

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 41,

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 31, 1872.

NUMBER 3.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.

Address REVIEW & HERALD, BATTLE CREEK, MICH.

HOLD THE LIGHT.

Ho! thou traveler on life's highway
Moving carelessly along—
Pausing not to watch the shadows
Lowering o'er the mighty throng!
Stand aside, and mark how feebly
Some are struggling in the fight,
Turning on thee wistful glances—
Begging thee to hold the light!

Look! upon thy right a brother
Wanders blindly from the way;
And upon thy left a sister,
Frail and erring, turns astray.
One kind word, perchance, may save them—
Guide their wayward steps aright;
Canst thou, then, withhold thy counsel?
No! but fly and hold the light.

Hark! a feeble wail of sorrow
Bursts from the advancing throng;
And a little child is groping
Through the darkness, deep and long;
'Tis a timid orphan, shivering
'Neath misfortunes withering blight;
Friends, home, love, are all denied her—
Oh! in pity, hold the light!

Not alone from heathen darkness,
Where the pagan bends the knee,
Worshiping his brazen image
With a blind idolatry—
Where no blessed gospel teachings
E'er illumine the soul's dark night,
Comes the cry to fellow mortals,
Wild and pleading, "Hold the light!"

Here, as well, in life's broad highway,
Are benighted wanderers found;
And if all the strong would heed them,
Lights would glimmer all around,
Acts of love, and deeds of kindness,
Then would make earth's pathway bright,
And there'd be no need of calling,
"Ho! thou traveler, hold the light!"

The Sermon.

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

THE NEW JERUSALEM.

BY ELDER D. M. CANRIGHT.

TEXT.—Rev. 21:2: "And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband."

In order that we may properly understand the subject of our text, it will be necessary for us to first go back and notice some facts which are intimately connected with it. In Gen. 1, we read how God made the earth and arranged everything in perfect order upon it, and peopled it with living animals. It was a glorious work, in which God took delight, and over which the angels shouted for joy. When everything was thus made, God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

This states the object for which man was made, viz., "to have dominion." Where was this dominion to be? This is as plainly stated. It was to be over the cattle, and over the fowl of the air, and over every creeping thing, and over all the earth. Further, God says: "Be fruitful, and multiply, and replenish the earth, and subdue it." Verse 28. Thus we see that God designed that this earth should be filled with a race of men, whom he placed upon it to have dominion over it. In other words, this earth was created for man's special abode, to be his dominion and kingdom. Thus the psalmist says: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115:16.

God surrounded man with such circumstances that he would live forever, provided that he was obedient. Death never would have come upon this fair creation. God

planted the tree of life, and gave man free access to it. Gen. 2:8, 9, 16, 17. As long as he could eat of this tree he would not die. Gen. 3:22, 24. Had Adam obeyed God and carried out his plan, this earth would shortly have been peopled by a race of undying men. But Adam and Eve sinned, and fell. Gen. 3:1-6. And by this means the curse came upon the earth. Gen. 3:17, 19. Not only did the curse fall upon man, but upon the whole creation. Rom. 8:22, 23.

Now what was to be done? Must God abandon his plan of having the earth inhabited? Must he let it come to ruin and finally be destroyed? God forbid! This would be conceding a grand triumph to the devil. Christ, the second Adam (1 Cor. 15:45; Rom. 5:14), now comes in and undertakes to undo the work of Satan, rescue man and bring back the earth from the curse, and restore it to more than its original glory. In Gen. 3:15, Christ was promised in the seed of the woman. He was to bruise the serpent's head. Through him was to be carried out the purpose which the first Adam failed to accomplish. Thus Christ says of himself, "For the Son of man is come to seek and to save that which was lost." Luke 19:10. What was lost? Not only man, but the earth itself was lost,—the dominion that God gave to Adam. Of Christ, the prophet says, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. The first dominion, then, is to come back to Christ. This first dominion, as we have seen, was given to Adam; namely, the dominion of the earth. This he lost, and now it is to be restored through the second Adam. To this grand truth, Peter bears testimony in the following language. Speaking of Christ, he says: "Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts 3:21. John testifies to the same thing in Rev. 11:15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Mark; that he is to have these kingdoms, not simply a thousand years, but forever and ever. Again, look at the promise that God made to Abraham: "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. Here the promise is to Abram, that to him and his seed should the land be given. Stephen says, Acts 7:1-5, that God has never fulfilled that promise to Abraham, so much as to set his foot upon. Further, Paul says that this promise to Abraham's seed relates to Christ. Hear him: "Now to Abraham and his seed were the promises made. He saith not, And to thy seed, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. So we see that all this land which God promised to Abraham is finally to be given to Christ. And the psalmist says that this promise includes the whole earth. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. So that indeed the first dominion will come to Christ.

Then again, God has promised that Christ shall sit on the throne of David, and reign over the house of Israel eternally. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and

peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7. This promise is referred to by the angel when he said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. He then will have the throne of David, and there will be no end to that kingdom. Peter refers to this promise on the day of Pentecost. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2:29, 30. By this we see that Christ according to the flesh must sit on the throne of David. It will be David's throne, and Christ a real, literal person, sitting on it. This we understand to be fulfilled when the earth has been redeemed from the curse, and brought back to its original Eden glory, and the saints get established in the new earth.

Now David not only ruled over territory and people, he not only had a throne and kingdom, but there was a capital to his kingdom, viz., old Jerusalem. So Christ, in his kingdom—the new earth—will have a capital. His throne will be in the capital. It cannot be old Jerusalem, nor the old throne literally on which David sat; for both of these have perished, ages ago, and do not exist; but the new and glorious city will be called the New Jerusalem; and the new and glorious throne will be built in that, which will be David's throne. No one supposes that the very material that composed David's throne will be gathered together, and be built up again, and Christ sit on it forever. It will be made out of different material, and by different hands, and yet it will be David's throne; because God will build it for this purpose, and give it to him, that is, to his seed. So when Jerusalem is rebuilt, we do not suppose anybody will claim that the very material that formed the old buildings, the brick, the stone, and the timbers, which have long since perished, will be gathered together and built up again into a city! No; the city will be rebuilt, but with different hands and more glorious material.

Ezra and Nehemiah once rebuilt Jerusalem, and it was the same Jerusalem that was burned down; still it was not made at all of the same material of which it was formerly made. This fact is ever recognized in the rebuilding of any city. Chicago was burned down, and is now rebuilt. It is Chicago still, although much of the material in it was never there before. So it will be of the rebuilding of Jerusalem and the throne of David. God will rebuild it of the most glorious material. It will be placed in the very same situation where it was before, and ruled over by the same line of kings, viz., David's posterity; by the same house, the house of Jacob; by the same people, the people of Israel; the same land, the promised land.

These facts are plainly taught by the prophets. Hear Isaiah: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be

thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." Isa. 54:1-5. To the same purpose, Amos says: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos 9:11.

Now that this rebuilding of Jerusalem and the throne of David takes place in Heaven, we have abundant proof. Thus Paul says: "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. Then there is a Jerusalem above. Now what Jerusalem is this? It is the very one which God promised in the prophets should be rebuilt. Hear Paul again: "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband." Gal. 4:26, 27. This, it will be seen, is a direct quotation from Isa. 54:1-5, which contains the promise of rebuilding Jerusalem. So then this rebuilding of Jerusalem is done in Heaven, after which it is brought down to earth and becomes the capital of the new earth, Christ's eternal kingdom, as soon will be shown.

Notice Christ's promise to his disciples just before he ascended to Heaven. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. Here he speaks of his Father's house and many mansions, and says that he had gone to prepare a place for them. Of Abraham, Paul says: "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. That glorious city, then, which Abraham looked for, which will be the capital of that inheritance, which God promised him, is to be built by God himself.

Speaking still further of these ancient worthies, Paul says, "He [God] hath prepared for them a city." Heb. 11:16. Then God is to prepare the city in which the saints will finally dwell. In Heb. 12:22, Paul says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Here this city is called the heavenly Jerusalem. In the 13th chapter and 14th verse, he says, "For here have we no continuing city, but we seek one to come." This city, then, which God is preparing, which Christ went to Heaven to prepare, is ever kept in view by the saints.

In Rev. 3:12, Christ makes this promise to the overcomer: "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God." Here we see that this city is to come down from God, after it is prepared. In Rev. 21:2, John says: "And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." Here it will be seen that when this city comes down it is all prepared, as a bride adorned for her husband. So this preparing is all done in Heaven before it comes down. This point is certainly very plainly stated. Then any other New Jerusalem, which is not prepared in Heaven, is not according to Scripture.

Notice some few facts: The New Jerusalem is the Lamb's wife. The church is not the Lamb's wife, as some have said. It is true that Paul illustrates the church by a chaste virgin, espoused to Christ; and it is

equally true that he has used many other illustrations of the church; but that does not prove that the church is the Lamb's wife. On this point we have the direct statement of the Bible. Listen to one or two testimonies. Speaking of this New Jerusalem, Isaiah says: "For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." Isa. 54: 5. This is too plain to be evaded. The Maker of the New Jerusalem, then, is her husband. And John says he saw this New Jerusalem coming down from Heaven, prepared as a bride adorned for her husband. Rev. 21: 2; and in verses 9, 10, he directly says that this New Jerusalem is the Lamb's wife. "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of Heaven from God." Verses 9, 10. And further, to the same point, Paul says that this New Jerusalem is our mother. "But Jerusalem which is above is free, which is the mother of us all." Isaiah says that this New Jerusalem is the mother of many children. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." Isa. 54: 1. This, Paul applies to the New Jerusalem, as we have seen in Gal. 4: 26, 27. If she be our mother and Christ's wife, then Christ must be our Father; and so he is. Paul quotes and applies the following words to Christ: "Behold I and the children which God hath given me." Isa. 8: 18, quoted in Heb. 2: 13.

Then Christ has children. Again, Isaiah 9: 6, Christ is called the Everlasting Father, The Prince. If he be the Father, he must have children. How is he the father of his people? Answer. By raising them from the dead and taking them out of the grave. He thereby gives them eternal life. Without this resurrection, they would never live in the world to come. This resurrection from out of the grave is in one sense a birth into life, hence they are called the children of the resurrection. Luke 20: 36. Christ was raised from the dead and Paul says that he is "the first-born from the dead." Col. 1: 18. Now if Christ was born from the dead by his resurrection, then we also will be born from the dead at the resurrection, and Christ will be the one that gives this birth. In that sense he is our father. Notice Isaiah, in speaking of the resurrection. He says: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Isa. 66: 8. Thus we see,

1. That the New Jerusalem is prepared in Heaven.
2. That it comes down on the new earth as its eternal capital.
3. That it is the Lamb's wife.
4. It is our mother.
5. Christ is our Father.

The marriage of the Lamb. We understand the marriage of the Lamb to be his reception of the holy city as the capital of his kingdom; that is, when God gives him the kingdom he gives him the city as its capital; and the ceremony of receiving this city and being crowned as king, we understand to be represented by this marriage. When and where does this marriage take place? The answer is evident. It is in Heaven, just before Christ's return to earth. Thus we read: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12: 35, 36.

By this we see that when Christ comes to earth after his saints, he comes from the wedding. This is decisive. The same fact is taught in the parable of the nobleman, showing when Christ receives his kingdom: "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." "And it came to pass, that when he was returned, having received the kingdom," &c., Luke 19: 12, 15. This shows that he receives the kingdom in Heaven, just before his return. Daniel 7: 10, 13, 14, shows the

same fact. Verse 10: "The Judgment was set, and the books were opened." Verses 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Thus we see that when the Judgment sets, Christ comes in before the Father and receives his kingdom. In Rev. 11: 15-19, we have the same fact taught. Verse 15 declares that there were voices in Heaven announcing that the kingdoms of the world had become Christ's. Verse 18 says that the time of thy wrath is come, and for the dead to be judged, and the saints rewarded. Verse 19 says that the temple of God was opened in Heaven. This takes place when Christ leaves the first apartment, or holy place, of the heavenly sanctuary, and goes into the most holy place, the temple, to perform the work of judgment. In Rev. 3: 7-11, we have this subject referred to again: "And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Verse 7. He that hath the key of David, that is, he that received the thronos of David; showing that this refers to the time that Christ received the kingdom. The opening and shutting refers to the opening of the inner apartment and closing of the outer door. "I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Verse 8. This opening the door has reference to the same thing, the opening of the inner apartment where Christ went in 1844. Verses 9-11, show that this applies just before Christ's second advent, when he is about to come quickly.

In Matt. 25: 1-13, we have a most extended reference to the marriage of the Lamb. 1. Ten virgins go forth with their lamps to meet the bridegroom. 2. Five were wise, and five were foolish. 3. The foolish simply had their lamps, but no oil with them. 4. The wise took oil in their vessels with their lamps. 5. While the bridegroom tarried, they all slumbered. 6. At midnight, the cry is made at the bridegroom cometh. 7. They arise to meet him. 8. But the foolish have no oil, and their lamps are out. 9. They ask the wise for oil, but are refused. 10. While they are gone seeking oil, the bridegroom comes, and the wise go in with him to the marriage, and the door is shut. 11. Afterward, the foolish come, saying, Lord, Lord, open to us. 12. But he declares that he knew them not. This does not refer to the coming of Christ to the earth; for after the bridegroom is come, and has gone into the wedding, and the wise have gone in with him, then the foolish come, seeking admittance.

Now, if we apply this to Christ's coming on the earth, it would prove that after he has come, and the righteous are accepted and translated, the wicked go seeking admittance into the same happy place. But this is contrary to all the teaching of the Bible; for when Christ comes, the wicked are destroyed by the brightness of his coming. 2 Thess. 1: 7-9; 2: 8. No. It refers to the change of Christ's ministry from the holy to the most holy in 1844. The wise are those that followed him by faith into the marriage; while the foolish represent those who rejected the light on the sanctuary, and are in the dark with regard to its true work. When this marriage ceremony is fully completed, then Christ comes to the earth to take the guests—the saints—to the marriage supper of the Lamb. Rev. 19: 1-9. Here they remain, reigning with Christ during the thousand years. Rev. 20: 4. At the end of the thousand years, the New Jerusalem comes down upon the new earth. Rev. 21: 1, 2. Christ and the saints come with it. Jude 14, 15; Zech. 14: 4, 5. The tree of life is in the city. Rev. 22: 1, 2. This tree bears a different kind of fruit every month. In Isa. 66: 22, 23, the Lord says that the saints will come up to worship before the Lord every month; that is, they will go up each month to gather and partake of the fruit of the tree of life. Isa. 35: 10, says they shall go up with joy and singing. Then shall Jerusalem be a praise in all the

earth. The nations of them that are saved shall walk in the light of it; and the kings of the earth shall bring their honor and glory in it. The glory of God shall light it. Death, and sin, and the curse, shall have passed away. And the city, we understand, will be a real fact, not an air castle, an imaginary Heaven, but a substantial reality, which the saints of God will possess throughout eternity.

The Life of Christ.

BY ELLEN G. WHITE.

FROM his childhood, Jesus conformed his life strictly to the Jewish laws. He manifested great wisdom in his youth. The grace and power of God were upon him. The word of the Lord, by the mouth of the prophet Isaiah, describes the office and work of Christ, and shows the sheltering care of God over his Son in his mission to earth, that the relentless hatred of men, inspired by Satan, should not be permitted to thwart the design of the great plan of salvation.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth."

