

# The Advent Review

AND HERALD OF THE SABBATH.

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

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### GOD'S BEAUTIFUL CITY.

FAR, far away, amid realms of light,  
Hid deep in the azure beyond our sight,  
Stands a beautiful city so high and bright,  
Where is known no sorrow, nor death, nor night.  
Beautiful city!

O blest abode! O home of God!  
Whose streets by the feet of the sinless are trod.

They roam through the gardens of endless spring;  
They crowd all thy portals on rushing wing;  
While the echoing domes of the palace ring  
With the hymns of the angels that shout and sing.  
Beautiful city!

Hark! hark, again! the angelic strain,  
As gleams through the crystal that burnished train.

There the life-fires brighten, and burn, and roll  
Over diamonds that sparkle, o'er sands of gold;  
Where to breathe the sweet air yields a bliss untold,  
And the dwellers immortal shall never grow old.  
Beautiful city!

We pierce the skies with longing eyes,  
And yearn to inherit the golden prize.

It is said that the King, in his power sublime,  
When the last sands drop from the glass of time,  
And our world shall be robbed in her Eden prime,  
Will bring down that city to gladden earth's clime.  
Beautiful city!

Bright capital where saints will dwell,  
And reign on the throne with Immanuel.

As jewels flash on the brow of a queen,  
As the jasper and ruby in crowns are seen,  
God's city, wrapped in its silver sheen,  
Will be set like a gem in the new earth's green.  
Beautiful city!

City of flowers and peaceful bowers!  
Come down and illumine this dark world of ours!

I have heard in that city they wait for me;  
That its gates stand open wide and free;  
That the ransomed the King in his beauty may see,  
And live in his presence eternally.  
Beautiful city!

In royal state blest mansions wait,  
And beckon us on through the pearly gate.

I shall go where the summers will always bloom;  
I shall walk no more amid trial and gloom;  
I shall bid farewell to the withering tomb;  
I shall deck my brow with the conqueror's plume.  
Beautiful city!

Let us enter in, a crown to win!  
Our words but half tell of the glory within.  
—D. T. Taylor.

### ADVENTISM IN ENGLAND.

A CONFERENCE was held May 5th to the 10th, 1873, in St. George's Hall, London, to consider the subject of the second advent of Christ. Addresses were given by the most distinguished clergymen, and also by lords and noblemen, with others of less note, mostly of the Church of England. Many of the addresses have been printed in the *Signs of the Times*. The following is the substance of an address by the Chairman of the Conference, the Rt. Hon. the Earl of Shaftsbury, K. G. He said:—

"I have been requested to say a few words to express my sense of the value and importance of the subject of the second advent of Christ: and I do so with some hesitation, because, although I have had it much upon my heart, yet I have never studied the subject for dogmatic or didactic purposes. When the thought has arisen, 'At what time will He come?' the ready answer has been, 'As a thief in the night,' and when the question has been put, 'In what manner will He come?' the reply has presented itself in the words of the angels, 'This same Jesus shall so come in like manner as ye have seen him go into heaven.' With satisfaction I may say that this subject has been upon my heart for years and years; it has been much upon my inmost soul, I will not say every day but often every hour of the day: and although I cannot talk theolog-

ically upon the matter and enter into the arguments introduced to-night with so much force and piety, I may say, that in reference to the state of the times and the signs which are around us, I cannot see any remedy or solution but that suggested by the assured hope of the second coming of Christ.

"The social convulsions, national perplexities and troubles which are on every side in these days, have been pointed out by Mr. Baxter; and it is impossible to observe the condition of things and the aspect of society, without arriving at the conclusion that an event, no less than that of the second advent itself, must come to pass before the world can be brought to a condition of piety, and purity, and peace: and I do hope that these meetings may be the beginning of a constant, persistent course of practical preaching and faithful testimony and warning upon the subject; for hitherto we have had far too little said about it in the pulpits of our land.

"It is not enough to have occasional meetings and sermons in relation to this grand theme, and to read an odd book, or pamphlet, or tract; but it must be constantly and regularly preached by the clergy from every pulpit, and proclaimed everywhere, even at the corners of the streets. And I believe if this great matter were so treated, you might still produce a very practical result upon all classes, and especially upon the English people; upon the refined and educated classes, as well as upon the masses of our working population.

"From long-continued knowledge of the working classes, I believe there would be no one subject they would receive with greater delight—no one doctrine which would produce a greater effect upon their lives and their general conduct, than the bringing before them, in their miseries, sorrows, and sufferings, the grand consolations of the second advent.

"And I know of no ground upon which we can more readily overcome our religious differences—Church and Non-conformist—than this; to go forth and preach, day by day and night by night, the great and glorious truth of the approaching advent of our blessed Lord.

"Indeed what can there be more calculated to produce a powerful effect upon all, both great and small, than to assert, without ceasing, the necessity of constant watchfulness, and to proclaim the solemn admonition, 'Be ye therefore ready, for the Son of man cometh at an hour when ye think not.' Luke 12: 40."

### France and Germany.

THE war-cloud still hovers over the eastern horizon. Although peace has been formally declared between the two late contending nations, France and Germany, another outbreak is imminent, and may at any time come. The nations are jealous and angry. The *Chicago Daily Tribune* of Feb. 14, 1874, is responsible for the following:—

"It is just possible that there may be a second, Franco-Prussian war. It would seem indeed that Bismarck, if not Germany, desires it, and is bent on forcing it if he can. He is evidently looking for a pretext to begin hostilities against the neighboring country; and so fertile is he in pretexts and other resources that we can see no reason why he should not succeed. France, spite of the drain of five milliards and the reverses of the war, is recuperating. She is growing stronger every day, and her continuous growth is an ever-increasing menace to Germany. Better strike France down now, thinks Bismarck, than to wait till she has grown again to be the peer of Germany as a military power. So, too, seems to think the *Norddeutsche Allgemeine Zeitung*, Bismarck's reputed organ; although it does not say it in so many

words. It has discovered a reason for interfering with France. The Catholic press and the Catholic clergy of France have derided Bismarck's course toward their fellow-Catholics in Germany; and this is the *casus belli*. With the French Government as a Government, they—Bismarck and his organs—say they have nothing to do; no reason to complain of it. But with the French Government as the satellite or ally of Rome, Germany has everything to do. Germany is at present the avowed enemy of the Roman Catholic church. Therefore, the friends of Rome are its enemies, and in declaring war against Rome it must declare war against them.

"While endeavoring, however, to bring on a war with France, Germany professes to be most anxious for peace. She professes to object to the course of the French clergy and French Catholics only on the ground that their course has a tendency to disturb the present comparative cordial relations between the two countries, and precipitate a conflict. To prevent such an event, Germany thinks she had better begin a war herself, and put France, while yet in a state of convalescence, in a position where she will not be able to take the offensive; in other words, that to discourage so ungodly a thing as a war, it had better commence one now. If France would only tell her bishops to hold their tongues, and not to whine in so unearthly a fashion over Bismarck's treatment of their brother bishops in Germany, he avers he would have no fault to find with her; that he would allow her to recover from defeat, put her army on any footing she wished, and restore her war-material to a better condition than before 1870. If, however, she is not willing to bridle the tongues of these apostles of dissension, he must, in the interests of civilization and humanity, interfere. Such is Bismarck's present attitude toward France. The recent elections have demonstrated that his power is not so great as it was, while that of the Catholic party in the empire and in France is on the increase. He knows, too, that a breach must occur sometime; and it is not at all improbable that he prefers that it should occur now, ere his own influence grows less or that of Rome greater." J. W. B.

### Financial Demoralization.

THE condition of public morals, in relation to financial matters, is becoming such as to excite alarm in many thoughtful minds.

Dr. J. G. Holland, in *Scribner's* for February, speaking of "What Has Been Done about It," in the case of Wm. M. Tweed, says:—

"The special significance of Tweed's conviction and condemnation, as a lesson in public morals, lies in its definition of theft. He entertained the same idea that thousands all over the country entertain, viz.: that everything that can be got out of a corporation or the public is legitimate plunder. The amount constantly stolen from railroad corporations in this country, by men who certainly would regard it as immoral to rob a neighbor's hen-roost, is enormous. Somehow, poor men touch railroads in an official capacity, and get rich, while the railroads get poor, and stockholders are not only cheated out of dividends, but out of the railroads altogether. Picking and stealing are going on everywhere, in railroad managements, in municipal governments, and in all sorts of corporations, going on among, and by the hands of, men who regard themselves as doing an entirely legitimate business. The theft is disguised by the medium of some scheme like that of the *Credit Mobilier*; and it is unconfessed to the consciences of the thieves themselves. Men will consent to hold an office and do no duty, while the pay they receive is practically a theft. There are ten thousand thefts, only less gross and high-handed than that which enriched Tweed and his gang, that are practiced all through the community, unrecognized by the thieves themselves as thefts. There are whole States that seem to be demoralized on this subject. To a great multitude, to take anything from a private person is stealing, to take anything that can be got by any indirection from the government or a corporation is a matter of perfectly legitimate business."

In an article on "Financial Integrity," the *Chicago Journal* of Jan. 16, 1874, utters the following stirring thoughts:—

"The financial atmosphere of this country is poisoned with distrust—a financial distrust which is eating at the vitals of public morality. Defalcation has followed defalcation, embezzlement embezzlement, fraud fraud, bribery bribery, official 'irregularity' official irregularity, until the swelling has developed into a cancer of a malignant form. We presume it would be quite within the facts to say that the official frauds and defalcations of this country have averaged one a fortnight for the year 1873. It will not be denied that this is a retrospect of a discouraging nature, and suggests a prospect of anything but an encouraging description.

"For we must concede that this lamentable degeneracy in financial conscience is no longer confined to those who occupy positions of official responsibility and have the handling of the public money. It has touched and tainted commercial life. It has descended from some of the highest posts of the public service to some of the most secluded positions of the mercantile world. And why should it not? Much—indeed, we may say everything—depends upon example in public virtue. The weaker imitate the stronger; the lower the higher; the least responsible the most responsible. Not only is society ruled by an aristocracy, but in democratic communities, the common run of people act upon the axioms which govern those who, by reason of their political or social position, are regarded as constituting what is ordinarily known as "society." It is impossible to maintain integrity among the masses of the people, while their public servants and wealthy corporations disregard and repudiate it. They are not so nice in their discriminations as to see a difference between a fraudulent appropriation by their opulent neighbors, and a larceny of their own. Nor can they see even-handed justice in the imprisonment of the thief while the defaulter is allowed to go scot-free, or treated with consideration instead of reprobation. This is why and this is how this financial distrust is beginning to tell with alarming effect. The cancer is approaching the heart, for, say what we will about the power of the wealthy and the glory of the great, it is, after all, the mass of the well-to-do and even hand-to-mouth people of this country to whom we are to look for its stability and order. They, and not their leaders or officials, constitute the heart of the commonwealth. Consequently, when they become venal and reckless of their financial honor, we may conclude that public morality is waning, and society is in jeopardy.

"We really would be glad to be disabused of the fear we have that the public mind has become torpid with reference to this peril, and that one of these days the financial conscience of the country may be stricken with paralysis—cancer at the heart, and paralysis of the extremities. Certainly, if 1874 is to be a repetition of 1873, as respects the public estimate of public venality, we may look forward to the future with grave apprehensions. For whether we go by short, quick steps, or long, slow strides, go we must, and go down, if we go at all in this direction. Whether the catastrophe be near or remote, it is inevitable as soon as we, as a community, believe that we may get money by any means, however infamous, and may use or keep in our possession other people's money, whatever may be our obligation to return it, and however much its owners may suffer for the want of it.

"To suppose that we can escape the disastrous results of this universal distrust, by any display of energy and enterprise in material civilization, is to shut our ears as well to the voice of reason as to the teachings of history. Miles of warehouses and acres of manufactories cannot compensate for the loss of confidence of man in man, of tradesman in tradesman, of merchant in merchant, of manufacturer in manufacturer, of people in officials.

"There is no substitute for it; nothing can take its place. It is not a question of opinion, or of theology, or of philosophy; it is a question of hard facts, and of cause and effect. If we will get rich, accumulate luxuries, and amass great possessions, openly and utterly heedless of common honesty and common integrity and common conscience, we may be absolutely sure that we shall be overtaken, sooner or later, by embarrassments far more disastrous than any mere panic in stocks, or losses in trade. Nothing is plainer than that we must awaken from our moral stupor respecting financial fidelity if we would preserve our prosperity from gradual decay, if not sudden collapse."

