

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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PATIENCE.

WHY are we so impatient of delay,
Longing forever for the time to be?
For thus we live to-morrow in to-day,
Yea, sad to-morrows we may never see.

We are too hasty; are not reconciled
To let kind nature do her work alone;
We plant our seed, and, like a foolish child,
We dig it up to see if it has grown.

The good that is to be we covet now,
We cannot wait for the appointed hour;
Before the fruit is ripe, we shake the bough,
And seize the bud that folds away the flower.

When midnight darkness reigns we do not see
That the sad night is mother of the morn;
We cannot think our own sharp agony,
May be the birth-pang of a joy unborn.

Into the dust we see our idols cast,
And cry, that death has triumphed, life is void!
We do not trust the promise that the last
Of all our enemies shall be destroyed!

With rest almost in sight, the spirit faints,
And heart and flesh grow weary at the last;
Our feet would walk the city of the saints,
Even before the silent gate is passed.

Teach us to wait until thou shalt appear—
To know that all thy ways and times are just;
Thou seest that we do believe and fear,
Lord, make us also to believe and trust!
—Phoebe Cary.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:12.

GRACE AND GLORY;

Or, the Two Thrones, Representing the Kingdom of Grace, and the Kingdom of Glory.

BY ELDER JAMES WHITE.

THE existence of a throne supposes the existence of a kingdom. As by the thrones of Europe, the kingdoms of Europe are understood, so when the sacred Scriptures speak of heavenly thrones, heavenly kingdoms are meant. The throne of grace represents the kingdom of grace. The throne of glory represents the kingdom of glory.

The Throne of Grace. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4:16.	The Throne of Glory. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Matt. 25:31.
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The kingdom of grace is God's plan to save men by grace. It was established as early as mercy and grace were offered to fallen man. Adam, Abel, Noah, Abraham, and Moses were as truly the subjects of the kingdom of grace as the apostles and martyrs of Jesus were, and as the followers of Christ now are.

The kingdom of glory is future. In connection with its establishment will be the second coming of Christ in power and great glory, to raise the righteous dead, and to change the living righteous. These, all immortal, will be the eternal subjects of the kingdom of glory. This kingdom will be God's arrangement to glorify and reward the immortal righteous, who are saved from every nation, tongue, and people, during the ages of human probation.

The kingdom of grace and the kingdom of glory are closely related to each other. The former was established to prepare subjects for the latter. They span the time of all the ages from the fall, when the plan of redemption was instituted, embracing the eternal future. Two conditions of the people of God are expressed by the phrase, kingdom of Heaven, so frequently used in

the New Testament. Sometimes it expresses their present condition, in this world, and sometimes their future condition, in the world to come.

The Scriptures distinctly speak of two thrones. One is the throne of the Father; the other is the throne of the Son. Christ first sits on the Father's throne, in connection with the Father, until human probation shall close. He will then reign upon his own throne forever. In these emphatic words Christ addresses the church: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

THE THRONE OF THE FATHER

is the throne of the universe. David, speaking of this throne, says: "The Lord hath prepared his throne in the Heavens, and his kingdom ruleth over all." Ps. 103:19. Daniel, speaking of the Ancient of days, the eternal Father, says that "his throne was like the fiery flame." Chap. 7:9. And the Revelation, speaking of the birth of Christ, and his ascension to the Father, says: "And her child was caught up unto God, and to his throne." Chap. 12:5.

ON THE FATHER'S THRONE

Christ will reign in the kingdom of grace, until human probation shall close. David, speaking of this gracious reign, says: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power." Ps. 110:1-3. And Peter, on the occasion of the pouring out of the Holy Spirit on the day of Pentecost, says that Christ "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts 2:33.

The prophet Zechariah, speaking of Christ by the title of the Branch, and of his people under the figure of the temple of the Lord, says: "Behold the man whose name is The Branch; and he shall grow up out of his place; and he shall build the temple of the Lord. Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne. And the counsel of peace shall be between them both." Chap. 6:12, 13. In the kingdom of grace, the counsel of peace is between the Father and the Son. And Paul, speaking of the priesthood of Christ in the heavenly sanctuary, says that "we have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens." Heb. 8:1. He exhorts the church to look to "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Chap. 12:2.

ON HIS OWN THRONE

Christ will reign in the kingdom of glory forever. God speaks of the eternal kingdom of his Son by his servant David in these words: "His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon." Ps. 89:36, 37. And the angel speaks to Mary of Christ in these words: "He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

But at the close of human probation Christ delivers up the kingdom of grace, 1 Cor. 15:24-28, and receives from the Father the eternal kingdom of glory. Says Daniel: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near

before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Chap. 7:13, 14. And the prophet speaks of the immortal and eternal subjects of this kingdom in these words: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18.

But it is not until all the wicked of the earth shall be destroyed from off it that the immortal kingdom of glory will fill the whole renewed earth, which will be the eternal inheritance of the saints. Then will be fulfilled the words of David: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:10, 11. And it is to this same glory and reward that Christ points in that ever blessed sermon on the mount, when he says: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

The prophet Daniel, while in holy vision, is assured by the angel that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Chap. 7:27. And the great God, in response to the earnest prayer of Moses who was leading the children of Israel to the land of Canaan, the type of the kingdom of glory, says: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. Isaiah takes up the promise of the future reward and glory in these words: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Chap. 11:9. And another prophet repeats the promise in still stronger language: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

The second chapter of Daniel introduces five universal kingdoms which were to succeed each other. The first four kingdoms are earthly and perishable. The fifth is immortal, and will stand forever. The first four kingdoms are represented by the great metallic image, the several parts of which are composed of gold, silver, brass, and iron mixed with clay. When these shall be broken in pieces, and entirely removed, then will the immortal kingdom fill the whole earth. We call attention to Dan. 2:31-45.

Verses 31-36: "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

Please notice these points in the dream, however, before considering the interpretation. The stone smote the image upon his feet, when the iron, the clay, the brass, the silver, and the gold, were broken in pieces, and the wind carried them away, that no place was found for them. No language can express destruction more completely. Then, and not till then, does

the stone that smote the image become a great mountain, and fill the whole earth.



Verses 37, 38: "Thou, O king, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art [or thy kingdom is] this head of gold." Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great-grandson of Noah. See Gen. 10:8-10. It lasted nearly seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldaea. It continued from the time of Nimrod to that of Belshazzar, who was its last king.

Verse 39 (first part): "And after thee shall arise another kingdom inferior to thee." The Medo-Persian kingdom succeeded Babylon. See chap. 5:28: "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." The Medo-Persian was the second universal kingdom, represented by the breast and arms of silver.

Verse 39 (last part): "And another third kingdom of brass, which shall bear rule over all the earth." In chap. 8:5-7, 21, we learn that Grecia conquered the Medo-Persian kingdom, and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

Verse 40: "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." The fourth kingdom is generally admitted to be Rome. It was a universal kingdom that was to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. Luke 2:1: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." Cæsar Augustus was a Roman emperor. Here we have the fourth kingdom, represented by the legs of iron.

Verse 41 (first part): "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." The Western Empire of Rome, between the years A. D. 356 and

483, was divided into ten divisions, or kingdoms: 1. The Huns, in Hungary, A. D. 356; 2. The Ostrogoths, in Mysia, 377; 3. The Visigoths, in Pannonia, 378; 4. The Franks, in France, 407; 5. The Vandals, in Africa, 407; 6. The Sueves and Alans, in Gascoigne and Spain, 407; 7. The Burgundians, in Burgundy, 407; 8. The Heruli and Rugii, in Italy, 476; 9. The Saxons and Angles, in Britain, 476; 10. The Lombards, in Germany, 483. Thus the kingdom was divided, as designated by the ten toes.

Verses 41-43 (beginning with last part of verse 41): "But there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

This language is descriptive of the state of the kingdoms into which the fourth kingdom should be broken. Some of them should be strong as iron, and some feeble as clay. Yet as iron cannot be permanently united to clay, so the stronger kingdoms shall not be able to annex the weaker to themselves in a permanent union. Nor shall the intermarriage of the reigning families succeed in causing these kingdoms to cleave together. Next come the words of the text, which distinctly point to the period of the setting up of God's imperishable kingdom:—

Verse 44: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The kings mentioned in the text are most certainly the ten kings, or ten kingdoms, of the divided fourth kingdom; for they are the subject of discourse. The phrase, "In the days of these kings," does not refer to the days of the kingdom of Babylon, of Media and Persia, of Greece, nor to the days of Rome before it was divided into ten kingdoms. But it does refer to Rome after it had been divided into ten kingdoms, represented by the ten toes of the image. Therefore the kingdom of God was not set up at the time of the first advent of Christ. Neither could it be set up, according to the text, until the Roman kingdom should be divided into the ten kingdoms, which division took place between the years A. D. 356 and 483. The setting up of this kingdom is evidently a future event.

The stone did not smite the image on the head, Babylon; nor on the breast, Media and Persia; nor on the sides, Grecia; nor yet on the legs, Rome Pagan. But the stone did smite the image on his feet. It could not smite the feet before they existed, and they were not in being till several hundred years after the first advent of Jesus Christ. We still wait for the dashing of the image, or the destruction of all earthly governments, before the stone shall become a great mountain and fill the whole earth, or the immortal kingdom be fully established in the earth.

The stone has nothing in common with the image. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it. All earthly kingdoms are first broken, and cease to exist. Then, and not till then, does the stone fill the whole earth.

If it be said that the kingdom of grace was set up by our Lord Jesus Christ at his first advent, then we inquire, Had God no kingdom of grace before that time? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses, and the prophets, have perished without hope; for certainly no man can be saved without grace.

It is true that the phrase, "It shall break in pieces and consume all these kingdoms," gives the idea that the kingdom of God, for a time, is cotemporary with perishable kingdoms. And in view of this fact, many adopt the popular view of the spiritual reign of Christ, the conversion of the world, commonly called the temporal millennium. Some others, who reject the spiritual reign, suppose they have a stronghold in this phrase for the mixed millennium, the literal reign of Christ on the earth with the immortal righteous of all ages, among the mortal nations. But we reject both these views as being opposed to the plainest dec-

larations of the sacred Scriptures, and invite attention to one which we regard as scriptural and harmonious.

The establishment of the eternal kingdom is by a succession of events, the first of which occurs prior to the destruction of earthly governments.