The voice of Christ was not heard in the street, in noisy contention with those who were opposed to his doctrine. Neither was his voice heard in the street, in prayer to his Father, to be heard of men. His voice was not heard in joyful mirth. His voice was not raised to exalt himself, and to gain the applause and flattery of men. When engaged in teaching, he withdrew his disciples away from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, piety, and virtue, which he would impress upon their minds. He shunned human praise, and preferred solitude and peaceful retirement to the noise and confusion of mortal life. His voice was often heard in earnest, prevailing intercessions to his Father; yet for these exercises he chose the lonely mountain, and frequently spent whole nights in prayer for strength to sustain him under the temptations he should meet, and to accomplish the important work he came to do for the salvation of man. His petitions were earnest, and mingled with strong cries and tears. And notwithstanding the labor of soul during the night, he ceased not his labor through the day. In the morning he would quietly resume his work of mercy and disinterested benevolence. The life of Christ was in marked contrast to that of the Jews, and for this very reason they wished to destroy him.

The chief priests, and scribes, and elders, loved to pray in the most public places; not only in the crowded synagogues, but in the corners of the streets, that they might be seen of men, and praised for their devotion and piety. Their acts of charity were done in the most public manner, and for the purpose of calling the attention of the people to themselves. Their voices were indeed heard in the streets, not only in exalting themselves, but in contention with those who differed with them in doctrine. They were resentful and unforgiving, proud, haughty, and bigoted. The Lord, through his faithful prophet, shows the life of Christ in marked contrast to the hypocritical chief priests, scribes, and Pharisees.

The parents of Jesus yearly visited Jerusalem, in accordance with the Jewish law. Their son, Jesus, then twelve years old, accompanied them. In returning to their home, after they had gone a day's journey, their anxiety was aroused, as they missed Jesus. He had not been seen of them since they left Jerusalem. They supposed he was with the company. Inquiry and search were made among their acquaintances and relatives for their much-loved son; but no trace could be found of him. They hastened back to Jerusalem, their hearts heavy with sorrow. For one day of neglect they lost their son, Jesus, from their company, which cost them three days of anxious search, with sorrowful hearts, before they found him. This should be a lesson to those who are following Christ. If they neglect watchfulness and prayer, and become careless, they may, in one day, lose Christ; but it may take many days of anxious, sorrow-

ful search to find him again, and to enjoy the peace of mind and consolation of his grace that they lost through vain talking, jesting, joking, and evil speaking, or even neglect of prayer.

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

The doctors and expounders of the law, always taught the people publicly upon especial occasions. It was upon one of these occasions that Jesus gave manifest proofs of superior wisdom, penetration, and mature judgment. The people were more surprised because the parents of Christ were poor, and he had not received the advantages of education. The question passed from lip to lip, Whence has this youth such wisdom, having never learned? While the parents of Christ were in search of him, they saw large numbers flocking to the temple; and as they entered it, the well-known voice of their son arrested their attention. They could not get sight of him for the crowd; but they knew that they were not mistaken, for no voice was like his, marked with solemn melody. The parents gazed in astonishment at the scene. Their son, in the midst of the grave and learned doctors and scribes, was giving evidence of superior knowledge by his discreet questions and answers. His parents were gratified to see him thus honored. But the mother could not forget the grief and anxiety she had suffered because of his tarry at Jerusalem, and she, in a reproving manner, inquired why he had thus dealt with them, relating her fears and sorrow on his account.

Said Jesus, "How is it that ye sought me?" This pointed question was to lead them to see that if they had been mindful of their duty, they would not have left Jerusalem without him. He then adds, "Wist ye not that I must be about my Father's business?" While they had been unmindful of the responsible charge intrusted to them, Jesus was engaged in the work of his Father. Mary knew that Christ did not refer to his earthly father, Joseph, but to Jehovah. She laid these things to heart, and profited by them.

In returning from Jerusalem with the crowd, talking and visiting engrossed their minds, and Jesus was forgotten for an entire day. His absence was not observed until the close of the day. Joseph and Mary had been honored of God in an especial manner, in being intrusted with the responsible charge of the Saviour. Angels had heralded his birth to the shepherds, and God had directed the course of Joseph, to preserve the life of the infant Saviour. But the confusion of much talk had led to the neglect of their sacred trust, and Jesus was not brought to mind for an entire day by those who should not have forgotten him for a moment. They returned their weary way, sad and fearful, to Jerusalem. They recalled the terrible massacre of innocent children by the cruel Herod in hope of destroying the king of Israel. When their anxiety was relieved by finding Jesus, they did not acknowledge their own neglect of duty, but their words reflected on Christ—"Why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Jesus, in most respectful language, inquires, "How is it that ye sought me?" But these words modestly reflect back the censure upon themselves, in reminding them that, if they had not permitted themselves to be engrossed with matters of no special importance, they would not have had the trouble of searching for him. He then justifies his course: "Wist ye not that I must be about my Father's business?" While he was engaged in the work he came to the earth to perform, they had neglected the work his Father had especially intrusted to them. They could not fully comprehend the words of Christ; yet Mary, in a great measure, understood their import, and laid them away in her heart to ponder over in the future.

It was so natural for the parents of Christ to look upon him as their own child, as parents commonly regard their children, that they were in danger of losing the precious blessing which daily attended them in the presence of Jesus, the world's redeemer. As Christ was daily with them, his life in many respects as other children, it was difficult to keep before them his sacred mission, and the daily blessing of having committed to their charge and parental care, for awhile, the Son of God, whose divinity was veiled with humanity. His tarry in Jerusalem was designed of him as a gentle reminder to them of their duty, lest they should become indifferent in a greater degree, and lose the sense of the high favor God had conferred upon them.

Not one act in the life of Christ was unimportant. Every event of his life was for the benefit of his followers in future time. This circumstance of the tarry of Christ in Jerusalem teaches an important lesson to those who should believe on him. Many had come a great distance to keep the passover, instituted that the Hebrews might keep in memory their wonderful deliverance from Egypt. This ordinance was designed to call their minds from their world-loving interests, and from their cares and anxieties in relation to temporal concerns, and to review the works of God. They were to call to mind his miracles, his mercies and loving-kindness, to them, that their love and reverence for him might increase, and lead them to ever look to him, and trust in him in all their trials, and not turn to other gods.

The observance of the passover possessed a mournful interest to the Son of God. He saw in the slain lamb a symbol of his own death. The people who celebrated this ordinance were instructed to associate the slaying of the lamb with the future death of the Son of God. The blood, marking the door-posts of their houses, was the symbol of the blood of Christ, which was to be efficacious for the believing sinner, in cleansing him from sin, and sheltering him from the wrath of God which was to come upon the impenitent and unbelieving world, as the wrath of God fell upon the Egyptians. But none could be benefited by this special provision made by God for the salvation of man unless they should perform the work the Lord left them to do. They had a part to act themselves, and by their acts to manifest their faith in the provision made for their salvation.

Jesus was acquainted with hearts. He knew that, as the crowd returned in company from Jerusalem, there would be much talking and visiting which would not be seasoned with humility and grace, and the Messiah and his mission would be nearly forgotten. It was his choice to return from Jerusalem with his parents alone; for in being retired, his father and mother would have more time for reflection, and for meditation upon the prophecies which referred to his future sufferings and death. He did not wish that the painful events which they were to experience in his offering up his life for the sins of the world, to be new and unexpected to them. He was separated from them in their return from Jerusalem. After the celebration of the passover, they sought him sorrowing three days. When he should be slain for the sins of the world, he would be separated from them, lost to them, for three days. But after that, he would reveal himself to them, and be found of them, and their faith rely upon him as the redeemer of the fallen race, the advocate with the Father in their behalf.

Here is a lesson of instruction to all the followers of Christ. He designed that none of these lessons should be lost, but be written for the benefit of future generations. There is necessity of carefulness of words and actions when Christians are associated together, lest Jesus be forgotten of them, and they pass along careless of the fact that Jesus is not among them. When they are aroused to their condition, they discover that they have journeyed without the presence of Him who could give peace and joy to their hearts, and days are occupied in returning, and searching for him whom they should have retained with them every moment. Jesus will not be found in the company of those who are careless of his presence, and who engage in conversation having no reference to their Redeemer, in whom they profess their hopes of eternal life are centered. Jesus shuns the company of such, so also do the angels who do his commands. These heavenly messengers are not attracted to the crowd where minds are diverted from heavenly things. These

pure and holy spirits cannot remain in the company where Jesus' presence is not desired and encouraged, and his absence not marked. For this reason, great mourning, grief, and discouragement exist. Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable. The divine rays of light emanating from Jesus are not with them, cheering them with their loving, elevating influence. They are enshrouded in gloom, because their careless, irreverent spirit has separated Jesus from their company, and driven the ministering angels from them.

Many who attend meetings of devotion, and have been instructed by the servants of God, and been greatly refreshed and blessed in seeking Jesus, have returned to their homes no better than they left them, because they did not feel the importance of praying and watching thereunto, as they returned to their homes. They frequently feel inclined to complain of others, because they realize their loss. Some murmur against God, and do not reproach themselves as being the cause of their own darkness, and sufferings of mind. These should not reflect upon others. The fault is in themselves. They talked and jested, and visited away the heavenly Guest, and themselves they have only to blame. It is the privilege of all to retain Jesus with them. If they do this, their words must be select, seasoned with grace. The thoughts of their hearts must be disciplined to meditate upon heavenly and divine things.

The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the holy angels. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son was the brightness of the Father's glory, and the express image of his person. He possessed divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell. He "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

In Christ were united the human and the divine. His mission was to reconcile God to man, and man to God. His work was to unite the finite with the Infinite. This was the only way in which fallen men could be exalted, through the merits of the blood of Christ, to be partakers of the divine nature. Taking human nature fitted Christ to understand the nature of man's trials and all the temptations wherewith he is beset. Angels, who were unacquainted with sin, could not sympathize with man in his peculiar trials.

Before Christ left Heaven and came into the world to die, he was taller than any of the angels. He was majestic and lovely. But when his ministry commenced, he was but little taller than the common size of men then living upon the earth. Had he come among men with his noble, heavenly form, his outward appearance would have attracted the minds of the people to himself, and he would have been received without the exercise of faith.

It was in the order of God that Christ should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and himself endure the strength of Satan's fierce temptations, that he might understand how to succor those who should be tempted. The faith of men in Christ as the Messiah was not to rest on the evidences of sight, and they believe on him because of his personal attractions, but because of the excellence of character found in him, which never had been found, neither could be, in another. All who loved virtue, purity, and holiness, would be drawn to Christ, and would see sufficient evidence of his being the Messiah foretold by prophecy that should come. Those who thus trusted in the word of God, would receive the benefits of the teachings of Christ, and finally of his atonement.

Christ came to call the attention of all men to his Father, teaching them repentance toward God. His work was to reconcile man to God. Although Christ did not come as he was expected, yet he came just as prophecy had marked out that he would come. Those who wished to believe, had sufficient grounds for their faith by referring to prophecy which predicted the coming of the Just One, and described the manner of his coming.

The ancient Jewish church were the highly favored people of God, brought out of Egypt and acknowledged as his own peculiar treasure. The many and exceeding great and precious promises to them as a people, were the hope and confidence of the Jewish church. Herein they trusted, and believed their salvation sure. No other people professed to be governed by the commandments of God. Our Saviour came first to his own people, but they received him not.

The self-righteous, unbelieving Jews expected their Saviour and King would come into the world clothed with majesty and power, compelling all Gentiles to yield obedience to him. They did not expect any humiliation and suffering would be manifested in him. They would not receive the meek and lowly Jesus, and acknowledge him to be the Saviour of the world. Had he appeared in splendor, and assumed the authority of the world's great men, instead of taking the form of a servant, they would have received and worshiped him.

Christmas Musings.

It is Christmas Eve, grand festal time of earth and Heaven! What thrilling associations cluster around thy hallowed name, Redeemer! By these, our minds are borne back over the stream of time, when, near two thousand years ago, a band of humble, weary travelers, on their way to Judea's city, at night-fall, seek for rest and shelter at a wayside inn. Of humble mien and lowly garb, they stand. There is no admittance there; the couch of luxury and sumptuous feast were not prepared for such as these. Heart-sick, they turn to a poor stable, and with the patient, toil-worn oxen, share a bed of straw, and find repose the world refused to give.

It is often thus in this world's journeyings; her lowly ones are overlooked, the goal is reached and the prize secured by the lofty and the proud. Why is it thus? my murmuring heart oft questions, why? Peace, troubled soul, be still, and bow in meek submission to his will who holds the balances, who weighs, not pomp and show, but moral worth; not strength of sinew, but the power of living faith; he will not leave his chosen to reproach.

Shepherds, while watching with their flocks upon the plains of Bethlehem, are startled from their midnight musings by loud, swelling notes of heavenly music. Lo! a multitude of holy angels suddenly appear to their astonished vision, singing, Glory, glory be to God on high, and on earth, peace, good will to men. The eastern magi, who so long had watched to catch the first faint glimmer of the glorious star of prophecy, behold with joy its earliest beams, and follow its mild radiance till they find the full-orbed Sun of righteousness.

In Bethlehem's manger, nestles now a little form, perfect embodiment of God's boundless love, combining all the fullness of the Deity with weak and frail humanity. Holy bards and prophets had desired to feast their eyes upon this wondrous light, but, worn with watching long, they fell asleep before the day-star rose.

Angels guide the shepherds, and the sages follow Bethlehem's star, till here they meet and pour their treasures at the Saviour's feet. The cold, dark stable, all aglow with heavenly light, a fit reception room becomes for guests like these. Now he accepts for us an earthly destiny of toil, of weariness, and pain, to work for us in human guise, and open up for all lost Adam's race a way to everlasting life.

Yes, he has come, the world's Redeemer. Adam saw the future Conqueror, through the embryo promise, with his foot upon the tyrant's head. As Abel offers up his typical lamb, he sees the Lamb of God, from earth's foundation, slain, to take our sins away. Job, too, amid all his trouble, views this hope, an anchor cast within the veil, and cries, "I know that my Redeemer liveth." Solomon sees his grace and beauty flourish, as the rose of Sharon and the lily of the valley; and, as the apple tree among the trees, is my Beloved among the sons, he chants again in his sweet song. He, chief among ten thousand, is the bright and morning star—the crucified of Calvary, an out-cast and alone.

His life of sacrifice and toil, we know; and oft his love we prove by rich experience in his grace. But, ah! the world receive him not. With locks all dripping with the midnight dews, he knocks; but no response. Poorer than birds and foxes are, he has not where to lay his aching head. In the worn form of many a humble follower, has he

passed in and out among us; but we have not discerned our Lord. In other lands, among other hearts, he seeks the resting place we failed to yield him here. And other hands will bathe his way-worn feet, and pour the sweet perfume upon his head. Shall they receive the benediction he designed for us? "As ye have done unto the least of these, ye have done it unto me."

Let us come up on high and holy ground, and, like the waiting shepherds, listen to those angel melodies, till anthems, loud and full, shall, ringing through the ages, come; and we, breathing their inspiration deep, may help to swell the lofty strain, till Heaven shall echo forth her song of praise and glory to our God, and earth give back the sweet refrain of Peace on earth, good will to men.

ELMIRA O. DAVIS.

Dry Docks.

IF I believe my senses, I must conclude that the weekly prayer-meetings in very many of our churches are dry-docks into which a certain few church-members are inclosed for weekly repairs.

