

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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WAITING.

How long, O Lord! My fainting soul grows weary
Beneath its weight of earthly care each day,
And sometimes all around seems cold and dreary,
And threatening clouds o'erhang my toilsome way;
With hand and heart o'erburdened, shall I dare
To mingle low complaining with my prayer!

Oh, let me now the wondrous peace inherit!
Dispel the darkness—crush the tempter's power;
Unbind these chains that hold my struggling spirit,
Reveal Heaven's glorious light one blessed hour,—
And from the boundless treasures of thy grace
Help me to end the conflict—win the race.

Presumptuous prayer! O weak and stubborn mortal!
Behold the cross, the scourge, the thorny crown,
The shadow, darkening even Heaven's portal,
Then cast thy vain imaginations down;
Thou canst not gain the victory but through strife,
Only through death's dark gate we enter life.

Enough. Here in my weakness lowly bending;
Each fond desire, each vain regret be still—
Dear Lord, once more in pity condescending,
Low in the dust lay my rebellious will;
The day will not be long if thou art near,
Nor will the darkest night awaken fear.

Thou who didst make the hard, cold earth thy pillow;
Teach me in patience still my watch to keep;
In midnight darkness on the foaming billow,
Or where still waters in green pastures sleep;
Through fire by night, or stormy cloud by day,
Still let me keep thine own appointed way.

—Sel.

THE STATESMAN ARTICLES.

ARTICLE EIGHT.

PATRISTIC TESTIMONY TO THE FIRST-DAY SABBATH.

THE testimony already adduced from the early fathers in our last issue will be regarded by most of our readers as sufficient in itself. But for the sake of giving a complete view of the patristic testimony to the first-day Sabbath up to the close of the third century, we shall occupy some additional space with extracts, on the accuracy of which our readers may confidently rely.

First among the witnesses now cited is Irenæus, bishop or presbyter of Lyons, A. D. 178. Let it be remembered that in the case of this witness we have the testimony of one who was brought up at the feet of Polycarp, the disciple and companion of the apostle John. The first point to be noted in the testimony of Irenæus is the abrogation of the seventh-day Sabbath. As the rite of circumcision was no longer required, so the observance of the seventh-day Sabbath had ceased. Each was a sign or shadow of the substance to come. This thought is dwelt upon at great length. (See *Contra Hæreses*, book iv., ch. 30, Grabe's Edition, Oxford, 1702, pp. 318, 319; also *Benedictine Edit.*, Paris, 1710, p. 246.)

Lest his statements might be understood to be opposed to the authority of the ten commandments, Irenæus adds the following sentences: "The Lord spoke the words of the decalogue in like manner to all. They remain, therefore, permanently with us, receiving, through the Lord's advent in the flesh, extension and increase, not abrogation." (Book iv., ch. 31, p. 320.) Thus the law of the Sabbath remains, though not binding to the observance of the seventh day.

We come now to this writer's clear and distinct testimony, in its more positive aspect, to the Lord's day. Irenæus took a prominent part in what has been called the Quarta-Deciman controversy. The question at issue was—Should the anniversary of the Lord's resurrection be in connection with the Jewish passover, on whatever day of the week that might occur, or on the Lord's day invariably? This question first arose on a visit of Polycarp, bishop or

presbyter of Smyrna, to Aniest, bishop of Rome, about 160, and was discussed for many years. Irenæus, acting as the representative of the Christians in Gaul, wrote to Victor, then bishop of Rome, in these terms: "The mystery of the Lord's resurrection should be celebrated only on the Lord's day." (Euseb. Hist. Eccles. book v., ch. 23, 24; Paris Ed., 1678, pp. 155, 156.) It will be remarked here that while there was diversity of view in regard to the yearly celebration of the Lord's resurrection—a celebration of which we have no account whatever until the year 160, there was no question concerning the sacred observance of the first-day as the weekly commemoration of the Lord's rising from the dead.

We simply add a reference to one of the best known of the fragments of Irenæus in which there is further explicit testimony to the Lord's day—testimony all the more important, because it occurs incidentally in a treatise concerning the passover, and in connection with a statement in regard to Pentecost.—*Fragmentum lib. de Pascha*, Bened. Ed., Paris, 1742, p. 490.¹

For the sake of presenting a complete view of the testimony of the fathers for the first three centuries, we had thought of quoting from Clement of Alexandria, A. D. 194, Minucius Felix, 210; Commodian, about 270; Victorinus, 290; and Peter, bishop of Alexandria, 300. But as the testimony will be perfectly conclusive without these witnesses, and as space is valuable, we shall cite only three more authorities—three well-known fathers, Tertullian, Origen, and Cyprian.

At the close of the second century, Carthage, the metropolis of northern Africa, was the center of numerous flourishing Christian congregations. Living in Carthage for many years, Tertullian knew well the practice of the African churches. And although he became, about 202, one of the errorists known as Montanists, his testimony, however unreliable as to doctrines, is still indisputable as to facts. From the frequent references to the Lord's day in this author we select the following: "By us to whom the (Jewish) Sabbaths are strange, and the new moons and festivals once pleasing to God, the Saturnalia, January and mid-winter feasts, and Matronalia (of the heathen) are frequented. Oh! better fidelity of the heathen to their own religion! They would not share with us the Lord's day nor Pentecost, even if they knew them, for they would fear lest they should seem to be Christians." (*De Idolatria*, cap. 14, Semler's Edit. Hæc Magdeburg, vol. iv., pp. 167, 168. The testimony

¹The culpable carelessness of Dwight, Wilson, and other authors, in citing from the early fathers, is nowhere more noticeable than in the case of Irenæus. These writers quote him as saying: "On the Lord's day every one of us, Christians, keeps the Sabbath, meditating on the law, and rejoicing in the works of God." There is no reference given to the writings of Irenæus; and for a good reason. After most careful examination, we are persuaded no such passage is to be found in his writings. The mistake was probably first made by President Dwight, whose weakness of sight compelled him to depend upon an amanuensis. "For twenty years of his presidency," we are informed by his biographer, "he was rarely able to read so much as a single chapter in the Bible in the twenty-four hours." (*Dwight's Theology*, London, 1821, vol. i. pp. 94, 95. Others followed this high authority.

In order to guard our readers against injuring the cause they would advance, we must mention another important instance of censurable negligence. In a number of works on the Sabbath, Dr. Justin Edwards' "Sabbath Manual," for example, we find not only the blunders already noticed, but another quite as bad. The language—"Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead, is ascribed to Theophilus, bishop of Antioch, about A. D. 162. The words quoted are in reality those of another Theophilus, who was bishop of Alexandria at the close of the fourth century. We hand over these criticisms upon advocates of the first-day Sabbath to our seventh-day Sabbatarian friends, trusting to their honor and fairness not to separate them from the rest of this discussion. For our own part, whether it may be pleasant to the advocates of the seventh-day Sabbath, we desire to have for ourselves, and to aid others to have, the whole truth. It was in this spirit that we gave room in our columns for a full presentation of the arguments on the other side of this question.

of this passage is decisive in three points: (1.) The Jewish or seventh-day Sabbath was not observed by Christians. (2.) They were enjoined not to observe heathen festivals. (3.) To the Lord's day, as the proper day for Christian service, belonged the honor to which Jewish and heathen days had no claim.

The exercises of the Lord's day, when Christians assembled for public service, are described by Tertullian in a manner very similar to that of Justin Martyr, whose account has already been quoted. Prayer, reading the Scriptures, exhortations, and collections for benevolent purposes, are all mentioned. (*Apol. cap. 29*, vol. v., pp. 92-94.) It is to be noted that Tertullian, like Justin Martyr, in addressing the heathen, calls the first day of the week "the day of the sun," as he also designates the Jewish Sabbath by its heathen name. (See *Apol. cap. 16*.)

We close these citations from Tertullian, with one which is of the greatest importance in proving that the early Christians observed the first day of the week, not as a mere holiday, but as a day of rest and worship—a holy Sabbath to the Lord: "On the Lord's day, the day of the resurrection, we should not only abstain from that, [bending the knee,] but also from all anxiety of feeling, and from employments, setting aside all business, lest we should give place to the devil."—*De Oratone*, cap. 23, vol. iv., p. 22.)

Contemporary with Tertullian at the beginning of the third century was Origen of Alexandria, one of the most scholarly and learned of all the early fathers. This writer contrasts the Lord's day with the Jewish Sabbath, and shows the superiority of the former. We may not agree with him when he maintains that the superiority was indicated by the giving of manna to the Israelites on the first day of the week, while it was withheld on the seventh. His testimony to the fact of the sacred observance of the Lord's day instead of the seventh-day Sabbath is valid, though his reasons for the admitted superiority may not all be satisfactory. In the same connection he remarks: "On our Lord's day the Lord always rains manna from heaven." (*Comment on Exodus*, Delarue's Ed. of Works of Origen, Paris, 1733, vol. ii., p. 154.) In another of his works he contends that it is one of the evidences of a true Christian "always to keep the Lord's day."—*Contra Celsum*, Lib. viii., vol. i., pp. 758, 759.

The most important passage in the writings of Origen is found in his Homilies on the book of Numbers. Here we first meet with the name "Christian Sabbath" for the first day of the week or the Lord's day: "Leaving then, the Jewish observance of the Sabbath, let us see what the observance of the Sabbath by the Christian ought to be. On the Sabbath should be performed no worldly acts. If, therefore, you desist from all secular works, and do nothing of a worldly nature, but occupy yourselves with spiritual duties, assembling at the church, listening to the sacred readings and instructions, thinking of celestial things, concerned for the hopes of another life, keeping before your eyes the judgment to come, and looking not at the things which are present and visible, but at those which are invisible and future—this is the observance of the Christian Sabbath."—*Hom. xxiii. in Numeros*, vol. ii., p. 358.

Cyprian, bishop of Carthage, about the third century, gives this explicit testimony to the Lord's day: "Since in the Jewish cir-

cumcision of the flesh, the eighth day was celebrated, the ordinance was foreshadowed in the future, but completed in truth at the coming of Christ. For inasmuch as the eighth day, that is, the first day after the Sabbath, was the day on which the Lord rose and gave us life and spiritual circumcision, this eighth day, that is the first after the Sabbath and the Lord's day, preceded in an image, which image ceased when the truth afterward came, and spiritual circumcision was given to us." (*Epistle LXIV.*, Works of Cyprian, Bremæ, 1690, vol. ii., p. 161.) The weight of this testimony is not a little augmented by the fact that the epistle in which it is found is a synodical epistle, which was sent forth in the name and with the authority of the Third Council of Carthage, A. D. 253. The epistle bears this inscription at its head: "Cyprianus et ceteri Collegæ qui in concilio affuerant numero LXIV. Fido patri Salutem."

With this authoritative statement of Cyprian and his sixty-six colleagues, or co-presbyters, we close our citations from the fathers. The testimony of succeeding writers is equally clear, but it simply confirms what has already been fully proved. And now, with the facts of history in view, as we have learned them from inspired writers and their immediate successors, it remains for us to examine opposing theories of the institution of the Sabbath. We shall endeavor to dispose of this concluding, and perhaps most interesting, part of my subject, in two or three articles.—*Christian Statesman*, Jan. 25, 1873.

"PATRISTIC EVIDENCE TO THE FIRST-DAY SABBATH."

A REJOINDER.

In the rejoinder to the previous article on patristic testimony, the attention of the reader was called to the fact that our opponent had utterly failed to find a single instance in which the first day of the week was called the Lord's day, by the authorities which he cited, or in which it was stated by them that it was observed by divine command. Had we possessed the space necessary for the purpose, the significance of this failure would have been enlarged upon; for it must be borne in mind that in the seventy-five to eighty years which intervened between the death of Christ and the writing of the first citation produced in his last article, lies the most important, and the most promising, field for such testimonials as would be of the highest value to the opposition. This is so, not only from the fact that the period in question was the one in which it is alleged that the transition from the old to the new Sabbath occurred; but, also, because it was one, which, from their premises, was the most likely to yield reliable evidence in regard to apostolic faith, since it lay the nearest to apostolic times. It is true that even then apostasy had begun its career; for Paul states that, in his time, "the mystery of iniquity had begun to work." But all will agree that the farther we come this side of the fountain-head, the more natural it would be to find that the pure waters of the original stream should become steadily darker and more turbid, until they lost themselves in the sloughs of those corrupt teachings, which were so far to excel all others, that they were thought to be of a nature to demand especial attention in the prophecies. But here we are, as already remarked, seventy-five to eighty years this side of the cross, and the case of our reviewer in no wise helped by his effort. In fact, not only has he failed to place his Sabbath upon the foundation of the successors of the apostles, but he has also greatly weakened his probabilities for the future, since in the territory over which we have passed, we have seen, not only the utter unreliability of the fathers themselves, as teachers, but, also, that their sayings have been tampered

²As a matter of independent interest and importance, we would ask all who are interested in the question of the posture in prayer, of worshippers in the early church, to compare with Tertullian's statement, that of Peter, bishop of Alexandria, A. D. 300, who says: "We keep the Lord's day as a day of joy, because of Him who rose on that day, on which we have learned not to bow the knee." (*Bibl. Patrnm*, apud Galland, vol. iv., p. 107.) To the same effect is the decision of the Council of Nice, A. D. 325, requiring, as there were certain ones who bent the knee on the Lord's day, that it should be the uniform practice to give thanks to God standing. (*Canon xx.*)

with by the "man of sin," who, reaching backward as well as forward, is reckless in his efforts to make everything contribute to the power and authority of the hierarchy.

But we must proceed in the examination of those individuals who are now introduced as additional witnesses for the Christian Sabbath. The first in order is Irenæus, Bishop of Lyons, A. D. 178. It will not be necessary to consider the language of the gentleman, in which he states that Irenæus taught the abrogation of the seventh-day Sabbath, since we have not quoted that father in the defense of an institution which GOD has commanded. Nor shall we enlarge upon the fact that Irenæus requires the binding obligation of the ten commandments, since it is enough for us to know that this doctrine is plainly set forth in the Bible. The witness is the gentleman's. He has brought him forward to prove that, in his time, the year of our Lord 178, the term, Lord's day, was applied to the Sunday. Has he succeeded, at last, in the achievement of his purpose? If so, it is the first instance in which he has accomplished the desired object. Apparently, he has triumphed here. But let us proceed with caution. Has he produced the writings of Irenæus himself? No, he has not. The words quoted are these: "The mystery of the Lord's resurrection should be celebrated only on the Lord's day." By turning to the Hist. of Eusebius, book v., chap. 23, the reader will find that the language employed does not purport to be that of Irenæus, as penned by himself, but that of Eusebius, who is giving an account of a decree passed by certain bishops, which decree was in harmony with a letter from Irenæus. We quote enough in the 23d chapter to verify our statement:—

"Hence there were synods and convocations of the bishops, on this question; and all unanimously drew up an ecclesiastical decree, which they communicated to all the churches, in all places, that the mystery of our Lord's resurrection should be celebrated on no other day than the Lord's day; and that on this day alone we should observe the close of the paschal fasts. There is an epistle extant, even now, of those who were assembled at the time. . . There is an epistle extant, on the same question, bearing the name of Victor. An epistle, also, of the bishops of Pontus, among whom Palmas, as the most ancient, presided; also of the churches of Gaul, over whom Irenæus presided, . . . and epistles from many others, who, advancing one and the same doctrine, also passed the same vote, and this their unanimous determination was the one already mentioned."