1. The Son of God, at the close of his ministration for sinners, and before his second appearing, will receive the kingdom from the Father. In the seventh chapter of this prophetic book we read these words: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Dan. 7:13, 14. This language describes a grand transaction in Heaven between the Father and the Son. The Son, at his second advent to this world, does not approach the Father. So far from this, that the apostle represents the Father as remaining in Heaven, and sending his Son. "And he [the Father] shall send Jesus Christ, which before was preached unto you." Acts 3:20.

The words of the psalmist are to the point: "Ask of me [says the Father to the Son], and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. Before the Son makes his second advent to this world, he receives from the Father "dominion, and glory, and a kingdom." The heathen are his, and the uttermost parts of the earth are his possession. Thus the God of Heaven sets up the kingdom by investing his Son with royal authority before sending him to manifest it in the earth among his enemies.

2. After the coronation of the King of kings, the opening heavens will reveal him coming in grandeur and in glory, leading on the armies of Heaven to the last great conflict with the beast, the false prophet, and the kings of the earth. See Rev. 19. "His eyes were as a flame of fire, and on his head were many crowns." "And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.*" His mission then will be to "judge and make war." On one side will be the beast, and the kings of the earth and their armies; and on the other side will be the King of kings, followed by all the holy angels. The armies of Heaven achieve a glorious victory. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

In Rev. 19, we see the complete destruction of all wicked men, or the dashing of the nations in pieces as a potter's vessel, or the image broken by the stone, and utterly destroyed and removed like the chaff before the wind. The destruction of the enemies of the Lord, represented by the several names of "man of sin," "mystery of iniquity," and "that wicked," is thus described by the apostle—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

3. At the second advent of Christ, the righteous dead will be raised, the living righteous will be changed, and thus the subjects of the eternal kingdom will be made immortal. 1 Thess. 4:14-18; 1 Cor. 15:51-53. This is the first resurrection at the commencement of the millennium.

4. The immortal subjects of the kingdom will ascend with their Lord to the eternal city, and reign with him in the judgment of the wicked a thousand years, during which time the earth will be desolate. We have seen from New-Testament testimony that all wicked men will be destroyed at the second advent. See 2 Thess. 1:7-9; 2:7, 8; Matt. 13:26-30, 37-43; 3:12; Luke 17:26-30. The prophets of the Old Testament clearly describe the desolation of the earth during the millennium. See Isa. 6:8-11; 13:9; 24:1-3; 34:1-15; 28:21, 22; Jer. 4:20, 27; 25:32-38; Zeph. 1:2, 3; 3:6-8.

5. At the close of the millennium, the wicked will be raised from the dead. "But

the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. They will then be destroyed. "And fire came down from God out of Heaven, and devoured them." Rev. 20:9. Satan, and all the fallen angels, and all wicked men, will then be consumed by the fire of Jehovah's wrath. Rev. 20:10; Matt. 25:41; 2 Pet. 2:4; Jude 6. In the general conflagration of that time, the old earth and atmospheric heaven will pass away from the face of Him that sitteth on the great white throne. Rev. 20:11. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." 2 Pet. 3:10.

6. From the old earth, melted and cleansed from sin and sinners, will come forth, molded by the hand of the great Restorer, the new earth, free from all the marks of the curse. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1.

It is at the close of the one thousand years of Revelation 20, after the final destruction of all of God's enemies, that the saints take the kingdom, to possess it forever, even forever and ever. Then will the kingdom in all its parts—the King, the subjects, the territory, the holy city being the metropolis—be complete. Then the stone will have become a great mountain, so as to fill the whole earth.

We have seen that the establishment of the immortal kingdom will be by a succession of events. The kingdom in its first stage, when set up in Heaven, by the God of Heaven, is represented by a stone cut out of the mountain. When complete and fully established in the earth, it is represented by a mountain filling the whole earth. The kingdom, in its stone condition, is cotemporary for a while with the perishable kingdoms of this world. Hence it is said that "it shall break in pieces and consume all these kingdoms." Dan. 2:44. This accomplished, and the earth restored to its Eden glory, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, will be the eternal inheritance of the redeemed.

Contrast with this harmonious series of events in the establishment of the kingdom, that view which has the kingdom established on the earth when Christ comes, and the one-thousand-years' reign of Christ with his people on the new earth. That view necessarily has Satan let loose on the new earth, after the saints, with Christ in their midst, have enjoyed its glories for a thousand years! Then Satan's vast army, "the number of whom is as the sand of the sea," is raised from the dead out of the new earth! and, with Satan at their head, come tramping up over the fields of living green on the breadth of the new earth! to surround the city of the saints. And to crown the absurdity of this position, fire comes down from Heaven and consumes the vast multitude of the wicked of all ages upon the new earth! In our opinion, the inconsistencies of this view have led many to adopt the mixed millennium, and follow on in the almost endless fancies of what is called the Age-to-Come.

If it be objected that our view of the subject has the city of the redeemed resting upon the old earth before it shall be regenerated by fire, we reply: This may be in the plan of God, that all sinners may see what they have lost, that the redeemed may witness the terrors of that death from which they are saved, and that the assembled intelligences of the universe that have not sinned, may also be impressed with the holiness and dignity of the divine law, the penalty of which is death.

Tremendous execution! Satan, and all the angels that revolted with him, and all men who have died in their sins, from the murderer, Cain, down to the last sinner that shall refuse salvation, perish in the lake of fire poured upon them as they gather around the city of the redeemed to take it. How fitting a place will the old world be—the marks of the curse now doubly visible—for this terrible execution. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Zech. 14:4. At the close of the millennium, the Lord will stand upon the mount of his ascension; and, after his voice shall call forth the wicked dead, the mount will cleave asunder, leaving a plain sufficiently extensive to receive the New Jerusalem.

Around this city, Satan and his vast forces will gather to take it. And at the very moment of attack, fire from Heaven will come down upon them to that extent that the vast scene, necessarily covering a large portion of the old earth's surface, is represented as a lake of fire and brimstone. Then "the elements shall melt with fervent heat, the earth also." But whether that portion of the earth where the city shall rest, having been prepared by a miracle of divine power for the reception of the beloved city, will remain unaffected by the fires of that day; or whether the melting earth and heaven, fleeing from the face of Him that shall be seated on the great white throne, Rev. 20:11, shall be removed from the city during their regeneration by fire, may not be important to the present discussion of the subject. Either of these can be done by the power of Him who will do greater things in the grand work of the restitution.

(To be Continued.)

PRE-MILLENNIAL ADVENT.—No. 4.

I HAVE in a previous number stated the necessary canons of interpretation by which to avoid the doctrine of the pre-millennial second advent.

1. All passages in which either the advent, resurrection, Judgment, or conflagration, stand connected with millennial descriptions, *must be spiritualized*, BECAUSE THEY UNIFORMLY PLACE THE MILLENNIUM LAST.

2. All passages in which either of these events stand alone, disconnected from any millennial descriptions, ARE TO BE TAKEN LITERALLY, BECAUSE IN THEM THE MILLENNIUM CAN BE ASSUMED TO BE FIRST.

I am now showing that these canons are practically indispensable to those who deny the pre-millennial advent.

A striking illustration of the application of these canons, may be found by comparing the different treatment given to equally plain language.

There is a Coming and a Judgment described in Psalm 50. There is also a Coming and a Judgment described in Psalms 96, 97, 98. Let now the eye glance at the parallel columns which follow, and see which uses the most literal style of description.

PSALM 50.	PSALMS 96, 97, 98.
"Out of Zion, the perfection of beauty, God hath shined."	"His lightnings enlightened the world; the earth saw, and trembled."
"Our God SHALL COME, and shall not keep silence."	"Rejoice before the Lord: FOR HE COMETH, FOR HE COMETH TO JUDGE THE EARTH."
"A fire shall devour before him, and it shall be very tempestuous round about him."	"A fire goeth before him, and burneth up his enemies round about."
"He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself."	"Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." "The heavens declare his righteousness and all the people see his glory." "Confounded be all they that serve graven images; that boast themselves of idols, worship him, all ye gods."

Would not any mind which should examine these parallel columns without any theory to maintain, say that the "Coming" and "Judgment" described in the right hand column, is as likely to be literal as that in the left?

And yet, the 50th Psalm I have had presented to me by a clergyman opposing the pre-millennial advent, as an unquestionable prophecy of the Lord's final coming to judgment, while the 96th, 97th, and 98th, were denied any such meaning.

I had urged upon him the fact that, if consistent, he must eradicate every "promise of his coming" from the Old Testament, and challenged him to produce one. He alleged this 50th.

Now I ask any candid reader to ponder on this a little. Is not the language in the two columns very much alike? Why is the *coming and judgment* literal in the one, figurative in the other? For no other reason that I can discern than that presented in the CANONS at the head of this article, viz.: The 50th Psalm contains no very distinct allusion to millennial times, but the 96th, 97th, 98th, DO. These latter Psalms, from their whole structure, and from the use made of them by St. Paul, Heb. 1:6, are incontestably pre-millennial, and hence *it will not do* to understand the Coming and Judgment literally. But the 50th Psalm, containing nothing to

identify the time, *it will do* to understand the Coming and Judgment literally.

And here I remark another thing to be much pondered. The passages like Psalm 50, which it will do to take literally are few, *very few*. Indeed I am at a loss to find so good an instance. But the passages like Psalms 96, 97, 98, which *it will not do* to take literally, are so abundant that I am oppressed with them. The Scripture is verily crowded with the strongest descriptions of "his coming" to Judgment that St. Peter could desire, all of which, owing to some unfortunate millennial item inwoven into the description, we must sprinkle with allegoric narcotine, while a few straggling, sorrowful, forsaken passages, free from any millennial taint, we must baptize with literal fire. Here are some specimens of what *it will not do* to take literally, as any one may see by examining the context, and noticing the unfortunate millennial connection. Isa. 50; 31; 33, &c.:

"Jehovah shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, and with scattering, and tempest, and hailstones." Like as a "young lion roaring on his prey, . . . so shall Jehovah of hosts COME DOWN to fight for Jerusalem and for the hill thereof—AS BIRDS FLYING, so will Jehovah of hosts defend Jerusalem; defending also he will deliver it; and PASSING OVER he will preserve it." "THINE EYES SHALL SEE THE KING IN HIS BEAUTY." Even so, come, Lord Jesus. Come quickly. —Charles Beecher, in Letter to Henry Ward Beecher.