It is all well enough to have an apparatus in the church for the purpose of putting leaky and fractured Christians in working order. Some people cannot mend themselves. But the difficulty with these ship-yard saints is, they are always on the stocks. They talk of "sustaining" the prayer-meeting. I wonder if they ever think how severe a strain the prayer-meeting experiences to sustain them. Every week they float into their places, and then the air is filled with the noise of the calking and hammering on their cadaverous hulks until every sweeter and pleasanter association is drowned or driven away. Then the worst of it is, shutting themselves away from the free tide, they take to grumbling, not only over their own defects, but over the fact that so few crafts come fresh from fruit and spice-bearing lands with tidings of good cheer to encourage them. They break out in stridulous groans over the wrecks about them, and bewail the willfulness of those who are not disposed to seek the quiet and safe harbor where they lie—safe, but useless.

It may seem to be an unwarranted mixing of figures to make a ship speak, but a groaning craft is no uncommon conception, while the prophet Isaiah says, "Howl, ye ships of Tarshish!"

I tried to get a sensible man of the world to attend one of these gatherings of *howling ships*. He tried it once, but refused to go a second time. On asking him why, he replied, "These fellows can do me no good—they are always mending themselves."

An excellent brother of the ship-yard stamp felt moved to start a prayer-meeting in the neighborhood where he lived, on the plea that there were so many perishing ones thereabouts who were unreached by any saving influences. An excellent move was this, but its object was defeated at the outset by turning the affair into a dry-dock for the *tinkering of the saints*. Obedient to a widely circulated invitation, a considerable number of saints and some sinners convened. The aged apostle, although he had already enjoyed his weekly tinkering at his own church, could not conceive of a prayer-meeting without the usual accompaniments of oakum, pitch, and calking-irons, hammers, and stocks, so he slipped into the dock and shut the water off, and whined over his own decay and his general sinful and hell-deserving condition. He raised a lamentation over the fact that so few cared enough about religion to come to such an inviting (?) place. He was followed by another and another in nearly the same strain, only adding that their chief business in this world was to get to Heaven, and if God had implanted the principle of grace within their hearts, they would get there. At this juncture, a small steam-tug, fresh from work, came near the "dock," raised his smoke-stack, and spake. He said all this wailing he had heard proceeded from the devil; that both sinners and saints showed their good sense in staying away from a place where such noise and creaking alone was to be heard.

MORAL.—It is not profitable to make a ship-yard of the weekly prayer-meeting. Keep the dry-docks and the tinkering at home. Use the pumps more if the craft leaks when at work, but, anyway, keep the canvas to the breeze, and the paddle-wheels in motion, and make the prayer-meeting a quiet harbor into which the souls of the care-worn and the tossed may be sweetly guided, and the joys and triumphs of religion gloriously displayed.—*Christian at Work.*

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, DEC. 31, 1872.

ELD. JAMES WHITE,
" J. N. ANDREWS,
" J. H. WAGJONER,
URIAH SMITH, . . . EDITORS.
RESIDENT EDITOR.

Tormented Forever and Ever.

THE only remaining texts to be urged in favor of the eternal torment of the wicked, are two passages which are found in the book of Revelation. The first is Rev. 14:11: "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name."

It is proper first to inquire of whom this is spoken. The question before us relates to the destiny of all the wicked. No text is therefore conclusive on this question, which speaks of only a certain class, or a limited number, of the wicked; for a particular class might for good reasons be set apart to a certain punishment, and that punishment be exceptional in their cases, and not such as awaits the whole race of the guilty. The passage just quoted speaks not of all the wicked, but only of a limited class—the worshipers of the beast and his image. The beast, according to testimony which no Protestant will be disposed to question, means the papal power; Rev. 13:1-10; and the image is to be formed, near the close of the career of that power. Rev. 13:14-18; 14:1-5. The text, therefore embraces only comparatively a small portion of the wicked of the human race. The ancient world, with its teeming millions, and the present heathen world, knowing nothing of this power, are alike exempted from the punishment here brought to view. This text might therefore be set aside as inconclusive, since, even if it should be admitted to prove eternal torture for some, it does not for all.

But we claim that no text affirms eternal torment for a single conscious intelligence all in the universe, and hence undertake to show that this passage does not prove it in reference to even the limited class brought to view. The expression, "The smoke of their torment ascendeth up forever and ever," is the one upon which the doctrine of eternity of suffering is in this case suspended. But the same may be said of this expression that was said last week in reference to the undying worm and the quenched fire. It was not new in John's day, but was borrowed from the Old Testament, and was one which was well understood at that time.

In Isa. 34:9, 10, the prophet speaking of the land of Idumea says: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." But two applications can be made of this language. Either it refers to the literal land of Edom east and south of Judea, or it is a figure to represent the whole world in the day of final conflagration. In either case it is equally to the point. If the literal land of Idumea is meant, and the language has reference to the desolations which have fallen upon it, then certainly no eternity of duration is implied in the declaration that the smoke thereof shall go up forever. For all the predictions against the land of Idumea have long since been fulfilled, and the judgments have ceased. If it refers to the fires of the last day, when the elements melt with fervent heat, no eternity of duration is even then implied in the expression; for the earth is not to be forever destroyed by the purifying fire of the last day. It is to rise from its ashes, and a new earth come forth purified from all the stains of sin, and free from all the deformity of the curse, to be the everlasting abode of the righteous.

Here is an instance in which the word, forever, apply it in either of the only two ways possible, must denote a limited period. And here the Septuagint uses *aion* (*aion*) the same as is used in Rev. 14:11; and from this passage in Isaiah, the language in Revelation was probably borrowed. That the words *aion* (*aion*) and *aionios* (*aionios*) sometimes denote a limited period and not invariably one of eternal duration, will appear in the examination of the only remaining text that calls for consideration, namely, Rev. 20:10:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever."

The same limitation is apparent in this text that was observed in the preceding. It does not refer to all the wicked, but speaks only of the devil, the beast, and the false prophet. The lake of fire, the place and means of their torment, is again mentioned in verse 14; but there it is the symbol of complete and utter destruction. Death and Hades, it says, were cast into the lake of fire, and after this it is said, "There shall be no more death." Rev. 21:4. Whatever, then, is cast into the lake of fire, after it has wrought its work of destruction upon them, no longer exists. This is the plain inference from what is here asserted respecting death. Then follows the testimony of verse 15 that "whosoever was not found written in the book of life, was cast into the lake of fire." And this makes a final disposition of all who are not saved in the kingdom of Heaven.

There is nothing in the way of this application, unless the words "forever and ever" denote absolutely an eternity of duration. These words are translated in the New Testament from *aion* and *aionios*, respecting which the following facts may be stated.

Aion is defined by different lexicographers as follows:—

Greenfield: "Duration, finite or infinite, unlimited duration, eternity; a period of duration past or future, time, age, lifetime; the world, universe."

Schrevelius: "An age, a long period of time; indefinite duration; time, whether longer or shorter."

Liddell and Scott: "A space or period of time, especially a lifetime, life, *ævum*; an age, a generation; long space of time, eternity; in plural, *eis tous aionas ton aionon*, unto ages of ages, forever and ever, N. T., Gal. 1:5.—3. later, a space of time clearly defined and marked out, an era, age, period of a dispensation: *ho aion houtos*, this present life, this world."

Parkhurst: "Always being. It denotes duration or continuance of time, but with great variety. I. Both in the singular and the plural it signifies eternity whether past or to come. II. The duration of this world. III. The ages of the world. IV. This present life. V. The world to come. VI. An age, period, or periodical dispensation of divine providences. VII. *Aiones* seems, in Heb. 11:3, to denote the various revolutions and grand occurrences which have happened to this created system, including also the world itself. Comp. Heb. 1:2, and Macknight on both texts. *Aion* in the LXX generally answers to the Hebrew *holam*, which denotes *time hidden* from man whether indefinite or definite, whether past or future."

Robinson: "Duration, the course or flow of time in various relations as determined by the context, viz. (A) For human life, existence. (B) For time indefinite, a period of the world, the world, in Gr. writers, and also in Sept. and N. Testament. (C) For endless duration, perpetuity, eternity. . . . Sept. mostly for Heb. *holam*, 'hidden time,' duration, eternity.—Hence in N. T. of long-continued time, indefinite duration, in accordance with Greek usage but modified as to construction and extent by the example of the LXX, and the Rabbinic views."

Schleusner gives as the first meaning of *aion*, "a definite and long-continued time," i. e., a long-continued but still a definite period of time.

Wahl has arranged the definitions of *aion* thus: "(1) Time, unlimited duration, *ævum*. (2) The universe, *mundus*. (3) An age, period of the world," as the Jewish age, Christian age, &c. This reference to Schleusner and Wahl we find in Stuart on Future Punishment, pp. 91, 93.

Holam, the Hebrew word which corresponds to the Greek *aion*, is applied according to Gesenius to things which endure for a long time, for an indefinite period. It is applied to the Jewish priesthood, to the Mosaic ordinances, to the possession of the land of Canaan, to the hills and mountains, to the earth, to the time of service to be rendered by a slave, and to some other things of a like nature. Stuart, p. 72.

Cruden in his Unabridged Concordance, under the word eternal, says:—

"The words eternal, everlasting, and forever, are sometimes taken for a long time, and are not always to be understood strictly. Thus, 'Thou shalt be our guide from this time forth even forever,' that is, during our whole life. And in

many other places of Scripture, and in particular when the word forever is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, until the coming of the Messiah."

Dr. Clarke places in our hands a key to the interpretation of the words "forever" and "forever and ever," which is adapted to every instance of their use. According to his rule they are to be taken to mean as long as a thing, considering the surrounding circumstances, can exist. And he illustrates this in his closing remarks on 2 Kings 5, where, speaking of the curse of the leprosy pronounced upon Gehazi forever, he says:—

"Some have thought, because of the prophet's curse, 'The leprosy of Naaman shall cleave unto thee and to thy seed forever,' that there are persons still alive who are this man's descendants, and afflicted with this horrible disease. Mr. Maundrell, when he was in Judea, made diligent inquiry concerning this, but could not ascertain the truth of the supposition. To me it appears absurd; the denunciation took place in the posterity of Gehazi till it should become extinct; and under the influence of this disorder, this must soon have taken place. The *forever* implies as long as any of his posterity should remain. This is the import of the word, *leolam*. It takes in the whole extent or duration of the thing to which it is applied. The *forever* of Gehazi was till his posterity became extinct."

The word *aionios* is derived from *aion*, and its general meaning may be determined from the definitions given above to the latter word.

That these words are frequently applied to the existence of divine beings, and the future happiness of the saints, is true; and that in these cases they denote eternal duration is equally evident; yet, according to the definition of the words and the rule laid down by Dr. Clarke, that eternal duration could not be made out by the use of these words alone. They denote duration or continuance of time, the length of that duration being determined by the nature of the objects to which they are applied. When applied to things which we know from other declarations of the Scriptures, are to have no end, they signify an eternity of being; but when applied to things which are to end, they are correspondingly limited in their meaning. That the existence of God and the future happiness of the righteous are to be absolutely eternal, we are abundantly assured by scriptures which make no use of the words in question. When applied to these they therefore signify a period of duration which is never to end. Just as plainly are we assured that the existence of the wicked is at last to cease in the second death; and when applied to this, the words *aion* and *aionios* must be limited accordingly in their signification. Overlooking this plain principle of interpretation, Prof. Stuart, p. 89, comes to this erroneous conclusion respecting these words, because they are applied alike to the sufferings of the lost and the happiness of the saved, that "we must either admit the endless misery of hell, or give up the endless happiness of Heaven." We are under no such necessity. The words *aion* and *aionios*, according to Dr. Clarke, cover the whole of the existence of the two classes in their respective spheres, and that only. The one is, after a season of suffering and anguish, to come to an end; the other is to go on in bliss to all eternity.

So when it is said that the beast and the false prophet, and they who worship the beast and his image, are to be tormented day and night forever and ever, we must understand this expression to cover only the duration of their future existence beyond the grave. If we are anywhere given to understand by other scriptures and by other terms which are more rigid in their meaning, that this is to be eternal, the terms must here be so understood; if not, we have no warrant for so defining them here.

That the forever and ever, *eis tous aionas ton aionon*, of the suffering of the wicked, denotes a period of long duration, there is no question; and it may be much longer than any have been disposed to conceive who deny its eternity; yet it is to come to an end, not by their restoration to God's favor, but by the extinction of that life which has in it no immortality, and because they have refused to accept of the life freely offered to them which is to continue through ages without end.

We have now examined all the more prominent passages which are urged in favor of the eternal suffering of the lost. Though others may by some be brought forward to prove this doctrine, we may safely take the position that if it is not proved by these which we have exam-

ined, it cannot be proved by any in all the Bible; for these use the strongest terms and are most explicit in their nature. And of these, how many are there? Five in all. Those who have never before examined this subject, will perhaps be surprised to learn how small is the number of such texts. And should they take into the account every text which has even the slightest semblance of proving the immortality of the lost, it would not be calculated to abate that surprise in any great degree.

It now remains that we examine those texts, more in number, and more explicit in statement, which prove that the wicked shall be at last as though they had not been.

The Most Remarkable Event of the Eighteenth Century.

THE *Youth's Companion* of Nov. 7, 1872, has the following article concerning the memorable "dark day." In the judgment of the editor of that paper, it was "the most remarkable event of the eighteenth century." He estimates it only from a secular standpoint. Of how much deeper interest is it to us who believe it to be in fulfillment of the Saviour's words: "The sun shall be darkened, and the moon shall not give her light"?

J. N. ANDREWS.

"THE DARK DAY."

"The most remarkable event of the eighteenth century, at least in the line of the mysterious and unaccountable, was the 'dark day' in 1780, May 19. The *Boston Journal*, in an article respecting it, says:—

"The phenomenon has never been explained. Dr. Tenney, in 1785, wrote to the Historical Society that the ability of the land had endeavored to present a cause; but, said he, you will agree with me that no satisfactory solution has yet appeared. In similar language, wrote Dr. Noah Webster in 1843. The theory of some that it was smoke and ashes from forest fires then raging, was disproved. No fires in the forest could have been sufficient to spread a dense cloud over the whole of New England, and even some parts of the Middle States. It came too suddenly, with no wind to carry it from one point to another. It was a darkness that settled down over an area of more than 300,000 square miles at the same time."

The following extracts from the account in the *Journal* represent the effect of the awful occurrence on man and beast:—

"And the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whippoorwill, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodstocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places, and flew about. The fowls marched solemnly to their roosts, as they do only at nightfall, and after cackling for awhile over the mystery of so short a day, became still. Cocks crowed, as is their custom at nightly intervals, and the early breaking of day. Frogs peeped their evening concert, and dogs whined or howled, and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barn-yard, lowing as they came to the gate, and sheep huddled around the circle with their heads inward—the invariable token of apprehended danger."

"The Connecticut Legislature, then in session at Hartford, found themselves deprived of daylight at about 11 o'clock A. M., and were obliged to adjourn, only one man dissenting. This strange darkness covered all the tract of country from Northern Canada to Pennsylvania, and from Nova Scotia to Lake Champlain (besides hundreds of miles out to sea), and lasted from 9 A. M. to 3 P. M., coming on again in the evening and totally blotting out the stars."

The Health Institute.