It will be observed here that the historian does not quote the language of the decree as being the exact language of the bishops; also, that he does not pretend to give the precise words of Irenæus, but that he simply recounts the fact that the epistle of Irenæus was in harmony with the decree which he had previously given. This it was legitimate for a historian to do. Eusebius died one hundred and fifty years after Irenæus, and in his time, we frankly admit that the term, Lord's day, was frequently applied to the first day of the week. The historian, therefore, using the nomenclature of his own period, represents the bishop of Lyons as favoring the celebration of the passover on the Lord's day, simply because he had said it ought to be observed on the first day of the week. If we are right in this, then, of course, our opponents will throw up the whole passage as irrelevant to their present purpose—since they have not assumed to employ Eusebius, who lived in the fourth century, as a witness—but have cited his statement because it was supposed to contain the declaration of Irenæus, who lived at a much earlier period.

For the purpose of clinching the argument, and showing that the historic fact is in harmony with what we have said, we quote the following on the point from Eld. J. N. Andrews, in which it will be seen that in the original, the term, first day of the week, and not the Lord's day, as supposed, might have been employed:—

"Observe . . . Eusebius does not quote the words of any of these bishops, but simply gives their decisions in his own language. There is, therefore, no proof that they used the term, Lord's day, instead of first day of the week; for the introduction to the fiftieth fragment of his lost writings, already quoted, gives an ancient statement of his words in this decision, as plain first day of the week. It is Eusebius who gives

us the term, Lord's day, in recording what was said by these bishops concerning the first day of the week."

That which has been said above in reference to the testimony found in book v., chap. 23, of Eusebius, will largely apply, in principle, to the citation found in chap. 24, of the same book. In the latter, as in the former, case, the historian is not giving the exact utterance of Irenæus, but simply declares, in substance, his decision in regard to the proper time for the celebration of the passover festival.

Before passing from Irenæus to the consideration of another case of the fathers, it would be proper to commend the candor of our opponent, as manifested in his hearty condemnation of the looseness of Dwight and others in their statements of historic facts. In making the concession which the gentleman has, he will doubtless bring upon himself the condemnation of those who exalt success above truth. He has taken from such one of their most potent weapons. The language of Irenæus, which is here admitted to be of spurious origin, has figured largely in the discussion of this question, in the past. It was pointed and decisive, and seemed to furnish just the material necessary to the satisfactory making out of a case, otherwise sadly deficient in the proofs which it needed. It will, therefore, be yielded up with reluctance. Nevertheless, we hope that the acknowledgment, made by our opponent in this article, will lead clergymen, for the future, to desist from the use of it, until they are able to refute what the writer in the *Statesman* here asserts. In the meanwhile, the reader must not allow himself to suppose that the gentleman, by saying what he has, has really brought Sabbatarians under obligation to him for new light, since what he here asserts is but a fact with which they have been familiar for years, and which they have iterated and re-iterated, until they have almost despaired of bringing their opponents to an acknowledgment of the real state of things. Occasionally, others outside of their ranks have, as does the gentleman, borne testimony to the accuracy of their statements. If the reader would have an illustration of this, taken from the writings of an anti-Sabbatarian author, he will find it in the works of Domville, in which, substantially, the same conclusions are reached, Mr. Domville not only tracing the mistake to Dr. Dwight, but also showing that the language cited was probably taken from the interpolated epistle of Ignatius to the Magnesians.

Up to this point, we have carefully examined, one by one, the historic quotations from ancient writers, which have been presented for our consideration; henceforth, we shall pursue a different course. As we have now reached, in the person of Tertullian, the close of the second, and the opening of the third, century of the Christian era, we find ourselves in a period where it is so generally acknowledged that the work of apostasy was so manifest, that the utterances of the men of those times—even though they were pointed and explicit, in regard to the sanctity of the first day of the week, as looked upon by themselves—could furnish no reliable standard of Christian faith in our day. The gentleman himself is compelled to admit that his own witness, Tertullian, became, in the second year of the third century, an ardent advocate of the errors, follies, and heresies, of Montanus. Not only so, but the writings of that father are proverbial, among scholars, for the fanciful conceits and the false notions which are so conspicuous upon their pages. Tertullian was a fiery zealot and a bitter partisan, manifestly credulous beyond bounds, and more earnest for his sect than anxious for the reliability of the sources of his information. Zell, in his popular Encyclopedia, speaks of him as follows:—

"After he was past middle age, he embraced the doctrines of Montanus, to which his ardent, sensuous imagination, and ascetic tendencies would incline him. He is said to have been determined to that course by the ill-treatment he received from the Roman clergy. Whether he remained a Montanist till his death, cannot be decided. . . . They [his works] are characterized by vast learning, profound and comprehensive thought, fiery imagination, and passionate partisanship, leading into exaggeration and sophistry. His style is frequently obscure." Montanus was a false prophet of the second century, who believed himself to have received, from the Holy Ghost, revelations which were withheld from the apostles; he denied the doctrine of the trinity, the per-

petuity of second marriage, and the forgiveness of certain sins. The disciple of such a man is surely a strange witness to be found in the employ of orthodoxy. Should his appearance, however, be excused, as it is above, by the statement that he was introduced, not because of the reliability of his own opinion, but simply to testify of the usage of his own times; it may be replied, first, that an ardent partisan, a person of strong imagination, and a notorious heretic, is hardly qualified to speak reliably, even in a matter of this nature, since, from the very constitution of his mind, he would almost of necessity allow what he said to be warped by prejudice, or biased by conceptions of interest; secondly, that in the quotation presented from his pen, it is not a little remarkable that, instead of asserting a general usage of Sunday-keeping, he is manifestly finding fault with a large class of his fellow-Christians, for not regarding the day in the same light, and observing it with the same rigor, that he does; thirdly, that it is by no means impossible that the very men, whom in his fiery zeal he thus upbraids, were, after all, sounder than himself in the faith, and would, could they be fairly heard upon this subject, vindicate their supposed desecration of the first day, from the same grounds as do the Sabbatarians now, *i. e.*, because they did not look upon it as holy time.

If the above responses are not satisfactory, and if it be insisted that the testimony of the witness shall, after all, be received, then we propose that he be called to the stand once more, and be allowed to fill up the measure of what he has to say upon this subject. We have seen that, according to his opinion, many of his fellow-disciples were lax in their Sunday-keeping habits, and that to one who believed that no labor should be performed upon it, whatever, they treated it very much as men would treat a mere festival occasion. But where did Tertullian and his sympathizers obtain their notions of the manner in which Sunday should be kept? Was it from the Scriptures? We shall see; here is the witness, let him speak for himself: "As often as the anniversary comes around, we make offerings for the dead as birth-day honors. We count fasting or kneeling in worship on the Lord's day, to be unlawful. We rejoice in the same privilege, also, from Easter to Whitsunday. We feel pained should any wine or bread, though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign (of the cross). If for these and other such rules, you insist upon having positive Scripture injunctions, you will find none. Tradition will be held forth to you as the originator of them, custom, as their strengthener, and faith, as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."—*De Corona*, sects. 3 and 4.

The reader will at once observe that tradition is the foundation which is here laid for that kind of Sunday observance for which Tertullian was so great a stickler. Not only so, but the fact is brought to light, also, that the men whom he represented were in the habit of offering prayers for the dead; of signing themselves with the sign of the cross; and going through other ceremonies, which to us, at the present time, are not only ridiculous in the extreme, but bear upon their face the impress of the man of sin so unmistakably that none will be deceived. If Tertullian was indeed a fair specimen of the Christian men of his time; if his writings have not been tampered with; and if the opinions of the men of his day, as expressed by himself, should have weight with us in the decision of religious questions, where shall we stop in our acceptance of their creeds? If, because they believed with him in the change of the Sabbath from the seventh to the first day of the week, this fact should have weight with us in bringing us to the same conclusion, independently of Scripture proof, then how can we stop short of their faith in other particulars? such as the acceptance of tradition in doctrinal matters, prayers for the dead, the sign of the cross, &c., &c. In fact, how can we avoid becoming papists ourselves, in the largest sense of the term, since having gone as far as we have for the purpose of making out Sunday sanctity, we have surrendered nearly all the distinctive

principles of Protestantism. Of course each individual is at liberty to use his own discretion as to the measure of confidence which he will give to the writings before us; so far as we are concerned, personally, we would not attach to them the slightest weight in the decision of a grave religious question. From the very nature of that which has been already cited, it is manifestly a serious slander upon the true church of the second, and the first part of the third, century, to hold them responsible for the fanciful conceits and destructive errors of this reputed defender of the faith. Certain it is, that if Tertullian is correctly reported, his writings are not a safe criterion of the sentiments of the Christians of his age in very many points, and it may be fairly concluded, that among them is that concerning the Sabbath, since what he has said of it finds no warrant in the open Bible, which the men of this day hold in their hands. Not only is what he has written absurd and dangerous in the extreme, but his productions are characterized by the most glaring contradictions. Another has said of him: "It would be wiser for Christianity, retreating upon its genuine records in the New Testament, to disclaim this fierce African, than identify itself with his furious invectives, by unsatisfactory apologies for their unchristian fanaticisms." (Milman, in note on Gibbon's Dec. and Fall of the Rom. Emp., chap. 15.)

We leave him, therefore, with his follies and foibles, his errors and faults, his assertions and contradictions, with those who have a taste for this kind of literature.

With the case of Origen it will not be necessary that much time should be consumed. Mr. Mosheim has well remarked of him, that had "the justice of his judgment been equal to the immensity of his genius, the fervor of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomium must have fallen short of his merits." Unfortunately, however, with an erudition which was truly remarkable, he united a credulity almost without parallel. So numerous and so grave were the errors of his personal faith, that his individual opinions, unsupported by facts and arguments, are utterly worthless in the decision of any theological proposition. Having adopted the mystical system of interpreting the Scriptures, he reached conclusions utterly unsound and preposterous in many cases.

That this is so, the orthodox reader will at once perceive, when we state, first, that he was a believer in the pre-existence of the human soul, and that souls were condemned to animate mortal bodies, because of sins committed in a pre-existent state; secondly, that he was a Restorationist, and believed in the final universal salvation of all men, after enduring long periods of punishment. Nor does the advocacy of such sentiments furnish the only difficulty in the way of his testimony, as drawn from his writings now extant. There would indeed be some satisfaction derived from the study of these documents, fanciful though they might appear to be in many respects, if we could only feel assured that they represented correctly the sentiments of the alleged author. Unhappily, this is not the case. Those who admire Origen most, while attributing much in what he has said to have written, to that weakness of discrimination which is everywhere so manifest in his productions, are compelled to go beyond this, in order to explain many of the grosser views therein contained, by admitting that they were not his own, but that they are the result of fraud and interpolation. On this point, another, with great candor and friendly charity, when speaking of the sect known as Origenists, after first stating that "he was a man of great talents, and a most indefatigable student, but having a strong attachment to the Platonic philosophy, and a natural turn to mystical and allegorical interpretations, which led him to corrupt greatly the simplicity of the gospel, declares that these circumstances render it very difficult to ascertain exactly what his real sentiments were." He says, also, "1. Being a man of unquestionable talents and high character, his genuine works were interpolated, and others written under his name, in order to forge his sanction to sentiments of which, possibly, he never heard. * * * 3. Origen had many enemies, who probably attributed to him many things which he did not believe, in order, either, to injure his fame, or bring his character under censure."—*Enc. of Rel. Knowledge, Art. Origenists.*

Having said thus much in reference to the testimony before us, it would be possible to take up the writings of this distinguished father, and show from them that there is room for a difference of opinion, as to whether he believed that the so-called Christian Sabbath was indeed to be regarded as of twenty-four hours' duration, merely, or whether it covered alike all days of the week, and the whole of our dispensation. This, however, would be a tedious and unprofitable expenditure of time and labor. We leave the whole question, therefore, respecting the teaching of the works of Origen, as one of no significance in this controversy; first, because if we know anything about what he did believe, he was wholly unreliable, either as a teacher of sound doctrine, or as a representative of the better men of his own time; and, secondly, because what he has written has been so corrupted, that we have no guarantee that it truthfully expresses what he believed.