The Happy Secret.

[A subscriber writes: I send the following conversation, taken from the *Advocate of Christian Holiness*, hoping it may be of benefit to the readers of the REVIEW.]

GOOD morning, good morning, neighbor. How bright and happy you always look! It is a mystery to me how you can be so happy—you who appear to have so little.

So little? ah! you don't know that I have everything.

What! hid away in a private place, or deposited at the bank?

No; I am not such a fool as that.

What then? are you heir to some millionaire that is very low, and not expected to live?

No, indeed; guess again.

Have you hit upon some invention, struck some lucky idea, that you are confident of turning into a fortune?

Not a bit of it.

Well, I am puzzled. I am sure I can't imagine where the wealth can be that makes you so joyful. Did you not say you had great possessions—in fact, everything you wanted? Do tell me about it.

Why, it comes about in this way. Sometime ago, I gave up all right and title to myself. I executed a quit-claim deed, and made over everything to God. Of course, since then, strictly speaking, I have not owned anything—not a cent of money, not an inch of land, not a particle of praise or blame, not a pound of strength of any kind. Of myself, I know nothing, and can do nothing. But, when I gave up myself to God, God gave me himself in exchange; and so, possessing him, I really possess everything. Don't you call that a good bargain?

Most certainly, if it is as you say. But I confess I don't quite understand it.

Well, it is difficult to explain; but, when you get the experience, you will know all about it. You see, he who gets possession of the capital in a campaign gets possession of the country; and to have the monarch is to have all the treasures of the monarch. So to have God is to have all that God makes and governs; and that is everything. You look a little skeptical; but see here. You call me, I suppose, a poor man; but, in reality, I am very rich. I have all the benefits of riches, all they can possibly supply, and far more than they usually do supply, and that, too, without any of their troubles and burdens. I have not to vex my brain all day with stocks and notes and shares. I am not worried lest this calamity or that should happen, and leave me penniless. But I have plenty of food and clothing, and ample security for the future. I have all that is necessary for bodily comfort, and I have a contented mind. What more can there be? What would it amount to if I had more delicate dishes on the table? It

would only be the means of increasing disease. What would it help if I had fine clothing and rich attire? It would only make it more difficult for me to be humble. What would it avail if I had a large bank account? I should be so much less likely to trust in God, and so much more exposed to the power of wicked men and evil times. I have all the world's wealth that I need for present use, and the rest is held in reserve as an unfailing fund to supply my future wants. I am an integral part of the Firm that owns the universe, and not a need can be unmet, not a desire unfulfilled.

But would it not be well if you had a little more ready cash? Think how much good you could do in a great many directions.

No; I believe I have all that is best. I feel sure that when the Lord has a call for me to do good in that way, he will put the means into my hands. When he sees that I am the right one to be his disbursing agent in those particulars, I shall have the funds at my disposal. It is a very difficult thing to administer a large property with perfect righteousness—a very difficult thing to give away large sums so as to do more good than harm; and probably I am not fitted for that work. Meanwhile, I am satisfied with this thought: I am doing all that God wishes me to do, and that is all I wish to do. I am not so much concerned to do a great amount of good as I am to do the Lord's will. That I can do in a small station as effectually as in a large. *The will of God, done simply and lovingly from moment to moment, as he makes it known, this is the whole secret of that happiness of mine on which you remark.*

Well, I cannot stop longer this morning to hear about it; but I shall certainly come again some day, that you may explain to me more particularly how I, too, can get hold of this blessed secret. In the meantime, do not forget to pray for me.

A Good Understanding.

I HAVE often heard people say, "Why are you Seventh-day Adventists so confident that you are right? There are a great many denominations, and they believe differently, and yet each professes to have the truth; people cannot all see alike; they have as good a right to their belief as you have to yours, and why are they not just as likely to be right?" I remember when I thought so, too; but there is one passage in the Bible which threw some light on the subject to my mind. It is found in the 111th psalm, "A good understanding have all they that do His commandments." Here, then, is a good reason why commandment-keepers are more likely to have the truth than any other people, because they have a "good understanding;" and it is quite evident that a good understanding is a blessing which is granted them, because they keep his commandments. I believe it would be a good rule for those who are delaying to keep the Sabbath because they do not understand every point of our faith to "do his commandments" and pray in faith for light, and they will have that good understanding, which will enable them to discern light from darkness and error from truth. To keep *all* His commandments should be our earnest effort.

MRS. H. D. JOHNS.

Watching.

IN the time of George III., there were messengers about the court called runners, and one of them was very anxious to secure his master's good opinion. Among that master's virtues was his practice of attending worship every morning. On one occasion, the runner was present, who, by the loud tone in which he repeated his prayers, tried to attract the king's notice. After the services were over, the king saw him bustling about, hunting after something, and asked, "What is the matter?" "Please, your majesty," he replied, "I have lost my hat." "Lost your hat, lost your hat have you? You prayed well, but you did not watch!"

And of how many it will perhaps be said at last, "You prayed well, but you did not watch." Every false religion and every true one which has developed itself into simply a form is generally noted for two things: 1. The disposition on the part of its adherents to spend a great deal of time in formal worship. 2. A great slackness in, and sometimes entire abstinence from, practical godliness. C. H. B.

THE GOLDEN SIDE.

THERE is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter storm prevaileth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are ready and willing,
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

A Place of Refuge.

FOR the security of those who should kill any person without design, the Lord directed Moses to appoint cities of refuge, when the Israelites should come into the promised land. The heart of the refugee, as he fled from the avenger of blood, must have beat with untold anxiety to gain this asylum of safety before him.

The Bible points the sinner, exposed to the wrath of God, to a place of refuge from the power of Satan, a protection from the second death. "In the fear of the Lord is strong confidence; and his children have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death." Prov. 14:26, 27.

And why do we remain away? Why not come to this asylum of "strong confidence," to the fountain of life? All Heaven invites us to come. Our present and future happiness and safety, with our eternal interests, bid us come. Certainly, if we prized life eternal as men valued the preservation of this life for a season who winged their course to the ancient cities of refuge, we would come.

Who has ever found a life of sin and alienation from God to be profitable? Who has been made the wiser or better, physically, morally, or mentally, by sin? Let the present, or the vast generations of the past, ruined by the fall, answer, *Who?*

The apostle asks his brethren with reference to their past life of sin, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:21-23. Truly, "Righteousness exalteth a nation; but sin is a reproach to any people."

"Whoso committeth sin transgresseth also the law; for sin is the transgression of the law." The history of sin, from the fall of the happy pair in Eden to the present, as it is read in its blighting and degrading influence upon nations and individuals, and in the awful curse under which the earth has groaned for six thousand years, demonstrates and attests in the clearest manner that man needs a refuge, a protection in the merits of the crucified Redeemer, and in his atoning blood, to escape the penalty due for the transgression of God's law; which Omniscience in the beginning pronounced to be death, and which, in the Judgment of the great day, must inevitably be inflicted upon the finally incorrigible. "Sin, when it is finished, bringeth forth death."

Numerous, indeed, are the subterfuges and false hopes under which many have taken refuge for safety in view of the day of general retribution. That awful day hastens on! Then will all error and deception, with every falsehood, be unmasked, and appear in their true color. The deceiver and the long deceived awake to utter the alarming truth, "We have made lies our refuge, and under falsehoods have we hid ourselves."

Mercy pleads no more. Justice, and the avenging law of God, will then execute upon the lost the punishment so long threatened against the sinner. Here it

will be learned by the most inexpressible anguish and woe experienced by the ungodly, that it was a falsehood of the most daring magnitude, when Satan said to Eve, "Ye shall not surely die."

As we contemplate the future reward of the righteous, as portrayed by the pen of inspiration, language is inadequate to express the joy of the devoted Christian "who by patient continuance in well-doing" has sought for "glory and honor and immortality," and has the soul-supporting hope of eternal life, based upon the conditions and promises of God's word.

To the heirs of this precious boon, his promise can never fail; the "immutability of his counsel is confirmed by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor to the soul both sure and steadfast."

In humble confidence may such adopt the language expressive of the strongest assurance of divine protection, a place of refuge beyond the power of evil. "In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us." Ps. 62:7, 8.

A. S. HUTCHINS.

Greenville, Mich.

"The Amendment."

A CANDID CONFESSION.

RECENTLY, while in company with a Methodist minister, the conversation turning upon the moral corruption of society, the writer remarked that since the war there had been an evident increase of crime.

To this, the minister assented, but hinted that a change for the better was approaching when nations should learn war no more.

This, the writer remarked, did not accord with the prophetic record concerning the last days; and asked if a nation like ours, figuring so conspicuously in the closing drama of this dispensation, should not have been noted in prophecy?

Minister. Yes, but I fail to recognize the symbol employed.

Writer. You will find it noted in Rev. 13. Nations are not noted in prophecy except they are connected with the people of God. Our nation is yet to become a persecuting power. An image to the beast (papacy) is yet to be formed, and worship enforced.

M. Is it possible that Romanism is to gain power in this country sufficient to effect such a change?

W. I think not; as, in such a case, the image would be a part of the beast himself; but it will evidently be an ecclesiastical organization under one head, like to that of the beast, whose worship it is to enforce.

M. Will the Protestant churches unite to form such an organization?

W. You are aware that a move is now being made to so amend the Constitution as to place Christian usages and customs upon a legal basis?

M. Yes, but only those points upon which all are agreed.

W. But they are not all agreed. There is a large class who honestly believe that, according to the Bible, the seventh day of the week is the Sabbath; whereas, the proposed amendment provides that the first day shall be observed as such. Now what is to be the rule of exegesis, the Bible or the Constitution?

M. [Reflecting.] Evidently the Constitution.

W. What, then, will be done with dissenters?

M. They will be persecuted for their faith; but, if they be true Christians, it will not hurt them, but serve to refine them, and cause them to press together; but no Christian, though differing with them on some points, would ever engage in, or consent to, such persecution.

W. True; but a majority of those who profess Christianity are not Christians, and a larger class will unite with them for gain, while still others will be indifferent to their action; and what was designed for a blessing, by the few candid Christian men who originated the scheme, will finally prove one of the most gigantic evils that ever shall have cursed our country.

A. SMITH.

It is said that Diogenes being asked which beast's bite was the most dangerous, replied, "If you mean wild beasts it's the slanderer; if tame ones, the flatterer."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 3, 1874.