FOR some length of time I have felt desirous of saying a word through the REVIEW, concerning this institution, its present management, and its wants. It has been my lot the past season to be in Battle Creek considerably, and to be quite conversant with the working of things at the Institute; and I am happy to say that my mind has been very favorably impressed in regard to its present management and the work it is doing. I confess there have been times in the past when I could not say as much as this, being rather slow, and, withal, a little suspicious of certain influences which have been connected with at least some of the health institutions of our land.

There has evidently been a great improvement in this institution within a very few years. This has been more and more manifest, as it has come

nearer to the condition indicated in the light originally given concerning it. And we fully believe every particle of that testimony will be vindicated, as the agents connected with the management of the Institute carry out what the Lord has said concerning it.

When we contrast the present prosperity of the Institute, as shown by the last annual report, with the state of things manifest several years ago, the friends of health reform have great reason for gratitude to God for his blessing upon it, and also to those who have lifted to bring things into as favorable a condition as they are. That there is a great field of usefulness open before this institution, we cannot doubt. To cure the sick, relieve the afflicted, and care for suffering humanity, has ever been regarded as in the highest degree a beneficent work. Such works as these are mentioned by our Saviour as being a distinguishing mark between the good and bad when the great separation takes place between the sheep and the goats. In a pre eminent sense should our Institute be a place where such principles are exemplified. Neither does the fact that those who are able to do so give of their means to pay for their treatment, thus enabling the institution to fill a larger field of usefulness than it otherwise could, go to show that this should not be a really benevolent institution. While such are cared for, others must be who are not able to pay anything toward the care they receive.

When the blessed principles of love such as distinguished the Saviour of sinners animates the hearts of officers, physicians, and helpers, in the Institute, then will an influence be felt by patients, whether rich or poor, such as money cannot pay for or procure, and which must leave its impress upon believers or unbelievers. This spirit should and will characterize the institution when it becomes what the Lord would have it, and then it will certainly be, not only a source of relief to bodily ailments, but sin sick souls will find also a healing influence, which will cause them to rejoice with an unspeakable joy.

There are many health institutions in our land, which are doubtless doing a great and good work so far as the curing of disease is concerned. The true principles of the healing art, as carried out in the hygienic system, can be made available by infidels, spiritualists, and others, whose theological views are terribly perverted, and physical health may result from the use of such means. And I have no doubt that Satan, who is ever on the alert to take advantage of all circumstances by which he may cast an influence to destroy souls, has in some instances connected with the noble principles of health reform influences very detrimental to true spiritual growth—principles at war with the Bible and God's holy truth—and, while those in distress from bodily sickness were recovering physical health, their religious health was being undermined. It is very natural that those whose pains are being alleviated should gain confidence in those who are benefiting them, and should be in a favorable position to imbibe any opinions they may present before them in that condition. Satan knows this, and has no doubt taken advantage of this avenue to the human mind and made impressions which will result in eternal ruin in many instances.

In this age of skepticism we cannot be too watchful of influences which break down faith in God's word. While Satan is thus engaged taking advantage of truth connected with the treatment of disease, shall God's servants be less mindful of these influences? Shall they leave this field unoccupied? Our Institute is the answer to this question. It is believed that, even so far as the recovery of health is concerned, where the blessed influences of religion prevail, they must, through their power upon the physicians and helpers and the soothing and healing influence of the Spirit of God upon disordered nerves, discouraged hearts, and perverted imaginations, work most favorably. Heaven is a place of health, and all influences connected with it tend healthwise.

We are most thankful, then, that there is one health institution in our land where these principles are being carried out, at least measurably; we expect they may yet be fully. Having abiding faith that God is in this truth, and believing health reform to be an important branch of it, we firmly believe in its triumph. And, from the great progress made in the last year or two, we expect the good result will be reached, and that the Institute will exert a powerful influence for the recovery of the sick and in favor of religion. From personal acquaintance with those connected with it the past season, I feel certain they are trying to carry out these principles, and I believe the prospering hand of God has been upon their efforts. The friends of health reform have great cause for gratitude under God to Bro. and sister White for the interest they have taken in this institution. They have planned and toiled for its benefit, often against adverse influences, and its prosperity of late is witness to the correctness of their plans in respect to it.

The number of those converted to the truth while receiving treatment should be a weighty evidence of God's willingness to use this institution for the furtherance of his cause. We think the time has now fully come when many of our people should lay aside their suspicions concerning the Institute, and see the hand of

God in its establishment. There might have been some excuse for this a few years since, when things stood as they did, but they are excusable no longer. There is a great, a noble field of usefulness before it, if we make it what it is fast becoming, an Institute where God is honored, and where the suffering are ministered unto with Christian love and sympathy, and in accordance with the true principles of the healing art. Let us all rally to its support, morally and pecuniarily, and unite our efforts with those who have labored with faithfulness in the time of its trial, and not stand looking on with suspicion at their earnest efforts for its prosperity.

A few words in reference to its pecuniary condition may be appropriate here. As the reports have shown, the Institute has been rapidly paying off its indebtedness of late till it is nearly free from debt. This has been brought about by careful management, by economy, and by those connected with it manifesting a spirit of sacrifice and of faithfulness. This result is very gratifying indeed to those who have its interests at heart. The indebtedness to which I refer as having been mainly liquidated, consisted of notes and accounts against the institution, and had nothing to do with shares that had been taken by its patrons. It is well known that when these were first raised one prominent inducement held out to get people to take shares by those who had the matter in hand, was that large dividends would doubtless be paid on stock. By this means many individuals who had a little means at their command, which perhaps was their main dependence for a living (it certainly was in some cases), put it into shares. When it was seen to be best that it should be a benevolent institution instead of a money-making one, many of those who had taken stock gave up the idea of receiving anything back, and cheerfully donated it to the institution for the good of the cause and humanity. But there were quite a number who had been induced to take stock as I have said above, who could not afford to do this without absolute distress to themselves and those dependent on them. There were several thousand dollars in the amount of such cases who could not reasonably be asked to donate their stock. In some cases which have come under my knowledge real privation has resulted from the loss to them till the present time of that means which was put in as I have described.

And the question has been how to relieve such cases. The superintendent, directors, or anybody else, have no legal right to take of the funds invested in the institution to pay back these shares. No provision is made in the law authorizing such institutions for any such course of procedure. Neither would it be proper for them to take of its regular earnings, which are necessary for its ordinary business, to do it. Under these circumstances the perplexities of the superintendent have been great while receiving many letters, from those who have really needed these means, to refund the amount of their shares. While he would have been most glad to do this he was not properly authorized to do it, and thus, as I know in some cases, real want has been the consequence. Now the way relief may be obtained is to have the friends take additional stock in the Institute, and as this is paid in it can be used to take up the stock of such persons, and they receive back the money they signed under a wrong idea, and these cases be helped out of their trouble, and the institution built up. Several thousand dollars ought to be raised in this way. Our ministers should solicit the taking of stock. Our tract societies also should care for this branch of their work. And whenever there are those charitably disposed and who wish to know where means are needed in the cause, let them know that the Health Reform Institute needs their means. There are many who have come into the truth within the last few years who have never taken hold in these things as our older brethren have. Our ministers should everywhere encourage them to lift in these important enterprises. The Institute must be a success. Its interests are of great importance. Shall we not relieve it and its officers from all embarrassments, and thus help the cause and humanity.

GEO. I. BUTLER,
Centerville, Kan. Dec. 17, 1872.

What Is Coming?

MANY see that signs are ominous of some great event. Scripture prophecies and the present state of the world make it evident. Some that have been backward to believe that we are in the last days, begin to admit that some remarkable event is at hand; but still there are various opinions with respect to what is about to transpire. Some think it is the conversion of the world; others, that a great change in religious faith is about to take place. It is certain that a great religious change is taking place. The professed Christian world are gradually going over to spiritualism, which is the prevailing form of infidelity.

Our only reliable light is the light of Scripture prophecies. Without this light, no one can tell, with any ground of confidence, of any future event. And since the signs given in prophecy are all that show that we are on the eve of great events, these prophecies alone can inform us of what is coming. Hence the answer to the question, What is coming? is, Just what the

prophecies say is coming. The sequel to these prophecies will be literally fulfilled, just as those prophecies have been fulfilled thus far. The great day of God is before us. It is the close of probation and the day of wrath. The Lord Jesus is coming to save his people, and destroy his enemies. These things are plainly spoken, and will certainly come; therefore there need be no doubt concerning the stupendous events which are about to come. The word of the Lord will be fulfilled. It has not failed in its predictions, and will not.

R. F. COTTRELL.

Failure of Justice.

IMMORALITY and general wickedness were to be signs of the end. Matt. 24:37-39; Gen. 6:5. The prophet particularly specifies the failure of justice and truth just before the Redeemer shall come to Zion. He says: "Therefore is judgment far from us, neither does justice overtake us." And again: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:9, 14. He then says that the Lord saw this and was angry at it; that he put on his garments of vengeance, and the Redeemer came to Zion, &c. Verses 15-20.

Every one at all conversant with public affairs must see that such is the present condition of things in our day. The following from a leading journal of the land is as good a comment on this text as could be asked:—

"THE FAILURE OF JUSTICE."

"In ancient times, places specially consecrated by religion, as churches and the like, were sometimes set apart as sanctuaries for criminals. Within their precincts, even the traitor or murderer was safe alike from private vengeance and from the law. So it not unfrequently happened that the church became literally a den of thieves.

"We have among us a similar case. We have an institution sacred to men's minds as the guardian of society, but which is becoming a shelter for society's worst foes. That institution is the law.

"The Jewish 'City of Refuge' shielded the accused from private vengeance till he could be dealt with by an impartial judge. But the perverted copy of this, the mediæval 'sanctuary,' gave absolute immunity to whoever remained within its walls. In like manner, the civil law has aimed, by a hundred devices, to guard the accused person against the effects of passion and prejudice; but, in our communities, it has overdone its work, and constantly shelters the culprit from justice itself. The law is becoming the protector of crime.

"A few days ago, a peculiarly atrocious murder was committed in this city. The universal comment of the public was, that the murderer would, of course, escape punishment; and this, though to present appearance the crime was wholly without extenuation, either in the immediate circumstances, or in the murderer's previous character. But the public has learned by experience what to expect in such a case. It foresees, at every stage of the legal proceedings, loopholes arranged as if the express aim of the law was the prisoner's acquittal. It foresees the selection of a jury by the qualification of stolid ignorance. It foresees the probable foisting upon such a jury of some preposterous theory of insanity, and their bewilderment by endless medical jargon. It knows that the witnesses will be badgered, and insulted, and tortured, in a way to distort, quite as much as to clarify, their evidence. It knows that, under cover of a technical plea of insanity, or self-defense, or what not, the dead will be aspersed, and a maudlin sympathy for the supposed wrongs of the murderer be aroused; that a thousand technical confusions will be wrapped round the case; that the judge must follow principles of law constructed to favor the accused; that the final decision of the thrice-tangled question must be made, not by clear judicial minds, but by twelve men of less than average intelligence; and that only their unanimous agreement can convict the prisoner. Above all, the public, taught by experience, foresees as the probable issue of the whole, the ultimate acquittal of any murderer who is rich enough to employ skillful counsel.

"Not even with the process we have described, do the prisoner's chances end. During the trial, his lawyer will probably raise a host of technical exceptions to the judge's rulings. If the verdict is adverse, he will obtain a stay of proceedings until these exceptions can be passed on by a higher court. If that finds any flaw in the decisions of the first judge, a new trial is ordered; the same list of chances is again open to the prisoner, and the process may be repeated indefinitely.

"The same daily paper which records the murder of O'Neil by King contains two other items which illustrate this last point. We read that the supreme court has ordered new trials in two well-known cases, on the ground of exceptions taken by counsel and now sustained by this court. The first case is that of Rosenzweig, accused of being the chief criminal in a "trunk murder" that shocked the community more than a year ago. This man had, in spite of the law's delays, been convicted, receiving the light sentence of seven years' imprisonment. He is

now to receive a second trial. We do not pronounce on his guilt; we simply note the fact that, on secondary and technical grounds, absolutely indefinite chances of escape are offered to those against whom there is the heaviest moral presumption of guilt.

"The other case is still more noteworthy. There are in this city a class of desperadoes, individually well known as habitual criminals—not pickpockets and such small fry, but burglars and assassins—who go most of the time scot free. Such a one is 'Reddy the Blacksmith,' who may fairly be called a habitual murderer. Every few months, he furnishes the reporters with a paragraph by some outrageous assault; yet he walks the streets of New York as freely as Rob Roy did the Highlands. A less eminent gentleman of this fraternity, known as 'Dutch Heinrich,' whose specialty is robbery on a large scale, was, by some strange accident, convicted a few months since of the theft of some bonds, and sentenced to ten years' imprisonment. In this same paper—the *New York Herald* of Nov. 19—we read that in this case, too, a new trial has just been ordered. Apparently, Mr. Heinrich may not unreasonably hope to be soon restored to his congenial haunts and pursuits.

If the escape of great criminals through the meshes of the law were highly exceptional, it might be set down to the necessary imperfection of human affairs, and to the law's wise leaning to mercy's side. But, in this city, and to some extent throughout the Union, such escapes are not exceptional; they are characteristic. The public expects King to escape punishment because it remembers how many other murderers have recently escaped; because the great criminals of the ring have thus far gone unpunished; because, in a word, our legal machinery has been proved wholly inadequate to deal with the crimes that are most dangerous to society."

D. M. CANRIGHT

Christian Love.

THE true disciples of Christ are "taught of God to love one another." This love is of such a peculiar character that it attracts the attention of unbelievers. Said our Lord, "By this shall all men know that ye are my disciples because ye have love one to another." By this love, we know ourselves that we belong to Christ, "We know that we have passed from death unto life because we love the brethren." The nature of this love is described by Paul in 1 Cor. 13. Let us give attention to some things that he says concerning it. He says charity, or love, suffereth long. Fathers and mothers will labor hard and long for the good of their children because they dearly love them. When they are sick, they will watch over them and attend to their wants with untiring diligence, night and day, until they recover, though the time be very long. They will deprive themselves of rest and many comforts for the good of the sick one. Love moves them to do and suffer these things. The child may not appreciate what is done and suffered for his good. The child may be peevish, and appear ungrateful, yet the parental love, which is deep rooted in the heart, does not grow cold, so the parents keep on laboring and suffering for the beloved one.

So, true Christian love, deep-rooted in the heart, suffers long. Although our brethren and sisters are imperfect, though some of their ways are not pleasing to us, still love will make us bear with them a long time; it will lead us to labor long and hard to do them good, and to pray most earnestly for their growth in grace, and their eternal salvation. Though they should wander far away from God, love will move us to go after the lost sheep and bring it back.

Love is *kind*. It does not exhibit itself in harsh and unkind words, uttered in unkind tones of voice, attended with forbidding features of the countenance. No; but in kind words, uttered in tones of gentleness, and in deeds of kindness. Though duty calls us to reprove the erring brother, the reproof is given in love, not to reproach or abuse the erring one, but to do him good; to reclaim and save him. Love envies not. Love rejoices when others prosper. Love cannot hate. We wish those we love to prosper. We want them to excel in every good work. When pure love reigns in our hearts we are not troubled because others become richer than ourselves. We are not troubled because our brethren are more honored than we are, or because they can sing, or pray, or preach, or write, better than we, or exert a more extensive influence, and so are able to do more good.