### Conundrum Christians.

THE designation is not mine. It belongs to a man who is the author of a good many pleasant things—the Rev. Geo. P. Hays, D. D., president of Washington and Jefferson College—at least, the suggestion of it.

It came about in this wise: In an address, the other Sabbath evening, before the Young Men's Christian Association of Pittsburgh, he was defining and characterizing the various sorts of Christians which go to make up the church, when, having got through with the "working class," he

turned and said: "Next to these is a very large class who are very fond of singing a conundrum that has found its way into some of our hymn-books, beginning thus:

'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I his or am I not?"

It puzzles them to tell. It puzzles other people very much to tell. There is not much evidence that they are not; and there is very little evidence that they are; so, on the whole, the matter is a good deal confused."

Now, that, boiled down, is just what stands at the head of this article. Those two words are the "for short" of it all, the whole thing in a nut-shell. And, instead of being at the trouble of this round-about phraseology, and calling this class the "conundrum-singing" Christians or the "I long-to-know" Christians, we may just as well dub them the conundrum Christians at once, and have done with it.

Putting it in this way, and remembering that, thus put, it stands for a fact, not at all uncommon and sometimes exceedingly perplexing and bitter, of actual experience, it seems a topic eminently worthy of a few moments' very serious reflection.

At the outset, it may as well be confessed, not reluctantly, but heartily, that I have a large measure of sympathy with a certain portion of these habitually introspective and self-questioning souls; especially when the questions, as to whether they are really Christians, are all asked by themselves, and not by others.

This life of ours is awfully earnest. Many are the problems which rise up and vex the understanding. Great issues press. The earthly horizon is rapidly closing in. The outer bound draws near. It is a solemn thing that the heart be right with God, the hope assuredly in God. There are natures so constituted that they are tenderly sensitive to all this, and they cannot well help being troubled by it. Indeed, I am sometimes inclined to think that one of the reasons why there is not more misgiving among men, and more crying out for certainty of conviction, is not altogether because there is so much of serene and strong faith, but because there is so little impressiveness to the infinite import of facts without and facts within.

But, be this as it may, there are those whose mental and moral make-up is so peculiar, so delicate, so responsive, to every touch or hint of doubt, and withal so genuine, that they become easily distrustful, and of their own purity and security more easily than of anything else. To examine their own states, to probe and test every emotion, to take the feelings to pieces to see if they are what they pretend to be or ought to be, is an instinct with them. They move about perpetually in an atmosphere of self-consciousness. Their eyes are not lifted up unto the Everlasting Hills, but are turned inward. Their looking is not so much unto Jesus as unto themselves. What follows is inevitable. For no honest man can make honest inspection of his own spirit, can open the door and range through all the by-ways and secret chambers of his own heart, without making discoveries to the last degree alarming.

These men and women, however, are not to be wholly blamed; least of all to be unmercifully ridiculed. Their spiritual habits are not good, their spiritual methods are not wise; but their faults and shortcomings are just those we might have anticipated. They are following on in the line and swaying to the temptations peculiar to the human nature that is in them. And like others who have special infirmities, or easily besetting sins, or bad tempers, or tendencies of any kind to be overcome, they are to be patiently and lovingly helped.

This conundrum attitude of the soul is very far from being the ideal one. It is a condition which is neither desirable nor necessary, save, perhaps, in a very few rare cases, such as have already been instanced. The general statement of it, therefore, would be that it is both inexcusable and criminal. Ordinarily a man may know and he is bound to know, and he is under obligations as sacred as life and as solemn as eternity and as commanding as God so to walk his way and do his work that others may know whether he has been born again, whether he has passed from death unto life, whether he has been made a new creature in Christ Jesus.

Paul knew. How refreshing it is, and

what a tonic virtue there is in that oft-recurring declaration of his: "*We know.*" Nor could men who saw and heard him for a moment doubt. His inner life manifested and accredited itself to their senses, often to their consciences. They might not believe themselves; but they were sure he believed. Old-time associates amongst the Jews, humble disciples of the Master, kings on their thrones, cultivated Athenians, fellow-prisoners, shipwrecked sailors, and all others with whom he came in contact, were persuaded beyond any question that, whether right or wrong, whether wisely or unwisely, this preacher to the Gentiles was a thoroughly self-denying and whole-souled follower of Jesus. Thence came his oppositions and persecutions, as well as his victories. His faith was vital, active, aggressive. It moved things; it challenged attention; it aroused men, so that they felt forced to take position either as enemies or friends.

So with Peter and John. They knew, and they made other people know. Recall this one record, and note exactly the sort of impression to which it testifies: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge of them that they had been with Jesus." A distinct impression is given of association, of discipleship, of impulse from and of conformity to the Christ. And these were not friends, but open enemies, who were thus impressed—"rulers and elders and scribes."

Now the question comes how one may get up out of this state, where it is doubt to-day, and doubt more or less to-morrow, and real satisfaction and gladness never, into certitude and joy in the Holy Ghost; and where the life, instead of being a mere so-so life—flabby, listless, and without any special influence one way or the other in the world's moral conflicts—becomes an unimpeachable "evidence" for Christianity. Just as Dr. Hays said, and as has been said a thousand times before—said by men inspired, and by men without any inspiration, save that of their good sense and honest hearts—IT IS BY GOING TO WORK. Let a sailor drift about in mid-ocean as many a Christian drifts, and he would surely lose his reckoning. Let a student deal with his duties as many a Christian does, and he would not only never graduate, but all faith in his own abilities would inevitably die out of him. Let an athlete take no more pains to keep his body in trim than many a Christian bestows upon his soul, and how speedily would he cease to have any agility or force. God's blessing is on work. And activity, systematic and faithful, is the ordained law of health, of growth, and of this world's advancement.

Prayer is good, illuminating, purifying, in every way strengthening. Meditation is good. There will be more of clear insight and apprehension when there is more of sober reflection. Reading, repeated and earnest, of the word is good. The secret of many a believer's weakness is that he is not more mighty in the Scriptures.

As these are good and indispensable, so also is doing. Doing, indeed, when wise and sincere, is, like charity, always twice blessed. It is helpful to one's own soul, and it is helpful to the world. There are natures to whose needs—these morbidly self-examining ones, for instance—nothing is so suited as regular outgoing activity. When the mists hang thick about one, and the stars fade out in the spiritual sky, and the way seems more and more obscure, and the passages of the soul are choked, and the pulse of aspiration beats low, and the divine is felt to be dwelling apart and a good way off from the human, let him at once give heart and hand to some sweet ministry, and speed his step into the chambers of the sick, into homes straitened with poverty, into homes where there is desolation and death, to the side of the tempted and the unfortunate and the discouraged; let him turn to any sort of endeavor which shall give but a finger's lift to the great crushing burdens which men are bearing, and, my word for it, in nine cases out of ten, and quicker than by any other procedure, the fogs shall vanish, and the stars shine out, and the way grow luminous, and the Spirit have free play with his spirit, and truth-hunger and righteousness-hunger, and all hungers which go out in restless cravings after immortal nourishment, shall be felt; and Christ! no longer shall he seem afar and vague, but very, very near, and very, very real.

When men, like Christ and in the Spirit of Christ, shall go about doing good, instructing, healing, guiding, comforting, uplifting, casting out devils, helping wayward ones and prodigal ones to come to themselves, setting the hearts and feet and faces of those who know him not Godward, making, according to the measure of their abilities, these heavens which are about us new, and this old, groaning earth new, then shall it be amply verified to their experience that light is sown for the righteous, and that the path of the just is as the shining light that shineth more and more unto the perfect day.—REV. F. A. NOBLE, in *Independent*.

## REDEMPTION.—NO. 1.

BY ELLEN G. WHITE.

AFTER the baptism of Jesus in Jordan, he was led by the Spirit into the wilderness to be tempted of the devil. When he had come up out of the water, he bowed upon Jordan's banks, and plead with the great Eternal for strength to endure the conflict with the fallen foe. The opening of the heavens, and the descent of the excellent glory, attested his divine character. The voice from the Father declared the close relation of Christ to his Infinite Majesty: "This is my beloved Son in whom I am well pleased." The mission of Christ was soon to begin. But he must first withdraw from the busy scenes of life to a desolate wilderness for the express purpose of bearing the three-fold test of temptation in behalf of those he had come to redeem.

Satan, who was once an honored angel in Heaven, had been ambitious for the more exalted honors which God had bestowed upon his Son. He became envious of Christ, and represented to the angels who honored him as covering cherub that he had not the honor conferred upon him which his position demanded. He asserted that he should be exalted equal in honor with God. Satan obtained sympathizers. Angels in Heaven joined him in his rebellion, and fell with their leader from their high and holy estate, and were therefore expelled with him from Heaven.

God, in counsel with his Son, formed the plan of creating man in their own image. He was placed upon probation. Man was to be tested and proved, and if he should bear the test of God, and remain loyal and true after the first trial, he was not to be beset with continual temptations; but was to be exalted equal with the angels, and henceforth immortal.

Adam and Eve came forth from the hand of their Creator in the perfection of every physical, mental, and spiritual endowment. God planted for them a garden, and surrounded them with everything lovely and attractive to the eye, and that which their physical necessities required. This holy pair looked out upon a world of unsurpassed loveliness and glory. A benevolent Creator had given them evidences of his goodness and love in providing them with fruits, vegetables, and grains, and had caused to grow out of the ground trees of every variety for usefulness and beauty.

The holy pair looked upon nature as a picture of unsurpassed loveliness. The brown earth was clothed with a carpet of living green, diversified with an endless variety of self-propagating, self-perpetuating flowers. Shrubs, flowers, and trailing vines, regaled the senses with their beauty and fragrance. The many varieties of lofty trees were laden with fruit of every kind, and of delicious flavor, adapted to please the taste and meet the wants of the happy Adam and Eve. This Eden home God provided for our first parents, giving them unmistakable evidences of his great love and care for them.

Adam was crowned as king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as he had not given to the animal creation. He made Adam the rightful sovereign over all the works of his hands. Man made in the divine image could contemplate and appreciate the glorious works of God in nature.

Adam and Eve could trace the skill and glory of God in every spire of grass, and in every shrub and flower. The natural loveliness which surrounded them, like a mirror reflected the wisdom, excellence, and love of their Heavenly Father. And their songs of affection and praise rose sweetly and reverentially to Heaven, harmonizing with the songs of the exalted angels, and

with the happy birds who were caroling forth their music without a care. There was no disease, decay, nor death anywhere. Life, life was in everything the eye rested upon. The atmosphere was impregnated with life. Life was in every leaf, in every flower, and in every tree.

The Lord knew that Adam could not be happy without labor, therefore he gave him the pleasant employment of dressing the garden. And, as he tended the things of beauty and usefulness around him, he could behold the goodness and glory of God in his created works. Adam had themes for contemplation in the works of God in Eden, which was Heaven in miniature. God did not form man merely to contemplate his glorious works, therefore he gave him hands for labor, as well as a mind and heart for contemplation. If the happiness of man consisted in doing nothing, the Creator would not have given Adam his appointed work. In labor, man was to find happiness as well as in meditation. Adam could reflect that he was created in the image of God, to be like him in righteousness and holiness. His mind was capable of continual cultivation, expansion, refinement and noble elevation; for God was his teacher, and angels were his companions.

The Lord placed man upon probation, that he might form a character of steadfast integrity for his own happiness and for the glory of his Creator. He had endowed Adam with powers of mind superior to any living creature that he had made. His mental powers were but little lower than those of the angels. He could become familiar with the sublimity and glory of nature, and understand the character of his Heavenly Father in his created works. Everything that his eye rested upon in the immensity of the Father's works, provided with a lavish hand, testified of his love and infinite power. Amid the glories of Eden the goodness and wisdom of God were traced in everything the eye rested upon.

The first great moral lesson given Adam was that of self-denial. The reins of self-government were placed in his hands. Judgment, reason, and conscience, were to bear sway. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. 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."

Adam and Eve were permitted to partake of every tree in the garden save one. There was only a single prohibition. The forbidden tree was as attractive and lovely as any of the trees in the garden. It was called the tree of knowledge, because in partaking of that tree, of which God had said "Thou shalt not eat of it," they would have a knowledge of sin, an experience in disobedience. Eve went from the side of her husband, viewing the beautiful things of nature in God's creation, delighting her senses with the colors and fragrance of the flowers and the beauty of the trees and shrubs. She was thinking of the restrictions God had laid upon them in regard to the tree of knowledge. She was pleased with the beauties and bounties which the Lord had furnished for the gratification of every want. All these, said she, God has given us to enjoy. They are all ours; for God has said, "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."