As we presume the majority of our readers are not particularly interested in reference to which posture was assumed in prayer on the first day of the week, by the early church, and as Peter of Alexandria and the council of Nice are quoted solely in reference to "this independent question," we shall not discuss the note in which reference is made to them. There remains, therefore, only the case of Cyprian, bishop of Carthage, to occupy us longer. What this author says was written about A. D. 253. It will be observed, that in what is declared by him and the council, the first day of the week is called the Lord's day; beyond this, his testimony is of no value. It is neither stated that the title was applied by divine authority, nor is it affirmed that this day had superseded in Sabbatic honor the ancient Sabbath of the Lord. There is, however, in reference to circumcision as something which prefigured the Lord's day or eighth day, enough of mysticism to furnish us with a clue to the character of the men whose intellectual perceptions were so fine that they could discover in an institution which was administered on the eighth day after the birth of the male child, on whatever day of the week that eighth day might fall, a prefiguring of the distinction which was to be bestowed on the definite first day of the week, which had in it, not eight, but only seven, days in all. Mr. Mosheim, in alluding to a period in close proximity to that in which Cyprian lived, mentions it as one in "which the greater part of the Christian doctors had been engaged in adopting those vain fictions of Platonic philosophy and popular opinions, which, after the time of Constantine, were confirmed, enlarged, and embellished in various ways," and from which he declares "arose that extravagant veneration for departed saints, and those absurd notions of a certain fire destined to purify separate souls, that then prevailed, and of which the public marks were everywhere to be seen."—*Eccles. Hist. fourth Century, Part 2, chap. 3.*

It is now time to take a retrospective view of the territory over which we have been passing. Be it remembered that the reader was lured from the contemplation of the Scriptures, with the specious promise that outside of them were to be found the most convincing proofs that the Lord's day was and had been the proper title of the first day of the week since the resurrection of Christ; but what have we seen? Manifestly, not that which we had anticipated; first, we have discovered that Ignatius, the first witness introduced, does not mention the Lord's day at all, but simply speaks of the Lord's life; secondly, that the epistle of Barnabas was a forgery made up of the most absurd and ridiculous fancies, and written by an unknown character somewhere, perhaps in the second or third century, though purporting to be the work of the companion of Paul; thirdly, that it is becoming more and more a matter of doubt whether that which is attributed to Justin Martyr was ever seen by him, and that he not only does not call the Sunday the Lord's day, but also inculcates in what he says, the Romish heresy respecting the use of water in the sacrament, &c., &c.; fourthly, that Dionysius, bishop of Corinth, and Melito, bishop of Sardis, while indeed they do speak of the Lord's day, do not furnish any clue by which we can determine which day they regarded as such; fifthly, that Pliny, a heathen writer, employs neither the term Lord's day, nor Sabbath, but simply speaks of a stated day, without identification; sixthly, that Irenæus is not properly represented as speaking of the Sunday in the use

of the title, Lord's day, since that expression, in both the instances alluded to, was the language of Eusebius, who lived in the fourth century, and not of Irenæus, who lived in the second; seventhly, that Tertullian, who lived at the close of the second and the commencement of the third century, and who was a wild fanatic of the Montanist school, utterly unworthy to represent the sentiments of his times, is the first witness from whom the gentleman has succeeded in obtaining an unequivocal application of the term, Lord's day, to the first day of the week; also, that he had connected with it, prayers for the dead, the sign of the cross, &c., &c.; eighthly, that Origen was a man of great learning; that it was questionable whether he believed in a septenary Sabbath, or in one that covered the whole dispensation; and that, in fact, it is admitted by his friends that his works have become so corrupt as to be utterly untrustworthy in the matter of deciding respecting his real opinions; ninthly, that Cyprian and his colleagues addressed us from a point of time too far removed from the period of the alleged change of Sabbaths, and too fully within that of the great apostasy, to be of service in an exegesis of the Scriptures; tenthly, that three of the most pointed and satisfactory of the testimonies, heretofore employed by first-day writers, are now abandoned as having been the result of mistake in translation, or in the matter of attributing them to the proper persons. Summing up, therefore, in a word we inquire again, What has been gained by this departure? We believe that all must see that it has been an entire failure; for, so far as the Sabbath is concerned, we think the reader will hesitate long before he will leave the Scriptures, in the matter of deciding upon its obligation, in order to build the structure of his faith from such material as we have been handling over. Also, as to the question of what day John referred to in Rev. 1:10, when he said, "I was in the Spirit on the Lord's day," he will deliberate very much before he will decide that it was the first day of the week, simply because an untrustworthy man, admitted to have been heretical on many points, called it such 200 years after the birth of Christ, while Jehovah himself has given to the seventh day that honor, styling it the "Sabbath of the Lord," "the holy of the Lord, honorable," &c., and while Christ himself has declared in so many words, that he was Lord of the Sabbath day. Mark 2:27, 28.

W. H. LITTLEJOHN.

Allegan, Mich.

My Experience.

IF I mistake not, it was in the year 1858 that I accepted present truth, at the age of seventeen. I had never made any profession of religion previous to that time. The truths of the third message looked clear and convincing to me, and I accepted them because they were so; and made an effort to bring my life into harmony therewith. I was soon chosen a deacon of the church, and, after a few years, a local elder, which responsible position I have held up to the present time. For two years, I held a license to preach present truth, and in the autumn of 1872, I received ordination to the gospel ministry. This is a brief statement of my formal relation to the cause of God under the third angel's message.

Now it becomes my painful duty, as I sincerely believe, very briefly to relate my internal experience for the same period of time. Especially for the past two months or more, my mind has been much exercised upon the subject of genuine conversion; and I am now strongly of the opinion that I was never truly converted. For a period of fifteen years I have had a connection with God's remnant people, and yet my heart was never fully renewed by the grace of God! It is humiliating to make this public confession, but I solemnly believe that there is but one way for me to get into the light, and that is by confession. And I now feel a disposition of soul to do anything, however humiliating it may be, if I can only secure the heavenly assurance that Jesus has pardoned all my sins.

To say that I have had none of the Spirit of God in the past, would not be true. But because the Lord granted me a small measure of his Spirit, is no evidence that I was right. I feel that this will satisfy me no longer. I believe with all my heart that it is my privilege, yea, more, my blessed duty to come to the well of salvation and drink rich draughts therefrom.

In the main, the theory of the truth has held me so long. I have loved it because it was beautiful and harmonious. I have tried to serve God from principle alone, and have many times contented myself with the thought that this was walking by faith. Yet all along there have been times when I have deeply felt that there was one thing needful that I greatly lacked. At such times I have sought a nearness to God; but did not agonize, did not persevere, and consequently I very soon became self-satisfied, and I may say self-deceived. I did not feel myself a very great sinner, and was therefore contented, yes, perfectly contented, with but occasionally a taste from the streams of salvation, instead of coming to the fountain and drinking freely.

Herein, I plainly perceive, is the great cause of my many failures, and little success. Without the love of God shed abroad in the heart, I have been almost powerless to do good. Resolutions, like straws, were easily broken. I would resolve and re-resolve to be more faithful, more consecrated to God, but with the same result. In the strength that Jesus imparts, I have been sadly deficient.

As an elder, I have had but little burden for the spiritual welfare of the flock. I have not had the spirit to patiently reprove, warn, instruct and lead. I have been self-caring and very selfish, with a fair show of humility on the outside. I have been vacillating in purpose, and my faith in God has been very weak. Oh! could I but recall those years of wasted time! But I cannot. They are gone, nevermore to return.

But in preaching the glorious present truth, how I have leaned upon my own strength! How aimless have been my feeble efforts to do good! How I have lacked in pure, disinterested love, which must be the mainspring of every successful effort. How could I lead others to Christ unless I had first been to him myself? How could I recommend the blessed Jesus, unless I had experienced in my own heart the sweets of his pardoning love? It is true I often asked to be forgiven, but oh! the formality of these many prayers! I was faithless. How little did I realize my lost and wretched condition without Christ. All these long years Jesus has stood with outstretched arms, waiting to receive me, but I have been content to remain far away. Oh! how could I thus grieve the tender Spirit of God! How could I treat the precious Redeemer with such cold indifference! But I feel that I can stay away no longer. The heart's intense anxiety now is, Will he receive me? He is full of compassion, perhaps he will hear my earnest plea. Faith strengthens. I feel a spark kindling in my bosom. Tears dim my eyes while I write. Saviour, Saviour, dear Saviour, have mercy on me. Come into my heart, blessed Jesus, and sup with me. Take me as I am, poor, miserable, blind and naked. Take me and make me wholly thine. Helpless, I cast myself on thee. I am willing to become anything or nothing if I may but call Jesus mine. I will do anything, or go anywhere, if I can only have the assurance that Jesus is with me.

At times, for the past two months, my mind has been greatly distressed. Bro. White's appeal found an answering chord in my heart. How I longed for the same blessing that he had found. For awhile, I panted for a free and full salvation. And then again a feeling of astonishing indifference would settle upon me. Contrary to the convictions of my own judgment, my feelings would be that I was in a very good condition—that if I only went on just as I had been going it would be all right with me in the end,—that I had lived a tolerably correct life, and had no cause for alarm. Thus would I feel for hours, and sometimes even for days, with but little change. Here, behold the power of the enemy. With many cords has he bound me. Enchanted ground, oh, how dangerous! Jesus alone can break the enemy's cruel bands asunder and let the oppressed go free.

For a few days I have been struggling for freedom in the Lord. Conviction has rested upon me that I ought to make this confession through the REVIEW. My heart pants after God. When shall I come and appear before God? Oh! shall I ever be satisfied again short of entire consecration to God? My heart cries out for the baptism of the Holy Spirit. Jesus is soon coming. The last notes of mercy are being heard in the land. The earth is fast ripening for its final doom. I must not stay

away from Jesus; he is the only secure retreat from the coming storm.

"I need thee, precious Jesus;
I need thee day by day,
To fill me with thy fullness,
And lead me on my way;
I need thy Holy Spirit
To teach me what I am,
To show me more of Jesus,
To point me to the Lamb."

H. A. ST. JOHN.

Hillsboro, Ohio, March 12, 1873.

Science and Scripture.

A CELEBRATED scientific man, connected with the British Museum, has recently succeeded in deciphering an ancient cuneiform inscription from an Assyrian monument, and which he found contained an account of the deluge, substantially the same as that given in the Bible. In a communication to a London paper, he says:—

"The cuneiform inscription which I have recently found and translated, gives a long and full account of the deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erich (one of the cities of Nimrod), now represented by the ruins of Warka.

"In this newly discovered inscription the account of the deluge is put as a narrative into the mouth of Xisuthrus, or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters.

"The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus, the Chaldean historian, than to the Biblical history, but it does not differ materially from either. The principal differences are as to the duration of the deluge, the name of the mountain on which the ark rested, the sending out of the birds, etc. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opened up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis."

The Fate of the Fearful.

"BUT the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8.

There are some dear souls among the people of God who are constantly worrying, fearful that those at the head of the work will make some wrong move, and when an advance step is taken, they hold back, fearful that it is not in the right direction. They doubt and tremble—*fearful*.

Now there is no need of this. God has set his hand to the work, and he has chosen certain ones to lead out, and if we cannot trust that he is guiding this people, whom we acknowledge are giving the last warning to a perishing world, is there not danger of our being classed among the unbelieving, murderers, liars, &c., who are to have their portion, not in the city of God, but in the lake of fire? Yes, there is danger. The *fearful* head the sad list.

Do we realize, when we give way to these fearful forebodings in regard to those whom God in wisdom has chosen, that we are grieving his tender Spirit from us, and opening our hearts to the evil legions of darkness? Oh! it is dangerous for us to question the chosen servants of the living God. Look at the fearful judgments which came upon Miriam because she murmured against Moses, and look at the dreadful death of Korah, Dathan, and Abiram, who questioned the motives of this holy man. Consider the terrible affliction of the whole congregation of Israel, which came upon them because of their fearful distrust, and consequent rebellion. They were, first, fearful, then, distrustful, and next, rebellious.

May the Holy Spirit help us to put away all fear in this direction. The Lord will not leave his heritage to reproach. Let us turn our fears to our own hearts and homes, and see to it that our part is properly done, and leave the rest with God. This cause is destined to a glorious triumph only a little in the future, but the fearful will not join the glad shout of victory. No, their portion is elsewhere. M. J. BAHLER.

TRUE repentance is never too late; but late repentance is seldom true.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 20, 1873.

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

CONFERENCE ADDRESS

BEFORE THE GENERAL CONFERENCE OF THE S. D. ADVENTISTS, MARCH 11, 1873.*

PERHAPS you expect of me more than you will realize. The field of thought that I would like to explore is so wide, that I can only touch here and there, expressing thoughts which may be disconnected. I shall, however, endeavor to speak to the subject of the objects of this General Conference. And I would first say, that organization, with Seventh-day Adventists, was not entered into as a matter of choice; but it had become a necessity. And now, with our organization, however complete, we need wisdom to use it properly. I regard organization more like a fort, to use military terms, in which we may intrench ourselves for protection and self-defense, rather than as a weapon for aggressive warfare.

To speak more definitely, organization should be regarded by us as the means of uniting our forces, and fortifying ourselves against outside influences; and we should be careful never to use it in a manner to oppress, to rule, and to govern, the consciences of honest men. Our system of organization we regard as very simple, and yet as very efficient; and although we entered upon it in our feebleness, as a people, some twelve years since, not patterning after others, but seeking for that which would answer our purpose, yet, in reviewing it, and re-examining it, we find that it seems to be just what we want; and we have found but very little reason to change it in any particular.

The General Conference is the highest earthly authority that we acknowledge, designed to take the general oversight of the entire work connected with the message, which we have to give to the world. Our State Conferences take the oversight of the work in the several States; and they are amenable to the General Conference. Our simple church organizations, for the benefit of local assemblies, are amenable to the State Conferences.

Our system of supporting the cause by means of Systematic Benevolence, appears to be the best that could be devised. It bears very lightly upon the poor man, drawing only about one per cent, annually, of the little which he possesses. And when this system is applied to the wealthy—when we consider that they profess to believe that the end of all things is at hand; and that they have but a little time to use their means, and when we consider that the system calls for only about one-tenth of their increase—they should be the very last to complain of the system. I know not where we can better it. We have tried it, and it works well. Where it is adopted in the several States, and receives proper attention from the ministry, and the leading members of the Conferences, their treasuries are well supplied, and in most of the Conferences there is a surplus. Looking over the figures of this year, which show the financial workings of the General Conference, under the judicious management of Eld. Butler, as president, we find that there is something like \$1500 in the treasury of the General Conference, placed there by the several State Conferences, it being the surplus, after meeting the local wants of said Conferences. Here we may see the result of the system of equality that oppresses no one, but yet gives all the privilege of doing something. I think that Seventh-day Adventists are not half as grateful to God as they should be, not only for the simple organization which is so efficient, but for the special blessing and help of God in carrying out the work to which he has called us.

I will right here briefly consider the position and work of Seventh-day Adventists. We profess, and our lectures teach, and our publications say, that we are now in the period of the third angel's message of Rev. 14. We teach that the first message has arisen, being fulfilled in the great advent proclamation of the past, a proclamation in exact harmony with the language, employed by the angel, "Fear God and give glory to him; for the hour of his judgment is come." Not that the mission of that angel is done; for

the same truths that broke upon the ears of men in the fulfillment of it more than thirty years ago, are the stirring and glorious truths of to-day.

The second angel follows. Not that this message takes the place of the first, but joins it, proclaiming in addition to the first, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." We say, from an examination of the subject, that the object of this message, summed up in few words, is to proclaim, or point out, the condition of all fallen or corrupted Christianity.