Love is not *puffed up*. True love does not make any one proud or haughty. It does not make even the best feel that everybody should honor and serve them; but leads them to imitate the Saviour, who came not to be ministered unto, but to minister to others.

Love *never faileth*. Faith will, by and by, be lost in sight, and hope in glad fruition, but love, deep and pure, will swell the bosoms of the redeemed through the everlasting age. In the renewed earth, this love will pervade every heart, appear in every feature, move every lip, and appear in every action. Love will be the glory of the world to come. Let us then labor to cultivate and perfect this grace now. Let us love one another with pure hearts fervently.

C. A. OSGOOD.

SUBMISSION.

SINCE thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he.
Know his love in full completeness,
Feel the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Leave whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Living still.

Like an infant, if thou thinkest
Thou canst stand—
Childlike, proudly pushing back
The proffered hand—
Courage soon is changed to fear,
Strength doth feebleness appear;
In His love if thou abide,
He will guide.

Fearlest sometimes that thy Father
Hast forgot?
Though the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Therefore, whatso'er betideth,
Night or day,
Know his love for thee provideth
Good away.
Crown of sorrows gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Saying still—

To his own the Saviour giveth
Daily strength;
To each troubled soul that boweth,
Peace at length.

Weakest lambs have largest share
Of the tender Shepherd's care—
Ask him not, then, "When?" or "How?"
Only bow.

—Thoughts that Cluster.

Progress of the Cause.

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

Shelby Co., Iowa.

I AM still holding meetings in this county, eight miles north of Fairview, where I first commenced. Here is a large grove, called Bowman's Grove, thickly settled. We have a comfortable school-house for meetings. This used to be a great place for meetings, but during the last two years the interest in religion has died out. There is a small Methodist class left. The weather is quite fair, roads good, no snow. Attendance at our meetings from forty to ninety. The people listen with good attention. I have been here a little more than two weeks. Some have decided to keep the Sabbath. It is uncertain how large a company of believers can be raised up here. By the help of God, I will continue to labor on in hope.

There is also a little Danish settlement here—ten or twelve families. I have commenced meetings with them, and they seem to be willing to hear. Thus I have eight or nine meetings a week. This, and writing for the Danish paper besides, gives me enough to do. There are still other places in this county, settled by Americans and Danes together, where the people are desiring to hear. It seems, therefore, to me, to be duty to remain here for some time. Praying for the blessing of God to rest upon his servants and cause in all its departments, I remain,

Yours truly,

JOHN MATTESON.

Harland, Iowa, Dec. 15, 1872.

Genesee Co., Mich.

At the time of my last report, I was laboring in the township of Mount Morris. Since then, I have introduced the Sabbath question. The result has been favorable.

The Methodists have a strong influence in the vicinity. The minister, from the first, has opposed our positions on the Sabbath question, Nature of Man, and Second Advent. He has given six discourses against said positions, to which I have replied.

I have labored in the neighborhood most of the time for the last eight weeks. The people have been interested from the commencement of the meetings. The congregation has nearly filled the school-house each evening. The result is that many have become quite familiar with the truths of the third angel's message, who, a few weeks since, were unacquainted with them. Twenty in the neighborhood are now keeping the Sabbath. A meeting for each Sabbath has been established, and a leader appointed. Have disposed of quite a quantity of publications. Obtained eight subscribers for REVIEW. The calls for labor are very numerous, and the people seem anxious to hear. Feel much encouraged to labor on in the cause. Hope to keep humble, that God may crown future labor with success.

S. H. LANE.

California.

At present, I am too busy to report much, even if I had anything of interest to say. The entire charge of the meeting-house enterprise at Woodland has fallen upon me; and, help being scarce, I have to work night and day with my hands. The house is inclosed, and will be ready to occupy in about four weeks. I am glad to see it go ahead, at any sacrifice to myself. Labor and affliction are good for the soul. If red-wood slivers in the hand would answer the place of a "thorn in the flesh," I might hope for some benefit, but these are the least of my troubles. It is self that is to be crucified, that the new man may be put on.

I believe I have begun the work in good earnest. For several years, this work has been neglected. A few faint efforts have been made, but there has been a lack of perseverance. Now it must go thorough if it takes the right eye and hand.

All the way along, thorns and briars have been springing up in the heart's garden. Over past weakness and mistakes I grieve much. But I now set out anew. All is to be new. The old half-heartedness and blindness must pass away.

My soul thirsts after God, and yields every idol. A genuine conversion and new experience, I must have. I think of it, and labor for it day and night. God in mercy gives me the burden, and I cry out for God, the living God. Oh! when shall I come and appear before God! I would be glad of the prayers of any, that strength may be given me till the work be done. I know that nothing short of an entire consecration to the work will fit me to take part in this holy work, and I thank God that I desire it with my whole heart.

"Henceforth, let no profane delight
Disturb this consecrated soul,
Possess it Thou who hast the right,
As Lord and Master of the whole."

In due time, if the Lord will, I hope to report progress; for, though cast down, I am not discouraged—I never rejoiced more in the prosperity of the cause than now. The work goes bravely on, and may the Lord speed it gloriously.

M. E. CORNELL.

Woodland, Cal., Dec. 18, 1872.

Missouri.

WE have just closed a series of meetings at this place, of five weeks' duration. The attendance and interest was good throughout. A test vote on the Sabbath resulted unanimously in favor of the Lord's Sabbath, not one voting in favor of Sunday. The Lord has blessed his truth. Three of the leading class in the place have taken a stand on the truth, and several others are convinced of duty. The Lord help them to obey.

There being some commandment-keepers here, we organized a Bible-class. Eight have covenanted to keep the commandments of God and the faith of Jesus, and sustain Sabbath meetings. Others promise to meet with them.

We have visited and conversed with the people, removing some objections. Obtained three subscribers for REVIEW, and one for Reformer. The people are well pleased with the health reform, and some are commencing to live it out. Others would subscribe if they had means.

JAMES HACKETT,
JOSEPH LAMONT.

Wisconsin.

Nov. 6, started for Trempeleau County. Met with the few scattered brethren near Trempeleau, on two Sabbaths. The Lord blessed in our meetings.

Had meetings in two places in the county, among the Scandinavians, but without success.

Dec. 6, commenced meetings in Hixton, Jackson Co. Have, up to this time, held thirteen meetings. The Lord has blessed the word. Eight families have voted to keep the Sabbath. They are all Norwegians. The Advent name had hardly been heard of among them.

O. A. OLSON.
South Bend, Dec. 18, 1872.

Erie Co., N. Y.

THE political excitement preventing any interest at Aurora, sought a new field of labor. Commenced meetings in a Methodist meeting-house, at Abbott's Corners, Oct. 6. It was fifteen miles from any Sabbath-keeper. The people had never heard on the truth. They were Universalists, or acknowledged skeptics; the majority were destitute of all interest in things of the Bible, never attending religious meetings except on funeral occasions. The interest to hear increased as the meetings progressed, and had become large, when the epizootic and unfavorable weather set in, and prevented the attendance of very many who had become much interested. Nearly all who did attend admitted the truth. Many confessed their

infidelity and skepticism removed. A few embraced the truth. Organized a Bible-class.

Left, Nov. 8, for Lancaster. Returned, Dec. 5, and found Satan making powerful efforts to root out good seed sown. strove to strengthen and encourage the feeble ones. Used every effort to obtain a building to hold another series of meetings within a few miles of this place, but in vain. This is much to be regretted. Felt discouraged, yet trust in the overruling providence of God, well assured that in his infinite mercy and wisdom he will bless and strengthen those who faithfully endeavor to do his will. Strength is not to be found in numbers, but in the help of the Lord.

Left this place the second time with feelings of deep regret, having enjoyed some very precious seasons during our labors. Went there a perfect stranger, doubtful of finding shelter, unless we sought it at the tavern, but found kind, hospitable, loving friends. Even those opposed acknowledge that good has resulted from the meetings. The people have awakened to the fact of the divine inspiration of the Bible, and the need of searching its sacred pages.

Dec. 11, returned home to seek needed rest, and decide on a new field of labor. Address, North Parma, Monroe Co., N. Y.

CHAS. B. REYNOLDS.

Richfield Center, Mich.

WE arrived here Thursday, the 12th. Have a very good house in which to hold meetings. It is 30x40 ft., and will seat about two hundred. The people are composed quite largely of Free Methodists, who manifest a good interest in our meetings. There are three of them who preach, living in the place. Spiritualists are few.

EDWIN R. JONES,
M. B. MILLER.

Tract and Missionary Department.

N. Y. & Pa. T. & M. Society.

THE quarterly meeting of the N. Y. and Pa. T. and M. Society was held at Adam's Center, Dec. 8, 1872.

The meeting was called to order by the President, and the minutes of the last quarterly meeting read.

The Secretary's report for the quarter just closed was then read as follows:—

No. of families visited, 456; No. pp. tracts and pamphlets distributed, 115,846; value, \$144.80; REVIEWS distributed, 322; Reformers 202; Instructors, 94; new subscribers for REVIEW, 27; Reformer, 231; Instructor, 121.

Thirty new subscribers were added to the Society during the quarter, making a total membership of 493.

Donation to T. & M. Society, \$96.77.
" " Delinquent Fund, 122.70.
" " Widow and Orphan Fund, \$42.25.

The office of Vice President being left vacant at the annual meeting, Bro. J. M. Lindsay was elected to fill the place.

Bro. E. B. Gaskill, through Bro. J. M. Lindsay, tendered his resignation as Treasurer of the Society, and Bro. T. H. Lindsay was appointed in his stead.

It was voted that Chemung and Steuben Counties, N. Y., and Tioga Co., Pa., now known as Dist. No. 11, be changed to Dist. No. 9, and that the counties of Chataqua and Cattaraugus, N. Y., and adjacent brethren in Pa., known as Dist. No. 9, be changed to Dist. No. 11.

Several interesting and encouraging incidents in the experience of those who had been engaged in the circulation of tracts were related where good fruits were already seen as the result of prayerful and earnest effort.

The Hygienic Book Fund was considered, and \$307.25 was pledged by those present.

The brethren and sisters separated with feelings of encouragement, and a determination to carry on the work more earnestly than ever.

P. Z. KINNE, Pres.

B. L. WHITNEY, Sec.

DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER J. H. WAGGONER, S. D. ADVENTIST,
AND ELDER PETER VOGEL, DISCIPLE.

THIRD PROPOSITION.

"Do the Scriptures teach that the seventh day Sabbath is to be observed by Christians throughout the gospel dispensation?"

ELDER WAGGONER, affirms; ELDER VOGEL, denies.

ELDER WAGGONER'S SECOND AFFIRMATIVE.

NO ONE doubts that there have always existed persons ready to "wrest the Scriptures," but common courtesy, to say nothing of Christian courtesy, demands that such an application to an opponent be omitted in a discussion of this kind. Elder Vogel might bear in mind that he was not solicited by me to engage in this debate, and the unprejudiced reader can best judge which, if either, of us falls under this strong condemnation.

He seems to lay it to heart that I refer back to former propositions, as if the past scene of conflict

brought sad memories to him. These questions are closely related, and there are truths underlying all which I intend shall not be lost sight of. No doubt if he could control both sides it would result much more to his satisfaction. If he has been accustomed to have an opponent conduct his affirmative according to his direction he may now have the benefit of a new experience. He has made strong complaints that, in a previous discussion, he had to lead out though in the negative. In all my observation I have never seen a stronger effort made to lead an affirmant than in his last article. In this I predict his failure.

But one question in the past demands further attention; it is his position on the Hebrew. And I will now explain to the reader, and should have done so before, that there is no indefinite article in the Hebrew. As, "In a beginning," "The seventh-day is a Sabbath," &c., the "a," or its equivalent, is not in the original; of course the translators must determine when to supply it.

The reader will remember that I quoted a section from Crosby, in which he stated that in poetry the article is not so much used as in prose; and that in prose, manuscripts greatly differed in the use of the article. This I referred to the Hebrew as well as to the Greek, to prove that exceptions existed to the rules quoted by Eld. Vogel. And my claim of exceptions went no further than Crosby's statement. On this Eld. V. replied, "The Hebrew, concerning which Eld. W. maintains a respectful silence, has no such exceptions as he would force on the Greek text."

And here I must withdraw the admission I made that Green does not notice exceptions to those rules. That was according to my impression when I wrote; that impression being strengthened by the circumstance that Eld. Vogel quoted directly from Green, and yet denied that the Hebrew had any such exceptions as I claimed on Crosby's statement. But having since examined Green's grammar I find that he opens full as wide a field of exceptions in the Hebrew as Crosby does in the Greek; and this takes from Eld. Vogel even the slight excuse I was willing to make for him in regard to his sweeping assertion.

Green says, "The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose." § 247, p. 274. He instances as follows: Ps. 2: 2, kings of earth, for kings of the earth; 72: 17, in the presence of sun, for the sun; Isa. 21: 12; watchman says morning comes, for the watchman and the morning; Dan. 8: 13, to give both—sanctuary and—host," &c. And he further gives instances of its omission in prose, as Ex. 27: 21, in—tabernacle of—congregation; 1 Kings 16: 16—captain of—host," and others.

In his "Chrestomathy," of Gen. 2: 4, where it is literally, "in day the Lord God made earth and heavens," he says, "This inversion of the accustomed order imparts to the expression a sort of poetic character, whence the omission of the article." p. 88.

Here we have, 1st, a section stating the frequent poetic omission of the article. Isa. 56, on which Eld. Vogel lays so great stress in his speculations, comes under this head. Also Isa. 58: 13, first clause.

2d. A claim for "a sort of poetic character" for a sentence in Gen. 2: 4, to bring it under the rule for poetic omission, showing that the line between poetic omission and prose omission is not clearly marked.

3d. Instances (which may be greatly multiplied) where it is omitted also in prose. These are exceptions to all the rules.

These points give a large scope for exceptions in the Hebrew as I claimed from Crosby in the Greek, and show that I was fully justified in applying Crosby's remarks as a regulation of Eld. Vogel's assumption.

In addition to this Gesenius makes a statement of great importance in this question. He says, "The predicate of a sentence does not take the article." Lex., p. 240. This shows further how wide the range of exceptions is, and stamps Eld. V.'s theory as speculative.

In his last he makes another effort, as futile as previous ones, to bolster up his argument. Of Lev. 23, he says, "It comes under the rule of enumeration," but he gives no authority to explain his rule or justify his assertion. Is not this "a kind of equivalent" to a "re-mention?"

On my showing the fallacy of his quoting texts on "a holy convocation," to sustain his position he asks, "What possible bearing against the rule could it have?" But he adduced them to sustain the rule; and if their disproof has no bearing against the rule, it is only because as proof they had no bearing in favor of the rule! "That's all." But why, then, did he offer them?

Of Ex. 20: 10, he says, it "is not indefinite;" which is true, but it has not the article. But further, he says, it is definite by construction; and refers to three sections of Green's grammar, quoting neither. This will be instructive to his readers, not one-hundredth of whom ever saw Green's grammar, and if they had it, could not possibly determine to what statement of the three sections he refers; for there are many statements in those sections which do not apply to it. The section first cited, 246, 3, says that nouns may be definite without the article by construction, but it gives no explanation applicable to this text. The last cited, § 257, says, "The preposition (lamed) to, belonging to, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense." If to this he refers, it will apply to Exodus 16: 23, as fully as to chapter 20: 10. The true reason why it is definite is that it comes under the law of predicates, and so does Exodus 16: 23, which therefore does not require the article. Eld. V. says he uses his argument on the Hebrew for those who know that his remarks are just. If there is any one who knows that, I would be glad to be introduced to him.