Eve had wandered near the forbidden tree, and her curiosity was aroused to know how death could be concealed in the fruit of this fair tree. She was surprised to hear her queries taken up and repeated by a strange voice. "Yea, hath God said, 'Ye shall not eat of every tree of the garden.' Eve was not aware that she had revealed her thoughts by conversing to herself aloud; therefore, she was greatly astonished to hear her queries repeated by a serpent. She really thought the serpent had a knowledge of her thoughts, and that he must be very wise. She answered him, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.' And the serpent said unto the woman, 'Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.'"

Here the father of lies made his assertion in direct contradiction to the expressed

word of God. Satan assured Eve that she was created immortal, and that there was no possibility of her dying. He told her that God knew that if they ate of the tree of knowledge their understanding would be enlightened, expanded, and ennobled, making them equal with himself. And the serpent answered Eve, that the command of God forbidding them to eat of the tree of knowledge was given them to keep them in a state of subordination, that they should not obtain knowledge, which was power. He assured her that the fruit of this tree was desirable above every other tree in the garden to make one wise and exalt them equal with God. He has, said the serpent, refused you the fruit of the tree which is of all the trees the most desirable for its delicious flavor and exhilarating influence. Eve thought the discourse of the serpent very wise. She viewed the prohibition of God unjust. She looked with longing desire upon the tree laden with fruit which appeared very delicious. The serpent was eating it with apparent delight. She longed for this fruit above all the fruit of every variety which God had given her a perfect right to use.

Eve had overstated the words of God's command. He had said to Adam and Eve, "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." In Eve's controversy with the serpent, she added the clause, "Neither shall ye touch it, lest ye die." Here the subtlety of the serpent was seen. This statement of Eve gave him advantage, and he plucked the fruit, and placed it in her hand, and used her own words, "He hath said, 'If ye touch it, ye shall die.' You see no harm comes to you from touching the fruit, neither will you receive any harm by eating it." Eve yielded to the lying sophistry of the devil in the form of a serpent. She ate the fruit, and realized no immediate harm. She then plucked the fruit for herself and for her husband. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

Adam and Eve should have been perfectly satisfied with the knowledge of God in his created works, and by the instruction of the holy angels. But their curiosity was aroused to become acquainted with that of which God designed they should have no knowledge. It was for their happiness to be ignorant of sin. The high state of knowledge to which they thought to attain by eating of the forbidden fruit plunged them into the degradation of sin and guilt.

The angels who had been appointed to guard Adam in his Eden home before his transgression and expulsion from paradise were now appointed to guard the gates of paradise and the way of the tree of life, lest he should return and gain access to the tree of life and sin be immortalized.

Sin drove man from paradise. And sin was the cause of paradise being removed from the earth. In consequence of transgression of God's law, Adam lost paradise. In obedience to the Father's law and through faith in the atoning blood of his Son, paradise may be regained. "Repentance toward God," because his law has been transgressed, and faith toward our Lord Jesus Christ, as man's only Redeemer, will be acceptable with God. The merits of God's dear Son in man's behalf will avail with the Father, notwithstanding his sinfulness.

Satan was determined to succeed in his temptation with the sinless Adam and Eve. And he could reach even the holy pair more successfully through the medium of appetite than in any other way. The fruit of the forbidden tree seemed pleasant to the eye and desirable to the taste. They ate and fell. They transgressed God's just command and became sinners. Satan's triumph was complete. He then had the vantage-ground over the race. He flattered himself that he had through his subtlety thwarted the purpose of God in the creation of man.

Satan made his exulting boasts to Christ and to loyal angels that he had succeeded in gaining a portion of the angels in Heaven to unite with him in his daring rebellion. And now that he had succeeded in overcoming Adam and Eve, he claimed that their Eden home was his. He proudly boasted that the world which God had made was his dominion. Having conquered Adam, the monarch of the world, he had gained the race as his subjects, and he

should now possess Eden, and make that his head-quarters. And he would there establish his throne, and be monarch of the world.

But measures were immediately taken in Heaven to defeat Satan in his plans. Strong angels, with beams of light representing flaming swords turning in every direction, were placed as sentinels to guard the way of the tree of life from the approach of Satan and the guilty pair. Adam and Eve had forfeited all right to their beautiful Eden home, and were now expelled from it. The earth was cursed because of Adam's sin, and was ever after to bring forth briers and thorns. Adam was to be exposed to the temptations of Satan while he lived, and was to finally pass through death to dust again.

A council was held in Heaven, which resulted in God's dear Son undertaking to redeem man from the curse and from the disgrace of Adam's failure, and to conquer Satan. Oh, wonderful condescension! The Majesty of Heaven, through love and pity for fallen man, proposed to become his substitute and surety. He would bear man's guilt. He would take the wrath of his Father upon himself, which otherwise would have fallen upon man because of his disobedience.

The law of God was unalterable. It could not be abolished, nor yield the smallest part of its claim to meet man in his fallen state. Man was separated from God by transgression of his expressed command, notwithstanding he had made known to Adam the consequences of such transgression. The sin of Adam brought a deplorable state of things. Satan would now have unlimited control over the race, unless a mightier being than Satan was before his fall should take the field and conquer him and ransom man.

Christ's divine soul was exercised with pity that was infinite for ruined man. As his wretched, helpless condition came up before him, and as he saw that by transgression of God's law he had fallen under the power and control of the prince of darkness, he proposed the only means that could be acceptable with God, that would give man another trial, and place him again on probation. Christ consented to leave his honor, his kingly authority, his glory with the Father, and humble himself to humanity, and engage in contest with the mighty prince of darkness in order to redeem man. Through his humiliation and poverty Christ would identify himself with the weaknesses of the fallen race, and by firm obedience show man how to redeem Adam's disgraceful failure, that man by humble obedience might regain lost Eden.

The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. With the sins of the world laid upon him, he would go over the ground where Adam stumbled. He would bear the test which Adam failed to endure, and which would be almost infinitely more severe than that brought to bear upon Adam. He would overcome on man's account, and conquer the tempter, that through his obedience, his purity of character and steadfast integrity, his righteousness might be imputed to man, that through his name man might overcome the foe on his own account.

What love! What amazing condescension! The King of glory proposed to humble himself to fallen humanity! He would place his feet in Adam's steps. He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing he would open the way for the redemption of those who would believe on him from the disgrace of Adam's failure and fall.

Angels on probation had been deceived by Satan, and had been led on by him in the great rebellion in Heaven against Christ. They failed to bear the test brought to bear upon them, and they fell. Adam was then created in the image of God and placed upon probation. He had a perfectly developed organism. All his faculties harmonized. In all his emotions, words, and actions there was a perfect conformity to the will of his Maker. After God had made every provision for the happiness of man, and had supplied his every want, he tested Adam's loyalty. If the holy pair should be obedient, the race would after a time be made equal to the angels. As Adam and Eve failed to bear this test, Christ proposed to become a voluntary offering for man.

Satan knew that if Christ was indeed

the Son of God, the world's Redeemer, it was for no good to himself, that the Lord had left the royal courts of Heaven to come to a fallen world. He feared that his own power was henceforth to be limited, and that his deceptive wiles would be discerned and exposed, which would lessen his influence over man. He feared that his dominion and his control of the kingdoms of the world was to be contested. He remembered the words Jehovah addressed to him when he was summoned into his presence with Adam and Eve, whom he had ruined by his lying deceptions, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." This declaration contained the first gospel promise to man.

But these words at the time they were spoken were not fully understood by Satan. He knew that they contained a curse for him, because he had seduced the holy pair. And when Christ was manifested on the earth, Satan feared that he was indeed the One promised which should limit his power and finally destroy him.

Satan had peculiar interest to watch the development of events immediately after the fall of Adam to learn how his work had affected the kingdom of God, and what the Lord would do with Adam because of his disobedience. The Son of God, undertaking to become the Redeemer of the race, placed Adam in a new relation to his Creator. He was still fallen; but a door of hope was opened to him. The wrath of God still hung over Adam, but the execution of the sentence of death was delayed, and the indignation of God was restrained, because Christ had entered upon the work of becoming man's Redeemer. Christ was to take the wrath of God which in justice should fall upon man. He became a refuge for man, and although man was indeed a criminal, deserving the wrath of God, yet he could by faith in Christ run into the refuge provided and be safe. In the midst of death there was life if man chose to accept it. The holy and infinite God, who dwelleth in light unapproachable, could no longer talk with man. No communication could now exist directly between man and his Maker.

God forbears for a time the full execution of the sentence of death pronounced upon man. Satan flattered himself that he had forever broken the link between Heaven and earth. But in this he was greatly mistaken and disappointed. The Father had given over the world into the hands of his Son for him to redeem from the curse and the disgrace of Adam's failure and fall. Through Christ alone can man now find access to God. And through Christ alone will the Lord hold communication with man.

Christ volunteered to maintain and vindicate the holiness of the divine law. He was not to do away the smallest part of its claims in the work of redemption for man, but in order to save man and maintain the sacred claims and justice of his Father's law, he gave himself a sacrifice for the guilt of man. Christ's life did not in a single instance detract from the claims of his Father's law, but through firm obedience to all its precepts, and by dying for the sins of those who had transgressed it, he established its immutability.

After the transgression of Adam, Satan saw that the ruin was complete. The human race was brought into a deplorable condition. Man was cut off from intercourse with God. It was Satan's design that the state of man should be the same with that of the fallen angels in rebellion against God, uncheered by a gleam of hope. He reasoned that if God pardoned sinful man whom he had created, he would also pardon and receive into favor him and his angels. But he was disappointed.

The divine Son of God saw that no arm but his own could save fallen man. He determined to help man. He left the fallen angels to perish in their rebellion, but stretched forth his hand to rescue perishing man. The angels who were rebellious were dealt with according to the light and experience they had abundantly enjoyed in Heaven. Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was next in honor to Christ. The knowledge which he, as well as the angels who fell with him, had of the character of God, of his goodness, his mercy, wisdom, and excellent glory, made their guilt unpardonable.

There was no possible hope for those ever to be redeemed, who had witnessed and enjoyed the inexpressible glory of

Heaven and had seen the terrible majesty of God, and, in presence of all this glory, had rebelled against him. There were no new and more wonderful exhibitions of God's exalted power that could ever impress them as deeply as those they had already experienced. If they could rebel in the very presence of the weight of glory inexpressible, they could not be placed in any more favorable condition to be proved. There was no reserve force of power, nor were there any greater heights and depths of infinite glory to overpower their jealous doubts and rebellious murmuring. Their guilt and their punishment must be in proportion to their exalted privileges in the heavenly courts.

#### The Reward of Obedience.

"In keeping them there is great reward." Ps. 19:11. The word "them" here means "the judgments of the Lord," or, in other words, his commandments. These are very precious to God's people. Not so with the sinner. He looks for a reward in breaking God's law. Says the thief, "I will take and use my neighbor's property, the fruit of his toil, without paying for it; all this will be clear gain to me." So he who violates the command, "Thou shalt not kill," hopes to possess a large amount of property belonging to the murdered man, and thus gain a large reward by the commission of his crime.

Many a man would refrain from labor on the seventh day, the day in which God said, "Thou shalt not do any work," but he thinks he can get along with his business better, and make more money, to violate this holy commandment than to observe it. Even the minister of the gospel is afraid to keep and teach the fourth commandment, or even to examine its claims lest he should lose his salary! Oh, how little do men realize that, after this brief life, there must be a final settlement between God and themselves! What, then, will be the pay they will receive for breaking God's commands? "The wages of sin is death." Miserable reward! What will become of their ill-gotten gain then? What will the minister's salary be worth then?

"In keeping them there is great reward." Yes, there is now, and will be in the future. God shows mercy to commandment-keepers—"Showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:6. Again, they have great peace. "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165. Those that love God's law are the very ones who keep it. All true obedience springs from love. Law-keepers have peace with God, and peace with their own consciences. The ancient prophet was directed to say to the people of Israel: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. This is a peace ever moving on as a river, deep and perpetual as the waves of the sea.