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

White Robes.

MOSES AND CHRIST NOT CONTRASTED.

THE Jewish and Christian dispensations, systems of religion, institutions, and ministrations are compared in the sacred writings; but are not held in contrast. Moses and Christ also are compared. God did not devise two plans by which to save men, one for the Jewish age, and one for the Christian age, the one opposed to, and held in contrast with, the other. The plan of salvation through Jesus Christ is one plan, and only one. And in the development of this unit plan in the Patriarchal, Jewish, and Christian ages, there are degrees of light and glory which may be compared.

But there is in the minds of the masses dense theological fog about this subject, which otherwise is as clear as when the sun shines from the cloudless heavens in his strength. Ministers preach, and write, and talk, in a manner to give the vague impression that Christ is the saviour of sinners only in the Christian age, while somebody else, or something else, perhaps Moses or the law, was the saviour of the men of past ages.

Some carry this matter so far in their eagerness to degrade the moral code in the minds of their hearers and readers, and to deaden their consciences to its claims, as to represent the Jewish age, in contrast with the Christian age, as one of merciless rigor and gross darkness, in which God gave his people laws in themselves bad, and such as they could not observe. And these blind leaders of the blind do not fail to class the moral code with the bad things of the past dispensation; for to pour contempt upon that code which Paul declares to be holy, just, and good, and to quiet the consciences of the people as to the claims of the fourth commandment, are the main objects of their efforts.

But this one grand truth stands out in bold relief upon the Sacred Page, from Genesis to Revelation, that in God's plan of the redemption of man, Jesus Christ is the only saviour of sinners in all the ages. Hence he is represented as the "Lamb slain from the foundation of the world." Rev. 13:8. "For there is none other name under heaven, given among men, whereby we must be saved." Acts 4:12.

While it is admitted that, in the development of the unit plan of salvation through Jesus Christ, there have been degrees of light and glory in the several ministrations, it is denied that these ministrations of the same plan, all devised by the same Divine Mind for the salvation of the same race of sinners, to bring them all to the same Heaven, so far differ as to be properly held in wide contrast.

And to hold Moses and Christ in contrast, as though Moses was the author of what is called the Jewish code and the Jewish system, and Christ the author of what is called the Christian code and the Christian system, is most absurd. Moses was not the lawgiver of the Jews; neither is Christ the Christian's lawgiver. Moses did not legislate; neither did Christ. In this sense, there has never been but one lawgiver. "There is one lawgiver, who is able to save and to destroy." James 4:12. This one lawgiver is neither Moses nor Christ, but the eternal Father.

Our opponents should save themselves the labor of contrasting Moses and Christ as lawgivers; for neither assumed the position. Christ emphatically says; "My doctrine is not mine, but His that sent me." John 7:16. "I do nothing of myself; but as my Father hath taught me, I speak these things." Chap. 8:28. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say." Chap. 12:49. "The word which ye hear is not mine, but the Father's which sent me." Chap. 14:24. Moses and Christ received the word from the Father, and gave it to the people; but neither assumed the position of independent lawgivers.

As prophets, or teachers of the people, Moses and Christ were not in contrast, but were alike. To sustain this proposition, we have the best testimony, directly to the point. The Lord said to Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put

my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18.

As a prophet, Christ was to be like Moses. The Father was to put his words into the mouth of Christ, as he had put them in Moses' mouth. And this truth is regarded of such importance as to be rehearsed by Peter, in Acts 3:22, and by Stephen, in chap. 7:37, under circumstances which give it great force. And yet ministers will blindly go on in their mad career against the law of God holding Moses and Christ, and the Jewish and Christian ministrations, in widest contrast possible.

Paul, in his epistle to the Hebrews, speaks of Moses and Christ in such connection as to call out words favoring a contrast between them, if any such thing could exist. He speaks of the house of Moses, and the house of Christ. But does he contrast Moses and Christ as standing opposed to each other? Does he contrast the house of Moses and the house of Christ? As an answer to these important questions, we give just what Paul has said upon the subject.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Heb. 3:1-3.

After a careful reading of what Paul has said of Moses and Christ, and of the house of Moses, and of the house of Christ, in the foregoing quotation, it will be clearly seen,

1. That the apostle does not in the least degree favor the custom of holding these in contrast.

2. His statement, that Christ is worthy of more glory than Moses, illustrated by the figure of a house and its builder, shows that Christ was the builder of Moses, in the sense of a teacher and leader, and the founder of the whole typical system.

3. That Christ is represented as the builder of Moses' house, inasmuch as all things relating to redemption, given to Moses in type, came from the Redeemer.

We close with the impressive words of Christ, in which he most emphatically indorses Moses and his writings as in harmony with himself, and his doctrines, "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:45-47.

J. W.

Causes which Elevated Sunday and Abased the Sabbath.

THE first day of the week is almost universally observed as the Christian Sabbath. Yet no precept for its observance is to be found in any part of the Bible. It is never called the Sabbath. Though eight times mentioned in the new Testament, it is never honored with any sacred title. There is no record of its observance as a day of abstinence from labor. A local and temporary precept respecting the laying by of money on that day, for benevolent purposes, was given by Paul; but even this was to be done by each one separately, *i. e.*, at home.

There is on record a single meeting of the church at Troas in the night time of the first day of the week; but this was followed by Paul's act of setting out early first-day morning on his journey to Jerusalem. No sacred writer counted the day worthy of Sabbatic honors, and there is an excellent reason for this: They were inspired of God, and therefore withheld such honors because the Spirit of God did not bestow them.

The seventh day is observed by only a minority of Christians, small, indeed, though much more considerable when those of other countries are counted, than most persons suppose. Yet the seventh day is the only weekly Sabbath of the Bible. It has had the highest of all honors bestowed upon it. God rested upon the seventh day, and because of that rest, he blessed the day and sanctified it. The seventh day, though stigmatized by men as the Jewish Sabbath, is by the great Lawgiver honored with the title of "the Sabbath of the Lord thy God." The day is called the holy of the Lord and honorable, and such in the highest and noblest sense it really is. It is the Sabbath, even when mentioned in the New Testament in immediate connection with the first day of the week, and in the very instances in which the resurrection of Christ on that day is recorded. The resurrection of Christ had there-

fore nothing to do with the change of the Sabbath. In fact, such change is absolutely unknown to the Scriptures, except as the work of an enemy.

But if the hand of God did not make this change, how was it accomplished? Sunday is in possession of the ground. If it was not placed in possession by the Most High, how did it come to pass that it obtained such eminence as it now holds, and by what means was the Sabbath of the Lord brought down to the dust? Possession is not always proof of ownership. Were there a divine precept for first-day observance, the Bible would record it. The day has, therefore, no divine warrant for the place it holds. There is such warrant in behalf of the seventh day, and yet men trample that day in the dust. There must have been powerful causes thus to elevate the day which has no Bible precept in its support, and abase the day which holds so prominent a place in the law of God. Let us enumerate some of these causes.

1. Prominent among the causes which abased the Sabbath of the Lord was the intense hatred which existed toward the Jews. This people, who retained the ancient Sabbath, had slain Christ. It was easy for men to forget that Christ, as Lord of the Sabbath, had claimed it as his own institution, and that the great Lawgiver had pronounced it "the Sabbath of the Lord thy God," and to call the Sabbath a Jewish institution which Christians should not regard. This was actually the course of things, and the power of this blind, unreasoning prejudice was immense. Victorinus, one of the old Christian fathers, says, "Let the sixth day become a rigorous fast, lest we should appear to observe any Sabbath with the Jews." And Constantine, who had so much to do with the elevation of Sunday, says: "It becomes us to have nothing in common with the perfidious Jews." These quotations illustrate the intense prejudice toward everything observed by the Jews.

2. Still more powerful than this was the active hatred of the church of Rome toward the Sabbath, and its ever-present determination to elevate Sunday to the highest place of honor. This church, as the chief in the work of apostasy, took the lead in the earliest effort to suppress the Sabbath by turning it into a fast, that it might be odious and despicable in the eyes of men. And the very first act of papal aggression was by an edict in behalf of Sunday. Thenceforward, in every possible form, this church continued this work until the pope announced that he had received a divine mandate for Sunday observance in a roll which had fallen from Heaven. The angel told Daniel that the Roman power would "think to change times and laws," and that it would "cast down the truth to the ground." Dan. 7:25; 8:12.

3. Another thing which effectually prepared the way for the elevation of Sunday, and which shows how easily such a thing could originate in apparent piety toward the Saviour, was the voluntary observance of days memorable in the history of the Lord Jesus. Thus, in the Christian church, almost from the beginning, men voluntarily honored the fourth, the sixth, and the first, days of the week, as the weekly memorials of the betrayal, the crucifixion, and the resurrection of Christ. In like manner, they honored the anniversary of the passover by the annual commemoration, with one party, of the death, and with the other, of the resurrection, of Christ; and the anniversary of the Pentecost, by the annual commemoration of the descent of the Holy Spirit on that day. These acts, which in themselves could not be counted sinful, and which seemed to be prompted by ardent piety, originated *custom* in this matter, which Dr. Heylyn pronounces the first of the two things on which Sunday observance rests.

4. Out of this speedily came traditions of an authoritative character. The making tradition to be of equal authority with the Scriptures was the great error of the early church, and the one to which that church was specially exposed. It had in it, first, those who had seen the apostles, and next, those who had seen persons who had seen them. It was this which rendered the voluntary observance of memorable days a dangerous thing. For what began as a voluntary observance became, after the lapse of a few years, a standing custom, established by tradition, which must be obeyed because it came from those who had seen the apostles, or from those who had seen others who had seen them. This is also the origin of the various errors of the great apostasy. This system of error began in apparent innocency, and its foundation was laid by men who had not the

slightest idea of the vast edifice of error which was to be reared thereon.

5. The entrance of the no-law heresy was another powerful agency for the abasement of the ancient Sabbath. This heresy is seen in Justin Martyr, the earliest witness to the Sunday festival, and in the church of Rome, of which he was then a member.

6. The extensive observance of Sunday as a heathen festival not only contributed to the establishment of the day as a festival in the Christian church, but also aided to elevate it above the other days of voluntary observance. The first day of the week corresponded to the widely observed heathen festival of the sun. It was therefore easy to unite the honor of Christ in the observance of the day of his resurrection with the convenience and worldly advantage of his people in having the same festival day with their heathen neighbors, and to make it a special act of piety, in that the conversion of the heathen was thereby facilitated, while the neglect of the ancient Sabbath was justified by stigmatizing that divine memorial as a Jewish institution with which Christians should have no concern.