Now a few words in regard to this controversy over the Hebrew, which I only regret on account of its having introduced into our discussion some expressions not easily appreciated by the mass of our readers. Eld. Vogel unqualifiedly denied that such exceptions existed as I claimed on the Greek; and every one can see that the very life of his argument depended on his assertion in this respect being true. But I have shown that exceptions do exist in the Hebrew to the full extent of my claim on the Greek. It is certainly true that Eld. Vogel knew that these exceptions existed, or he did not. If he did not, it is evidence that his knowledge of Hebrew is too superficial to entitle his criticisms and opinions to confidence. But if he did know of their existence, why did he so positively declare that they did not exist? As I did not see his heart, I will not offer any solution of this mystery, but shall charitably hope that his comment on 2 Pet. 3: 16, which he applied to me, may not be found to apply to himself at last.

I shall now proceed in my affirmative; having

passed through the Gospels, I quote from the book of Acts, the inspired Church History of this dispensation.

Ac's 13: 14, 27, 42, 44: "But when they [Paul and Barnabas] departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him." "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city to hear the word of God."

Inspiration here sets down what took place on certain Sabbath days. These occurrences were nearly fifteen years after the crucifixion, and this was penned still later; and (as circumstances show, and it cannot be denied) as that was the seventh day, these texts prove that the seventh day was called the Sabbath day, at that time, by the apostles, by the Gentiles, and by the evangelist. And again, as they said the prophets were read in the synagogue every Sabbath day; and the seventh day was, and the first day was not, the day in which the prophets were read in the synagogue, it is proved positively that the seventh day then was, and the first day was not, the Sabbath day. Behold the harmony of the Old and New Testaments! The O. T. says the seventh day is the Sabbath of the Lord—his holy day. The N. T. recognizes both titles, the Sabbath and the Lord's day, and points unmistakably and only to the seventh day. The prophet predicts that the Gentiles shall be called, and they shall take hold of the Sabbath. And the N. T. says at one time they gladly received the word, and requested that it might be preached to them the next Sabbath. While the prophets looked forward into this dispensation and speak of the Sabbath to be kept, not a word in either Testament—in all "the Scriptures"—recognizes any day of the week as a Sabbath but the seventh; and both Testaments do recognize that day as the Sabbath in the plainest terms.

Eld. V. said that Isaiah prophesied that a day called Sabbath would be kept in this dispensation; but as "every Sabbath" in the language of the N. Testament includes every seventh day, and excludes the first day, it follows that that prophecy is fulfilled in the seventh day, or it has failed—for it is not fulfilled in the first day, as that is never called the Sabbath day.

Acts 15: 21: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

This is most important testimony. (1) As the preceding, it proves that "every Sabbath" includes only the seventh day. (2) It was the words of the apostle James; they were inspired of God. (3) It was spoken full twenty years after the resurrection of Christ, when that new "day called Sabbath" should have been taking that title by some inspired authority, if such a thing was known to the servants of God. (4) It was spoken in full council of "the apostles and elders," and his words are virtually the words of the whole council. The bearing of such facts as these is not to be mistaken.

Acts 16: 13: "And on the Sabbath day we went out of the city by a river side, where prayer was wont to be made; and we sat down and spoke unto the women which resorted thither."

This took place in Philippi in Macedonia; and so it appears that the Sabbath was kept outside of Judea and its synagogues. And inspiration continues to give it that honored title.

Acts 17: 1, 2: "Now when they had passed through Amphipolis and A pollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.

These were the identical "Scripture" wherein they learned what day was the Sabbath and the Lord's day.

Acts 18: 4: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

This was at Corinth, nearly twenty five years after the resurrection of the Lord. And still, by the authority of the Holy Spirit, the honored title of the Sabbath was given to the seventh day. In the absence of all proof that any body knew that the first day of the week was the Sabbath or the Lord's day, and in the absence of any explanation to the effect that the Sabbath was either changed or abolished, the unbiased reader must conclude that inspiration recognized and sanctioned the rest-day of the Lord—the Sabbath day—as an institution perpetuated under the gospel.

A new and unknown institution cannot take the name of the known institution without full explanations being given. This is a truth which admits of no exceptions. It must be admitted as a rule; to violate it is to practice deception. Were a man to give important testimony concerning what transpired in the city of New York, it being also well known that he was well acquainted with that city, no query could arise as to its locality, that city being so well known. But should it afterward be found that a place was, or was to be, laid out in the copper regions of Northern Michigan, to which it was designed to give the name of New York City, and that the man in his testimony referred to that new and unknown city, giving it the title of a city well known to everybody, without any explanation, all would pronounce him guilty of gross deception. And so of Rev. 1: 10. He who says that John meant another day than that which was well known as the Lord's day, is bound to give certain proof that that other day was, at that time, well known by that title, or he makes the apostle guilty of just such deception as I have supposed. All to whom John wrote knew that the Lord had, in the most terribly majestic manner, and by many plain statements, reserved the seventh day to himself as his holy day; his rest day from the work of creation; upon which he had placed the divine benediction, and sanctified it as a day for sacred use. Whenever "the Scriptures" had extended their influence, the seventh day was known to be the Lord's day. And that title cannot be transferred to another by inferences and suppositions. We may allow people to parley over inferences where there is no direct testimony, and even then it is unprofitable. But where there is direct testimony, inferences can have no governing influence.

III. The law of which the Sabbath commandment was a part, was not abolished, but is now binding. The Scriptures show that two different laws, or systems of law, were given to the Jews. One, a law of moral precepts, which pointed out sin; the other, a remedy for sin. Not an original necessity, as I have before shown, but growing out of the necessities of man as a transgressor. Neither of these laws was original to Israel. "The

fall" involved all mankind, and the promise of "the seed to bruise the serpent's head was given, not to a nation, but to the race. Sacrifices were before Moses or Abraham. If others did not have the same knowledge of God that Abraham had, it was not for want of opportunity, but (as Paul says) because "they did not like to retain God in their knowledge." Noah was righteous, but the world was filled with violence and wickedness. Lot was righteous, but the men of Sodom were sinners. Abraham was chosen, because he was faithful, to fulfill in him the promises which God had made to the race; and when the fear of God had almost departed from the earth, and men had lost sight of their responsibility, a Pharaoh, who asked, "Who is the Lord that I should obey him?" God separated the descendants of Abraham, and revived amongst them the knowledge of his law, the light of which had almost ceased to shine on mankind. And God's long-suffering as well as his justice will be appreciated when it is borne in mind that he gave as a reason for putting off the fulfillment of a promise to Abraham's descendants, that "the iniquity of the Amorites is not yet full." Gen. 15: 16. God will not infringe on perfect justice to fulfill any of his gracious purposes. Rom. 3: 23-26. Had the world at large maintained respect for God and his authority, Abraham need not have been separated from his kindred. And had not all the nations "changed the truth of God into a lie, and worshiped and served the creature more than the Creator," there would have been no occasion for God to renew the knowledge of his law. But, under the circumstances, there was need of that awful manifestation of divine power and glory, to impress deeply on their hearts that which mankind had shown themselves so prone to neglect and forget.

The question of law is one of fundamentals; it embraces within itself all other questions. Without law there can be no government. Both duty and pardon recognize the existence of law; but duty is before pardon, as obedience is better than sacrifice; and prayer is abomination if made in disrespect of the law (Prov. 28: 9); and to say, Lord, Lord, to the Son of God, will not admit into the kingdom of Heaven, without doing the will of his Father.

The difference between these two laws is not only evident from their natures, but is recognized in the Scriptures. Thus the Lord said to Moses, "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments, which I have written." Ex. 24: 12. By comparing the Scriptures, we learn that this law comprised the ten commandments—neither more nor less—which God had spoken with his own voice. It was distinguished from all others by being spoken by the voice of God and written by himself; and separated by being put into the ark, over which atonement for sin was made; and it was also distinguished by express recognition. Said the Lord by Jeremiah, 6: 19, 20: "Behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Thus they could offer their offerings and sacrifices and not keep the law, showing that they were not parts of the same law.

And again, chap. 7: 22, 23: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings nor sacrifices. But this thing commanded I them, saying, Obey my voice." When they heard his voice he spake his law, the ten commandments. Deut. 4: 12, 13. Thus plainly does the Lord separate his law from all secondary matters.

ELD. VOGEL'S SECOND NEGATIVE.

I did not accuse Bro. Waggoner of wresting the Scriptures; I simply stated the fact that they could be wrested, with the inference that one of us does this, and left it entirely with the reader to decide who that one is. Nor would I be understood that the wresting is intentional. I am conscious of the strictest integrity, and cheerfully accord the same to Eld. W. On no other ground could I call him brother.

I have no wish to dictate a course for my brother, nor have I made an attempt to do so; I have only insisted on the observance of universally recognized rules of honorable discussion, which he has violated, and assures us that he will continue to do so. The reader will not be at a loss to know what this means. It shows that Eld. W. is not satisfied with the work he has done. Men usually let well enough alone. We must, however, not be too hard on him. For while I could afford to lose both of the former propositions without injury to my cause, he cannot; it makes the Sabbath of Jewish origin, and consequently it passed away with that dispensation. It is this that hurts.

Nor need he say, "The past scenes of conflict bring sad memories to me;" on the contrary, they are pleasing memories, as the confidence and satisfaction with which I repeatedly appeal to my work just as it is, fully attests.

A large share of my brother's last article is taken up in Hebrew criticisms on a former proposition, which are incorrect in almost every essential feature. My first impulse was to notice them in detail; in fact, I wrote a reply to every item, but have concluded not to trouble the reader with them for reasons which will presently appear.

I wish to say kindly what I am about to say, but, nevertheless, as clearly as truth and justice demand. My firm conviction is that Eld. W. is incapable of making a safe criticism based on the original. Take, for example, the following: With Green's Hebrew Grammar before him, and open at section 226 3, he pronounces Sabbath in Ex. 16: 23, definite by construction! Now this is one of the simplest rules in Hebrew, and yet he blunders in applying it. It is a useless task to follow such a critic, and I have concluded not to do it. I do not ask those readers who have been accustomed to Bro. W.'s criticisms to take my word for what I say respecting his criticisms; let them consult an Hebrew scholar about his statement with reference to Ex. 16: 23, and satisfy themselves.

There is, however, one statement which I must briefly notice because it has apparent weight, and where better scholars than he have blundered. I refer to the following quotation from Gesenius: "The predicate of a sentence does not take the article." The old grammarians and lexicographers, both Hebrew and Greek, have generally laid down this rule, but facts are against them. Winer proves the rule to be false by a long array of examples and then adds: "Hence it follows that the oft-repeated rule, 'the subject of a proposition may be known by its having the article,' is incorrect."—Gram. p. 115 (seventh edition, improved).

Let us now turn to Bro. Waggoner's direct argument. I begin where I left off in my first negative. He lays his work out in three divisions, the first of which is to show,

1. "That the Lord claims a day in this dispensation, as he did in past ages."

That the Lord claims a day, I cheerfully grant; and that Rev. 1: 10, proves it is beyond doubt. So far we are agreed. We differ only as to what day is meant by "Lord's day" in Rev. 1: 10. When I take the affirmative of the next proposition, I pledge myself to show that this is said of the first day of the week. The mere fact that the Sabbath was called the Sabbath of the Lord (not the Lord's day, however), and that Rev. 1: 10, speaks of the Lord's day, does not identify them as the same. Under the former dispensation, the Father was meant by the term Lord; under this dispensation, the term refers exclusively to Christ (1 Cor. 8: 6). (1) I deny that Jesus was even called the Lord of the Sabbath, and call for the proof. (2) If the proof could even be furnished, and it were found that he was called the Lord of the Sabbath under the old dispensation, it would still remain to be proved that he is the Lord of it in the new.

2. "The Sabbath," says Eld. W., "is recognized and familiarly spoken of in the New Testament without such explanations as would be necessary to guard against misapprehension if it were abolished." Or, as he hereafter puts it, "The inspired writers of the gospel and the book of Acts speak familiarly of the Sabbath as of a known and observed institution, without any of these explanations which would be necessary to guard against misapprehension if it were abolished."

That non-Christianized Jews observed it, we both agree to. That Judaized Christians also observed it is a matter of course. But that Christians intelligently observed it as obligatory in the new dispensation, remains to be proved. The mere fact that Christians for a long time observed the day proves nothing; for,

(1) They also observed the annual sabbaths. Are they therefore binding?

(2) They observed circumcision. Is it binding?

(3) They offered animal sacrifices. Are we to offer them?

To all these things my brother says, No. Yet, if the mere observance of the Sabbath proves its present obligation, then are these also obligatory, for they were observed. See my first article on "approved precedent."

Will my brother say that these things were types and so met their fulfillment in Christianity? The same is true of the weekly Sabbaths. Read Col. 2: 16, 17, and my comments thereon in argument 5, under the second proposition. Is this observing the Sabbath "without any of those explanations necessary to guard against misapprehension?"

Let us look at the matter from another standpoint. My brother quotes in full all the passages of the four gospels which speak of the crucifixion, the keeping of the Sabbath then, and of the resumption of work on the first day of the week, and then adds: "If Sabbath obligation had ceased, it will ever remain a marvel that this text [Luke 23: 54; 24: 1] is so particular to notice obedience to it, and so silent in regard to its cessation." But he claims that ceremonial observances were abolished at this time. Will it "ever remain a marvel" that there is nothing said about the disciples' ceasing in its very midst the observance of the feast of unleavened bread which they were then keeping? And why should all the disciples gather "according to the commandment" on the day of Pentecost, fifty days after the crucifixion, to observe that feast? Is not this also a "marvel"?

The fact is that the disciples then knew nothing about the abolition of anything by the crucifixion, nor did they act accordingly; and the writers of the gospels and Acts, as faithful historians, recorded events as they transpired. If they chose then to withhold comments furnished by the light given on and after Pentecost, it was their privilege to do so. The bearings of the potential act, the crucifixion, to abolish everything of a positive nature in the preceding dispensation, were not yet made known to the people. To illustrate: A number of men are imprisoned for an indefinite period, and loaded with chains. The governor writes out a pardon, seals it, and gives it to some of the prisoners to be opened and read fifty days afterward to their fellows for the benefit of all. Let the chains represent the Sabbath, and the prison the Jewish feasts and whatever else is of a positive nature in the old law. You see that the instrument which procures the liberation of the prisoners is in existence before it takes effect for fifty days. Would it be sound logic for my brother to argue that the governor's pardon did not free the prisoners from their chains (the Sabbath) simply because they were for fifty days after it was written ignorant of its nature and still bore their chains? Yet this is the way he reasons about the women's keeping the Sabbath "according to the commandment," i. e., as it prescribes.

Or, suppose that the prisoners so misinterpreted the governor's pardon as to still cling to both prison and chains, or at least to the chains, for many years after, would this prove that there is no pardon in the governor's writing? This, precisely, is my brother's argument from Acts!