God answers the prayers of those who keep his commandments. Said the apostle John, "We ask and receive of him, because we keep his commandments, and do those things that are pleasing in his sight." What a glorious reward is this! What a privilege in every time of distress and need to be permitted to ask and receive of him the very things we need. Said our Saviour to the young man who came to him to inquire "what good thing he should do to inherit eternal life," "If thou wilt enter into life, keep the commandments." Our Lord did not teach men that the way to gain eternal life was by breaking the commandments. No; no. He taught the necessity of repentance. "Except ye repent, ye shall all perish." To repent is to turn heartily from disobeying God's law to obeying it. "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. This is the final glorious reward of obeying God. Well might Moses "choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season." "He had respect to the recompense of the reward."

C. A. OSGOOD.

WISE men will receive instruction by reason; but fools will learn only by experience.

MOHAMMED once said, "When a man dies, men inquire what he has left behind him; angels inquire what he has sent before him."

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 24, 1874.

JAMES WHITE,  
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### White Robes:

THE WARP, THE WOOF, AND THE WEFT.

THE words, warp, woof, and weft, are applicable to a piece of cloth. The threads running lengthwise of the piece are the warp, those running crosswise are the woof, or filling, and the woven piece of cloth is the weft. See Lev. 13: 48-59, and also Webster, for definition of the words. From cloth are made garments, whether they be called robes, or any other name.

The words, robes, apparel, garments, and linen, are used in Scripture as figures of character. The two men in white apparel who appeared on the mount of ascension, Acts 1:10, were two sinless angels. The pure and white linen of the seven angels of Rev. 15:6, represents their holy character; and the same is illustrated by the long white garment of the youthful figure at the resurrection of Christ.

The holy character of the righteous, both in the life that now is, and in that which is to come, is also illustrated by white robes and garments of purity. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61:10. And the True Witness counsels to buy "white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Rev. 3:18. And the numberless multitude "of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes." Rev. 7:9. In the text from the prophet Isaiah, we have the phrase, "robe of righteousness," and also in Rev. 19:8, the inspired definition of the figure is given. "The fine linen is the righteousness of saints."

Now we come to the point of inquiry, What constitutes this heavenly, figurative robe? Some men talk of the imputed righteousness of Christ and of the utter worthlessness of all we can do, in a manner to give the idea that we may as well do nothing, only to wait for the Lord to cover all our imperfections, unworthiness, and sins with a spotless robe sent down from Heaven.

One of this class, in making a dry speech in opposition to remarks we made at a meeting in Illinois some years since, in which we quoted Bible statements that we are to be judged and rewarded according to our works, said that Paul declared that all our righteousness is but filthy rags. We told the people that Paul had said no such thing. That the expression occurred but once in all the Bible, and could be found in Isa. 64:6, where the prophet contrasts apostates in Israel with those that "worketh righteousness."

This class seem willing to rest down upon a faith that is "dead as a door nail," and do nothing for God or for humanity, but live for self all the days of their lives, expecting a spotless robe in some way to come down from Heaven, warp, woof, and all, to cover their sins so that they can stand the test of the last Judgment.

On the other hand, there are those who think this robe can be gotten up in this world, quite independent of the Lord Jesus. These are as wide from the truth as the others. If men could gain eternal life by good works alone, then Christ need not have died for our sins. The finally redeemed must overcome here by the blood of the Lamb and the word of their testimony.

All will admit that the heavenly robe represents a righteous character. This lost in Adam, is found in Christ. The Captain of our salvation met and overcame Satan in the wilderness of temptation in our behalf. He wrought out a righteous character for all who will believe in him and overcome in his name. Here comes the battle. Here is work enough to do. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

Here comes in the running of the race, the enduring hardness as good soldiers, the fighting of the good fight of faith, and the laying hold on eternal life. "Blessed are they that do his

commandments, that they may have right to the tree of life." At Christ's second coming every man will receive "according as his work shall be." Rev. 22:12.

The heavenly white linen, then, will be composed, first, of the righteous character wrought out by the Son of God through suffering in our behalf, as the warp; and, second, righteous works of obedience on the part of those who take hold by a living faith of the righteousness of Christ, as the woof, or the filling.

Reader, this is the weaving time. The warp is laid in perfection by our triumphant Head, who in the wilderness of temptation endured a fast of forty days, and overcame on our account the fiery temptations of Satan. He stood firm just where Adam fell. He wrought a character which Adam failed to maintain. Here is the warp of the heavenly garment, waiting for you to weave in the woof of an obedient, godly life of faith. The righteous character manifested in Jesus Christ may be yours, if in obedience you take hold of it by faith. In this way, the righteousness of Jesus Christ may be imputed to you.

Be sure not to forget the conditions, and find yourself by-and-by without the wedding garment. "To him that overcometh will I grant to sit with me on my throne," says Jesus. Now is the weaving time. Fill up your life with cheerful works of obedience and love. Do all in faith. Keep out of the heavenly fabric everything like "shoddy," and weave earnestly the weft with pure woof.

Here is also another beautiful figure of that righteousness that will clothe the redeemed, which embraces both works and faith in Christ. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. These robes are not washed by the angels and sent down to the saints all glistening in the whiteness of Heaven's purity. No, the washing is done by probationers in this world. Washing is not only work, but hard work. The redeemed had washed. They had washed their robes of character. And they had done all this by faith in the blood of the Lamb. Or, to return to the figure of weaving: Faith in the all-cleansing power of the blood of the Lamb is the spring that sends the old-fashioned gospel shuttle, bearing the woof of good works, across the holy threads of the heavenly warp.

J. W.

### The Purpose of God in the Creation of Men.

THERE was a time when the human race had no existence. But when it seemed good to God, he called man into being from the dust of the earth. The gift of life was conferred by Him who is the source and fountain of life. Without doubt, there was a special purpose in the mind of the Creator. He did not create man because he was under the necessity of doing it; and he certainly did not do it without thought, or in an accidental manner. He had reasons of the noblest, purest, holiest character. The four and twenty elders in the act of worshipping before the throne of God state the object of the Creator in these words: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:10, 11.

The pleasure of God in the work of his hands was the object which he purposed to accomplish in the creation. God is a being of infinite perfections. His benevolence has connected his own pleasure with man's highest well-being. His purity forbids that he should take pleasure in wickedness. His justice demands that sin shall be adequately punished. God cannot take pleasure in wickedness, neither shall evil dwell with him. Ps. 5:4. To sinful men, God says: "Oh! do not this abominable thing that I hate." Jer. 44:4. These statements being acknowledged, it is certain that the majority of mankind in all ages have failed to answer the end of their existence. Adam and Eve, though created in uprightness, did shortly afterward rebel against their Creator. Cain, their first-born, was a murderer. Only one family was worthy to escape the deluge. From Noah's time till our own, truth and righteousness have been in a minority, and wickedness has borne rule in the earth. And our days are, as predicted by Christ, like the days which were before the flood, when violence filled the earth, and all flesh had corrupted his way upon the earth. Gen. 6; Matt. 24.

Persistent rebellion fills up the lives of the greater part of mankind. Now, God did not create man for such an existence as this. He can take no pleasure in such men. The end of their creation is not answered in the lives which they lead. And yet without doubt God foresaw that mankind in general would make this deplorable failure. To answer the end of their existence, it was necessary that men should be subjected to trial. God saw that while the most would refuse salvation, there would still be as the final result out of all generations a sufficient number of the redeemed to fill his house. These persons alone will fill the purpose of the Creator, for they will glorify him forever, and he will take pleasure in them to all eternity.

And now what shall we say of those who would not be redeemed by the blood of Christ? They certainly have not in their lives of sin fulfilled hitherto the pleasure of the Creator, though it was for this purpose that he created them. God's work in the creation of the race is not a failure, for he secures out of the vast host of mankind a sufficient number of overcomers to people the new earth. But there are just as many more human beings than there would have been had man never sinned as there are in number of the finally impenitent.

These persons by their own fault have rendered the Creator's work in their individual cases a failure. They have persisted in rebellion, and have absolutely refused to fulfill his gracious pleasure concerning them. And now what shall we say respecting them? The gospel of Christ having failed to change their sinful nature, there is no remedy that can reach their cases. They were created for the pleasure of God. They have never answered the end of their existence. They never can answer that end, after having once passed their day of grace.

Now what shall we say concerning the endless existence of the lost? Must those exist forever who only dishonor Him who created them? Manifestly everything depends on the action of the Creator when he gave existence to the human race. If he then gave to man the possession of absolute immortality, or if he, by fixed decree, determined that man should live to all eternity, then he did, so to speak, tie his own hands. For though God gave to man existence for a certain determinate purpose, and though the lost have absolutely failed to fulfill that purpose and can never in all the ages to come fulfill it, yet God must still suffer them to continue in their immortality of wickedness.

But is it not a plain truth of inspiration that God put man upon trial to see whether he would answer the end for which he gave him existence? Is it reasonable to assert, what the Scriptures certainly never do assert, that God gave to man an absolutely endless existence when he created him, and then put him on trial to see whether he would answer the object for which he was created? We cannot charge God with folly, and certainly if tried by any principles which man can comprehend, such action on his part would be in the highest degree absurd.

We must conclude that He who created, can, if he see fit, uncreate; and that He who gave to man existence for a certain object can take away that existence if that object be not gained. No one who acknowledges the Bible can doubt that God foresaw that a very large part of mankind would, as the result of their trial, form sinful and rebellious characters. Now shall we claim, as do some, that God gave immortality to all these before their trial, and so, whether he can take pleasure in them or not, has bidden them exist to all eternity? Or shall we say that God first waits, that he may see who will glorify him, and then gives endless existence to these and to no others? Is not immortality precisely in place as God's gift to men when they have been proved with respect to his pleasure? And is it not best that this should be withheld until that trial is past? What say the Scriptures respecting this?

J. N. A.

### What the Pope Is Thinking.

THE thoughts which crowd into the mind of Pius IX. would be of peculiar interest to us, could we know them. He belongs to a very ancient line of sovereigns. Though the power of the popes grew up from nothing, the time has been when they were able to humble the mightiest monarchs of Europe. But that day has passed away. Their dominion is taken away. The States of the Church which they held so long as the patrimony of St. Peter has become a part of the kingdom of Italy. Even Rome, their ancient

seat, is lost to them, and now constitutes the capital of the new kingdom of Italy. The pope is bishop of Rome and head of the Catholic church, as the Romanists style themselves. But he is shorn of every vestige of civil power, though he is far from acquiescing in the changed condition of affairs.

Does he ever read the seventh chapter of Daniel? It certainly ought to do him good. In the four great beasts he can see the Babylonian, Persian, Grecian, and Roman empires. In the ten horns of the fourth beast he may discern the divided form of the Roman empire. In the little horn he may see the faithful likeness of the long line of sovereigns to which he belongs—the popes of Rome. He well knows how mighty they once were among the ten kings of Papal Europe. He does not know that this was predicted by Daniel. He bitterly regrets the loss of this power, without once thinking that this also is according to the prophet. He knows what power his predecessors once had to deal with heretics, and we fear that he regrets his own lack of it. He does not lay to heart the prophet's words respecting the wearing out of the saints of the Most High. He does not believe that those who fell by sword, by flame, by captivity, and by spoil many days, were God's mighty and holy people. He regrets not the cruel deaths which they suffered, but that a clean riddance was not made of them from the earth. He takes back no one of the great words which his predecessors have spoken. He even asserts that he is infallible and compels his bishops to establish it as a dogma of the church. He has no thought of undoing what evil the former popes have wrought concerning the law of God. He only wonders that his power is gone, and that he cannot do what his venerable brethren of happier days have done with such eminent success. Like Pharaoh king of Egypt he "is but a noise; he hath passed the time appointed." Jer. 46:17. The 1260 years of papal dominion are past. His dominion is taken away to be consumed, and destroyed unto the end. This prophecy is fulfilled to the letter. And it is at the very point in the history of the little horn that Daniel has placed the sitting of the Ancient of Days in judgment. Does the pope ever think of this wonderful prophecy? Perhaps not. But it is worthy of our most attentive study. The *Boston Daily News*, in a recent issue, speaks thus of the pope:—

Pius IX. is said to cherish the confident hope of restoration to the temporal power. In conversation with a diplomatist the other day, he said, "I eat, drink, and digest my food as well as when I was forty years of age; I walk as well; and do you not think my mind as strong as at forty years of age? He is said to be much interested just now in the prophecies of one Mary Ann Taigi, who died in 1837, and is now being canonized. Her prophecies seem to have pertained chiefly to Pius IX., and many of them have been fulfilled. She declares that he will live beyond the age of ninety, and will see himself reinstated in the temporal power.