These six things show that Satan had agencies at work fully adequate, if God suffered them to proceed, to effect the complete abasement of the Sabbath, and the elevation of Sunday to the highest honors. The following scriptures are here worthy of notice:—

Prov. 30:5, 6: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Matt. 15:9: "But in vain they do worship me, teaching for doctrines the commandments of men."

Ecd. 12:13: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

J. N. A.

The Reformation not yet Complete.

FOUR hundred years ago Christendom was lost in the darkness of the great apostasy. A power foretold ages before by the prophets of God, had long held all western Europe in absolute subjection to its spiritual control. The period known as the dark ages was the golden age of Romanism. The little horn of Dan. 7:24 had plucked up three other horns, and was more stout than his fellows. The saints, times, and laws, were in his hands. Paul's man of sin, 2 Thess. 2:3, had been developed, and held his seat as God, in the temple of God. Christianity, through the working of the mystery of iniquity, had gone into partnership with paganism, and the hybrid firm was the papacy. The doctrines of Christ had been obscured. Errors and superstition of the grossest form were rampant and unrestrained.

Upon this scene of darkness happily the light of the Reformation began to dawn. Multitudes began to throw off the shackles of papal superstition, and emerge from the darkness of its teaching. No marvel if in that time of transition, everything did not at first assume its permanent and proper form. But truth is progressive; and the work went on. But all the theology of our day has come from the era of error, darkness, and corruption, here described. It would be too much to expect that every Romish perversion in doctrine, or error in practice, should be at once discovered and discarded. Something certainly is wrong in the Protestant bodies that have come out from the Romish church; for schism has become wide spread, and sects have multiplied.

God designed that his people should be one. The Son of God so prayed. And the word of God, which he has given us as the source of our instruction, and the basis of our belief, is not yea and nay. This confusion of sentiment is the work of the enemy. It has its source, substantially, in three great errors. 1. A wrong principle of interpretation. 2. An effort to bring the Bible to support what we have pre-determined to believe. 3. Reforming in part, and then barring the way to all further progress by a human creed.

This last is perhaps the worst error of all, for it is a step backward toward the spiritual tyranny of Rome. If a church before it becomes free from Romish errors, adopts a creed, these errors are stereotyped into its belief; and that this is the case with most Protestant churches, is the testimony of discerning men.

Alexander Campbell, (Baptism, p. 15) says:— "All of them [the Protestant sects] retain in their bosom, in their ecclesiastical organizations, worship, doctrines, observances, various relics

of popery. They are at best a reformation of popery, and reformations only in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

The terrible evil of the creed power is well set forth in the following extract from a sermon by Chas. Beecher:—

"Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible.

And is not the Protestant church apostate? Oh! remember, the final form of apostasy shall rise, not by crosses, procession, baubles. We understand all that. Apostasy never comes on the outside. It develops. It is an apostasy that shall spring into life within us; an apostasy that shall martyr a man who believes his Bible ever so holy; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly that, proposed as a test, it is an unwarrantable imposition. That is the apostasy we have to fear, and is it not already formed? . . . Will it be said that our fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, in the years 1825-6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminster Assembly said, that, to require the reception of that creed as a test of ministerial qualification was an unwarrantable imposition, brought to trial, condemned, excommunicated, and his pulpit declared vacant? There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.

"Oh! woful day! Oh! unhappy church of Christ! fast rushing round and round the fatal circle of absorbing ruin! . . . Daily does every one see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere; but, ah! it is hopeless of reform. We all pass on, and the tide rolls down to night. The waves of coming conflict which is to convulse Christendom to her center are beginning to be felt. The deep heavings begin to swell beneath us. 'All the old signs fail.' 'God answers no more by Urim and Thummim, nor by dream, nor by prophet.' Men's hearts are failing them for fear and for looking after those things that are coming on the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuge of lies."

Hopkins on the Millennium says:—

"There is no reason to consider the anti-Christian spirit and practices confined to that which is now called the church of Rome. The Protestant churches have much of anti-Christ in them, and are far from being wholly reformed from the corruptions and wickedness."

Simpson in his "Plea for Religion," speaking of the doctrines and ceremonies of the Romish church, which are "inimical to the pure and unadulterated gospel of Jesus Christ," says:—

"That Protestant churches should imitate the church of Rome in this worst part of its conduct, can never be sufficiently bewailed."

In this condition are the professed churches of Christ found as the last days come down upon us. But it would be inconsistent to suppose that God would suffer his gospel to close, and the end to come without bringing forth a church in whose belief and practice the errors of the Romish apostasy would find no place. The church which is to be prepared for the second coming of Christ, must be entirely free from papal errors and corruptions.

We accordingly find a movement in progress in these last days, designed of God to accomplish this result. In future numbers we will speak of the means employed, and the reception with which it has met. U. S.

The World's Expectation.

OVER fifteen years ago, Mr. David N. Lord, of New York, penned the following language:—

"There has been no period for ages, probably, when there was so general an expectation among evangelical Christians of all classes, that either the advent of Christ is at hand, or else some great measure of Providence, by which a new era is to be introduced to the church; and what is equally remarkable, no time before in which other men of all creeds and classes—atheists, infidels, apostates, formalists, nothingists, were also looking as they are now, for a regeneration of the world after their several schemes of perfection and blessedness. Among the signals that Christ is at hand, one of the most striking is the skill and success with which Satan is working with all

power and signs and lying wonders, and deceivableness of unrighteousness in them that perish; and their abandonment by God to strong delusion, that they may show forth their true character as his enemies, and make the propriety manifest of the condemnation and destruction with which they are soon to be overwhelmed."

The rapidity with which great and significant events are crowding in upon us has increased in geometrical ratio since the above was written.

The working of Satan with signs and lying wonders, to which reference is made, has gone forward with long and rapid strides since that time. The development of evil has been so steady and constant that the world has become somewhat familiarized with it, and it makes less and less impression upon the general mind. But could there have been an instantaneous transition from the state of the world and society as it was thirty years ago, to what it is at the present day, all classes would have stood aghast, paralyzed and dumb with amazement at the terrible change.

The ranks of those who have pleasure in unrighteousness have greatly swollen in numbers; and some have so far thrown off the power of restraint and the mask of decency as to publicly avow, and defend their vile practices, glorying in, as Paul declares, and foaming out, as Jude adds, their own shame. Verily the Judgment of such cannot much longer linger, nor their damnation slumber.

With greater success than ever, Satan is working with his signs and lying wonders; and if fifteen years ago this was a sign that Christ is at hand, it is now evidence of his soon coming which cannot be overlooked nor mistaken. U. S.

A New Creature.

EVERY individual who has experienced a change of heart, or has been truly converted to God, has become a new creature. Says Paul, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. The character has exchanged its old garments stained with sin for the robes of purity made white in the blood of the Lamb.

No greater attainment can be made by mortals than to obtain an interest in Christ. To be in Christ is to be separate from the world. No person can be in friendship with the world and in fellowship with Christ at the same time. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. Our Lord bears testimony to the same point as follows: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you of the world, therefore the world hateth you." John 15:19.

He that takes the steps necessary to unite himself to Christ will meet with a small loss, but, at the same time, acquire great gain. He will lose the love of the world, but gain in its place the love of God shed abroad in the heart. He will lose what the world calls pleasure, but gain the joy that is unspeakable and full of glory. He may lose his earthly treasure, but he will gain a treasure in the Heavens that will not wax old. He may lose his life even, as did many martyrs of olden time, but finally gain eternal life in the kingdom of glory. Happy exchange! The effort put forth in making it will never be regretted.

"Repentance toward God, and faith toward our Lord Jesus Christ," are required of every one that obtains this change of character. The first step in repentance is conviction of sin, and this cannot be intelligently taken without a knowledge of the moral law. This is the law of God which every sinner has violated, and therefore it is by this same law that he is convicted of his error. Says Paul of himself, "I had not known sin, but by the law, for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

The part the law acts in the change of an individual from nature to grace is to convince of sin; for, says the apostle, "By the law is the knowledge of sin." Rom. 3:20. Let this law be applied to the sinner's mind, and it will expose the defects in his character at once. He will see that he is under condemnation, and must suffer the penalty for transgression, which is death, unless he can find a way of escape.

There is a way open, but it is down through the valley of sorrow and humiliation. This is another step in the sinner's experience. His sorrow for past transgression must deepen into "godly sorrow" in order to bring about true repentance. Paul says, "Godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. 7:10. Godly sorrow will set a person to work. He will feel that a strong effort must be made to break loose from the power of Satan, and get free in the Lord.

But even this is not all there is to true repentance. Let us illustrate: A stranger traveling takes a wrong road and loses his way. On being convinced of his mistake, he feels very sorry. Now if he continues in this wrong road, will his conviction or sorrow help him out of his difficulty? No; he has something to do; he must turn about and find the right road.

So with the sinner. He is in the wrong road, the broad road that leads to destruction. He might become convinced of this, and feel very sorry, yet if he continued in the same downward road, would he not go to destruction? His only hope is to turn about and find the narrow way that leads to life. Christ is the door at the entrance of this narrow way, and no individual can go through that door with his sins upon him; so he must lay them off and receive pardon first.

Here a third step is taken, which is turning from sin. It is ceasing to transgress the law, and commencing to obey it. This is the all-important point in true repentance. The Lord, by the prophet Ezekiel, has made this very plain. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Chap. 18:30, 31. Here lies the true secret of success in finding the favor of God. If there is no turning from sin to obedience, there is no evidence that repentance has taken place.

Said John the Baptist to the Pharisees and Sadducees that came to his baptism, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance;" or, as the margin reads, "answerable to amendment of life." Matt. 3:7, 8. John saw no fruit of a change of life and character in these proud Pharisees, which must accompany true repentance, hence, his severe rebuke was in place.

Fruit is the result of action. Good fruit is the result of good works, and bad fruit, of evil works. A man given to swearing, Sabbath-breaking, thieving, lying, and covetousness, could give no better evidence to the world of true repentance than to forsake his evil ways, turn about, and obey the very commandments he had been violating. All that knew him would be ready to say, Truly, he has experienced a great change, and become a new man.