The third angel follows them. And now, having reached the period of this third proclamation, we are bearing to the world a three-fold message. This third division, opening with the most solemn warning, perhaps, that you will find in all the Bible besides, closes up with these emphatic words: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

What next in this prophetic series? What is the next link in this prophetic chain? It is represented by the figure of one like unto the Son of man, sitting upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle. The crowned Son of man! Not as he is to-day, with his priestly robes and miter; not standing as he is to-day before the ark of God in the holiest of all; officiating as our great High Priest; but as he will be when his priestly work is done, and his priestly garments are laid aside, and he puts on his kingly robe and crown; not as he stands to-day beside the ark of God, holding in his hand the golden censer, and offering up incense with the prayers of his people; but when he has cast that censer to the earth, and assumes in its stead the sickle, the instrument of slaughter, and another angel cries to him, "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

We understand that when this shall take place, the third message has done its work. That message that bears upon its very front the law of Jehovah, has gone to earth's remotest bounds, the attention of all accountable beings is arrested by it, and all are decided either to be loyal and true to the God of Heaven, or have turned from him and have received the mark of the beast. "The harvest of the earth is ripe." What is the message that has accomplished this great work? What are the truths that ripen the harvest of the earth? We solemnly believe that they are the truths connected with the third angel's message.

Right here I wish to ask, Is this our position? Do we believe this position? Do we believe that in the providence of God we are, and have been, proclaiming the third angel's message? If we do, my brethren, our position brings upon us great responsibilities! And I hope that this Conference will decide to take one of two positions, either to stand where we profess to stand, and let our actions harmonize with our position, or to give it up, and take some other position with which our works will harmonize.

To make this last remark appear more forcible, let me call your attention to the messages again: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Here is a world-wide message. The second message is a simple announcement, local, of course, in its operation, that Babylon is fallen, and giving the reason for such fall. But when we consider the third angel's message, we find it a world-wide message. The first message is said to be proclaimed with a loud voice. Not so with the second. It is local. But when you come to the third message, it is said in strong language, that the third angel followed them with a loud voice. Thus, then, the third message will be a strong message. It will go with power. It is a world-wide message. It will arrest the public mind.

I wish here to call your attention to the tenth chapter of the book of Revelation upon this point. I simply refer you to certain verses, with a statement of what they teach. The first verse reads: "And I saw another mighty angel come down from Heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open." This little book we understand to be

the open book of the prophecy of Daniel. When Daniel inquired about the end of the wonders that were revealed to him, the angel replied, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." This book, which was to be sealed till the time of the end, was then, of course, to be opened; and then many would run to and fro, and knowledge would be increased.

This angel is the same as the first of the three angels of Rev. 14: "And he set his right foot upon the sea, and his left foot on the earth," representing that this message was to go both by sea and land. "And cried with a loud voice as when a lion roareth." "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

We are sometimes told that this angel is the Son of God, and that this scene represents his second coming when time shall close. This is a mistake. By the word time, here, we are to understand either duration as measured off in years and months and days, or prophetic time. Duration, however, does not end at the second coming of Christ. If it does, why does John talk of a thousand years' reign of Christ, going down to the second resurrection? I know not why time may not be measured off in years, months, and days, as long as the sun shall endure, and the earth revolve. We are shut up to the position that the angel swears to prophetic time; and we solemnly believe that this oath of the angel refers to the strong position taken by Adventists in 1844, who proclaimed from the best light they had on the word of the Lord, sustained by the signs of the times, and the Spirit of God that attended their message, that prophetic time would then close.

"But in the days of the voice of the seventh angel, when he should begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." I will not call your attention from the main idea I wish to bring out, by giving an exposition of this last verse. I have a point to make to show the extent of the third message, and I will try to reach that point, before I leave this chapter. "And I went unto the angel," said John (he standing here as a representative of the church of God and in the position of those who receive this message in reference to the hour of God's judgment), "and said unto him, Give me the little book. And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey. And I took the little book out of the angel's hand, and ate it up." This represents the reception of the message by the church, or by believers. "It shall be in thy mouth sweet as honey." Adventists, all those looking for the Lord, as they received with all gladness the joyful news of the coming of the dear Saviour, found this indeed a message, which was in their mouths as sweet as honey. But after they had received it, what was the result? What was the effect? Oh! a bitter disappointment. Now the point! "And he said unto me, Thou must prophesy again before many peoples and nations and tongues and kings." Notwithstanding the oath of the angel that time should be no longer, the period of expectation must pass by, yet believers had another world-wide message. "You must prophesy again," you must teach, proclaim, send abroad, another message to many nations and kings and tongues and peoples.

I am fixed in my own mind, beyond a doubt, that we have reached that interesting point of the second great world-wide proclamation to the world. And I am confirmed in this position, when I see, as I see to-day, and as I have seen in my travels and experience for a few years past, men gathered by this last message, which bears upon its front the law of God—gathered from almost every nation in the world. Were we to call out here in this little meeting the men of different nations and tongues, perhaps you would be surprised. Here, in this meeting, are those that can speak the Hebrew, Chaldaic, German, French, and Danish. And when I see how God is raising up men of different nations, who are coming together in harmony on the truth, their hearts all in sweet union with those who were the pioneers of the cause, and who labored in the English alone for nearly a score of

years, my heart is quickened, and I say to myself, We are treading hard upon the very borders of the period of the loud cry of this last message, which is to ripen the harvest of the earth!

Is this our position? My soul says, It is! I look at the simple facts relative to its being the truth, I look over the ground on which the evidence rests, and I say, My soul is satisfied. And then I look at the providence of God that has favored this work, as it has been proclaimed in the English language, and I say again, This certainly must be the work of God! And then when I look and see what has been done almost without our efforts, certainly with but little effort on our part, and what is now being done to reach people of other tongues, my soul says, We have the truth! This is the work of God!

This, then, we say, is our position. By the grace of God, we have been able to reach this point, and we have the leading truths for this time. What, then, is our duty? The truth is plain. The providence of God is working with us. The Spirit of God is preparing the field. Angels of God are moving upon hearts in all parts of the country, and men are being brought out who love these truths; men who may have been tossed to and fro somewhat, in doubt as to their position, but who here find something to satisfy them. Here comes my Norwegian brother, my Danish brother, my Swedish brother, my German brother, my French brother, and so I might go on and mention those of other languages; and when they come to taste of this truth, they say, "This is good! This is sweet! Here is the anchor that holds me!"

Then take another view of the subject. Here we are, gathered from the different denominations, I like to have said from all of them, but I can say, from most of them. We have quite a representation from the Roman Catholic church, and we have one converted from the Hebrew church, and others from many other churches. There is that simple power, shall I say, in this truth and this work, that unites hearts and makes them one, breaking down all denominational barriers. And here are a company of people all united, notwithstanding their previous different religious views, and their different national prejudices. There is something in this work that breaks down all these walls of division, and the American brother can reach over and shake the hand of his Danish brother, and shake it a little harder, perhaps, than he would the hand of his American brother, and the Danish brother can reach over his hand and reciprocate the action. And so it is with all other classes.

Bro. Matteson made some good remarks this morning in this respect. Standing where he does, he is well prepared to understand the feeling that exists touching this point. But be it understood that we have never done what we might. Let me tell you a simple story about this matter: Some six or seven years ago, Bro. Matteson got hold of this work by reading. He began to feel for the Scandinavian people. He came to Battle Creek, and asked for publications. The men that were here did not understand the matter, and replied that they had published some tracts in other languages, but they did not sell very well, and they thought they could not undertake to publish any for him in Danish. They did not realize that for these very publications in French, and German, and Holland, a fund had been raised, and they were all paid for, and they had no business to sell them. But they said the design was to sell them to keep the fund good for further publications. If the men that Bro. Matteson appealed to had stood in the counsel of God, they would have said, Yes, we will publish in the Danish language, and you shall have the tracts without money and without price; and they would have bid Bro. Matteson Godspeed in his work. But although he was told that they could not publish the tracts for him, he was not going to give it up so. I will not undertake to describe how he must have felt. But he went back to Wisconsin and Minnesota, where there are a few Danish and Norwegian brethren, and began to appeal to them for means. But they were poor and had but just embraced the truth; yet he appealed to them on the subject, and their love and interest and anxiety for the cause kindled up, and they raised about one thousand dollars. And then Bro. Matteson came back to Battle Creek, and learned to set the type, and laid the money out so that it would go as far as possible, until he had got up some-

* Reported for the REVIEW.

thing like a thousand pages, and then went forth upon his mission.

But what touches my heart and affects my feelings more than anything else upon this subject was when, three or four years after this, I began to talk of raising a book fund for the spread of our publications in English, and as I sent round to Wisconsin and Minnesota, these same Scandinavian brethren donated to this object fully as freely as our American brethren did. If that was not heaping coals of fire on our heads, I know not what could be; and I think those coals of fire have been burning. And if there is anything that we can do to redeem the past, we mean to do it, and it is our duty to do it.

There is so much to say that I do not know what to say first. But I will break off on another line of thought right here. The time is come for action—it is come! I told you the story this morning of the German brother in California who learned to read our language while watching his sheep, by studying his German-English Testament, having one column in German, and the same, side by side, in another column in English. In this way he acquired such a knowledge of English that he could read and speak it quite readily. By accident, one of our tracts fell into his hands, and having read that, his spirit thirsted for more. He bought other tracts, and before he had heard the sound of vocal prayer in all his life, or a sermon of any description, he embraced the Sabbath, and God moved upon his big German heart to send one hundred dollars in gold to the REVIEW Office for the advancement of the cause. And it was not till three months after that he heard the first sound of vocal prayer, and the first sermon in all his life. Tracing back to his boyhood he cannot remember of hearing vocal prayer or a discourse until some three months after he had made this free-will offering to the Lord of a hundred dollars in gold. He then came two hundred and fifty miles to find some one to teach him in the work of God more perfectly. A poor orphan boy comes from his native land beyond the ocean, goes upon the mountains of California and watches his sheep, and there learns our language, and our publications providentially find him, and he steps out upon the truth. This is a miracle. It is a direct interposition of the providence and power of God. And so reports are coming up from all parts of the country.

The time is come, my brethren, not merely for this work to be carried on by accident and special providences, but for those whom God has made the guardians of his truth to take immediate action; and all I plead for here is that we may act consistently and harmoniously with the solemn and awful position that we take, namely, that we are far advanced in the last merciful message, which is to ripen the harvest of the earth.

In taking hold of the work before us, one important thing is to have the main points of the present message written out carefully, in the fear of God, and adapted, as far as possible, to meet the wants of people of other languages, and to secure a good translation at least into the Danish, German, and French. There seems to be a very great call for this. This should be regarded as among the first things to be attended to, of very great importance. We need them in our own country, but, my friends, they need them in Europe, and they must have them there. And we must have them here to spread before men of other languages in our own country. This must be accomplished. God, in his providence, has prepared the way. All that is necessary is action on our part. I trust God is fitting up some of the pioneers of this cause, men of experience, to prepare such works, and is bringing out in our midst men of more or less scholarship, who can do this translating. May God bless them. May God hasten the preparation, not only of the writers and translators, but may it be our prayer that he may fit us for the work.

And again, the Lord has blessed our publishing interests. Bear with me a moment, right here. It being a branch of this work with which I have been connected from the very first, I feel a special interest in it. The Seventh-day Adventist Publishing Association is in a financial condition to do anything that the Lord and his people may want to have done. Prosperity has attended it wonderfully. I give you here a simple statement of the donations to the property of the publishing interest among us. Going back twenty-one years, when seven hundred dollars were raised to purchase a hand-press, all the donations and legacies which have been given from

first to last, all summed up, amount to about thirty-six thousand dollars. And now, notwithstanding the four years of the war, which were very severe upon all such associations, and notwithstanding bad management for three or four years after the close of the war, what does our present and last report show? It shows that there has been as much added, as much saved in the management of the publishing interest, as has been donated in shares, legacies, &c. And in doing this they have brought it up to a condition, such, that from this time onward, its prosperity can hardly be computed.

Our experience has taught us that we should sell all the books we can. It is better for the readers. To go into any community and throw out our books free, and carry the impression that these books do not cost anything, casts a wrong impression, and the churches will be led to regard themselves as pets, rather than as workers who should put their shoulders under the burdens and lift. It was the best thing that could be done for California to press them to a self-sustaining position. They say so themselves. It is the best thing you can do for any man, in able circumstances, to let him feel, as far as possible, that he is a laborer in the cause of Christ, and is to bear his proportion of the weight of the work.

Probably there is no branch of this work that suffers so much at the present time as the proper education of men and women to proclaim the third angel's message. We have no time to give students a thorough course of education. But yet there is enough that we can do in this direction, and which can be done in a very short period of time. In my travels among this people, which are somewhat extensive, I find that the truth reaches all classes of minds, and I find just as good, and just as sincere, and honest and devoted, among the rich, and among the learned, and among those who move in the higher circles of society, as I find among the poorer classes. And now we can reach any class we choose, for whom we shall put forth our efforts. If we take the position that education is a mistake, and preach as a certain minister who represented the apostles as very ignorant and unlearned; who said, There they were, wearing their tarpaulin hats, very poor, and there was Saint Paul, a very illiterate man, brought up at the foot of Gamel hill, a little hill just out of Jerusalem—and thus he went on—if we make a strike in that direction, I need not tell you what class of minds we shall gather; and perhaps a person whose efforts are put forth for such a grade of minds will gather more for the first six months, than any others. If you put your hook in for this class, with a small bait, you will catch small fish, you will make converts very fast; you can scrape them into the net by scores; but when trials and adversity arise, they go out by scores.

God pity the poor, and incompetent, and slack; I would rejoice to see them come up and make good Christians; but I am satisfied, brethren, that the time has come when we, as a people, having so important a message, should make up our minds to labor to reach men and women of mind and moral worth, of education and mental strength, who can have an influence upon all around them.

Now, I say, we want a school. We want a denominational school, if you please; not, as I have said, to give men and women a long course of thorough education. I do not know as we have time for this. But we want a school in which the languages, especially the spoken and written languages of the present day can be taught, and learned by young men and women to prepare them to become printers, editors, and teachers; and, if we can do no more, where our young men that are about entering the ministry, and women, too, who are to be laborers in this great work, can be instructed thoroughly in the common branches, where their minds can be disciplined to study, where, if it is not for more than three months, our young men may have the best instruction, and may, during that time, at least, learn how to study.

I judge that it is almost impossible for a young man whose mind never has been disciplined to study, who has not had educational advantages, to become a thorough Bible student and able minister. He may have naturally a good mind. Nature may have done a good job for him; and grace may have done a good work upon his heart, and he may feel like giving himself to the ministry, and desire to do all the good he can, and press the work on, but he does not know

where to begin, nor just how to take hold of the work, as his mind was never disciplined to study. Give him three or six months' training, and, if he learns no more than this, let him learn how to study. Then give him a Bible and other books, and he will make advancement. This has been demonstrated with those among us who have entered the ministry.