These are the thoughts which fill the mind of this aged man. How much like those of aged sinners in general. He regrets the loss of his dominions. He hopes for the recovery of his power. He is unwilling to think that he is growing old. But how full of encouragement to the waiting people of God is the present condition of the pope! The day of deliverance is hastening greatly! Let us see that we have our work done.

J. N. A.

### Religious Declension of these Days.

THE FACT ACKNOWLEDGED AND DEPLORED.

WE promised last week to give the testimony of some who have borne witness to the fact that the churches of the present day are becoming sadly degenerate in religious things. We file these testimonies in evidence that the message of Rev. 14:8, is fulfilled in our day. We quote them in no spirit of banter. It is a subject to neither side of which a feeling of animosity is befitting. If the statements are not true, they can easily be nullified by an array of opposing facts. If they are true, the matter will rather be aggravated than helped by a refusal to look at the facts, or an attempt to deny or repel the charges. In either case, the statements, coming as they do from religious teachers and religious papers of acknowledged position and influence, demand thoughtful consideration at the hands of every one who has the cause of true religion at heart.

It is well known that when the message announcing the hour of God's Judgment come, had been generally rejected by the churches,

this fact was everywhere held forth by those engaged in the message, as an evidence of the fallen condition of those bodies. On this point we present the following testimony from Eld. J. V. Himes, dated McConnellsville, O., Aug. 27, 1844, and published in the *Advent Herald* shortly after that date:—

"When we commenced the work of giving the 'midnight cry' with Bro. Miller in 1840, he had been lecturing nine years. During that time, he stood almost alone. But his labors had been incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at his coming. These were the great objects of his labor. He made no attempt to convert men to a sect or party in religion. Hence he labored among all parties and sects, without interfering with their organization or discipline: believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope.

"When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly, we entertained the same views and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and to distract them. We had one distinct object, and that was to give the 'cry,' the warning of the 'Judgment at the door,' and to persuade our fellow-men to get ready for the event. Most of the ministers and churches that opened their doors to us, and our brethren who were proclaiming the advent doctrine, co-operated with us till the last year. The ministry and membership, who availed themselves of our labors, had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them, they would have difficulty with the *decided and determined believers*. They therefore decided against the doctrine, and determined, some by one policy, and some by another, to suppress the subject.

"This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the siren song of 'peace and safety' was resounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, my people!'

"This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the cry of separation and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position until the church and ministry carried the matter so far that we were obliged, in the fear of God, to take a position in defense of the truth and the down-trodden children of God."

It is also a well-known fact that the churches about the same time, in 1844, acknowledged in mournful strains the great religious declension that had come over them. The *Christian Palladium*, of May 15, 1844, spoke on this point as follows:—

"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy, and desolation, are distressing the borders of Zion."

The *Religious Telescope*, in the same year, made use of the following language:—

"We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or is the door of mercy closed?'

About that time seasons of fasting and prayer were appointed through many of the religious papers, and very generally observed. Even the *Philadelphia Sun*, of Nov. 11, 1844, contained the following:—

"The undersigned ministers and members of various denominations in Philadelphia and vicinity solemnly believing that the present signs of the times—the spiritual dearth in our churches generally, and the extreme evils in the world around us—seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree by divine permission to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our city, our country, and the world."

Prof. Finney, of Oberlin, O., editor, in 1844, of the *Oberlin Evangelist*, in February of that year, said:—

"We have had the fact before our minds, that in general, the Protestant churches of our coun-

try, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. Very extensively church members are becoming devotees of fashion—joining hands with the ungodly in parties of pleasure, in dancing, in festivities, &c. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them."

It may be said that our views of the moral fall or spiritual declension of the churches are shown to be incorrect by the great revivals that occurred in 1858. Several things are here to be taken into consideration. Wherever and whenever the fruits of a genuine work of grace can be presented, we will rejoice in them. But the Bible speaks of a form of godliness without the power; and so there may perhaps be that which appears from outward indications to be a real revival work, which after all lacks solidity and heart. Time in these cases must test the matter; and the genuineness of the work can be shown only by the nature and permanency of its fruits. In reference to the revivals of 1858, we will let the leading Congregational and Baptist papers of Boston, Mass., speak. The *Congregationist*, of Nov. 19, 1858, said:—

"The revival piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasuries of our benevolent societies would be filled, as it is after a plentiful rain, that the streams will swell in their channels. But the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches.

"There is another and sadder illustration of the same general truth. The *Watchman and Reflector* recently stated that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present. And the sad fact is mentioned that this sin infects the very churches which shared most largely in the late revival. And the still more melancholy fact is added, that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions and ecclesiastical litigations as during the last few months."

A Presbyterian pastor, in Belfast, Ireland, wrote in 1858 respecting the revivals that took place in this country in that year. His language was published in the *N. Y. Independent*, in December, 1859, as follows:—

"The determination to crush all ministers who say a word against their national sin [slavery], the determination to suffocate and suppress the plain teachings of Scripture, can be persisted in and carried out at the very time these New York Christians are expecting the religious world to hail their revivals. Until the wretchedly degraded churches of America do the work of God in their own land, they have no spiritual vitality to communicate to others; their revivals are in the religious world what their flaunted cries of liberty intermingled with the groans of the slaves, are in the political."

The General Assembly of the Presbyterian church of Ireland held its session in Belfast, at the time of the great Irish revival of 1859. The *Belfast News-Letter*, dated Sept. 30, of that year, spoke of the doings of that Assembly as follows:—

"Here in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon a riot."

These facts need no comment. A revival that did not fill up the languishing coffers of the church, a revival that allowed, and in some instances created and fostered, widespread church dissensions, contentions, and litigations, a revival that would not allow of prayers for the enslaved, and a revival that was not deep and earnest enough to save a General Assembly of divines from "a scene of confusion bordering upon riot," certainly was not of a kind which would fit a person to stand in the rude conflict which the Christian has to meet in this life, with the world, the flesh, and the devil, nor such as would abide the test of the coming Judgment.

(To be Continued.)

#### Predestination.

A CORRESPONDENT requests an explanation of Eph. 1:4, 5, 11; Rev. 17:8; 1 Peter 1:1, 2; Ex. 9:12-16. These texts speak of predestination and election; and he wishes us to harmonize these declarations with our view that man is a

free agent. This is easily done, for predestination or election is itself a matter of free agency, that is, it is for every man to say whether he will be predestinated or elected or not.

If a person believes in the Lord, while he believes in him, he is elected; but he can believe or not as he chooses, and he can cease to believe whenever he is so disposed. He is not elected till he believes, and when he ceases to believe, his election ends. Let us look at the passages and see if this is not so.

Eph. 1:4, 5, 6: "According as he hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

The apostle continues in the same strain, setting forth Christ as the great center of the plan of redemption, through the entire chapter. In verses 11 and 12 he says:—

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory who first trusted in Christ."

It will be seen that everything is suspended on the condition of our trusting in Christ. "Chosen in him," "predestinated by Jesus Christ," "in whom being predestinated," &c. Such is the predestination brought to view in the Bible. We nowhere read, It is decreed of you, Paul, Peter, Clement, and Apollos, that you shall believe in Christ, and be saved whether you will or not; and it is decreed of you, Alexander the copper-smith, and Demas, and Hymenæus and Philetus, that in spite of yourselves you shall disbelieve and be lost. But it is decreed that whosoever believeth and is baptized, that class, not any specified individuals, shall be saved; and those that believe not, shall be lost.

Rev. 17:8, speaks of those whose names were not written in the book of life from the foundation of the world. Putting upon this passage its most rigid interpretation, it brings to view no decree or election, but simply indicates God's foreknowledge; but God's foreknowledge in nowise interferes with man's free agency. And though a person's name may once be written in the book of life, that does not make it certain that it will always remain there; for Rev. 3:5 and 22:19, bring to view the fact that some may at last have their names blotted from that book, and lose the blessings which a part therein would secure.

1 Peter 1:1, 2, speaks of strangers scattered throughout Pontus, &c., elect according to the foreknowledge of God. In the Greek Testament the order of the address is quite different from that given in the common version. It reads, Peter, an apostle of Jesus Christ to the elect, sojourners by a dispersion through Pontus, Galatia, &c., according to the foreknowledge of God the Father, through sanctification of the Spirit. The word rendered elect, is defined by Greenfield to mean also, chosen, select, beloved, dear, approved, choice, distinguished, excellent. Peter addresses a class; and we imagine that class might have changed completely as to the individuals of which it was composed, and the address would still have been to the elect, but would then have pertained to different individuals.

Ex. 9:12-16, speaks of Pharaoh, his heart being hardened, and he raised up for the very purpose, that God might show forth in him his power. It does not read that God gave him existence, and compelled him to develop the disposition he finally manifested, that he might deal with him as he did.

The antecedents of Pharaoh, before he was brought to the test of letting Israel go, are not recorded. But he had evidently proved himself a hard-hearted, stiff-necked, and incorrigible person; and his character he had developed in himself by his own free will.

God, foreseeing that such a person was coming to the throne precisely when the time would come for the promise of Israel's deliverance to be fulfilled, might years before have cut him off, and so brought around events that a generous-hearted, reasonable person, who would have yielded to the claims of right and justice, should occupy the throne at that time. But then their deliverance would not have been so manifestly by the power of God.

Satan, who ever tries to hinder the accomplishment of God's purposes, undoubtedly was pleased to have just such a person as that Pharaoh then take the throne of Egypt. In no way could the fulfillment of the promise be rendered more improbable than to have the very highest authority

in the nation unmovably set against it. And God was willing that it should be so, that there might be an occasion for the display of his power before all the nations. So he raised him up, margin, caused him to stand, or in other words, permitted him, incorrigible though he knew him to be, to come to the throne of Egypt.

Paul, Rom. 9:22, speaks of God's enduring with much long-suffering the vessels of wrath fitted to destruction. That is, God bears long with those who are in rebellion against him. He gives them space and every opportunity to repent. But when they prove themselves irrevocably committed to rebellion, is it anything out of the way for God to overrule their course of action to his own glory? The psalmist says, "The wrath of man shall praise thee." It is eminently proper that God should cause it so to do. And this is what he did and all he did in the case of Pharaoh.

U. S.

#### The "Evangelical Alliance" vs. True Christian Union.

RECENTLY I heard a discourse on the Unity of the Church. Text: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:21. The minister spoke of the importance of union to give power to the testimony of the church to convince the world; showed how Paul condemned the divisions of the church, where one says, I am of Paul, I of Apollos, I of Cephas, etc.; and then observed how the present divisions of the church were overruled for good; how Methodists, Baptists, Presbyterians, etc., had modified the views of each other, and by so doing their divisions had resulted in real good to the cause of truth. But the apostle, it would seem, failed to see how the Paulites, Apollosites, and Peterites, would have a modifying influence over each other that would tend to their ultimate unity, but condemned their divisions unqualifiedly. He could not see, as the speaker, how division would work out unity.

The speaker hailed with joy the movement of the Evangelical Alliance for the union of all "evangelical denominations," and seemed to anticipate the conversion of the world as the result.

There are two sorts of union, either of which might be the object of a union movement. One is a perfect union in the truth, expressed in words like these: "That they may be made perfect in one;" "That they may be one, even as we [the Father and the Son] are one;" "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment;" the other is a mere confederacy of distinct and differing sects, each still holding their distinguishing doctrines. To effect the first sort of union, the whole mass must be melted, the pure metal separated from the dross, and cast into a single mold; but all that is necessary for the second, is to pour upon the mass some patent cement, and produce a mere conglomeration of the different and discordant materials without a change in the various parts.

There are two great union movements going forward at the present time. The one is based on the promise of God in prophecy (Rev. 14:9-12), and is intended to test out the true children of God, perfectly uniting them in the commandments of God and the faith of the gospel; the other proposes a confederacy of Protestant sects, merely compromising their differences, not correcting their errors, to unite their power. And what will their union effect? They seem to fancy that it will convert the world. But it is evident that their united powers will be exerted to procure such "religious amendment" of fundamental law as will convert civil government into an engine of persecution. When Christ was to be slain, the Jewish sectaries unitedly cried out, "Crucify him," and even Pilate and Herod, who before had been at enmity were made friends; so when Satan makes his last effort to slay Christ in the persons of his people, Rev. 12:17; 13:15, the scattered segments of fallen Babylon will unitedly clamor for his blood. This will be the result of the proposed alliance.