It will be seen by the above reasoning, that repentance relates directly to the law of God; for it is the transgression of that law that makes repentance necessary. The sinner's great difficulty is rebellion against the government of God, which is based upon the principles of his holy law; and true repentance brings him back into full obedience to that law.

But this is not all there is to conversion. All the sins of the past life must be forgiven and disposed of, and this can only be done through Christ the Lamb of God that taketh away the sins of the world. Faith in the merits of the blood of Christ secures the pardon of sin, and the heart is made clean. The Holy Spirit bears witness to this work, and evidence is given of acceptance with God. At this point it can be said, "Old things are passed away; behold, all things are become new."

What are the old things that have passed away? We would naturally conclude that it was the "old man of sin," with all the corruptions of the natural heart. The apostle Paul bears witness to this as follows: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds." Col. 3:8, 9. The fact is, the deeds of the "old man" are all transgressions of the moral law.

But the "new man" is put on, and in this we shall see a great change. Paul testifies concerning this also: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness." Col. 3:12-14. Such a character as this is in perfect harmony with the divine law. Charity, the bond of perfectness, is supreme love to God, and equal love to your neighbor. "Love is the fulfilling of the law."

"If any man be in Christ, he is a new creature." No one should go along doubting his Christian experience, or hoping to be saved when there is no evidence of a change. It is possible for every one to have clear evidence of acceptance with God. True heart work will effect a change that God will acknowledge, and he will give his blessing in return. I. D. VAN HORN.

Items of Interest.

WHAT THEY WILL DO.

THAT those who are seeking to amend the Constitution will oppress those who differ from them, is manifest from the unguarded words which now and then escape from them. Thus the *Christian Register* says:—

"It is reported that, at a recent convention held by those who are now agitating for a theological amendment to the Federal Constitution, an eminent clergyman said, in substance: 'If it be objected that such an amendment would take away from the atheist the right to vote, I answer, The rights of the atheist are just like those of any other madman.'"

That is to say, they have no rights. So they will very naturally and easily conclude the same of those who desecrate the (so-called) Christian Sabbath.

RAPID GROWTH OF THE UNITED STATES. Mrs. Harriet Beecher Stowe has lately made a

tour through the West. Of its rapid growth she says:—

"It is twenty-three years since we have seen this great West, and in this rapid flight through it, it seems as if towns and cities and palaces had grown up here as Aladdin's palace did by the work of genii."

How truly the prophet represents it as "coming up out of the earth."

NOT SPIRITUAL DEATH.

Orthodoxy has always contended that the death threatened Adam included spiritual death. This it has regarded as one of its strongholds. But Edward Beecher, D. D., in the *Christian Union*, June 11, 1873, thus truly remarks:—

"Great efforts have been made under dogmatic influences to carry back the idea of spiritual death to the sentence pronounced on Adam and his race. But that sentence is its own interpreter: 'Till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.' The Jewish writers of the Alexandrine period and the Greek fathers took this view, and their interpretation is confirmed by the apostle Paul. Any other view is contrary to the whole genius of the Old Testament typical dispensation." D. M. CANRIGHT.

Seventh-Day Adventists.

WE have received No. 3 of *Himes' Journal*, published by Eld. J. V. Himes, Buchanan, Mich. In it, he speaks as follows of his recent visit to this place:—

"Friday, Nov. 14.—By special request of the Advent church in Assyria, Mich., and Eld. P. Holler, their pastor, I visited this people. On the way, I called at Battle Creek and spent a day with the

"SEVENTH-DAY ADVENTISTS."

"I went first to the *Health Institute*, where I was cordially received by Bro. E. B. Gaskill, the superintendent. Subsequently I saw Eld. White and his wife, and Eld. J. N. Andrews, all of whom made me welcome.

"Their institutions are located in the west part of the city, where they occupy several buildings for printing and book-binding; two large brick, and one smaller wood structure. The brick buildings cost ten thousand dollars each, and are well suited for their objects. They are to add two new power-presses soon. They have a large stock of paper, as also books and tracts on hand, and paid for. They employ about fifty hands. Their weekly paper, entitled the *Advent Review and Herald*, has a weekly circulation of about five thousand copies. They also publish a paper for the Danes, in their language. Also, a magazine entitled the *Health Reformer*.

"In connection with the Publishing Department here, a Stock Company of brethren of this faith have established a *Health Institute*, on the principles of the *Water Cure* and health reform. They have convenient, comfortable buildings, and the house is made not only pleasant to their guests, but their treatment has sent many an invalid home rejoicing in improved or restored health.

"They have erected another brick building within the last year, at a cost of ten thousand dollars, which they purpose to use for a school for young men, especially those preparing for the ministry."

"Their General Conference was in session today, and I went in and heard Elder James White, the chief leader of this enterprise.

"It may not be known to all our readers that after the time set for the advent in 1844 passed, a class of believers took the ground that the time was right, but the mistake was in regard to the nature of the event, that is, the personal coming of Christ at that time; that the prophetic periods brought us to the time of Judgment, and the Advent would take place speedily after. And their peculiar explanations of the prophecies accord with these views.

"They have been greatly strengthened in these views by the visions of Mrs. White (the wife of Elder White), whose writings have given form and strength to the theory.

"While I look upon many things in the theory of this branch of the Advent body as erroneous, I am, as a journalist, free and frank to say that their devotion, piety, liberality, and industry, have not been exceeded by any other branch of the Advent family.

"But to the meeting: Elder W. read the tenth chapter of Revelation, and expounded it, with other prophecies, in a way to sustain their theory. They think the coming of Christ is at hand, but have no time fixed for the event. In connection with their theory of the prophetic events of the last days, they hold to the seventh-day Sabbath, as essential to be kept by the believers in this last time. They have prepared an elaborate history of the Sabbath which they affirm sustains their views. The work was first written, and has now been enlarged, by its author, Eld. J. N. Andrews, one of the most able writers of this school. It would not be possible for me, in a sketch like this, to speak of the merits of these expositions of prophecy, or of the Sabbath question. . . .

"Though I was known to be an unbeliever in many of their views, I was received and treated with the greatest kindness."

* This building also is designed for the publishing work, and is used for the school only temporarily till larger and more suitable buildings can be erected.—ED.

THE REMNANT CHURCH.

To do God's will alone is safe,
On us he has a claim;
He'll have a people who believe
And practice all the same.
So says the prophet, here are they
Who God's commandments keep,
They'll have the faith of Jesus, and
A rich reward will reap.

From every nation, kindred, tongue,
They're being gathered out.
When Jesus comes, they all as one
Will glad deliverance shout,
Exclaiming, Lo, this God is ours,
We've waited for him long—
At the loss of all things here, I would
Be one of that blest throng.

And is that great tremendous day
E'en now upon us here?
The word of God, and all the signs
Proclaim His coming near.
Our lamps we'll trim, and be prepared
To meet him in the air,
Then evermore be with the Lord,
And all his glory share.

MRS. REBEKAH SMITH.

West Wilton, N. H.

Progress of the Cause.

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

Minnesota and the Swedes.

SINCE my last report from Johnstown Center, Wis., I have held meetings at Maiden Rock, Wis., and been nearly two weeks with Bro. Lee, and the Swedes who have embraced the Sabbath.

At Maiden Rock, there was a good attendance from those who were not believers with us, so good an attendance that the school-house was well filled. I preached mainly on theoretical subjects, as I knew there were some desirous of hearing our views. Some proclaimed themselves convinced upon the Sabbath question, and others appear to be candidly seeking for light. If the church there will set a high and holy example before the outside world, I believe there may be an ingathering of souls to the Lord.

I was glad to meet Bro. Olsen and Downer of the Wisconsin Conference at this meeting. They came, with several others, quite a distance. The former is holding meetings among the Norwegians and Danes; the latter, among the Americans. Bro. Chas. Lee, who has been doing a good work among the Swedes, was also present. And Bro. Stephen Rosie, who will soon be laboring among the Germans, lives in this place. These, with myself, made up quite a mixture of ministers of different nationalities. Here, at one small meeting, were five ministers in four different tongues. This is quite a significant illustration of that message which the Scriptures declare must go to "peoples, nations, tongues, and kings."

Bro. Downer preached once to the Americans, and Bro. Lee held one service in Swedish, quite a number of that people living in this vicinity. They gave good attention. A number of them extended to him a cordial invitation to return and hold meetings among them, offering to pay his expenses back. This seems to be a promising opening, and one which Bro. Lee designs soon to fill. Bro. Olsen also found what appears to be a good opening among the Norwegians, within a few miles of Maiden Rock, which he will also fill.

Our meeting with the Swedes at Chisago Lake, Minn., was to me a very interesting one. There were several from Isanti County. We met in a private house, and there were about twenty-five grown people in all. Some could speak English, and some could not. So the services were entirely in Swedish. I preached four times. I would talk five or ten minutes, and then Bro. Lee would translate to the people. I felt very free in spirit while with them, and felt much at home. In their social meeting Sabbath afternoon, though I could not understand a word, I could feel the good spirit of the meeting.

The people seemed to be very devotional and earnest. During the meetings, many eyes were filled with tears. They set our American people a good example in their demeanor during religious services. When they come in, many of them bow their heads in brief, silent prayer, and there was a marked absence of that light and chaffy spirit, so often seen before services commence in many American congregations. They acted as though they had really come to engage in the worship of God. Certainly, seriousness is most appropriate at such a time.

So far as I could discover, this people have made very rapid advancement in their knowledge of the doctrines of our people. And they seem to have more love for them than American bodies of believers do with the same instruction; while in simplicity and devotion they generally excel our people. I was happily disappointed to find them free from tobacco and pork, and on the road to good health-reform habits. Their advancement in this shows that they have had proper teaching upon these points.

The Swedes who have embraced the Sabbath seem to me to be above the average of our foreign population in intelligence and refinement—much above what I expected to find. I have not been better cared for, or found more neat and comfort-

able homes, generally, among Americans, nor as good on an average.

This people seemed greatly pleased and encouraged by my presence among them, and wondered why I should take so much pains to visit the "poor Swedes." They greatly rejoiced at the interest I take in their spiritual prosperity, and at my desire to see the work move forward among their people. It was truly refreshing to my spirit to see a class of people so simple, earnest, and devoted, who have so recently embraced the truth of God from another nationality.