Suppose, again, that some of the prisoners interpreted the pardon aright, but found that some of the rest not only misinterpreted it, but had actually so fallen in love with the chains that they did not desire to be released, while still others believe the pardon to be entirely spurious and would look upon such as should throw off their chains as rebels against the government. Would it not be well for those who would undertake to reason with them, in order to avoid arousing excessive prejudice and to find reader access to them, to wear their chains for the sake of gaining such? This is what Paul and others actually did; and so he explains: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law" (1 Cor. 9: 20). And so, precisely, James reasoned with reference to similar matters, not only for the sake of unconverted Jews, but also for the sake of such converted ones as did not fully understand the nature of Christianity. Hence he said to Paul when the latter came to Jerusalem, "Thou seest, brother, how many thousands of the Jews there are which believe; and they are all zealous of the law; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together, for they will hear that thou art come. Do therefore this that we say to thee." And then follow the directions and Paul's compliance with them. See Acts 21: 20-26.

It is a fallacy to reason from the fact that "all" of the "many thousands" who believed kept this or that belonging to the law, and because Paul, James and other enlightened teachers conformed to their prejudices, feeding them with milk until they could endure strong meat, that therefore these are binding upon us. It requires an express legislation to carry a positive institution from one dispensation to another as it did to establish it at first. But there is no legislation with reference to the Sabbath, and this ends the matter.

Paul had also another reason for preaching on the Sabbath; he could then get an audience of such as he could not reach on other days. It was the day when the Jews, to whom he wished to preach, were assembled; and when they were in the habit of giving opportunity to read and explain the Scriptures (Luke 15: 10, 17). To this also Acts 15: 21 refers—"Moses of old time," i. e., since many generations, Moses, "hath in every city them that preach him, being read in the synagogues every Sabbath." Nor is it at all strange that pious Gentiles should not only build them synagogues, as the centurion mentioned in Luke 7: 2-5, but also habitually meet and worship with them, though there was no law requiring either. And the very expression, "Paul as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures," is proof that the writer of Acts knew the Sabbath not to be binding; for were it binding, it would be a matter of course that Paul would preach on that day, but since it is not binding it was necessary to tell that such was Paul's manner, else we should not have known it.

The explanation that the Sabbath, circumcision, and indeed all such "customs," were no longer binding, was long withheld, because the people could not bear it. This may seem strange to some, but such is nevertheless the fact. On the same principle, God did not insist on monogamy for thousands of years, though such was his design from the very first; and for a similar reason also he suffered divorce on slight pretexes for many ages. Matt. 19: 8. Even Peter, an inspired apostle, after preaching eight or ten years, had to be convinced by miracle that the Gentiles are also to be partakers of gospel blessings. And this is especially strange, since his commission read, "Go ye into all the world and preach the gospel to every creature" (Mark 16: 13, 15). Besides, he had, in his very first sermon, preached salvation for "all" (Acts 2: 39), without understanding for ten years what that meant which the Spirit caused him then to say. In many things, for a long time, even the apostles saw "through a glass darkly." Gradually, but yet as fast as they could bear it, light came. And so the Saviour had ordained: "First the blade, then the ear, after that the full corn in the ear."

I do not claim that the first day of the week was ever called "Sabbath" by inspiration, except in prophecy. Hence the first day ought not to be called Sabbath now save in poetry and figurative language. By what right the first day was called Sabbath in prophecy, I must reserve for my next proposition, where it properly belongs. But to find a fulfillment of Isa. 56: 6, in as yet unconverted Gentiles coming out to hear Paul preach on the Sabbath to see what he had to say is so strangely wild that it is difficult to believe that a man ever wrote it in sober earnest. I fear my brother was nodding just then.

Isaiah 56: 6, and all similar prophecies, no more predict the continuance of the Jewish Sabbath than the 7th verse—"their burnt-offerings and their sacrifices shall be accepted upon mine altar"—gives to us animal sacrifices and a literal altar, or than Isa. 66: 23, insists upon the continuance of Jewish "new moons." Such literalism would construe Zech. 14: 21, into a present duty to literally write "holiness unto the Lord" upon "the bells of the horses" rather than to insist upon righteous dealing!

Eld. W.'s third division is not yet sufficiently developed to need a reply. While awaiting the result, I will begin a negative argument.

1. The law is abolished; and since the Sabbath was a part of the law, it went with it, no matter when it was given.

The expression, "the law," when referring to old dispensation, and not qualified to the contrary, either expressly, or by obvious implication, always refers to the entire body of the law as a whole, or to single commandments as part of the whole. In other words, there is no such scriptural distinction as "the moral law" and "the ceremonial law." Under the Jewish dispensation, the moral, the ceremonial, and the judicial, were part and parcel of one law. It was in the days of the Schoolmen, when men, preparatory to entering the ministry, spent sixteen years in hairsplitting, and called it "theology," that the three-law distinction arose. But "what God hath joined together, let not man put asunder." What in one sentence is called "the law of Moses" (Luke 3: 22) is in another called "the law of the Lord" (verse 24); and what in one passage is called simply "the law" is in another called "the law of Moses;" compare Luke 16: 16, "The law and the prophets were until John," with Luke 24: 44, "All things must be fulfilled which are written in the law of Moses and in the prophets, and in the Psalms." Both of these passages refer to the whole of the Old Testament, with this difference in details, that what is divided in the second into "prophets and Psalms" is embraced in "prophets" in the first, since the Psalms are largely prophecy. I know of no instance where the ten commandments alone are called "the law," simply.

1. When I say that the law is abolished, I have reference only to so much of the law as was positive; and this includes the Sabbath, which I have shown to be positive. Moral relations cannot be, and were not, abolished. This was foretold by Hag. 2: 6, as quoted by Paul in Hebrews 12: 27. "Yet once more I shake not the earth only, but also heaven." This implies a former "shaking," which took place at the giving of the law to the Jews; see Hag. 2: 5; Heb. 12: 15, 26. And the second shaking was to take place when Christ should come for the first time, or while the second temple was still standing (Hag. 2: 7; Heb. 12: 28). As to the things shaken or removed, Paul's comment is, "And this expression, yet once more [i. e.,] signifieth the removing of those things that may be shaken [margin], as of things that are made [and the Sabbath was "made," Mark 2: 27], that those things which cannot be shaken [namely, things not "made," i. e., moral principles] may remain." Heb. 12: 27.

3. "Wherefore then serveth the law? It was added because of transgressions, till the seed [Christ] should come." Gal. 3: 19. But Christ has come; therefore the law has served out its time and is discharged.

3. "The law was [not is] our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster." Gal. 3: 24, 25.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 31, 1872.

P. O. Address of Bro. White.

THE P. O. address of Bro. and sister White, is now Santa Rosa, Sonoma Co., California.

There are one hundred and fifty letters at this Office, the business of which does not appear in this paper, from lack of time on the part of the employees in the counting-room to transact it before we go to press. It will be acknowledged next week. Those who do not see their credits in this number will therefore understand the reason.

Over a thousand new names have come into this Office within the past week, on our several periodicals; and much of the time our press is obliged to run night and day, to dispose of the growing editions of our papers, and increase of book-work.

THE KING IN HIS BEAUTY.—This piece of music, which was published in the REVIEW of Aug. 27, can be had as first published in sheets, with a coda to each verse and an instrumental interlude, which were omitted in the REVIEW, by addressing R. F. Cottrell, Ridgeway, N. Y., inclosing ten cents and a letter stamp.

AN EASY ROAD TO HEAVEN.—When the late Wm. H. Seward died, there was considerable discussion in the papers in relation to his religious standing and his prospects for the future state. One paper expressed the opinion that there could be no doubt of his final salvation, because he had once been heard to express his belief in the immortality of the soul! As an easy way to Heaven, this leaves Universalism all in the shade.

The Circulation of the Advent Review.

THIS ought to be very greatly extended. It is an important work to obtain even one new subscriber, and thus to introduce the REVIEW where before it has not gone. But this is not all that should be attempted. Comparatively few will subscribe. But there are many candid persons who will read the paper, if it be tendered to them for six months or a year free of expense. The generous offer of the Association, through its President, to send the REVIEW for six months for half price, puts it into the power of our people to send it to a vast number of persons. It should not be sent till it is ascertained that the person who is to receive it will consider it a favor to have it. But careful inquiry will enable each one of us to find as many such persons as we can pay for, to have the REVIEW six months. It is only fifty cents for that time. The better way, as we think in New England, is to furnish the names and the money to the Secretary of the Tract Society. But let us, by all means, do the work in some way. J. N. ANDREWS.

The Prophet Elijah.

A CORRESPONDENT writes, "Please harmonize Matt. 17: 12, 13, with John's gospel, chap. 1: 21."

The passages referred to read as follows: "But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17: 12, 13. "And they asked him [John the Baptist], What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." John 1: 21.

The conflicting idea in these two passages is very evident; for Christ says that "Elias had already come," and "the disciples understood that he spake unto them of John the Baptist," while the language of John the Baptist himself plainly denied that he was Elias.

The Jews understood, from a prophecy in Malachi 4: 5, that Elijah was to come personally before the Messiah should appear. They expected he was literally to come from Heaven. It was in this sense that John denied that he was Elijah; but that he was the prophet prophesied of, he did not deny; for he said immediately after, in the twenty-third verse, that he was the one sent to prepare the way for the Lord.

In regard to the prediction concerning Elijah by the prophet Malachi, Albert Barnes says: "By this was evidently meant, not that he should appear in person, but that one should appear with a striking resemblance to him; or, as Luke expresses it, 'in the spirit and power of Elijah.'" Luke 1: 17.

The work which Elijah was to do before the coming of the Messiah was to "restore all things" and prepare the way for his advent. He was to be the instrument of bringing about a reformation among the people, and correcting in some degree their false idea of the Messiah, thus preparing the way for his coming.

Just such a work John accomplished. Before his coming, the people held erroneous views in regard to the advent, and were very worldly in their objects and expectations. He wrought a great reformation among the people, corrected their false ideas in some measure, preparatory to their reception of the Messiah.

In thus doing this work in the spirit and power of Elijah at the time predicted, John the Baptist fulfilled the prophecy, and was the Elias that was to come, as Christ declared, although he was not Elijah himself, as he properly denied. P. L. H.

Battle Creek.

Thoughts on Daniel.



Thoughts Critical and Practical, on the Book of Daniel, being an exposition of this interesting and important book, verse by verse, from beginning to end. This work is now ready. The above illustration of the great image of Dan. 2, prepared for this work, claims some points of improvement over other illustrations of this portion of the prophecy. The dates are given for each successive kingdom, and the image is represented as standing in western Europe, where the ten kingdoms which arose out of the Roman Empire, represented by the ten toes, were developed.

Unabridged edition, 384 pages, heavy paper, bound in muslin, illustrated, \$1.00. Condensed edition, 256 pages, paper covers, 35c., post-paid.

Notice.

THE Indiana State Conference Committee recommend the Publishing Association to drop every delinquent subscriber to REVIEW, Instructor, and Health Reformer, in this Conference, by the first of January, 1873, as the Conference will not hold themselves responsible for any non-paying subscribers of any of the above publications, after that date.

WM COVERT, WM R. CARPENTER, NOAH CARAHOOF, Conf. Com.

THE New York World publishes a list of fifty-two persons who have mysteriously disappeared in that city since last August. All efforts of the police to find them have been in vain. Allowing that four-fifths of the whole number are those who have absconded, children kidnapped, or girls who have entered upon a life of shame, there still remain some ten or a dozen whose disappearance can only be accounted for on the ground of murder or suicide.—Cin. Gaz., Nov. 29.

THE Russian government, it is announced, is about to conclude a contract with an American firm to supply the Russian cavalry with breach-loading rifles of an American pattern. If England should drift into a war with Russia over the Eastern question, it is very likely that her troops will have to encounter American small arms and ammunition. Besides, Russia has already adopted the American military system of iron-clads, and our large smooth-bore artillery.

Appointments.

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

THERE will be a general meeting for the scattered friends of the cause in northern Illinois, at the Liberty school-house near Bro. I. Colcord's, Jan. 18, 19, 1873. Brethren from Erie, Elkhorn, and elsewhere, that can meet with us, are urgently invited to do so. We shall expect to hear from all the workers in the T. and M. cause, in this district. Bro. Whitlam, Dungan and other leading brethren from Aledo are invited and expected; also Bro. S. Newton, of Freeport.

In Joe Davies Co., Jan. 25, 26, where Bro. Brown may appoint. Brethren, pray that God may bless our efforts at these meetings, and that we may have the influence of his Holy Spirit. R. F. ANDREWS.

QUARTERLY meeting of Dist. No. 5, of the Michigan T. and M. Society, will be held in Battle Creek, Sabbath and first-day, Jan. 18 and 19. Business meeting on first-day at 10 A. M. The churches of this district, Convis, Newton, Burlington, Colon and Parkville, are invited, by vote of the Battle Creek church, to meet with us on this occasion. N. N. LUNT, Director.

QUARTERLY meeting for the church at Kickapoo Center, Wis., the first Sabbath and first-day in Jan., 1873. We hope every member will be present, and others. Eld. S. Atkison is expected.

ELI OSBORN.

Business Department.

Not slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Joseph Swisher 43-1, C G Cramer 42-20, Horace Barr 42-1, S Dunton 43-1, Jacob Yates 43-1, Mr M A Starr 43-1, James Head 43-1, Solomon Warden 41-1, Mary Capen 43-1, B Hostler 43-1, O F Guilford 43-1, B B French 42-17, Eld C O Taylor 43-1, Alfred Hobbs 42-16, Thos Angel 41-17, C Bertleson 41-14, Mrs L Dean 42-1, Phebe Spear 42-22, N Wardner 41-1, D H Sauborn 42-1, W Hastings 42-1, R Humphry 43-1, Sanford Rodgers 43-1, A Coyell 43-1, Benj Zarker 44-1, F Greenman 43-1, Henry More 42-1, Matthew Hutchings 42-14, Mrs Joseph West 43-1, W E Stillman 43-1, Mary J Johnson 43-4, L Gottfredson 43-17, A G Smith 43-17, Wm A Geer 42-16, C R Ogden 42-22, Jane Seamon 41-12, Mary A Detrick 41-13, R Reed 43-21, A Cartright 42-7, R Ashbury 43-1, Priscilla Barrows 42-20, D Arnold 43-1, T S Harris 43-1, John S Johnson 43-1, S Zollinger 42-20, J G Walston 42-24, Nancy Gibbs 42-8, Horace Royce 43-1, P Martin 43-4, Eli Osborn 43-7, James Lowry 41-19, M Robinson 43-1, W H Cottrell 43-1, J R Elliot 43-1, Mrs Wm A Chesbro 42-12, Gilman Phillips 42-14, J H Haselton 42-4, Mrs M J Mears 43-1, D Honeywell 42-1, E D Wilch 43-1, P W Baker 43-1, Mary Bierce 43-1, Mrs R F Parsons 43-1, Tabitha Mount 41-1, C R Rice 42-17, Wm G Buckland 42-20, E M Chamberlain 43-1, Josiah Webber 43-12, Royal H Peck 42-15, L A Green 43-1, E A Nutting 42-3, O Frizzle 42-26, S D Salisbury 43-1, S A Talmage 43-1, R Carr 41-7, H Brackin 42-1, Joseph Sutherland 43-1, Geo A Wilson 43-1, Abner Brown 43-1, Eld Wm Cottrell 43-1, R W Page 43-1, A S Osborn 43-1, M Densmore 43-1, A A Dolley 43-1, Noah Farrar 42-8, Mr Jackson Clark 43-1, L W Shaw 42-1, Pierce Hackett 43-1, H D Bruce 43-1, E A Mantor 43-1, James Allen 43-1, A Hamilton 41-15, Peter Smith 43-1, S S Shirkey 40-1, Wm Covert 43-1, Sarah Symonds 40-1, C Jones 40-1, E Zytoske 43-2, Miss Mary Tompkins 43-1, A Caldwell 42-10, Betsy Judd 42-11, Milton Southwick 42-13, G K Owen 42-1, John Holmes 42-1, Jesse Rosa 43-1, M Dickinson 43-1, L Carpenter 43-1, J Carpenter 43-1, Geo Butcher 42-17, A F Sala 43-1, Wm B Denison 43-1, Joseph Fiezer 43-20, C Lawton 42-21, A Zellers 43-1, Mrs J H Woodruff 43-21, J F Shaw 43-1, Dr W J Gordon 43-1, A Hurlburt 42-1, C A Worden 43-1, George Leighton 43-1, Lewis Hadden 42-1, Mrs J M Gifford 43-1, S A James 43-1, L McCoy 44-1, J C Loomis 43-1, Libbie Keene 42-1, Harry Allen 42-9, A B Pearsall 42-1, W B Davis 41-1, Elizabeth Miner 43-1, O F Brockway 42-3.