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

The speaker quoted the text which says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" but he omitted to tell his hearers what would be done with the nations, when thus delivered up, namely, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. He also referred to the time when the kingdoms of this world should become the kingdoms of our Lord and his Christ; but did not state that it would be under the sounding of the seventh angel, in the beginning of whose sounding the work of the gospel should close, Rev. 10:7, when the wrath of God shall come upon the angry nations, the dead be judged, reward be given to the saints, and those that destroy the earth be destroyed. Rev. 11:15. Take these things into the account, and the theory of the temporal millennium is spoiled.

R. F. COTTRELL.

## PASSING AWAY.

"Passing away is written upon the world, and all the world contains."

It is written on the rose.  
In its glory's full array,  
Read what those buds disclose—  
Passing away.

It is written on the skies,  
Of the soft blue summer day,  
It is traced in sunset's dyes—  
Passing away.

It is written on the trees,  
As their young leaves glistening play  
And on the brighter things than these—  
Passing away.

It is written on the brow,  
Where the spirits ardent ray  
Lives, burns, and triumphs now—  
Passing away.

It is written on the heart—  
Alas! that there decay,  
Should claim from love a part!  
Passing away.

Friends, friends! Oh, shall we meet  
Where the spoiler finds no prey?  
Where lovely things and sweet  
Pass not away.

Shall we know each others eyes,  
With the thoughts that in them lay,  
When they meet beneath the skies  
Which pass not away.

Oh, if this may be so,  
Speed, speed, thou closing day?  
How blest from earth's vain show,  
To pass away.

—Mrs. Hemans.

## Progress of the Cause.

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

## California.

My last report was made Jan. 7, at the close of our meeting at Napa. Sabbath and first-day, Jan. 10 and 11, Bro. Van Horn and myself each gave two discourses at St. Helena. Notwithstanding stormy weather and much sickness in the place, we had interesting and encouraging meetings.

The church in St. Helena are passing through some trials relative to a meeting place, their meeting being held in a private house, and the owner of the house forbidding the brother who rented it from having meetings there. We all felt that it was not the Lord's design to have the truth presented and a company raised up in St. Helena to be crowded down in such a manner as to fail to meet and encourage each other in the work, but that he designed us to learn from this that he was stirring us up to take a more prominent position before the people. It was decided to immediately commence to build a house of worship. The enterprise started better than any of us expected, and I learn is advancing beyond all their expectations. May the Lord still prosper the work there.

At Woodland, the 17th and 18th, we had a very interesting quarterly meeting, which closed the laboring together of Bro. Van Horn and myself. The quarterly missionary meeting, held in connection with this meeting, was the best one we have had in the State. The Vigilant Missionary Society had been in working order here for one quarter, and their report gave interest to the meeting. The outside attendance at this meeting was good, considering that it was a rainy time.

After this meeting, a consultation of our ministers in this State (partly by letter, and partly in person) resulted in Bro. and sister Van Horn going to attend the quarterly meeting in Green Valley, which was to be followed by their giving a course of lectures. Bro. Cornell was to meet opposition discourses at Napa, and follow up the work there with a second course of lectures; while I was to go and join Bro. Canright in his meetings at Watsonville, Santa Cruz Co.

On my way to Watsonville, I spent an evening with a few of the brethren and sisters in San Francisco. I find the fault-finding ones are more fault-finding still, and the earnest workers are of good courage and for pressing on with the body of this people in the State. We would say to them here, It is no time now to be daunted and crippled in our efforts by those who have simply selfish interests to serve, and are disposed to put on brakes at every advance movement. God's cause is onward, and those who are in earnest will rise with it.

The work is moving steadily on in California, spite of foes without the church, and a very few (so few a child might write them) within. It is an important time for the work here, and we hope each and every brother and sister will find his or her place in the great missionary work, learning how they can be effective workers. Let us "do with our might what our hands find to do."

We esteem it a great privilege to have in our midst Bro. and sister White, who, during the rainy season, are vigorously prosecu-

ting their writings, and are even now giving us good counsel and aid in the work here; and when the spring opens, and they have the opportunity of speaking to our people in different places, as the providence of God may indicate, they are prepared to greatly help our people. God bless them in their important work is our daily prayer.

I labored with Bro. Canright in Watsonville nearly two weeks. Found him of good courage; and although his meetings had been held in the midst of mud and storm, a number had come out on the truth. The providence of God is opening the way before the work there. A covenant was introduced, which was signed by fifteen before I left the place. There are about twenty Sabbath-keepers in the place now. I was glad of this privilege of being with Bro. Canright a few days, not having seen him in about six years. His health is improving, and he is planning to throw his energies into the work in this State the coming summer.

Feb. 2, I was called home by telegraph to the bedside of my sick wife. She has been troubled with a cough, more or less, for the last twenty months. A sudden cold some two weeks since threw her into a lung fever. She became almost helpless from the first night of the fever. We have used water, and healthful diet, and committed her case to the Lord according to the rule of James. The Lord has greatly blessed. She is free in the Lord, and resigned to his will, come life or death. But we feel, in this case, it may be the will of the Lord to restore to health. I expect the Lord will bring us out of this trial in his own good time and manner better prepared, by affliction, for the Master's use. Our trust is in God. I am detained at home for the present, but am not idle. I endeavor to devote some time each day to writing. Pray for us.

J. N. LOUGHBOROUGH.

Woodland, Feb. 11, 1874.

## Ohio.

SINCE my last report, I have been unable to continue labor only a portion of the time on account of sickness. Have had a severe attack of diphtheria. Regular appointments, however, have been filled by Bro. A. A. Hutchins and Mrs. Lane.

Several more have taken a stand with us. Receiving urgent invitations from Bowling Green village, two and one-half miles from the place where we had been laboring, we concluded that nearly all to whom we had been preaching would attend there, so our brethren procured a large hall fifty feet square, and Feb. 3, we began a course of lectures. We were surprised and gratified to see nearly three hundred in attendance at our first appointment. There has since been an increase so they now number between three and four hundred, and the interest seems to be permanent.

Last Sunday night, although there were two other meetings in the place, the hall was crowded. It was estimated by a man who sold tickets for an entertainment on another occasion, that there were six hundred present at the meeting and that the room was never before so well filled.

The people gave the best of attention, and, by means of the Tract Society, are eagerly reading many of our works. By the efforts of this society, hundreds of pages are being read that would not be were it not for it. God bless the Tract Societies everywhere.

Bro. A. A. Hutchins is holding meetings in different school-houses in the vicinity of Bowling Green for the purpose of interesting the people and getting them to attend the meetings at the above place. We pray for much good as the result of these efforts.

E. B. LANE.

Bowling Green, Feb. 11, 1874.

## Chicago, Ill.

I HAVE been holding meetings in Chicago the last four weeks and a half with unusual good interest. Have held from nine to eleven meetings a week. Thirteen willing souls were baptized, and sixteen united with the church. The present number of members is fifty-nine, but four or five of these have been for some time backslidden, and will probably leave us. The Lord has helped us very much in these meetings, bringing conviction to many hearts, so that they had no rest nor peace day nor night before they gave themselves to serve the Lord. Many more are under conviction. The brethren are much encouraged and feel united in the truth.

I had to break away from the interest in Chicago, and come to this place, where they hired a house and came together to hear a week ago, but had to go home disappointed. It is a new field, but the *Advent Tidende* has visited about twenty-five families for over a year, and some have commenced to obey the truth, while others desire very much to hear.

JOHN MATTESON.

Box 552, Racine, Wis., Feb. 11, 1874.

## Iowa.

I HAVE preached in Deloit, Crawford Co., Iowa, three weeks. There is a good interest here. The large school-house is filled to overflowing almost every night. Some are keeping the Sabbath now. Others are investigating. The Lord is working, and I think there will be a church raised up here to keep the commandments of God. The M. E. minister preached one discourse on the Sabbath question. He showed a very good spirit. He is a fine man. I had good liberty in reviewing him. I give God all the glory.

J. BARTLETT.

## Wisconsin.

SINCE my last report, which was dated Nov. 26, I have been laboring in different places. Nov. 28, commenced meetings at Arcadia, and continued till Dec. 16. Some made a start to keep all God's commandments. Two were baptized. This was a season much blessed of the Lord.

Dec. 19, 20, with the brethren at New Denmark, in quarterly meeting. Dec. 24, commenced meetings at Ashwaubenon, and continued until the 30th. Jan. 1, returned to Arcadia, and labored there until the 8th. The Lord blessed in these meetings, and others made a start to obey the Lord. There are now nineteen keeping the Sabbath, twelve taking an active part in the meetings.

Jan. 10, 11, attended meeting at Maiden Rock. Feel thankful to the Lord for the privilege of that meeting. While at that meeting, made arrangements to come to this place, as there appeared to be an opening among the Scandinavians. Commenced meetings the 25th. Have continued speaking partly in English and partly in Norwegian. Some interest is manifested, and some of the Americans are persuaded to obey. May the Lord give me wisdom and humility is my earnest desire.

O. A. OLSEN.

Esdaile, Pierce Co., Wis., Feb. 16, 1874.

## Kentucky.

At the time of my last report, I was closing up my lectures at Hood's Run. Four came out on the Sabbath then, and since that time, three more have decided to keep it, and there are prospects that others will keep it. I intend to labor there from time to time until decision is made.

Dec. 12, I went to Greenup and commenced labor. A Disciple minister gave three discourses against us. On the nature of man, he took the spiritualist's view, viz., that all the devils, or demons, spoken of in the Bible were spirits of dead men. He drew his proof from heathen mythology. He challenged the world on this point (intending me). I stated that I was not the world, and the world had not employed me as their agent to defend them. He stated also that he would challenge all the devils in hell to refute his argument. I stated that I did not belong to that fraternity and did not wish to defend their cause. Their object was to provoke me to challenge; but I did not intend to do it.

I did not remain there long. It rained nearly all the time. High waters and mud were barriers in the way to prevent the country people from coming. Two came out on the truth. One was baptized. I was invited back again.

There are but few Sabbath-keepers in this county. The work goes slow and hard on account of my inability, and having to do it nearly all by preaching is in part the cause.

S. OSBORN.

## Arrogance of Popery.

PAUL's statement respecting this power was, "He opposeth and exalteth himself above all that is called God." Statements from popes, cardinals, and priests, serve to illustrate how they have sought to exalt themselves, and to arrogate powers which God never gave them.

Pope Innocent III, who was pope from A. D. 1198 to A. D. 1216, says, "As kings and princes must submit themselves to the pope's judgment, therefore all must be judged by the pope, but he can be judged by no man. Though by his negligence or evil actions, he should draw with him innumerable souls to hell, yet no mortal may be so presumptuous as to reprove him, or to say, Why do you thus?"

In the *Decretalia*—second part of the canon law—and this *Decretalia* each pope declares to be true, we read of the pope: "The whole world is to be taken for his diocese. He can turn a square into a circle, wrong into right, and can make something out of nothing. He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man—sentences, however absolute, yet always just. He can free himself from the commandments of the apostles, he being their superior; even from the rules of the Old-Testament age,

even from the proscriptions contained in the gospel. For the 'will' of the pope is the rule laid down for the administration of justice. What he does is considered by God as being well done. He sits in one consistory with God, and shares the same judicial school with Christ. The pope is God's equal, except in sin; so that in cases where he changes his mind, it should be understood as if God himself had changed his mind. From the pope there exists no appeal to God, because he himself is God upon earth, and therefore judges like God.

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal de Translat. Episcop.*

The testimony of these decretals prepares the way for those who receive the pope's word as infallible to explain all the contradictions that may exist between the doctrines of the Roman Catholic church and the Bible, as well as those discrepancies that may be found on comparing the sayings of different popes, and, in some instances, the yea and nay of the same pope. The explanation is on this wise: First, they claim that they have a right to differ from the Bible, because, as the pope is equal with God, he is above the Bible, and has a right to dispense with its teachings. In the second place, if the pope changes his mind, it is to be understood that it is only because "God" (who "changeth not"), has changed. What blasphemy! A poor mortal changing the doctrines of the Bible, setting aside God's laws, and trying to hide his iniquity by saying, "God has changed his mind." It seems to me that this testimony in the decretals is fatal to themselves, and that it marks their church with certainty as an apostate church, and as the blasphemous little horn of Dan. 7: 25.

Isaiah gives us a rule by which to try false spirits: "If they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. The decretals, not only admit that the popes in many things differ from the Bible—a matter very apparent to those who compare papal doctrines with the Bible—but decretals claim a right for the popes, not only to differ from the Bible, but to even dispense with the precepts of the Bible, thus speaking contrary to its teachings, and branding themselves as false prophets.