Having the week before me, before my appointment at Medford was to be fulfilled, I visited another company of Swedes with Bro. Lee, west of Minneapolis. We held three meetings with them. The weather was cold, and the appointment was not understood, so there were not as many out as there would otherwise have been. Here the Swedes are better acquainted with the English language, and they could understand me.

Here at Litchfield is a church of nearly forty members who have recently embraced the truth. They seem zealous and devoted. Some of them are quite well off, and are interesting and refined people. We shall be greatly disappointed if some of them are not valuable members.

There are four organized churches of the Swedes, recently brought out by Bro. Lee. Three of them are north of St. Paul in Chisago and Isanti Counties, and the Litchfield church is west of Minneapolis in Meeker County. These churches number in all upward of one hundred Sabbath-keepers.

The work of Bro. Lee among the Swedes is certainly remarkable, considering all the circumstances. He commenced about two years ago with no experience in this work, never having heard a course of lectures himself, and not being much accustomed to public speaking. He had been passing through most serious troubles in his own experience before he embraced the truth, which were enough to break down almost any man. These were brought upon him by others. Because of the effect of these upon him, some Sabbath-keepers were suspicious of him, and had no confidence in his making efforts in the direction of preaching. In fact, he received but little sympathy from our American Sabbath-keepers anywhere. He was without friends or influence, and wended his way on foot from Central Iowa to Central and Northern Minnesota, and went to work in such openings as he could find. He suffered privations, such as very few of our preachers know anything about.

He met opposition from priests, and those under their influence, most bitter and determined. Even his life was threatened in some instances. And after the most careful inquiry, I cannot learn that he provoked this by any personalities or improper conduct; but, on the contrary, he was usually mild, and free from using unnecessarily cutting language.

If any think this noble work which has been wrought among the Swedes was easily accomplished, they very much misconceive the facts in the case. I think, after careful inquiry, that our ministers never met fiercer opposition. Our American people, always accustomed to free speech, do not understand the bitterness of feeling sometimes manifested by those coming from other lands where church and State are united, and the strong arm of power is made to be felt in religious matters.

That Bro. Lee should have had such success under these circumstances is good evidence that he learned to lean on a mightier Arm than puny man possesses. He learned to cry to God in distress and agony of soul for help, and he received it. The fruits of these labors eternity will show. Here is an example for some of our young men of culture and ability. We invite them to study it, and go to work for God. Go and do likewise.

Bro. Lee is happy in the Lord, and of good courage to labor anywhere. He will be very busy among the Swedes, setting before them the precious truths of the message. May God richly bless him and his people. My acquaintance with him and them will be long remembered by me with pleasure. GEO. I. BUTLER.

Medford, Minn., Jan. 26, 1874.

Indiana.

At the time of last report, was laboring at Mechanicsburg, Henry County.

The interest was good from the first. Through the kindness of the citizens we occupied the Methodist meeting-house for nearly five weeks. The house is one of the finest in the county. The blessing of the Lord attended the effort, and a good work has been accomplished. A few years since, some embraced the truth near the place. They have been greatly strengthened and encouraged by hearing the truth and seeing some of their friends and neighbors embrace it.

Held several Sabbath meetings, which were well attended. Sixteen signed a covenant to keep the commandments of God and the faith of Jesus, six of whom took a decided stand for the first. Several have commenced to observe the Sabbath who have not as yet signed the covenant. Obtained nine subscribers for REVIEW, two for *Reform* and one for *Instructor*.

Three meetings were called to consider

the matter of organization. These resulted in the organization of a church of thirteen members. Several more expect to unite. To the Lord be all the praise. Through the kindness of the trustees, the church have the use of the meeting-house to hold their Sabbath meetings in. It is seldom we labor in a place where the moral influence of the community is so good as in this. The meeting-house was furnished and well lighted free of charge.

Have just commenced a course of lectures in a large Baptist meeting-house in Shelby County. By the blessing of the Lord we hope for good results. My P. O. address for the present is Lewis Creek, Shelby Co., Ind. S. H. LANE.

Boston.

THE Boston church have been trying to consecrate themselves anew to the service of God. Our efforts have not been in vain. The sweet, melting influence of the Spirit of Jesus has manifested itself in our midst. Our hearts have become warmed up in his service. And those who never before manifested any interest in the T. and M. Society have caught the true missionary spirit, and engaged in the distribution of our periodicals and tracts with a whole heart.

Could you hear the reports of the brethren and sisters when given in at our missionary meeting of their labor from house to house, from depot to ship, you would come to the conclusion that Boston is anything but a desirable place to labor in, and that the laborers need the grace of God abundantly shed abroad in their hearts to successfully stem the downward current. Still with the abounding iniquity there is an increasing desire to read our publications, and to learn the mysteries (as they call them) of S. D. Adventists. May the Lord speed the work, and give us willing hearts and ready hands to engage in whatsoever the Master finds for us to do. M. WOOD.

Goodland, Indiana.

THERE are three of us in this village, a brother, his wife, and myself, endeavoring to keep all God's commandments. We improve every Sabbath by meeting twice, evening and morning, for prayer and the study of God's word. These meetings are becoming precious, and are not without the blessing of God, promised to two or three gathered in his name. But a few months have passed since I took my stand on present truth, and not a moment must be lost in the work before me.

The seed is being sown around us by what little we can do with books and tracts, &c. A few are interested in reading, and we pray that there may be some honest hearts who, seeing the light of present truth, may walk therein.

But the enemy is also at work. One first-day brother proclaims the seventh day a "Jewish institution." We answer, In one sense, "salvation is of the Jews." John 4: 22. Our Saviour was born of the Jews, of the tribe of Judah. Besides we read of no other way into the holy city but through one of the twelve gates, on each of which is written one of the names of the twelve tribes of Israel. Rev. 21: 12. We further read that "God blessed the seventh day, and sanctified it." Gen. 2: 3. And this was done two thousand years before a Jew was born. Abraham was chosen of God because he kept his commandments. Gen. 26: 5. The children of Israel observed to do and keep the seventh day, before it was written on tables of stone. Ex. 16. And God speaks of them as my commandments, verse 28, and my Sabbaths. Ex. 31: 13. Lev. 19: 3, &c. How grave is the charge to call it a "Jewish institution."

But the Sabbath was made for man. Mark 2: 27; a perpetual covenant. Ex. 31: 16. How forcible then are the words of Solomon. Eccl. 12: 13. Fear God, and keep his commandments, for this is the whole duty of man. Could it be possible the fourth was excepted? For further light on keeping the Sabbath, read Isa. 50: 2, 4, and 58: 13, and the references.

Let honest hearts read, and reflect that it is better to stand on a sure foundation than to feel that once a week we are doubtfully keeping a day which God never blessed, never sanctified, and never commanded to be kept.

The light upon present truth is shining more clearly in my heart; but to be without religious privileges is the hardest of my trials. Pray for us, that God may increase our little band, and give us the true spirit of labor, that others, seeing our good works, may be influenced to go and do likewise.

J. P. HENDERSON.

Bro. J. P. H. writes from Goodland, Ind., that a friend, who is erecting a building, proposes to fit up a hall for religious meetings, the use of which they can share in, if they will seat it. This they have undertaken to do, in the hope that it may result in spreading the light before that people.

Woodburn, Ill.

BRO. R. F. ANDREWS visited the Woodburn church, Jan. 1, and remained with us till the 15th. He spoke every evening, and on Sabbaths and Sundays in the daytime, and also visited much from house to house. The Lord has blessed his labors here in the adjustment of difficulties, and in the spiritual advancement of the church. We thank the Lord for his visit, for the good that has been done, and we trust all have taken new courage.

On Friday, the 11th, we had our first tract and missionary meeting. Bro. Andrews spoke on the importance of this branch of the work. All seemed to see the necessity of engaging in it as never before; yet we are not half awake, when we consider the nearness of the end. As a church, we have not been in working order, and have done but little. Before our meeting, only six of the church were members of the T. and M. Society. As the result of the meeting, we have taken fifteen names as members and \$10 for membership; have also \$25 pledged on donations. This is a small beginning, but we hope it will widen into larger and more extensive efforts.

WM. PENNIMAN.

Woodburn, Ill., Jan. 18, 1874.

Progress of the Cause.

IT is with gratitude to God that we hail the present indications that this great work in which we are engaged is soon to close up in mighty power. It is not difficult for those best acquainted with the progress of the cause to see that the last notes of warning are about to go to peoples, nations, tongues, and kings, and that by it a people will be made ready for the coming of the Son of man. The third angel's message of Rev. 14: 9-12, warning us against certain sins, and bringing with it the commandments of God and the faith of Jesus, is now sounding forth to the inhabitants of the world. God, by his Spirit, is stirring up the minds of the people to investigate the claims of his holy law, and in a special manner is it calling loudly upon all to cease trampling upon his authority by violating his holy rest-day.

The true and loyal people of God, those who have decided that Mount Zion shall be their future home, are, with renewed earnestness and zeal, taking hold of the solemn and responsible work of warning the world as never before. Books and tracts, bearing the last solemn message of mercy, are being scattered like the leaves of autumn, in every direction through the land. The REVIEW AND HERALD is finding its way into thousands and tens of thousands of homes where the light of present truth has never before penetrated. Honest souls are reading. God's Spirit is striving, and many are embracing the truth. Plans for the publication of papers in the French and German languages have already been laid, and soon there will be going forth from our Office of publication not less than eight periodicals, filled with the solemn and important truths pertaining to the age of the world in which we live.

And what do all these things mean? They mean strength and prosperity. They mean progress and final triumph. They mean that the third angel's message of Rev. 14: 9-12, is to go before many peoples, nations, tongues, and kings (Rev. 10: 11), and that it is now in full process of accomplishment, and will culminate in the revelation of our Lord from Heaven in flaming fire, to take vengeance on his foes, and to reward his saints.

Yes, this message is now sounding. Do you believe it? Have you faith in it? Or do you ignore this most solemn and awful message of the word of God, and expect the advent daily without a fulfillment of this prophecy? Let me assure you that this is the word of God and must be fulfilled. If the work now being done to restore the breach made in the law of God (Isaiah 58: 12) is not the fulfillment of prophecy, what is? You should show us the fulfillment of this portion of the word of God, or else not claim to be expecting the Lord immediately, for it must be fulfilled before his coming, and it will not be done and nobody know it. Where is your faith? faith in prophecy, faith in what the Lord is now doing, faith in present truth?

If God is leading this people, go with us with all your heart. If not, be decided against us. Have faith in God. He lives, and is fulfilling his word.