Eld. Canright will please excuse me if I refer briefly to his case. I saw him first, when a boy, in Western New York, at work by the month to support himself; and it has always been his privilege to help sustain his godly mother. In this way, he worked to get means to be laid out to the best advantage, at the academy, in obtaining an education. He knew what money cost, and had some appreciation of the value of education, and the importance of a calling to this work. God blessed him. And when about twenty-one years of age, he came from Coldwater to talk with me on the subject of his preaching. I spent about an hour with him. I said to him, Do not content yourself with being a small preacher, but be somebody, or die, trying. Do not go out to be a pet, but go out into the field, with the weight of the work upon you, with steady principles, and stand your ground. The last thing I did, was to present him with one of our English Bibles, and a pair of charts, saying, as I did so, Here, Dudley, take these, and go out and try it. When you become satisfied that you have made a mistake, bring them back. The next May, at the Conference, I met him, and asked him, What about those charts and the Bible? He replied, "Bro. White, you have lost them." Thank God! I would like to lose more in the same way. We raised means to purchase a library for Bro. Canright and Bro. Van Horn. And said I to them, When you study, study with all your might, and when you visit, visit with all your might, and exercise briskly. Whatever you do, do it with all your might.

And now, because we think the Lord is coming soon, and that there is but little time to obtain an education, to make up our minds to gather a little here and there, and be content to get along in this way, I think is a grand mistake. Dr. Clarke said, "A Methodist minister should know everything;" so I say of our ministers. And if any class of men can be strong in the word of God, I think it is Seventh-day Adventists. If opposition is good to keep the rust off, they have plenty of that. If exercise in new fields is good, they have plenty of that. And God has helped in bringing out the great truths of our message. God has helped to bring out these great truths in a manner that we need not be ashamed of.

But I was speaking in reference to the school. As I said before, the living languages, we having a message, as before shown, that is to be proclaimed before many nations and tongues and peoples, these living languages, especially, should be taught. We have use for them. And the common branches of education should be thoroughly taught, and all our ministers, to say the least, especially our young men, should be taught to speak and write the English language correctly. Three or six months' close application, and thorough instruction and discipline, that all our men may learn how to study, will help them greatly to go about their work, to preach, read, study, and search; and with the blessing of God, they can thus become strong men.

Perhaps I have said all I should say at this time. I will repeat what I first said in reference to the school. I know of no branch that needs our attention so much at the present time as a denominational school. I will add a few thoughts more: As to patronage, we have nothing to fear. There is no people on earth better situated to insure patronage and success to the school. Look at the condition of our brethren scattered abroad, who are rearing families. When their dear children have reached the age of twelve, on up to twenty, the very period of danger when they are emerging from boyhood and girlhood, to manhood and womanhood, the very period in which the course that they may take may seal their future, and character, and destiny, for this world, and the world to come, that is the age when many feel that they wish to give their children better advantages than they themselves enjoyed. They look to the nearest village or city academy. What are the influences there? Are there Sabbath-keepers there, and a Sabbath-keeping influence? Per-

haps not. Shall they send their children to such a place? To send them seems almost certain to put them into a position where they will backslide and go to ruin. And how many Sabbath-keeping parents there are in our ranks, whose minds are agitated and anxious over this matter! They feel that they must give their children an education: and they send them to the academy, where they backslide. If the moral and religious influence of the church where our school shall be established be good, so that our leading men and ministers can testify that the influence is all right, we can have a school of two hundred students; yes, you might as well say three hundred, or four, or five hundred. The patronage is sure; it may be depended upon.

I am not in favor of people overworking themselves. But while they have regard for the principles of temperance, they can do a vast amount of work without injury. I have been looking over this subject somewhat. Among ministers of other denominations, we find a great deal of what is called, "ministers' sore throat." What have they been doing to "bring this on? Preaching once or twice a week, yet afflicted with a sore throat! I have made up my mind that if they would give attention to hygiene, all these difficulties would pass away.

I know of a denomination, small, it is true, who have less than a hundred men in the field, who find so much to say that they will stand before the people and talk long and loud, and continue it for three hundred and sixty-five days in a year, and not have the sore throat at all. They go out and preach in our tents before a thousand people, frequently, and speak long and earnestly; yet we do not find them dying off with sore throat. God be thanked for the health reform. As I said before, God made us for physical and mental action. And I believe with a certain medical writer who, not long since, speaking of those who are breaking down from so-called mental labor, from the general impression that thinking is very injurious to the constitution, and that the men who follow it break down from what is called the softening of the brain, scouted the idea, and attributed the breaking-down to wrong habits of life. I am prepared to adopt this conclusion from a physiological view, and from experience. God made the head to think, and the lungs to be used, and last as long as any part of the body, and our young men may discipline their minds to study and think, and think intensely, and not injure their constitutions, either. There is a man I knew (Bro. Andrews), twenty-five years ago. His friends said he had the consumption. But he gave attention to the laws of life, and, guarding his health in this way, entered the ministry. That man has thought, and thought intensely, and labored hard, and, with the exception of a recent attack of sickness, which is common at this season of the year, has enjoyed almost perfect health. God has made us for a great amount of labor, and we may think long and intensely. If we have our periods of rest, we need not break down in our work.

Now I am not prepared to speak lightly, in any sense of the word, of a thorough education, or to regard it as a matter of small importance. Would God there was more sanctified education in the ministry! My heart rejoices to know that the Spirit of God is moving upon men of education to come into our midst to take hold of this work. But, my friends, I have seen in this cause, men who in their boyhood had very poor opportunities. Some I might mention, the strongest men among us, who have not attended school since they were thirteen years of age; yet they disciplined their minds to study, and became strong in the word of God, and strong to enforce the truth upon the minds of their fellow-men.

We have not time to make plans which it will take a long time to carry out. We must do what we can do in a short time; and may God help us and guide us in this matter.

We say we believe that our time to work, and bear this message to the world, is short. At the commencement of my remarks, I gave some reasons why we believe as we do, presenting a chain of prophecy to show that the next great event before us, is the final consummation. We believe that our message in reference to the commandments of God and faith of Jesus Christ, which embraces a wide field, is the last merciful message to be given to the world. We believe

(Continued on page 184.)

WHY WE REJOICE.

Oh! why do the children of light rejoice
At the signs of Christ's appearing?
And why do the hill-tops answer back
The sound of their anthems cheering?

And why do they love each other so?
And mingle their glad voices?
Now breathe their accents tender and low,
Then in shouts each heart rejoices.

There's a sad, solemn look upon every brow,
As if tears had bathed their faces;
But the glory of God that shines there now
Seems to come from heavenly places.

But why have they left their companions and
friends,
To meet the proud world's scoffing?
This gloomy earth no attraction lends,
They heed not its jests and laughing.

The brighter inheritance opens to view
Such scenes of enchanting splendor
As this earth's allurements never can do,
And they view them with joy, and wonder.

But though the road be thorny and rough,
Which leads to the heavenly mansions,
The price of Heaven will be cheap enough
To those whom their Lord shall ransom.

M. E. PIPER.

Sag. Co., Mich.

Progress of the Cause.

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

Springport and Parma, Mich.

THE last Sabbath in April, I met with the ew brethren and sisters, convened at the house of sister Landon, in Springport. Spoke once on the Sabbath, and once the following evening; after which, I spent nearly one hour answering questions and objections to our views on the soon coming of Jesus.

Oh! that all could see the different chains of prophecy, explicit and harmonious, with the signs of the times, forcibly demonstrating the truth that the Son of man will quickly come; admonishing the church to be ready, and in their hearts respond, "Amen. Even so, come Lord Jesus."

Last Sabbath, agreeably to appointment, met with the brethren in monthly meeting at Parma. About thirty from several different towns were together. My remarks were of a practical nature; but they were well responded to.

Acknowledgment of the importance of living in harmony with the truths presented was made by nearly every brother and sister present, well moistened with tears, by quite a number. If the good resolutions here made are reduced to practice, accompanied with the spirit of sacrifice and self-denial, a corresponding growth in grace will be experienced.

Says Peter, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." These words are especially addressed to those looking for the speedy coming of Christ. May they sink into our hearts and daily influence our lives.

At this meeting, a sister of our afflicted sister Burwell, confessed that she believed our position on the Sabbath question to be scriptural, stating her resolution hereafter to observe the Sabbath of the fourth commandment.

"Be of good courage, and he shall strengthen your heart, all ye that hope in God."

A. S. HUTCHINS.

May 6, 1873.

Princeville, Ill.

AFTER closing our labors with the tent, Sept. 29, in Annapolis, I commenced lectures in a school-house near Bro. Hiestand's, in Crawford Co. I remained about five weeks, giving in all about thirty lectures. Bro. Hiestand aided some. Two families, formerly members of the Dunkard church, commenced keeping the Sabbath.

Sabbath evening, Nov. 16, commenced meetings in the Christian church at Jeffersonville, Wayne Co. Found a pleasant home at sister Brockway's. Held meetings between two and three weeks. Failing to raise much of an interest, I closed, and commenced lectures in Johnsonville. Found a good home at Dr. Atteberry's, who, with his wife, had embraced the truth by reading, having, however, previously heard Eld. Wm. Cottrell, which had awakened an interest in them to learn more about these truths.

Here I found considerable prejudice, yet a few became interested. I remained in this place and the surrounding country during the winter, laboring as the way opened. Ten signed the covenant. Several new ones commenced keeping the Sabbath. Organized s. s. to the amount of \$66.04 per year. Some of these brethren had embraced the truth by reading tracts circulated by sister Brockway. The brethren in this county are quite scattered, yet will try and sustain Sabbath meetings as often as practicable. Seven or eight desire baptism.

April 4, I visited Clark Center church, in

quarterly meeting. This church now numbers thirty-four. It has been growing in strength and in numbers, eighteen having been added since its organization, most of whom were baptized by Bro. Colcord.

C. H. BLISS.

May 1, 1873.

Shiawassee Co.

SINCE our last report, I have been laboring mostly alone. Bro. Corliss returned to his home, leaving me to carry on the work as the Lord should direct. Meetings were regularly kept up until the roads were so bad we could not profitably continue them longer. My time was then employed in visiting and in private labor. I think it was profitably spent. A covenant was drawn up, and nine names were signed to it to keep all the commandments of God, showing that there are a few in Shiawassee who desire to be ready when the Lord shall come to make up his jewels.

Seventeen subscribers were received for the REVIEW (trial). The people are pleased with it. May the Lord use it as an instrument to bring souls to a saving knowledge of the truth.

April 5 and 6, met the church at Locke, in quarterly meeting. We had a refreshing, and, I trust, profitable, time. There was considerable feeling manifest on the part of the youth, and some older ones, who had grown cold, were reclaimed. Found the church in apparently good working order, striving for the kingdom. God grant that we may all be faithful a little longer, and receive a crown of life.

W. H. HASKINS.

Caldwell Co., Mo.

WITH gratitude to the General Conference for the labors bestowed upon us in Missouri, as well as to our Heavenly Father, who has put into the hearts of his servants a love for sinners, I would say that a little fruit of the labors of Brn. Rogers and Long yet remains. We meet together on the Sabbath, three and a half miles south-east of Hamilton, and though we seldom have more than five or six together, on account of being widely separated, yet the blessing of God and the unity of the Spirit is manifested, so that the truths of the third angel's message seem to be taking deep root in honest hearts. May we all walk in the light.

My REVIEWS are read and re-read by those who cannot yet take them.

H. M. VAN SLYKE.

Past Experience.

MANY things in the past I think of with deep regret, and often ask myself the question, Can all my past faults be forgiven, and I finally be saved on Mount Zion? But when I read the notice of the death of Bro. Ezra Odell of Minnesota, my mind was carried back to some of my past experience, which I never can regret. Twenty-seven years ago last July, while in great distress of mind about my duty, I felt a strong impression to leave my work and go to the Odell school-house to start some meetings, and see if I could not settle my mind with regard to future duties.

This school-house was sixteen miles north of Ogdensburg, on the banks of the St. Lawrence river, in St. Lawrence Co., N. Y. Sister Lydia Mires (now Hilliard) was then living there, and a few other praying ones. After the notice had been given out for a meeting that night, I went into the woods, with a heavy burden on my mind. There I plead with the Lord that, if it was my duty to go and hold a meeting there, he would convert one soul or reclaim one backslider that night. The Spirit of the Lord was present with power at the beginning of the meeting, and when an invitation was given for any one who wanted religion to arise, the first one to comply was Ezra Odell. While the great tears rolled down his face, he said he was a poor backslider and wanted to come back to the Lord again. We continued the meetings three or four weeks, and some forty souls were persuaded to become reconciled to God. Now, Bro. Odell sleeps in Jesus, and I praise the Lord and will try to meet him "over on the other shore."

H. G. BUCK.

Monterey, Mich., 1873.

FREE SEATS.—Mr. Talmage, when arguing for a free pew system, after describing the horrors of a shipwreck, people drowning, the launching of a life-boat, said: "Stop, you cannot get in here unless you pay! This seat in the middle of the boat is worth a dollar; this in the bow fifty cents; you may have that one in the stern for a quarter. If you cannot pay that, wait for the free life-boat, the mission chapel! That will be along after awhile."

DISCUSSION ON THE SABBATH QUESTION

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

FOURTH PROPOSITION.

"Do the Scriptures teach that the first day of the week is to be sacredly observed by Christians?"

ELD. VOGEL affirms; ELD. WAGGONER denies.

THE former propositions related to the Sabbath, the seventh day of the week; this concerns the first. I have shown, at least to my own satisfaction, that the Sabbath is abolished, and am now to prove that the first day has claims upon us, in a religious way, different from, and high above, that of other days. This simple matter of fact is to be determined by Biblical evidence.

I do not claim that the first day is to be sacredly kept, in virtue of the fourth commandment of the decalogue, nor that there is a "change" of the seventh into the first, but that we have a new day, and for a new reason.

Nor am I to occupy myself with inquiries whether the first day of the week is binding upon worldlings, but simply whether Christians—those who accept Christ in a practical way, as by faith and obedience—are to keep this day.

Here I wish to adopt my brother's language: "It will be well to consider what is the nature of the evidence required to sustain the proposition. For as all have, to some extent, already formed opinions on the subject, some may be satisfied with less proof than ought by right to be given; while others may ask more, and of a different kind, than the circumstances justify demand."