The testimony respecting the little horn is, "He shall think to change times and laws." Decretals declare that "the pope has power to change times and to abrogate laws." This they have attempted to do, in changing God's ten commandments, as appears from their catechisms, especially those published in Catholic countries. In giving the ten commandments, they either leave out the second commandment entirely, or blend it with the first as one commandment, which, in either case, changes the position and number of the commandments that follow, the fourth commandment becoming the third, the fifth, the fourth, and so on; and to make out the complete number of ten commandments, they divide the tenth commandment into two, thus giving us two commandments on covetousness, as follows: Ninth commandment, "Thou shalt not covet thy neighbor's wife." Tenth, "Thou shalt not covet thy neighbor's goods." The commandments are so found in the following eight catechisms used in Ireland: Three sizes of Butler's Catechism, Abstract of the General Catechism, edited by the Christian Brothers, Catechism for the Archdiocese of Tuam, The Most Rev. Dr. Riley's Catechism; Catechism for First Confession, Dr. Cullen's Catechism, Archbishop of Dublin, and Pope's Legate, in Ireland.

In the two principal catechisms of England, "Abridgment of Christian Doctrine," and "Abstract of the Douay Catechism," the first and second commandments are blended as the first commandment. And so it is found in most of their American Catechisms, as in the Jesuit's Catechism of F. X. Wexinger, of Cincinnati, Ohio.

The Italian Catechism of the Very Reverend Antonio Rosmini Serbati, D. D., Founder and General of the Institute of Charity, gives the commandments of the first table of the law thus: "1. I am the Lord thy God; thou shalt not have other gods before me. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember thou keep holy the days appointed."—*English Translation of Serbati's Italian Catechism*, p. 33.

Serbati's Catechism, published where and when the church could say what she pleased, not only obliterates the second commandment, but removes from the fourth commandment all idea of a Sabbath; for, in the eyes of a good papist, "the days appointed" may refer simply to those days appointed by the Romish church, as Good Friday, Holy Thursday, Ash Wednesday, &c.

Papists claim that they do not worship images, but that they have them merely to enliven their devotion for the beings that the images represent. It seems, however, that there was a great controversy over their introduction into the church, both in

the fourth and eighth centuries. Epiphanius, Bishop of Salamis, at the close of the fourth century, finding a painted image of Christ in a church where he went to pray, tore it, and ordered it wrapped around a poor dead man and buried with him. Thus he showed his indignation against image worship.

A Catholic historian, De Cormenin, says of the Catholic church: "They worshiped images, even in the eighth century. . . . This adoration, which the court of Rome encouraged constituted a true idolatry, which had been severely proscribed by the founders of Christianity and the fathers of the first ages of the church."—*De Cormenin*, vol. i., p. 206.

If they have no worship for their images, nor consider that there is any virtue in them, how is it that they treat us to the relation of so many miracles accomplished by them? The Holy Bambino at Rome, which is an image of the infant Jesus, magnificently dressed and adorned with costly jewels, is sent for by those who are sick, who can afford to pay for it, and the papists claim that many and marvelous (?) cures are accomplished by it.

Gavazzi, who was once an Italian priest, a chaplain in the Roman army, and who was exiled in 1848 for taking part in the Italian cause, says: "At Rome, in the Franciscan convent of the Aracoli, is a little baby which on Christmas eve was brought by an angel to St. Francis, of Assisi. . . . It has powers so miraculous that the Franciscans bring it about to sick persons to heal them. . . . It is so ugly, being more like a monkey or a baboon than a baby, that we must say the angels in Heaven are very bad sculptors. . . . The pope himself often sends for 'the little physician' as it is called, to help him to recover his health. The devotion, especially of the Roman ladies, to this little wooden image is shown by the presents with which they have loaded it; rich dresses, gold, pearls, rubies, diamonds, and all kinds of gems. It is worshiped more intensely and publicly than the consecrated wafer. When Christ, in the sacrament, passes through the streets, many pay little or no attention; but when the angelic monkey is carried in a rich carriage, they bow and kneel, hat in hand, before it."—*Gavazzi's New York Lectures*, p. 348.

The papists are not satisfied with claiming that they can change God's times, they assert that they actually have done it. They set up the claim that they have changed the Sabbath of God's law from the the seventh day, the day on which God appointed it, to the first day of the week, the day anciently consecrated by the pagans to the sun and its worship. They claim that this change in the Sabbath institution was accomplished by the power of their church.

We will simply say here, We have seen already that they have made, or attempted to make, changes in the decalogue. The prediction concerning them was that they should "think to change [God's] times." We are sure, however, that their claim stands relative to the Sabbath, and that they have changed in their practice the sacrament of the Lord's supper from the form in which Christ instituted it, so that, instead of giving to the believer the bread and wine, the priest drinks all the wine, and gives the communicant a wafer, and tells him that is the actual body and blood of Jesus Christ with soul and divinity, and that each consecrated wafer is a complete and whole Christ.

J. N. LOUGHBOROUGH.

**Probation.**

COULD a man who for crime is condemned to a lifetime of close confinement in a dismal dungeon, away from the cheerful light of the sun, be offered the boon of liberty and citizenship on condition of repentance and reform, how eagerly would he embrace the opportunity.

We are prisoners of hope; we are condemned to banishment and the second death; no ray of hope can light up the gloom of that mind and soul which passes the limit of probation.

For a little season we can accept the offer of Jesus' love and may make our peace with God. To-day we may overcome; to-morrow it may be too late. Precious offer! The gift of redeeming grace was always sweet to the repentant sinner; but these last offers seem more sweet, more precious, than ever before. Oh! miracle of love, that Jesus should condescend to restore the erring, and reclaim the lost.

Line upon line he gives to his people. He will not spare any labor or sacrifice. Not only will he suffer the pains of the crucifixion, and the loneliness of death, but he waits and pleads, and warns and instructs, and forbears.

But mercy has its limit. Soon, too soon for many, he will cease to plead for the sinner. He that is holy will be holy still, and he that is filthy will be filthy still. Then will the poor wanderer value the gift of probation when it is past forever.

But now suns rise and set; moons wax and wane; and scoffers say, "Where is the promise of his coming?" and few value the priceless gift of mercy. We often undervalue our blessings, until they are taken from us. Let it not be so with this.

JOS. CLARKE.

**The Pre-existence of Christ.**

J. B. H. makes the following inquiry:—Had Christ an intelligent existence before he was born of the virgin Mary? To which the following answer was returned:—

1. If Christ had no intelligent existence before his first advent into this world, he could not have shared in the glory with the Father before the world was. John 17:5.

2. It was by him that the Father made the worlds. The Father commanded; the Son executed the command. John 1:3, 10. Heb. 1:2; 1 Cor. 8:6; Col. 1:16, 17.

3. He was consulted concerning the formation of man. Gen. 1:26.

4. He proposed and was the author of the plan of salvation by which we are saved. Heb. 5:9; 12:2.

5. He it was who led the children of Israel through the wilderness and drove out the nations before them. Ex. 23:21-23; 1 Cor. 10:1-4.

6. He was there to succor the three worthies who were cast into the fiery furnace. Dan. 3:25.

7. He (Michael) assisted the angel who ministered to Daniel. Dan. 10:13, 21.

That Michael is the Son of God is found by the following scriptures. Jude calls Michael the Archangel. Verse 9. Paul says the voice of the Archangel is heard when the Lord descends to raise the dead; 1 Thess. 4:16; and Christ says, The dead shall hear the voice of the Son of God. Therefore Michael, the chief of the angels, is the Son of God, and certainly had an intelligent existence before the mystery of his incarnation.

R. M. KILGORE.

**The True Missionary.**

I HAVE received, read, and re-read the first number of the periodical which bears the above title. I have been greatly benefited thereby. It seems to be just what the cause of truth requires at the present stage of the work. Each one of its articles is well worth the subscription price, especially the first one. It should be carefully perused by all who have a desire to work in the cause of the Master. The general tenor of the articles seems to inspire one with courage to labor.

In looking over the list of subscribers, I notice but few from this State. The cause is young here, the field a wide one, and the Macedonian cry comes up from many countries. Have had offered the present season nearly a score of churches in which to present the truth. Cannot at present fill one-fourth of the calls.

Much can and should be done by the Tract and Missionary Society. Quite a number have embraced the truth who seem to be zealous in the good work, and are willing to do, if properly instructed. In but few instances can this be accomplished by the living teacher.

The *True Missionary* is well calculated to teach in this respect. All should obtain it. Dear brethren and sisters, send in your subscriptions for this valuable paper. Shall we not see a full list of subscribers from Indiana? The time for missionary labor will soon be past. Then the unfaithful will deeply regret that the night has come, in which no man can work. Let us not be of that company.

S. H. LANE.

**The Millennial Glory of our Times.**

THE language of our title, or its equivalent was heard from the pulpit yesterday. While the secular papers teem with the news of crime, and speak of its unparalleled increase, especially in the high places of trust, in tones of alarm, the pulpit sounds forth the notes of "peace and safety," of progress and improvement and millennial glory at hand, or already begun. While men of the world are alarmed at the defalcations, robberies, and crimes of the deepest dye, committed by those hitherto accounted respectable, frauds by men elected to make laws, and bribery and corruption in the higher courts, where money can buy off justice; many of the professed ministers of Jesus Christ are lulling their hearers to sleep with the cry of peace, safety, progress, and millennial glory. They say in substance, they are "rich and increased in goods and have need of nothing," when in fact they are "wretched, and miserable, and poor, and blind, and naked."

We are living in the time of the last stage of the church, the Laodicean. As S. D. Adventists, we acknowledge that the terrible rebuke to the Laodiceans applies to us, because, holding the testing truth for our times, we fail in corresponding zeal in the

work of saving souls. But the mass of the church of God are not yet S. D. Adventists; and the message has a general application to the church of this age. If we are asleep and deceived as to our true condition, we need not wonder if those who have not the light which we enjoy should be asleep, and in their sleep have pleasant dreams of peace and the "good time coming."

Let us arouse ourselves to the work which God has given us to do, and "sound an alarm" in the "holy mountain" that shall break the slumbers and disturb the deceptive dreams of a worldly church which is luring souls down to ruin with the cry of peace and safety, while sudden destruction is about to come upon them.

R. F. COTTRELL.

**A Speedy Coming.**

"YET a little while, and He that shall come will come, and will not tarry." Heb. 10:37. "A LITTLE while," and the "unquiet dream of life will be over," and the "morning without clouds" shall dawn. A few more tossings on life's tempestuous sea, and the peaceful haven shall be entered. A few more night-watches, and the Lord of love will be seen standing on the heavenly shore, as once he did on the shores of an earthly lake, with an eternal banquet of love prepared for his children.

Yes! "He cometh"! that is the church's "blessed hope." It is the voice and presence of her "Beloved" which will "turn the shadow of death into the morning." The dead—the ransomed dead—shall hear his voice and come forth—those "asleep in Jesus" God is to "bring with him." His final invitation is not, "Go, ye blessed, to some bright paradise of angels prepared elsewhere for you"—but, "Come, share my bliss; be partakers in my crown;" "enter into the joy of thy Lord!" Paul's Heaven was described in two words—"with Christ." John's Heaven is made up of the two elements—of likeness to Jesus, and fellowship with Jesus. We shall be like him," "we shall see him as he is." In his sublime apocalyptic visions, when "the door was opened in Heaven," the first object which attracts his arrested gaze is "One who sat upon the throne;" around whom was a "rainbow, in sight like unto an emerald." Rev. 4:2, 3.

Our happiness will not be complete till we are ushered into the full vision and fruition of Jesus. We are nourished in this far-off land from "the King's country;" but we shall not be satisfied until we see the King himself. Jacob received full wagon loads from Joseph, but he could not rest till he had seen him with his own eyes. When he did so, the aged man's spirit "revived." We receive manifold pledges of covenant mercy from the true Joseph in this "the house of our pilgrimage;" but we long to "behold his face in righteousness." We shall only be "satisfied when we awake in his likeness."

"Come! Lord Jesus, come quickly!" "He will not tarry!" Each sun as it sets is bringing us nearer the joyful consummation. Time is hastening with gigantic footsteps to the advent throne. The sackcloth attire of a now burdened creation will soon be exchanged for the full robe of light and beauty which is to deck a "Sabbath world."