1.50 EACH. Wm Stuff 42-14, Eld H Hull 42-14, John Foster 41-1, Ann Bringle 42-14, Wm F Spear 41-1, Mrs E Jordan 42-1, L H Phillips 43-1, S E Sutherland 42-14, Mrs Sophia Henry 43-1.

1.00 EACH. H S Doty 42-1, Joseph Hilton 42-1, Mrs Rubie E Valleau 41-22, Benjamin Morrill 43-1, T D Waller 41-14, Louisa Pannocost 41-25, Lillis M Fuller 42-1, A Hopkins 42-1, L Kellogg 42-1, Mrs C A Hawes 41-13, A H Robinson 42-1, Jesse Ruse 41-11, John Cole 42-1, W S Woodbury 42-1, Margaret Tears 42-14, S Rider 42-1, C M Saxton 43-1, Mrs P Hobson 42-1, Mrs D B Staples 41-6, Caroline Bingham 42-14, Jesse Wilmot 41-17, C Lamberton 41-1, Mrs Gilbert 42-1, Jesse H Cook 42-1, Mrs E C Day 41-23, C F Hall 41-1, Mrs Geo Berry 42-16, Mrs Bedgood 42-1, Calvin Weed 42-1, S Fitzgerald 42-1, Mrs S N Golden 41-1.

75 Cents Each, Paying to Vol. 42, 1. James Lacey, Benj. McNeely, Phebe Beckman, Samuel Rone, Thomas Schofield, George Schofield, Norman Whilcock, Geo E Veitch, A Reynolds, F A Amos, Frank Caywood, O Searl, D Rice, Anna Dalrymple, Cora Moore, James Dixon, Charles Stem, Jap Gaddis, Mary Syndes, S A Weller, Mrs C R Myrick, George Potts, G S Copeland, S G Bollinger, Wm I McFarland, Jacob Boll, Mrs James McConkie.

50 Cents Each, Paying to Vol. 42, 1. John Phillips, John Raymond, Peter Weese, George Falton, Robert Pettijohn, Henry Sykes, Mrs T H Griffin, Orlo Rogers, Cyrus Anderson, Joseph Cochran, John B George, Robert Maxwell, Jolin Bridger, J C Wilson, D C Ball, Wm Wick, Charlotte Summers, James J Fritz, Jacob W Eggert, Martin Beck, C Fritz, John Edmonson, Almon Dayton, Wm Waits, Jane Eaglesfield, Ellen Bary, J Robinson, Wells Field, Mercy Chapman, Eden S Sheldon, Myron Stearns, Wm H Moorby, Harvey Barton, E Helugas, 41-14 Samuel J Lennon, Sarah E Dustin J A Rodgers, Mrs Eva Ferth, Rosetta Castle, E Blackburn, E L Rogers, C A Lapham, Naomi Hufstator, S W Putnam, Mrs H Brown, Albert Hovens, Mrs A Mosher, Mrs E T Prescott, Sarah Neal, John B Wells, S M G Davis, Mrs E Prouty, C H Wilder, Alfred Heald, S H Turner, Waldo Winter, W A Kilbourn, Moses Martin, Wallace Carpenter, Rev J Mariner, M D Edmonds, A S Chase Israel Moore, A H Case, Daniel Wood, F E Goodwin, Mrs E A Case, P A Freer, G H Russell, O Nute, P W Smith, George N Sanford, Wm Squires, James Morrow, Warren S White, Millie Munger, Riley Cummings, Martha Harris, T J Clement, Young Men's Christian Association, Roxa Roper, Rebecca Briant, Mrs Ivory Wilder, Luther Crawford, Mrs Alfred Hopkins, Anna E Veaton, Abel Davis, Austin Chamberlain, Stacy Pettit, J T Ballou, Dr Orndorf, Jacob Livengood, Jacob Handchy, David Handchy, F Detrich, M Randall, Joel Bailey, Nancy S Winchel, V A Woods, Rev J A Douglass, Suzy A Miller Maggie Howard, A C Doolittle, Henry S Chase Eld Horace Bundy, Mrs E Clarke, S A Nettlingham, J A Badkins, Martin Record, Charles Morse, L K Rockwell, R D Thomas, S J Foust, John McArthur, Robert Davis, Edward Tudor, Almira Brigham, Mr A Morse, James Phelps, M A Robinson, Cara L Parmenter, C E Harris, Wm Oucham, O L Williams, Robert Williams, Lucy C McConnell, Eld Wm Calveyhouse, Samuel Hutchinson, Mrs E C Fair, M A Stenger, Henry Peabody, Mrs Mary Wesp, J Iles, Isaac Fraser, E Baynes, J J Neal, O Ives French, John Smith, Mary A Bury, Mrs E Norton, Julia Merriam, Marcia Clay, G Green, Mrs P Westcott, Russel Lee, Sarah E Harding, Julia E Skinner, M E Haworth, John Elston, F W Damon, J E F Marsh, Martha E Canney D M Wimer, Lydia Myres, Mary Buzzard, George Westheffer, Charles Bridgman, O Ives Salsom, Wm J Hutchinson, H J Stocking, Levi Tuttle, John Hamilton, Lewis Priest, George Young, Rhoda Gray, Wm K Veatch, Guiven Gibson, Elizabeth Foot, E Andrews, Robert Dickens, Melissa Kohn, Charles Baker, Hannah Clark, George L Demming, Augustus Richards, M N Beach, James Huffstader, Sarah Cross, Miss P Reyes, G M Henton, J S Ewing, G H Henton,

Joseph Hodges, Z D Baird, S J Belcher, James H Hakes, Eliza Stanards, B F McCormick, John W Garner, Angeline E Cadwell, Pucie Burrows, Andrew Clark, John Robinson, Mary A Knox, Eliza Thipperman, Lodema Elwell, Ammarilla Smith, Mark Ladon, H Roddis, R B Martin, Benj Bellows, Mrs Julia Davis, Wm C Savage, M S Works, S B Rumery, Grove Parmer, Mrs Doctor Day, Benj S Drake, E Carrett, Jos Moore, L H Webster, W Powers, George Tribby, Mrs J A Sherman, Alvah Phinney, David Patterson, Emily Van, Francis Inglehart, Mary Bowen, H L Laughlin, C Tyler, O Graves, L M Chaffe, Fannie Miller, S A Millican, Mrs P Johnson, Horace Loomis, Thomas Hamilton, Wm Hamilton, Jacob Collins, W Fremam, Mrs Anna Kidwell, Henry Parham, Lois A Hakes, A Arveson, E Bach, A J La Forge, Mrs L R Smith, James Rankin, Merrilla Casale, Abbe Clark, John Boyle, James S Haines, K A Jeffries, Wm Newton, Mrs J Healy, M J Parshall, P I Thompson, A C Van Doren, Wm Van Doren, H C Brockway, E J Pierce, Mrs Lucy Wood, Mrs Nancy Hatch, Mrs Elvira Hatch, Amanda Smith, Miss R Wright, Rebecca Bennet, Jeremiah Givler, Rev H Richenbach, Rev C W Wilson, John T Beadle, Dr Rupe, Wm Rawson, Alma S Brunswick D Lawrence, J H Whitbeck, C Snyder, Orville O Draper, J Hogle, H Weller, J C Carson, C O Patterson, Mrs L A Gage, Charles Bell, W M C Nichols, M A Buck, George W Rowley, H D Burdick, Welcome Burdick, L J Bartholomew, S F Allen, M F Stephens, Mrs E Nubree, Mrs P J Davis, I Hammond, Mrs I K Stickney, A M Hawkins, Herbert Bragg, Mrs S Andrus, Reuben Allen, Wm Johnson, Matt Edwards, Eliza Bradury, Lyman Sawyer, John Hill, Luther Peabody, H V R McKay, Dr H Gallows, L N Fitch, John Woodruff, M Spaulding, S C Spaulding, Isaac Reed, C F Mason, O D Satterlee, A L Dudley, Harvey Tutbill, Laura Colvin, B F Bisel, Jane Long, S J Cameron, Mrs S E Staley, Wm Brown, Mrs S Murray, Joshua Wood, H E Robinson, Charles Cool, Mrs G Williams, Eld J R Baird, S C Wood, Mrs R B Hampton, Anson Gaylord, Isaac W Finch, Hamilton Melendy, Cyrus Bliss, M E Andrews, Mrs Eliza Knox, S Lunt, P J Frank, A P Frank, M Church, John Quackebush, Mrs Jacob Multon, Mrs Simon Oyer, Mrs Delos Larabee, Mrs J M Ballou, Benj Pratt, Mrs E Dresser, O H Utley, R C Utley, Theodore Dewey, Olive Pendleton, Amanda Covert, Judson Landon, Mrs H Landon, Mrs Wm Ladue, B Whitney, Mrs S Mosher, E A McNeil, S C Spaulding, Charles K Moesian, W A Ketchum, E Fothergale, I R Moore, Natt M Melendy, John Hughes, James H Fox, M Crawford, Nelson Mitchell, Charles Daley, J B Clark, Mrs C O Morse, Susan McKay, Melinda Sprague, Byron Hinsuan, Mrs J Balford, George Sacket, Emory Reed, John Safford, Mrs A Eason, Mrs M Clenk, E L Spaulding, Jennie Green, L M Midlaugh, Alice Orentt, E H Ellis, M J Akins, Chas Pugh, John Hussman, James P Briggs, Wm Conklin, Mrs G Dickinson, Sylvanus Steeper, Mrs Andrew Larson, E R Moral, Alice Robinson, N I Marsh, V Metcalf, Frank Gregg, Melvin Warner, A N Spencer, Mrs Em Burch, Mrs J S Stone, Wm A Golden, Mrs A Peaslee, Andrew Goss, Appleton Skinner, Sidney Gage, Mrs S Bradford, Isaac Frye, Otis Smith, Caroline Witch, Augustus Lusk, Mariah Ritisbaugh, Mary J Kern, Jane Tilor, Mrs P A Dewey, A Sanford, E F Bowers, Kate Cuttrel, Martha House, Amanda Thomas, G G McCune, M A Parks, Samuel Trotman, A L Hiltman, Charles T Smith, George W Green, Francis Huffstader.

MISCELLANEOUS. J. D Davis \$1.75 42-21, O B Sevey 3.40 43-16, S B Southwell 3.09 43-1, A C Raymond 4.00 43-1, Louis Cowles 3.25 41-7, M A Coons 50c 40-21, E C Hoxie 2.50 42-14, John Gates 1.25 39-15, Jonathan Iden 75c 41-20, T J Cross 3.00 41-1, Peter Erb 3.00 41-1, Mary E Johns 25c 41-1, A Stanhope 2.50 43-1, Mrs T Gostic 60c 42-1, Richard Cooper 60c 42-1, I B Palmer 4.00 41-1, A M Barber 1.70 42-1, Margaret Hestlet 2.50 42-9, Catherine Corrier 6.00 40-12, Jacob Shell 2.25 43-1, A L Hussey 25c 40-10, Margaret Owen 3.00 41-3, John Lunn 1.68 41-1, Jas Harvey 3.32 44-14, C B Eels 3.24 43-1, Bersey Landon 3.00 43-1, Abraham Hornback 6.00 44-6, John Carver 3.00 42-1.

Books Sent by Mail. M S Gillett 50c, Mrs Joel Beach 25c, Marcus M Goodell 40c, Jacob Hedrick \$1.10, J C Lowry 50c, Hadley Fairfield 50c, Wm Boynton 7.19, E Zytoske 50c, Moses Waite 2.00, C F Hall 50c, C P Faulkner 3.50, R G Lamb 15c, H S Lay 60c, H Westover 75c, W H Walden 50c, R L Back 1.50, C D Stevenson 20c, Thos R Allison 20c, H M Hurd 55c, Louisa Mann 20c, Martha Wilcox 1.50, I Sanborn 2.00, H Hilliard 10c, Elson Cash 1.50, J W Palmer 3.50, O McKean 1.10, D H Sanborn 50c, L N Miller 1.00, J P Hoffmann 3.00, R E Wilbur 60c, O F Brockway 75c, D W Olive 35c, M L Moon 2.00, E Metcalf 20c, C H Whitman 20c, C B Fitzgerald 25c, N Carey 25c, M M Russell 25c, Mary C Mace 60c, F Squire 1.00, C A Meggison 50c, Jas Sawyer 1.14, H Resor 36c, Laura V Smith 50c, I G Soule 5.00, Wm M Bell 2.00, John F Porter 2.25, J L Lamont 1.25, E O Fish 4.00, F H Robinson 50c, John Markel 1.00.

Books Sent by Express. W E Stillman, Bridgewater, N. Y., via Utica, \$6.77, O A Olson, Trempealeau, Trempealeau Co., Wis., 19.60, E Van Densen, Lowell, Kent Co., Mich., 9.36, O F Guilford, Castalia, Ohio, 48.88, M D Clarke, Onawa, Monona Co., Iowa, 10.00, N M Jordan, Lodi, Columbia Co., Wis., 15.50.

Donations for Advent Tidende. James Peterson \$2.00, Hans R Svenstrup 3.00, Silvanus Vincent 10.00, M Wood 2.00, J H Waggoner 5.00.

Review to the Poor. Louisa Mann \$3.30, Silvanus Vincent 10.00.

Michigan Conference Fund. Church at Hillsdale, \$30.00.

Donations to S. D. A. P. Association. Mary J Johnson \$5.00.

Shares in Health Institute. C S Briggs \$25.00, Mary Briggs 25.00.

Premium on gold from C. C. \$58.80, J W Cassidy 5.00, W W Storall 2.50, Mary J Johnson 50.00, A friend 5.00.

Cash Received on Account. John Atkinson \$5.00, J Loughhead 12c, S B Whitney 5.00, Ohio Delinquent Fund 51.10.

Michigan Camp-meeting Fund. Mary H Welch \$1.00, Sr Emmans 2.00, S S Jones 2.00, Addie Welch 1.00.

The Review and Herald.

TERMS: If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. One volume of 26 numbers on trial, 75 cts. One volume " " sent to friends on trial, 50 cts. Address REVIEW AND HERALD, BATTLE CREEK, MICH.