In my first paper on this discussion, I have given "five different ways of ascertaining Bible teachings," and have shown that any one of these, excepting an "inference less than probable," is of sufficient force to form a basis for faith and action. If, therefore, I could only produce a "probable inference," the present proposition would be affirmatively answered. And if I should rise higher in the scale of proof—as I confidently expect to do—my position will be overwhelmingly strong.

The weight of proof to be given will be greatly enhanced, when we consider what "the circumstances justify demand." No dispensations could differ more widely than do the Mosaic and the Christian. They are contradistinguished by such terms as "law" and "grace" (Rom. 6: 14), "letter" and "spirit" (Rom. 7: 6; 2 Cor. 3: 6), "bondage" and "liberty" (Gal. 5: 1). The old dispensation is called "letter," because every requirement and prohibition was written out in letters, *i. e.*, fully expressed; the new is called "spirit," because the spirit or principles which might be framed into express laws, are, as much as possible, given to us without an encasing letter. In other words, God has disclosed to us certain general principles to which we are to refer our actions, to know whether they will be approved or disapproved. I should like to develop this subject, at length, but on account of limited space, will content myself with the brief unfoldings already made in former propositions. I must, however, assure my brother that this is not "inner-lightism," which he rightfully abhors, but Heaven-ordained New-Testamentism.

Such being the nature of the Christian dispensation, we rightfully expect that even such cases as cannot be reached by general principles, but where more specific legislation is needed—as in positive institutions—there is as little of the legislative style as possible. Take, for example, the Lord's supper. So far as the existence of the institution is concerned, we have express statements; but so far as the frequency of its observance is concerned, we are wholly left to inference—to approved precedent. Yet not only has the church for centuries confidently interpreted these precedents to be of weekly obligation, but I hazard nothing in saying that nearly all the most eminent Bible students are a unit on this question. Let me quote a few of them:—

"At least every Lord's day."—Wm. King, Archbishop of Dublin.

"Constantly administered every Lord's day."—Dr. Scott.

"The Lord's supper was observed by the first Christians, every Lord's day, nor will this be denied by any man who has candidly investigated the subject. . . . Weekly communion did not die with the apostles and their cotemporaries."—Dr. Mason.

"It is well known that the primitive Christians administered the Eucharist every Lord's day."—Dodridge.

"In primitive times, it was the custom of many churches to receive the Lord's supper every Lord's day."—Matthew Henry.

"It is well known [that the Lord's supper] was observed by the primitive churches every Lord's day."—Dr. J. M. Cramp, Pres. Arcadia College.

"Every first day of the week."—Alexander Carson.

I might swell this list by such names as Adam Clarke, John Wesley, and John Calvin. The interested reader may see this subject fully discussed, and these quotations at length, in *The Christian System*, by A. Campbell, published by Bosworth, Chase, & Hall, of Cincinnati, O.

As with the Lord's supper, so with the Lord's day. As an institution, it has express recognition; but as to the frequency of observing it—whether annually, monthly, or weekly, and on what day of the week—we have inference and approved precedent.

There is another reason besides that of the genius of the Christian dispensation for finding the frequency of observing these institutions left to precedent and inference, rather than to precept. That portion of the New Testament—Acts and the Epistles—which appertains more especially to the new dispensation, is of such a cast as to make this course normal. Thus, Acts is rather a history of what the people did, under apostolic guidance, than a digest of what they were to do, and the epistles more a correction of errors and abuses, than books of precepts.

With these preliminaries, I proceed more directly to the work before me. I shall attempt to prove,

I. That prophecy predicts a sacred day for this dispensation.

II. That the New-Testament scriptures speak of and recognize such a day, as actually existing.

III. That this day is a new institution, peculiar to the Christian dispensation.

IV. That this day recurs weekly, and upon the first day of the week.

V. That the first day of the week is peculiarly appropriate, and the fittest of the seven, for this purpose.

I will at once proceed to show,

I. That prophecy predicts a sacred day in this dispensation.

dispensation. It speaks of a "Sabbath" in this dispensation, for the keeping of which there shall be a blessing upon the people: "For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; and unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Verses 4-7.

We have seen that the Sabbath is abolished, hence we know that this prophecy is not to be construed in its most literal sense, and yet, of course, as nearly literal as possible. Were it not for the fact that we know, from other scriptures, that there are now no more "burnt-offerings," "sacrifices," and "altars," we would confidently expect them from this prediction. Clearly, then, by "burnt-offerings," "sacrifices," and "altars," the prophet meant to describe that in the new dispensation, which sustains to it a similar relation that these things did to the old. The resemblance between the thing named and the thing meant, is somewhat like the likeness in our Saviour's parables. It is an illustrative use of words—the unknown being introduced and described by means of the known. In many instances, this is a necessary license; for if this course had not been permissible, many things concerning the new dispensation, the prophets could not have foretold without giving a full exposition of it. So vivid and impressive is such a figure of speech, that we use it in common intercourse. On visiting a foreign nation, for example, and seeing them celebrate their national anniversary, it would be quite within the bounds of propriety to write to our friends at home, "To-day is this nation's Fourth of July." Their anniversary and ours may differ in as many respects as the first day and the Sabbath, yet this will not forbid the use of the figure which clothes the one in the drapery of the other. Indeed, without a difference, a figure would be impossible. So in prose it is a pregnant metaphor to call the "Lord's day," Sabbath, as when Christ called Herod a fox; and in poetry, it is the beautiful language of passion.

II. The New-Testament scriptures recognize the existence of a sacred day in this dispensation.

1. That there is a day set apart for religious exercises, seems at least a probable inference from Heb. 10: 25, where Paul insists on "not forsaking the assembling of ourselves together, as the manner of some is." This recognizes a set day for gathering together in order to worship; for without such a day, one member could not know when the others meet; nor could he be accused of neglect for not meeting with them. But whether this day is divinely appointed, or only of human selection, is not so clear; yet the probability seems to me to greatly preponderate in favor of divine appointment, since without instruction on this point, man's proneness to neglect stated public worship would often work to his spiritual detriment; especially would this be the case with "babes" in Christ. Nor would neglect be deserving of such severe rebukes, were the appointment merely human.

2. The two following passages are more decisive: (1) "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts 20: 7.

(2) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16: 2.

Under another head, I shall look more narrowly into the teachings of these passages. For the present, I would only call attention to the fact that here are two stated acts of worship performed on a given day, making the day sacred to these acts.

3. The fact that there is a sacred day in this dispensation, is placed beyond all reasonable controversy by the apostle John. He says, "I was in the spirit on the Lord's day." Rev. 1: 10. Clear as this passage is in asserting that a day in this dispensation belongs to the Lord, in an especial sense, there are those who would force other constructions upon it; namely, that the Lord's day denotes (1) the gospel dispensation, or (2) the day of Judgment. But neither of these positions can be true. The first would make John seriously tell his cotemporaries that the vision which he had on Patmos took place in the Christian dispensation, when every one knew that it could not possibly have been at any other time. Equally incongruous would be the second, for it would date the seven epistles in the day of Judgment, and on the isle of Patmos. Besides, the particular expression here used in the Greek (*tes kuriakes he-mera, the Lordic day*) is not only never applied to the Judgment day, but is also wholly inappropriate for such a use. This the reader will see when we come to look more narrowly into the expression. Moreover, the phrase, "in the Spirit" (*en Pneumati*), denotes being inspired, or under the Spirit, as to His influence. Comp. Matt. 22: 43. John says, in effect, "I was inspired, or under the influence of the Spirit, on the Lord's day," making, "on the Lord's day," designative of fixed and mutually known time when. Unquestionably, then, the word, "day," is here used literally, and John declares that there is a day, in this dispensation, pre-eminently the Lord's. Or, more strictly speaking, he dates his epistles to the seven churches on a day recognized by all Christians as especially the Lord's. Over this fact, Eld. W. and I will have no dispute, for he has already admitted all that I here claim. I have written for the benefit of another class, to whom I also wish to carry conviction.

The fact that this day is declared to be the Lord's, proclaims also its nature with reference to man's relation to his divine Head. In other words, it does not mean that the Lord does not possess the other days, from which this one stands apart—for all days are the Lord's, in that sense—but that man is to regard the day as holy to the Lord. It is a sacred institution.

III. The "Lord's day" is a new institution, peculiar to the present dispensation.

1. It cannot be otherwise, for we have seen that the Sabbath, together with all other Jewish days, is abolished.

2. This will further appear from the fact, to be hereafter proved, that the Lord's day falls on the first day of the week. It was an essential part of the Sabbath that it be kept on the seventh day of the week, and from evening to evening. Ex. 20: 10; Lev. 23: 32. Had it been even transferred from the seventh to the first day, that very transfer would have made it a new institution; it would have been

eliminating an old element, and substituting a new one.

3. The Greek expression, rendered "Lord's day," is not composed of two nouns, but of an adjective and a noun, and would be more accurately expressed by *Lordian* or *Lordic* day. The adjective, *kuriakos*, (Lordic or Lordian), was "formed by the apostles themselves." (Winer, N. T. Gram., p. 236.) To the same effect testify Liddell and Scott. Of the mode of dealing with words in their Lexicon, they say: "We have always sought to give the earliest authority for its use, first. Then, if no change was introduced by later writers, we have left it with that early authority alone." (Pref. p. xx.) When we turn to the word, *kuriakos*, they give as their "first" citation, and, therefore, as its "earliest authority," the New Testament. The question now arises, Why form a new word to express a sacred institution, if the institution itself be not new? Winer says, "Entirely new words and phrases were constructed, mainly by composition, and, for the most part, to meet some sensible want." (Gram., p. 25.) What conceivable "sensible want," respecting the Sabbath, did the Old Testament leave unexpressed? Clearly, this new "want" arose with a new institution. This position receives additional strength from the fact that the only other New-Testament use of *kuriakos*, is found in I Cor. 11: 20, designating "the Lord's supper," which is certainly a new institution.

4. The meaning of *kuriakos*, whether the word itself be new or old, leads us to the same conclusion, provided it refers to Jesus as the Lord. And that Jesus is referred to, I shall presently show.

Crosby says, Gram., § 315, note b, that the meaning of adjectives terminating in *kos* is, "relating to" that which is denoted by the stem, which, in the case in hand, is *Kurios*, Lord. If *kuriakos* refers to the personal appellation bestowed upon Jesus (Acts 2: 36), then *kuriakos* signifies pertaining to Jesus as Lord, hence to his Lordship as having originated it. With this agree the Lexicons:

"*Kuriakos*, of or pertaining to the Lord, i. e., the Messiah, the Lord's. 1 Cor. 11: 20; Rev. 1: 10"—Greenfield.

"*Kuriakos*, pertaining to the Lord, to the Lord Jesus Christ; e. g. *kuriakoe deipnon*, the Lord's supper, 1 Cor. 11: 20; *kuriakoe heemera*, the Lord's day, Rev. 1: 10.—Art. Thom. § 31. Clem. Alex. Strom. 7: 10."

—Robinson
"*Kuriakos*, of, belonging to, concerning a lord or master; esp. belonging to the Lord (CHRIST): hence *hee kuriakoe*, sub. *heemera*, the Lord's day, *dies dominica*, N. T.: to *kuriakon*, the Lord's house, Eccl., whence our *kyrke, church*."—Liddell and Scott.

These authors are quoted in full, and such testimony might be easily multiplied. There is no higher authority than Liddell and Scott. They declare the Lord's day to be a day "concerning" or having respect to the Lord, "belonging to" him, and being "of" him. They leave us in no doubt as to the origin of the day. It is not a day transferred from one Lord to another, but, as Greenfield and Liddell and Scott unite in testifying, "of" the Lord referred to in the passages where it occurs.

ELD. WAGGONER'S FIRST NEGATIVE.

Elder Vogel's closing of the last proposition calls for a notice. I would suggest that his "untamed blood" be subjected to some cooling process; he may discover that I shall do no very "naughty thing."

I deny his charge that my brethren have interfered with this discussion. Not a sentence has been written or published with any reference to it. I have the best of reasons for believing that my brethren are as fully satisfied with it as his are. I may refer to this again.

And his ninth paragraph calls for explanation. Although it is too obscure to be understood, it contains an insinuation, which I insist on having cleared up. I have noticed, in many cases, his tendency to cover up with words, professing to answer points when no answer was given. I demand as a right that he shall tell what he means by my forgetting the "position which at least some of my brethren used to occupy." If he wishes the "last word," he must not crowd such things into a closing article. A man who clamors so much about "honor," ought to get a good example. Now to our proposition.

This question is, in one sense, a limited one, and in another sense, very extensive. In one view it concerns only the supposed existence of a certain positive institution; in another, it involves a consideration of the objects of the new covenant, and the relation or position of its mediator, the Son of God. This a negative argument may embrace these points:

I. Sunday observance is no part of the spiritual (moral) law which is written in the heart in the new covenant.

II. The Sunday does not bear even a single mark of a positive institution.

III. Sunday-keeping stands opposed to one of the precepts of God's moral law, and is false worship, by which its institutor is honored above the true and living God.

The first point will not be contested. If it shall appear that the second is truth, that Sunday has no just claim as a positive institution, then the truth of the third point will follow as a necessary conclusion; no obligation then exists for Sunday: it is "will-worship."

Here I take decided exceptions to his proposed use of his *five methods of proof*, as not being applicable to this question. But it was well understood that they were framed for the benefit of this proposition.

1. Express command; no such exists for Sunday. 2, 3 and 4. Inference and implication, either probable or less than probable. These are not admissible as evidences to establish a positive institution.

5. Approved precedent or example. Nothing of the kind can be shown for the Sunday. Moreover, to prove a positive institution by example there must not only be a declaration of *continuous action*, but a *specific declaration* that the action related to the institution. Otherwise the very existence of the institution depends upon mere inference, which is *never* sufficient to establish a positive institution.

He quotes approvingly my remarks on the "evidence required," but falls almost infinitely short of what I volunteered to (and did) give for the Sabbath. I repeat my words:—

"I inquire, What is sufficient proof of the obligation of an institution? Two things are necessary:—
"1. The act of instituting.
"2. The record of appointment."

If neither of these exists, we have no right to infer the existence of the institution. Why does he not follow my example, with such proof for the Sunday? Because it does not exist. He cannot produce the act of instituting, or any reference to such an act, or any law of the institution, or any example of

obedience to such a law. When I compare the proof offered for the Sabbath and Sunday (which is the summary to which I referred), these facts will be fully appreciated.