Happy day! when "the Bow," in a nobler sense, "shall be seen in the cloud"—not the bow of promise, but He in whom all the promises blend and center. Behold, He cometh with CLOUDS! Seek ever to be in an attitude of watchfulness. Like the mother of Sisera, let faith be straining its ear for the murmur of the chariot wheels, that when the cry shall be heard—"Behold, it is HE!" we may be able joyfully to respond—"Lo, this is our God; we have waited for him!" "Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, That he shall gird himself and make them sit down to meat, and will come forth and serve them."—*John R. Macduff*.

**"As it Was in the Days of Noah."**

THE word of God through his servant Noah had been rejected. He told of judgment; but they did not believe. He spoke of sin and ruin; but they were not convinced. He spoke of remedy; but they would not give heed. They went on with their own plans and speculations, and had no room for God. They acted as if the earth belonged to them by a lease forever. They forgot that there was a clause of surrender. They thought not of the solemn "until." God was shut out. They thought, spoke, and acted for themselves. They did their own pleasure, and forgot God.

My reader, remember the words of the Lord Jesus Christ, how he said, "As it was in the days of Noah, so shall it be in the days of the Son of man." And albeit the voice of the scoffer may be heard saying, "Where is the promise of His coming?" the moment is rapidly hastening on when the scoffers will get their answer. "The day of the Lord will come as a thief in the night, in the

which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." 2 Pet. 3:4, 10. This is the answer to the intellectual scoffers of the children of this world.

Now, in whatever way we look at the future, from whatever point of view we contemplate it, whether the object which presents itself to the soul's vision be the church in glory, or the world in flames, we must feel the unspeakable importance of attending to God's present testimony in grace to lost sinners. "Now is the accepted time; behold, now is the day of salvation." 2 Cor. 5:2. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5:19. He is reconciling now; he will be judging by-and-by. It is all grace now; it will be all wrath then. He is pardoning sin now, through the cross; he will punish it then in hell. He is sending out a message of purest, richest, freest grace. He is telling sinners of an accomplished redemption through the precious sacrifice of Christ. He is declaring that all is done. He is waiting to be gracious. "The long-suffering of our Lord is salvation." "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

All this makes the present moment one of peculiar solemnity. Unmingled grace declared! Unmingled wrath impending! How solemn! How deeply solemn! Men dream of a golden age; they feed upon the thought that "to-morrow shall be as this day, and much more abundant." But, oh! utterly vain are these thoughts and dreams. Faith can see the clouds gathering in the distance thickly around the world's horizon.

Judgment is coming, the day of wrath is at hand. The door will soon be shut. How needful, then, is it to raise a warning voice—to seek by faithful testimony to counteract man's pitiable self-complacency. True, in doing so, we may be exposed to the charge which Ahab brought against Micaiah, of always prophesying evil; but no matter for that. Let us prophesy what the word of God prophesies, and let us do this simply with the purpose of persuading men. The word of God only removes from beneath our feet a hollow foundation, for the purpose of placing instead thereof a foundation which never can be removed. It takes away "a broken reed" to give us the "Rock of Ages." He sets aside "a broken cistern which can hold no water" to set in its place "the fountain of living waters."

This is truest love. It is God's love. He will not cry, "Peace, peace, when there is no peace," nor "daub with untempered mortar." He would have the sinner's heart resting sweetly in his own eternal Ark of safety, enjoying present communion with himself, and fondly cherishing the hope that, when all the ruin, all the desolation, and all the judgments have passed away, it shall rest with him in a restored creation.—*Ex.*

NOTHING LEAVES US AS IT FOUND US.—If a sheet of paper on which a key has been laid exposed for some minutes to the sunshine, be then instantaneously viewed in the dark, the key being removed, a fading specter of the key will be visible. Let this paper be put aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the specter will again appear.

This is equally true of our minds. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, leaves an image upon the brain. These traces, which under ordinary circumstances are invisible, never fade, but in the intense light of cerebral excitement start into prominence, just as the specter image of the key started into sight on the application of heat. It is thus with all the influences to which we are subjected.—*Sel.*

**Obituary Notices.**

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

DIED, at Eagle Lake, Minn., Feb. 5, 1874, Mrs. Emeline D. Keebaugh, daughter of H. C. and M. E. H. Bullis, aged twenty years and five months. She leaves a husband and little boy one year old, also a large circle of friends to mourn their loss. In her illness she cast herself upon the mercy of Him who chooses his dear ones out of the furnace of affliction. She recommended the present truth to her sisters, and looked with hope to the time when mortality shall be swallowed up of life. Discourse upon 1 Cor. 15:54, to a large and attentive congregation. F. W. MORSE.

DIED, near Marion, Iowa, Dec. 18, 1873, of consumption, our dear sister, Mary E. Downs, aged twenty-five years. She embraced the truths of the third angel's message eleven years ago. The last few weeks of her life she developed a beautiful Christian character. She rests in hope of eternal life when the Lifegiver shall come. Appropriate remarks by D. T. Shireman from 1 Thess. 4:13. MARTHA CUMMINGS.

DIED, at Coleta, Ill., Jan. 24, 1874, of erysipelas, infant son of I. and C. Colcord. Discourse by Eld. Yager, Disciple. I. & C. COLCORD.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 24, 1874.

The Prophetic Periods.

W. S. HERRINGTON: All the prophetic periods except the 2300 days lie entirely within the Christian dispensation. This is the reason the same principles of reckoning do not apply to them that are used in calculating the 2300 days.

With periods that lie wholly this side of Christ, the case is different. Take the 1260 years which commenced in 538, and ended in 1798. We do not say it takes all of 538, and all of 1798 to make 1260; but finding the point in 538 where they commenced, we simply add 1260 years, and are carried to a corresponding point in the year 1798.

So of the hour, day, month, and year, of Rev. 9: 15. The literal time denoted by this symbolic period is 391 years and 15 days. The 150 years of the preceding trumpet ended July 27, 1449. From this date, then, we have simply to reckon forward 391 years and 15 days, to find the ending of this latter period.

To Correspondents.

D. WARREN: The words rendered evening and morning in Dan. 8: 26, are the same as are rendered days, in verse 14, and doubtless refer to the same period.

MRS. J. LOVEJOY: We do not understand that there was any compromise in the infliction of the penalty pronounced upon Adam's transgression. When Adam sinned, he immediately entered upon his solemn march to the grave; and he reached the grave within the period covered by the word day in penalty.

Notice.

If those for whom I have done business with the REVIEW Office have failed to get their proper credit, they will please let me know. Address, E. H. Root, Coopersville, Ottawa Co., Mich. E. H. ROOT.

News and Miscellany.

"Can ye not discern the signs of the times?"

What War Has Done.

DR. DICK puts the number of men in all ages killed by war at fourteen thousand millions; while Edmund Burke estimates it at thirty-five thousand millions. Four or five millions are constantly under arms, producing nothing. What fine emigrants they would make!

Progress Toward Rome.

REV. S. H. TYNG, JR., rector of the Protestant Episcopal Church of the Holy Trinity, charges in a recent editorial note:

Prayers for the departed are gaining recognition in the Protestant Episcopal Churches of this city. The Church of St. Mary the Virgin advertised, not long since, a special service of prayer for the holy dead. At the door of the Church of the Transfiguration, in Twenty-ninth street, were found, a few Sundays since, circulars, one of which is now before us, containing collects to be said for the departed.

Progress of the Roman Catholic Departure from Primitive Christianity.

THE Chronologische Anzeiger of Reyner gives the following aperçu of the "development" of practices in the Church of Rome: "The use of Holy Water was introduced in the year 120; Penance, in 157; Monks appeared in 348; the Latin Mass, in 391; Extreme Unction, in 550; Purgatory, in 593; the Invocation of Mary and the Saints, in 715; Kissing the feet of the Pope, in 809; the Canonization of Saints and the Beatification of the Blessed, in 893; Blessing Bells, in 1000; the Celibacy of Priests, in 1015; Indulgences, in 1119; Dispensations, in 1200; the Elevation of the Host, in 1200; the Inquisition, in 1204; Oral Confession, in 1215; the Immaculate Conception, in 1860; Infallibility, in 1870.

BE STRONG.

TAKE thy staff, O pilgrim, Haste thee on thy way; Let the morrow find thee Farther than to-day.

If thou seek the city Of the Golden Street, Pause not on thy pathway— Rest not, weary feet.

In the heavenly journey Press with zeal along; Resting will but weary, Running make thee strong.

—Sel.

FALSE CHRISTIANS.—A remarkable Jew, claiming to be the Messiah, has recently appeared in Arabia, where his fame was spread far and wide. He came forth from the desert, where he has spent many years mortifying the flesh, and he pretends to work wonders and perform miracles, and give evidences of his divine mission.

THERE were 450,000 barrels of salt, worth on the average \$1.40 per barrel, shipped from the Saginaw Valley in 1873.

THERE were 1,073,979 tons of iron ore shipped from Lake Superior region in 1873, being 117,748 tons more than in 1872.

INCREDIBLE CARELESSNESS.—The Post Office authorities announce that nearly 3,000,000 letters went to the Dead Letter Office last year, of which 58,000 had no county or State direction; over 400,000 were not properly stamped, and 3,000 were not stamped at all.

SCIENCE and statistics have attacked the smoking fraternity, and smokers will not very much relish the verdicts. For instance, a comparison recently made between smokers and non-smokers in the Polytechnic school of Paris shows that the smokers not only rank below the non-smokers in every grade, but that they lose grade constantly.

Ripe Fruit.

THE use of ripe fruit in bowel difficulties is quite important. When the bowels do not act freely, it is often sufficient to give, not a dose of rhubarb, which the boy hates, but a saucer of ripe berries or a ripe apple before breakfast, which he does like.

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.

PROVIDENCE permitting, there will be a general quarterly meeting of the Maine T. & M. Society held with the church in Canaan, March 21, 22. District No. 1 will hold its quarterly meeting in connection with the general quarterly meeting.

NEXT quarterly meeting of the T. & M. Society of Dist. No. 3, Ohio, will be held at North Bloomfield, March 14, 15, 1874. It is hoped that all the scattered ones, so far as can, will attend, and that those who cannot will report.

THE quarterly meeting for the T. & M. Society of Dist. No. 3, as noticed in REVIEW, volume 43, No. 9, was postponed in consequence of the sudden illness of our little granddaughter, which resulted in her death.

QUARTERLY meeting of the T. and M. Society for District No. 9, N. Y. and Pa., will be held at Catlin, March 7 and 8. We earnestly desire

that all the members will report, and all who can come to the meeting.

JOHN LINDSEY, Director.

THE Tract and Missionary meeting for St. Lawrence and Franklin Counties, N. Y., will be held at Buck's Bridge, March 7, 8, 1874. Hope all who can will be there to report, and that those who cannot will forward their reports in time for this meeting.

A. H. HALL, Director Dist. No. 4.

No preventing providence, I will meet with the church at Monroe Center, Grand Traverse Co., Mich., Feb. 28 and March 1. I would like to see all the friends in Grand Traverse region at that meeting, as my stay will be brief.

D. W. MILK.

THE Tract and Missionary Society of Dist. No. 7, Iowa, will hold its next quarterly meeting at Winterset, Madison Co., Iowa, March 7 and 8.

H. TAWNEY, Director.

THE general quarterly meeting of the N. Y. and Pa. T. and M. Society will be held at Kirkville, March 14 and 15, 1874. Please read Bro. Haskell's article in Review No. 9 with reference to these meetings.

Another reason why this meeting should be well attended from all parts of the Conference is, that we wish at that time to mature plans for a broader sphere of action the coming season within our limits. The directors should come prepared to remain over Monday if necessary.

P. Z. KINNE, Pres.

No Providence preventing, I will meet with the church at Knoxville, Iowa, Feb. 14 and 15; at Caloma the 21st and 22d; at Woodbine the 28th and March 1st.

H. NICOLA.

QUARTERLY meeting at Princeville, Ill., the first Sabbath and first-day in March.

B. F. MERRITT.

QUARTERLY meeting of district No. 4, of the New England Tract and Missionary Society, at Washington, N. H., Feb. 28 and March 1. A general turnout of all the friends of the cause in this district is expected, especially of those who are scattered and have not usually attended the missionary meetings.

F. W. MACE, Director.

The next quarterly meeting for the Waukon and West Union churches will be held at Waukon, Iowa, Sabbath and first-day, March 7, 8, 1874. A cordial invitation is given to all. The church here will be glad to care for all who may come.

C. A. WASHBURN.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

SOME one from Coldwater, Mich., sends us \$1.00 for REVIEW. No name signed. Who is it? WILL some one give the P. O. address of Rufus Underwood?

RECEIPTS

For Review and Herald.

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

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