Eld. Vogel (and others for him) claims that he has "something new" and very important on this subject; but as he has laid out his argument, this is not true.

(1.) His position on the "genius of this dispensation," that positive duties may rest on principles, rather than on specific declarations, has been often argued by those who plead that infant baptism may be inferentially established. Thus an old work from the Pres. Bd. of Pub. says of Sunday-keeping that doubts "arose chiefly among the same people who denied, because there is no command in the N. T. enjoining it, the propriety of infant baptism." In the same work, it was declared that the glory and power of Christ were most strikingly manifest in that he could bring into use ordinances without precept! I commend this idea to Eld. Vogel for his adoption. He has re-produced the old Pede-baptist argument, but has not improved it.

(2.) His argument on "a Lordic day," is nothing new, only the writer who first employed it, gave a more euphonious title—"a Lordly day"! But what is effected by it? There is no practical difference between "the Lord's day" and "of" or "pertaining to" the Lord; the common translation stands undisputed. But his position is one of great difficulties, resting on an unnecessary inference, viz., that the term "Lord" belongs exclusively to the Son, which I might admit without detriment to my position. I prepared a rejoinder to his previous contradictory assertions on this point, but he removed it to the present proposition, saying that he would "show in the proper place," &c., and I therefore waived it till he shall develop further. When he does that I shall show the nature and bearing of his inference, and also expose his other inference, that it is a new institution.

There is a marked uniformity of faith, as to what is necessary to establish a positive institution. The principles governing this question are so plain that almost all men agree in their statement, however much they may differ in practice; each applies the principles without hesitation when arguing on the nature of positive obligation. On this subject, I can confidently appeal to Eld. V. and to all his brethren, in the words of the apostle: "For I write none other things unto you than what ye read or acknowledge; and indorsed by him and them, when baptism is the subject; but when the Sunday is to be sustained they ignore these same principles, well knowing that they literally cut up their Sunday arguments by the roots. All who are conversant with theological literature have read as plausible inferences for infant baptism as can be furnished for Sunday. Eld. Vogel's list of learned authorities, without which his inferences would have been too bald to be presentable, may be rivalled by authorities for infant baptism.

His illustration of his position by the want of "direct legislation" in regard to the Lord's supper is peculiarly defective, and contains the very root of all error on positive institutions. (1.) The Lord's supper was plainly instituted. (2.) It is plainly commanded. (3.) It is plainly revealed in what it consists; that is, the action is described. But, (4.) the frequency of its observance as he admits, is not revealed; of that nothing is said, and of course that is no part of the law of the institution, and there is no obligation in respect to it. Only two instances are given: its appointment by the Saviour, and its observance at Troas; and these were on different evenings, without a word connecting it with either. No matter if a thousand great names are given in its favor, it yet rests solely on human and uninspired testimony, and is therefore of no authority. In advocating stated periods for its observance, Eld. V. makes faith come without the word of God (Rom. 10: 17), and imposes duty where nothing is revealed. In this he has not stopped on Pede-baptist ground—he occupies the ground of the Roman Catholic.

In his argument I, Isa. 56 is used in a manner which may be made to subvert the prophecies. He rests altogether on the hypothesis that if one text of a prophecy is used in an accommodated sense, the whole prophecy or context must be; or if one part is literal, the whole must be. A prophecy may apply partly to that which is immediately before the reader, and partly to that which is remote. His rigid method applied to Ps. 69, would either prove Christ a sinner or deny its literal application to him, contrary to the express statements of the N. T. I have before shown that the Sabbath is, by the prophecy, thrown forward into the gospel dispensation. I also proved that it is "recognized" in the New Testament. And his point II, is that a "sacred day" is recognized in the gospel. But notice, it is *recognized*, not *instituted*. We meet on the common ground of its "recognition," but he cannot show any act of instituting. And therefore his III, is not an argument, not susceptible of proof, but only an inference. There is no new institution. It has been abundantly proved that the moral law of God is the rule of right and of action in this dispensation, and the Sabbath of the Creator is a part of that law. To this the prophet refers, and this the New Testament "recognizes."

And no man ever assumed a more inconsistent position than he takes right here. He affirmed that it must take as plain and direct testimony, to transfer an existing institution to this dispensation, as it took to institute it, but now insists that an entirely new institution may be erected without any direct testimony! Let him prove the existence of a new institution, and I will allow all that he claims of allusion or recognition. But I deny the right to claim its existence by allusion or recognition, when there is another well-known institution to which the allusion refers. The very allusion is proof of the continued existence of the old institution, unless the existence of the new is proved outside of the allusion. But every one knows that an inference from the allusion, is his only proof of the existence of his institution!

Again, he admits that, so far as the direct testimony of "the Scriptures" is concerned, it is not revealed whether his new institution is the first day or some other day; or the first day of the week, or the month, or the year. That is to be settled by inference and human authority! Let the reader note the proposition, "Do the Scriptures teach," &c., and then consider how much of his argument would be left if he should strike out his quotations from uninspired writers. His quotations from "The Christian System, by A. Campbell," serve him a much better purpose than any he could make from "the Scriptures" by the inspired servants of God.

His quotation of I Cor. 16: 2, as of a day of meeting, or stated day of worship, is worthy of the purpose for which it is used! Even Dr. Justin Edwards, the chief of all Sunday-tradition theorists, is constrained to admit that this laying "by him" "at home," and not in the meeting-house. And this is so

clearly the sense of the original that he could but admit it.

Eld. V. also admits, what I before proved, that "the Lord's day" must refer to some "mutually-known time," but infers that it was Sunday! Let him show that anybody knew that Sunday was the Lord's day; that anybody knew that John alluded to that day. If supposition must settle the terms of positive institutions, the Disciples may disband and unite with the Pede-baptists.

On such a course as he pursues in this argument, we will hear A. Campbell:—

"Be it then emphatically stated that their method is not to produce either a precept or a precedent for infant baptism, but to infer it from sundry passages of Scripture, never presuming to find in any one passage premises for the whole rite, but for a part of it. Then, by putting these parts together, supposed to be logically inferred from sundry sayings, they construct positive authority for a positive rite. This is, most certainly, as unprecedented among men, as it is illogical in point of propriety. Who ever heard, in any other case, of inferring one part of an ordinance from one sentence in another passage, referring to something else, and then, by converting these two inferences into one, make it a positive and explicit authority for a Christian institution?"—Chris. Baptism, pp. 384, 5.

These words apply with most cutting force to the course of Eld. Vogel; for even his inferences depend for plausibility on the thick glossing they receive from uninspired testimony. I shall quote much further on this subject. For the present, let the reader weigh well the following words:—

"All commemorative institutions are positive, and dependent as to obligation on the will of the institutor, and HENCE NOT BINDING ON MAN, TILL FORMALLY PROCLAIMED."—P. Vogel, in his first article in this discussion.

"Of course," he will now proceed to give us the formal proclamation of the institution of the Sunday! or cease to teach it as of obligation. Eld. V. is not an ignorant man; he well enough understands the laws of evidence to know that his affirmation calls upon him (1) to give proof of the formal proclamation of the Sunday; or (2) to deny that it is a positive institution, and give it a moral basis; or (3) to renounce his affirmation and yield the question. This is so reasonable, that I have a right to insist on his taking well-defined ground on these points.

As his affirmation says nothing of the reason or ground of Sunday obligation, I requested him to define his position, to which he replied:

"The first day is with me a sacred day, in a similar sense that the Sabbath was a sacred day."

He should then give similar evidence of its sacredness. Let us compare the two:—

1. The divine blessing was placed on the Sabbath. *Did God bless the first day? Give the proof.*

2. God sanctified the Sabbath day. *Did he sanctify the Sunday? Chapter and verse asked for.*

3. He claimed the seventh as his own—the holy of the Lord—the Lord's day. *Did he ever claim the Sunday as his? Where is it found?*

4. He explicitly gave a reason for the sacredness of the Sabbath. *Did he ever give any reason for Sunday sacredness or observance? Where, and what is it? McGarvey (a Disciple Prof., Eld. Vogel's own denomination), in his Commentary on Acts, says, "The day of the week on which the Holy Spirit descended, has been celebrated from that time till this; though no formal reason is given in the N. T. for its observance." The reason is all of man's devising; it is will worship.*

5. God expressly commanded the seventh day to be kept as holy time. *Did he command to keep the Sunday? When, and where?*

6. God uttered severe threatenings against those who refused or neglected to keep the seventh day. *Did he threaten those who do not keep Sunday? Where and why?*

7. God gave promises of rich blessings to those who keep the seventh day. *Did he ever promise anything for keeping Sunday? What, and where found?*

If the first day is to be *sacredly kept*, it is sin not to keep it; but

a. "By the law is the knowledge of sin."
b. "Where no law is there is no transgression."
c. "Sin is not imputed when there is no law."

I do not keep Sunday. Will Eld. Vogel please to show what law I transgress; by what I am proved a sinner therefor.

Every positive institution must have its limits well defined; otherwise, there is confusion. Eld. Vogel dodges this by saying that he is not to inquire if the worldling is under obligation to keep Sunday. True, the terms of the proposition do not compel him to do so; but the inference is unavoidable, that, if it is a positive institution of the gospel, they who reject Christ have no more right to keep Sunday than they have to be baptized, or partake of the Lord's supper! It is legitimate to the subject, however much he may avoid it; and I may show "the position that at least some of his brethren have occupied" in regard to it.

The Love of God.

THOUGH we cannot be always thinking of God, we may be always employed in his service. There must be intervals of our communion with him, but there must be no intermission of our attachment to him. The tender father, who labors for his children, does not always employ his thoughts about them; he cannot be always conversing with them, or concerning them, yet he is always engaged in promoting their interests. His affection for them is an inveterate principle, of which he gives the most unequivocal evidence, by the assiduousness of his application in their service.

There is a striking analogy between the natural and spiritual life; the weakness and helplessness of the Christian resemble those of the infant; neither of them becomes strong, vigorous, and full grown at once, but through a long, and often painful, course. This keeps up a sense of dependence, and accustoms us to lean on the hand which fosters us. There is in both conditions an imperceptible chain of depending events, by which we are carried on insensibly to the vigor of maturity. The operation which is not always obvious is always progressive. By attempting to walk alone,

we discover our weakness, the experience of that weakness humbles us, and every fall drives us back to the sustaining hand, whose assistance we vainly flattered ourselves we no longer needed.—Hannah More.

Obituary Notices.

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

DIED, at Malone, N. Y., April 30, 1873, of consumption, Sybil Whitney, aged sixty-six years. She was born in South Hero, Vt., June 27, 1806. Her father, A. Landon, was a Methodist clergyman; and one of her brothers, Seymour Landon, has been an active Methodist preacher in the N. Y. East Conference for upward of fifty years. She embraced religion at the age of twelve years, from which time she was a church member until her decease. She was married to Seal-land Whitney, who survives her, in 1827; and was enabled to do her part, with him, in bringing up a family of five sons in the fear of the Lord, who are all professors of religion, three of whom joined with their mother thirteen years ago in receiving the doctrine of the second advent near, and in keeping the Sabbath of the fourth commandment, and are actively interesting themselves in the furtherance of the cause of their heavenly Master.

Sister Whitney was naturally very conscientious, and endeavored to adhere to the truth on all points. For three months before her death, she was a great sufferer; still she manifested great patience and fortitude, and seemed to have much of the grace of God to help her to the very last; and, having made a clean survey of her own case before the Lord during her sickness, she was enabled in her last moments to say in the triumphs of faith, "All is well."

Funeral discourse on the occasion by the writer, from 1 Cor. 15: 21.

"Angels shall guard thy sleeping dust,
And as thy Saviour rose,
The grave again shall yield her trust,
And end thy deep repose."
A. C. BOURDEAU.

DIED, in Allegan, Mich., April 28, Sarah E., wife of S. P. Clark, aged thirty-eight years and eight months.

In the death of sister Clark, the church has met with a great loss. Not only was she a firm believer in all the truths of the third message, but such was the consistency of her life and the meekness of her spirit that she recommended her faith to all who enjoyed her personal acquaintance. Though a great sufferer in her last hours, she not only bore patiently that which she was called upon to endure; but, in the midst of her suffering, she spoke calmly of her approaching end, and triumphed, even on the very verge of death, at the thought of soon meeting her coming Lord. She leaves a family of four children, the youngest of whom is but an infant.

Discourse by the writer at the S. D. A. house of worship, April 29.

W. H. LITTLEJOHN.

DIED, at Lapeer, Mich., April 16, 1873, after an illness of one week, Dearbon H. Sanborn, elder of the Lapeer church, in the forty-eighth year of his age. He leaves a wife and four children to mourn the loss of a kind husband and father. His counsels, admonitions, and reproofs, are a great loss to the church. He was a peacemaker and beloved by all who knew him.

Discourse at the funeral by I. D. Van Horn.

WM. POTTER.

I WAS called to attend the funeral of two boys, one about fourteen, and the other eleven, years of age, sons of Bro. Fisher of Blendon, Mich. His house was burned (supposed to be set on fire by his wife, who was not in the truth, and had, for some time, manifested insanity) with all its contents, and these two boys were consumed in the flames. Himself and two daughters barely escaped, with only their night robes. His wife was fully dressed, and gave him notice of the fire, but too late to save the children. J. BYINGTON.

DIED, in Wright, Mich., April 19, 1873, of inflammation of the lungs, Everts F., youngest son of Henry W. and Lydia A. Gordon, aged nine months. Our Saviour has said, "Of such is the kingdom of Heaven." Funeral discourse from Colossians 3: 2. J. BYINGTON.

DIED, in Hebron, Jeff. Co., Wis., April 24, 1873, Lena, youngest child of Wm. L. and Lucinda Blakely, aged one year, eight months, and twenty-eight days. It is thought by some that her disease was consumption.

DIED, four miles west of Palermo, Kan., April 28, 1873, Charles Nicholas, infant son of T. H. and D. E. Wakeman, aged seven weeks and four days. Discourse by the writer from Psalms 144: 3. C. H. CHAFFEE.

The Review and Herald.

Battle Creek, Mich., Third-day, May 20, 1873.

The Conference Address.

We are very glad that the readers of the REVIEW have the privilege, this week, of reading the excellent and stirring Conference Address delivered by Eld. White at our last General Conference. The thoughts and suggestions contained in it are just such as our people need to consider at the present time. They are emphatically "meat in due season." We hope they will have the thoughtful consideration of every friend of the cause. Stirring times are before us. Let us closely consider our present position, and act like sensible men in reference to it. If we do, we shall be greatly in earnest.

The sentiments contained in this address were those with which the heart of Bro. White was filled when he arrived here, from his long journey from the Pacific coast. And if his heart has been chilled somewhat at times, by the little progress which has been made here at Battle Creek, since the Conference, and by feebleness of health, and by a lack, on the part of many, of earnest faith and ardent labor in the good cause, yet we are thankful he has had strength sufficient to revise and prepare this important address for the readers of the REVIEW to peruse.

We are happy to say to the brethren generally that Bro. White has not had better hope and courage for years than at the present moment. We expect to hear a cheering testimony from him from time to time as God shall give him strength. We trust our brethren everywhere, will remember him in their prayers, that he may have strength to labor in the cause he loves.

Geo. I. BUTLER.

The Michigan State Conference S. B. Fund.

We feel called upon to make a brief statement through the REVIEW in reference to paying out funds from the s. b. Treasury. The constitution of our State Conferences makes the executive committee of each Conference responsible for the disbursement of funds during the interval between the sessions of the Conference. We feel that this is an important and sacred responsibility. It is the duty of the executive committee to see that money is not paid out lavishly or for labor that has been of no value to the cause. Calls are coming in from licentiates for money, from time to time, where there is no means of knowing that they have any just claims upon the treasury. And we learn of instances where individuals are drawing means directly from the churches with no order from the Conference Committee. And we judge that some licentiates are going out to labor with the expectation of receiving full pay for their time whether their labors really amount to anything to the cause or not. And we fear there has been too much laxity in settling heretofore, so that this impression is fixed in the minds of some, that the amount of time spent will be fully paid for regardless of results or the character of the labor expended.

In view of these things, and seeing the responsibility of disbursing means is placed upon the committee, we shall expect hereafter that all church treasurers will forward their means directly to the Conference treasurer, and that not one dollar shall be paid out without being so ordered by the committee. We advise the licentiates also, not to found their ideas of pay upon past settlements. In the future, more care must be taken or our s. b. fund will stand in danger.

Licentiates should study economy, and labor with faith in God for perishing souls. Every one who thus labors will no doubt be cared for when the auditing committee settles, if their labor proves to be of value. But let them first *prove their gifts* before expecting remuneration. Let them show their ability to bring into the cause souls converted to God. Not merely those who are taught a little theory, but such as have hearts filled with love to God, who are Christians in deed and in truth. Then it will be time to think about pay.

Geo. I. BUTLER, Pres. Gen. Conf.

We fully indorse the sentiments stated above, and shall endeavor to see them carried out to the letter.

E. H. ROOF, } Members of Mich.
S. H. KING, } State Conf. Com.

To the Churches in Minnesota.

OUR camp-meeting is now appointed for June 26-30. But before that time, we need to hear from every church in the State, in order to have our report ready. Some have failed in their quarterly reports. Shall we not hear from them? Your fourth quarterly report needs to be sent in immediately. Will you send it? Besides this, there is the report of the financial condition of your church. The clerk should make this out immediately. This report should tell us your standing as to whole number of members, number paying s. b., amount of s. b. pledged for the year, amount pledged to the State Conference. Next, the elder, deacon, and clerk, should make out a report of your standing, as to additions by letter and by baptism; losses by death, by apostasy, and by removal; number of members at the commencement of the year, and the present number; and number of Sabbath-school scholars. We believe you all have blanks; if so, it will be an easy job for you to fill them out; if not, do the best you can, and send in these reports immediately, to my address. Those laboring with us desire to see us coming up in better working order, and shall we not take hold with them? I pledge myself to do all I possibly can.

H. F. PHELPS, Sec.

Pine Island, Minn.

Conference Address.

(Continued from page 181.)

that we have advanced a considerable way already in this message. When we consider the small beginning, and in how obscure a manner this work commenced, the rapidity and soundness of our growth, the perfection and efficiency of our organization, the great work it has already accomplished, not only in bringing out men and women of other tongues, qualified to teach it to their countrymen, when we see in what union we stand, and the means we have at our command, such as our publishing facilities, our system of supporting the cause, and our organization, which experience has shown to be so complete, but which was an experiment only about a dozen years since (for this meeting is only the eleventh annual session since we became an organized body);—when we look at all these things, and see how God has prospered us, we that are connected with the work can say, "What hath God wrought!" We can say that he, in his providence, has given us all we want.

Here let me state that, two years since, when I made an appeal for means to erect the second building for our publishing work, we needed nine thousand dollars. I called for ten thousand; and the brethren immediately gave us eleven thousand; and now in the two buildings we are crowded as much as we were in the one two years ago. We should now go to work and put up another building that would cost thirty thousand dollars. Our present rapid ratio of increase would justify such a move. To put up a building now worth thirty thousand dollars, would not be reaching out farther than it was to put up a second building at a cost of ten thousand dollars two years ago. But there are, perhaps, other things, the Health Institute, and the school, which need more immediate attention.

But to come back to the point. We have a message, and it is going forward well, and God is blessing our efforts, all that we put forth. As I said, action is demanded on a broader scale than ever before. Now I do not say that God is providentially giving us the Sabbath as a new thing, or that we should keep it because the Lord is coming. No. There is no particular connection between that and the soon coming of Christ. Our Seventh-day Baptist brethren, God bless them! who have been keeping the Sabbath for three hundred years because it is the Sabbath, have kept it on the right ground. In God's providence we stand on the same ground with them in this matter, but in his providence he has called our attention also to the message which is to ripen the harvest of the earth, and connected the Sabbath with that.

The restitution and restoration of this grand truth is so connected with the prophecy of the last great message that is to stir the world, that we can but see the hand and providence of God in it. We say that before the vials of Jehovah's wrath are poured out, before the Lord shall unstop these vials and pour them out upon the shelterless heads of the wicked, he will send forth a warning to them to flee and find a shelter from the fierceness of his judgments. The history of his dealings with men and nations in all time, shows that before bringing any great calamity upon them, he has sent to his people a warning that they might escape. So just before the consummation, the closing up of the events of this world's history, before the vials of his last judgments are poured out, a warning message will go forth, bidding the people flee to the Lord before his judgments shall fall. Hence the third message breaks forth upon us; and it is to be proclaimed to the world in the startling words, "If any man worship the beast, and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Here is a warning to flee the worship of the beast, flee the worship of his image, flee the reception of his mark. Do you inquire, Where shall we flee? This last merciful angel does not close his message without pointing to the place of refuge. It is found in the twelfth verse of this chapter, in these words: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The messages open with a warning to flee. Where shall we flee? Here! here are they that keep the commandments of God, and the faith of Jesus. Here is your place of shelter. Here is the great message that is to ripen the harvest of the earth. Here is the message, bearing the last great test, and that is the law of God. And oh! what a perfect test. Consider its precepts. Its language, its wording so dignified as to meet the greatest minds; adapted to men of the greatest mental capacity, and yet so very simple that the school child may understand it. And if there is anything in the book of God that can serve as a test to the people, it certainly must be the law of Jehovah as it appears connected with the last great world-wide warning to be proclaimed to many nations, and kings, and tongues, and peoples. It brings before them the issue, Who will be loyal and true to the God of Heaven? Here is the banner of truth, bearing in the very front the law of God.

There is so much to be brought before this Conference, and therefore there is so very much I would be glad to say, and not having my attention particularly called to these things, not expecting to speak as I have spoken, and then being in an unfavorable condition of health from a long, tedious journey from

California, I am unprepared to do the subject justice. But I pray God that he will guide us in our deliberations. And let me say just this word before I sit down. If our position is a correct one, and our proclamation is right; if these things are so and God has chosen us, in a certain sense, and made us guardians of this important truth, and is to call us to an account for how we use it; if we are thus far advanced in the last message, and if we have such a work to do; O my friends, if this be true, if it be really so, I hope that this Conference in all its action will appear before the world as acting in harmony with what they teach.

When our ministers shall go out this summer with their several coltou churches or tents, numbering now about twenty, and trace down these prophetic chains, and tell the crowded congregation that we have reached the last, and that the Son of man is coming soon, and that we have a message that is to ripen the harvest of the earth, will they go feeling that they are backed up by the action of this Conference? that this Conference devised such ways and means, and took such action as to justify them in telling the world that we are giving the last message of mercy to man.

Brethren, let me appeal to you. May I not charge you. The connection I have had with this work, and my white hairs, may justify me in calling your attention to these things, and perhaps charging you to have your actions in harmony with what you profess. Let this body take such action as shall be suitable to their position, or change their position to suit their action. Bearing so solemn a message, the coming of the Son of man so near, reining up the consciences of men to the law of God, and telling them that they are deciding for eternity;—I say, bearing to the world such solemn truths, the people have a right to look through all our actions and efforts, and see a harmony between them and the profession we make.

Iowa Camp-Meeting.

THIS meeting will be held three-fourths of a mile south of town, near the fairground, at Washington, Washington Co., Iowa, June 5-9, 1873. Those coming on the cars will be met at the depot with teams to carry them to the camp-ground. It is hoped that an earnest effort will be made by the brethren in all parts of the Conference, that there may be a full attendance at this meeting. Our friends in Illinois are also cordially invited. Come, dear friends, one and all; and if any are thinking of staying away because the distance is too great, or simply for want of time, please read Testimony No. 19, pp. 98-99. These meetings come only once a year, and none of us can afford to miss them if we possibly can attend.

Let all who can, furnish themselves with tents for their own accommodation and that of their friends. But none need hesitate to come who are unable to provide tents, as arrangements will be made for such. Bring empty bed ticks and plenty of bedding. Straw will be furnished on the ground. Provision and horse feed will be furnished at reasonable rates. Let it be remembered that the meeting is to commence at the time appointed. Be sure to be in season so as to have your tents pitched and all ready to commence with the meeting, and come prepared to stay till its close.

H. NICOLA, } Camp-meeting
J. T. MITCHEL, } Committee.

Change of the Appointment of the Wisconsin and Minnesota Camp-Meetings.

We have recently received information that our S. D. Baptist friends who are numerous in the vicinity of Milton Junction, where the Wisconsin Camp-meeting will be held, have an appointment for an Association meeting at the same time. They desire to attend our camp-meeting, but cannot unless our appointment is changed. We therefore decide to reverse the order of these two meetings. They will now stand,

Milton Junction, Wis., June 19-23. Medford, Minn., June 26-30. GEN. CONF. COM.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

Western Camp-Meetings.

NEAR Centerville, Kan., May 29 to June 2, 1873
Washington, Iowa, " 5-9, "
Milton Junction, Wis., " 19-23, "
Medford, Minn., " 26-30, "

THE Iowa and Neb. Tract and Missionary Society will hold its first annual meeting on the camp-ground in connection with the camp-meeting at Washington, June 5-9, 1873. All the directors and as many of the librarians and members as can attend should be present, as officers for the ensuing year are to be elected, and other important matters pertaining to the interests of the society will be considered.

H. NICOLA, Pres. T. and M. Society.

Iowa and Neb. State Conference.

THE Iowa and Neb. Conference will hold its next annual session in connection with the Iowa Camp-meeting to be held at Washington, Iowa, June 5-9, 1873. We hope all the churches will immediately take the steps necessary to represent themselves fully at this meeting. Churches wishing admission

should present their request and send their delegates. Let all the reports required by the constitution of the Conference be prepared by ministers, licentiates, and delegates. And especially let every church in the Conference be prepared with its pledges for the coming year, by at once re-arranging their s. b. Let all the churches represent themselves by delegates if possible; if not, by letter.

H. NICOLA, } Iowa & Neb.
J. T. MITCHEL, } Conference
Committee.

THE next quarterly meeting of the Waukon and West Union churches will be at West Union, Iowa, on the 31st of May, commencing with the Sabbath. NASON HOYT.

GREENBUSH, Bunkerhill,	May 17, 1873.
Loeke,	" 31, "
Genoa,	June 7, "
Aladon,	" 14, "
Hillsdale,	" 21, "
Ransom,	" 28, "
	July 5, "
	C. STODDARD.

MONTHLY meeting at the Crabb school-house in Monona Co., Iowa, beginning May 31, 1873. The Soldier Valley church and all the scattered brethren will please attend. Come, brethren, praying that God's blessing may rest upon us. J. BARTLETT.

THE next quarterly Tract and Missionary Society meeting for each district will be held as follows:—
Dist. No 1, Bordoville, June 7, 8, 1873.
" " 2, West Charleston, " 14, 15, "
" " 3, Wolcott, " 21, 22, "
" " 4, West Bolton, " 28, 29, "
" " 5, Jamaica, July 5, 6, "

It is greatly desired that there may be a general rally of the friends of the cause at each of these meetings. Come prepared to make the several reports required, and to work for the Lord as the wants of the cause may demand.

A general State quarterly meeting will also be held at Bordoville, Vt., July 12 and 13. A general attendance of the brethren and sisters is desired, as important matters in reference to missionary work will be attended to at this meeting. Meetings to commence Friday evening. It is greatly desired that Bro. S. N. Haskell should meet with us at the quarterly meeting in Jamaica, and at the general quarterly meeting in Bordoville.

A. C. BOURDEAU, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

RECEIPTS

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S E Edwards 60c, John Reed 20c, J B Follett 50c, D M Cairright 50c, H F Phelps \$2 34, D Glant 25c, A C Henderson 60c, F A Buzzell 25c, B F Lutz 2.25, D W Weigle 20c, H A Rife 35c, C B Fitzgerald 5c, G R Starkweather 1.20, Eliza Rousseau 2.35, George A Shultz 3.70, R Glunt 10c, D T Fero 40c, Joseph Ings 10c, John H Beunett 6.00, E Mills 30c, Amos Amburn 1.00, Sarah Neass 25c, John G Templeton 13c, Isaac Zirkle 2.95, Mrs H G Andrews 60c, Jonas Engberg 15c, F Howe 25c.

Cash Received on Account.

R F Andrews \$2.00, James Sawyer 5.00, H F Phelps 2.00.

Michigan Conference Fund.

Received from church at Orleans, \$45.00 per S H King, Bunker Hill, 5.00.

Donations for the Danish Monthly.

Stephen B Craig, \$5 00.

Watches Sent by Express.

R R Eastman, Lawler Station on a branch of the McGregor Western R R, \$25.00, Jarvis Banks Pleasantville, Westchester Co., N. Y., 25.00, Orlo Rogers, St Paul, Dayton Bluff, Minn., 22.00, G W Newman, Hart, Oceana Co., Mich., 15.00.

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