CHARLES P. WHITFORD.

Berkshire, Vt., Jan. 10, 1874.

There is no business in this world that is half so important as character building. He that is building his soul is building to good purpose. He that is only building his property is building for the worm and the dust. He that is making the manhood in him tower high, and broaden, and is nourishing it, is a wise master-builder. He that is heaping up outward things alone, is working for an hour.

The Atonement.—No. 3.

2. THAT the atonement is founded in justice is easily shown by an examination of the principles of government, and the effect of sin, and what justice requires when the law is violated.

That government and order is better than anarchy need not be argued; and a government cannot exist without a law and the maintenance of the law. But the penalty gives force to the law, and without a penalty the law is a nullity. The reader is requested to bear in mind the distinction between penalties and mere consequences. Special attention is called to this because it is so often disregarded. No matter what consequences may follow the violation of law, the criminal is not punished until the penalty is inflicted. The judge does not take the consequences into consideration, even though they be more severe than the penalty itself; his office is to see that the penalty prescribed by the law be inflicted. He who violates the law risks both the consequences and the penalty.

Now if it is right and advisable to have government, it is right to inflict penalties upon the violators of law, for in no other way can the government be maintained. One great object of government is the good of its subjects. The same law which punishes the evil-doer secures the rights of the well-doer. Every violation of law is an invasion of the rights of somebody, and if permitted to be constantly repeated without being restrained by proper authority, no rights will be secure.

Transgression of the law insults and abuses the governor, and brings contempt upon the government. This may, at first view, seem to be, comparatively, of minor consequence, but it is of the greatest importance. If the government cannot maintain its own dignity and authority, it cannot maintain the rights of its subjects. Therefore it is the interest of every subject to have the honor and authority of the government maintained. But this can be done only by vindicating the law in the execution of its penalties, in case of transgression. Thus all must agree that sin, or the transgression of the law, ought to be punished.

But an atonement is a remedial system, or a system of salvation; and it is evident that where penalties are rigidly inflicted, there can be no manifestation of mercy. Or, on the other hand, if mercy be shown, if the penalty be not inflicted, then justice is robbed of its due. What method can be devised to reconcile these principles?

We have seen that it would not be right to suffer the law to be violated with impunity and the authority of the government to be disregarded. The criminal might be set free by *abolishing the law* which proved him guilty, so there could be no further power to punish him. But that would destroy the government, and sacrifice the rights of the innocent to justify the guilty, and so trample all justice under foot. A human government would be despised if he acted thus; what, then, shall be thought of a system which imputes such action to the government of God? This idea must be dismissed as unworthy of the attention of any lover of truth and justice.

But there is a means by which the authority of the government may be acknowledged and maintained, and mercy be shown also. It is found in *conditional pardon*. Of course unconditional or indiscriminate pardon is subversive of government, and renders conviction a nullity. Now that pardon, under proper restrictions, may be safely exercised is seen in that it recognizes (1) the guilt of the condemned. Pardon is inadmissible where there is no guilt (2) The power of the government. This also is evident, as it would be only a farce to offer a pardon to those whom the government has no power to punish. (3) The justice of the law transgressed. This is nearly parallel with the first reason, for if the law were not just, that fact would extenuate the action of the accused. To pronounce a man guilty is to declare that he has done wrong. In a moral point of view, an unjust law is a nullity, and a prisoner held under it should be released as a matter of justice. But pardon is of favor or mercy. Now, as pardon supposes the guilt of the prisoner, the power of the government, and the justice of the law, in all these it honors the government and vindicates its integrity.

But there are other principles involved. The act of pardon recognizes the *claims* of law, by recognizing its *justice*. Thus far, it honors the government. But the question still remains, Are those claims *satisfied* as well as acknowledged? According to a plain truth before noticed, the sinner ought to be punished; justice imperatively demands it. How then can pardon be granted, and *strict justice* be administered? In this case, there will arise two conflicting interests, one of sympathy for the accused, leaning toward mercy; the other, strenuous for the integrity of the government, leaning toward justice. How can these principles be reconciled and both parties be satisfied? Here

the great difficulty involved in the subject is plainly stated, and there is only one way in which the claims of the law can be fully honored, and pardon be granted at the same time. That is, to *make satisfaction to the law by voluntary substitution*. If the substitution be voluntary, so that the substitute be satisfied, and the full penalty of the law be inflicted, so that the law and justice be satisfied, all must be satisfied—all conflicting interests and feelings must be reconciled. Let no one say, to oppose this, that such is not the case when pardon is granted in human governments; for these are imperfect, and instead of conforming strictly to justice, they can only hope to approximate it. The interests above referred to are *never* harmonized in human governments. In these if the prisoner is punished less than the penalty indicated by the law, then the law is deprived just so much of its due. In such case, justice is not reconciled or vindicated; it is suspended. All must see at a glance that the means herein proposed alone obviates all difficulties.

That in voluntary substitution is found the only means of obviating all difficulties will be apparent when we consider what is implied thereby. (1) It recognizes the claims of the law. For if the law could be shown to be unjust there would be no satisfaction either to justice, or to the condemned, or to his substitute. To satisfy all interests there must be acquiescence in the condemnation, which is a recognition of the justice of the law. (2) It honors the authority of the government. This, of course, would also be done by punishing the condemned one, but then there could be no mercy, no pardon. And the authority of the government is as really recognized by inflicting the penalty on a voluntary substitute, as it would be if the infliction fell upon the offender. But as (3) It dispenses mercy, all the objects of government—justice and mercy, or truth and love—meet in this arrangement. This is precisely the true idea of an atonement: not a thing to be deprecated, as some have vainly imagined; but to be loved and esteemed, as a certain vindication of right and justice, and a beneficent dispensation of love and mercy.

We notice here that the atonement affects our relation to the government in two respects, looking to the past and to the future. To the past, in that it frees from condemnation for past offenses; and to the future, in that it recognizes the claims of the law, thus binding us to future obedience to the law.

By this it will also be seen that the two acts, *pardon* and *abolishing the law*, cannot, in any case, be united. For, if the law were abolished, pardon would be out of the question; the offer of it would be mockery and a farce. Nor would justice be vindicated by such a course. It would be trampled down, and the government dishonored. It is very easy to see that an atonement on any other grounds than those herein laid down would be inadmissible in any government which had a due regard for right and justice. Therefore the claim put forth by some religionists that *Christ abolished the law of the Father* is reproachful to the gospel and to the divine government.

The *necessity of an atonement* to reconcile the different interests previously noticed is further shown by the evident truth that future obedience will not justify the guilty. Primarily, justification is by law; that is, the law will justify the obedient, and therefore the law must contain justifying principles. But there is a wide difference between justifying the innocent and the guilty. The innocent are always justified by law; the guilty cannot be. While the innocent are justified by the law if they remain innocent, that is, if they continue to obey, the transgressor, who is already condemned, cannot be freed from condemnation of past offenses by future obedience. Present justice may answer a present demand, but it leaves the past unsettled.

Some are so unreasonable or short-sighted as to urge that it cannot justly be required of us to keep a law if it will not justify us. But the law condemns only the transgressor, who ought to be condemned; that he is condemned is his own fault, and not a fault of the law. And if he was at first condemned for violating the law, it cannot be right for him to continue to violate it. The law condemns the thief, and he can only be cleared by pardon; but the granting of a pardon does not release him from obligation to keep the law—it does not leave him free to steal thereafter. This shows the absurdity of the theory of certain religionists who teach that the gospel of Christ absolves from observance of the law of the Father.

Again, the necessity of an atonement in our behalf is shown in the fact that we have no ransom to bring. The demands of the government is obedience, and it is perpetual. A suspension of obedience is a break in the moral chain which we cannot restore. Hence the transgressor could not save himself by future obedience, even if he retained his original strength to obey.

But, further, we become weak and incapable in a degree, by immoral practices. We are subject to temptation, and the more we yield, the less are we able to resist it. When wrong-doing becomes a habit, it is hard to overcome. We are all conscious of having done more or less wrong; and it is but reasonable to say we have done more than we are conscious of, inasmuch as we have not been sufficiently tenacious of the right, nor very watchful to observe our own wrongs. And, according to the plain truth herein stated, we have become weak according to the wrong we have done; and so much the more need of the assistance of a third party to set us right with the power whom we have offended.

J. H. WAGGONER.

The Lawless One.

DR. MACKNIGHT, in speaking of the papacy, contrasts 2 Thess. 2: 3, with Dan. 7: 21, 25; 2 Thess. 2: 4, with Dan. 11: 36, and Dan. 8: 25; 2 Thess. 2: 8, with Dan. 7: 11, 25, 26, and 8: 25, and says:—

“Now, as in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem, such as by a part of an image, a single beast, a horn, &c., of a beast, so in Paul's prophecy *the man of sin*, and *the son of perdition*, and *the lawless one*, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who, at length, shall be destroyed themselves. It is true, the papists contend that one person only is meant by these appellations, because they are in the singular number and have the Greek article prefixed to them. But in Scripture we find other words in the singular number with the article used to denote a multitude of persons; for example, Rom. 1: 17: *Ho dikaios*, the just one by faith shall live; that is, all just persons whatever. Titus 1: 7: *Ho episkopos*, the bishop must be blameless; that is, all bishops must be so. 2 John 5: 7: *Ho planos*, the deceiver, signifies many deceivers, as is plain from the preceding clause where *many deceivers* are said to have gone out. In like manner, the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called *that woman Jezebel*, Rev. 2: 20, and *the whore of Babylon*, Rev. 17: 5, and in this prophecy, verse 7, the Roman emperors, and magistrates under them, are called, *Ho katekon*, he who restraineth.

“Further, a succession of persons, arising one after another, are denoted by appellations in the singular number with the article; for example, the succession of the Jewish high priests is thus denoted in the laws concerning them; see Lev. 31: 10, 15; Num. 35: 25-28; as also the succession of the Jewish kings. Deut. 17: 14; 1 Sam. 8: 11. From these examples, therefore, it is plain that the names, *man of sin*, *son of perdition*, *lawless one*, although in the singular number, and with the article prefixed, may, according to the Scripture idiom, denote a multitude, and even a succession of persons, arising one after another.

“The facts and circumstances mentioned in these prophecies are, for the most part, so peculiarly marked that they will not easily apply except to the persons and events intended by the Spirit of God. And, therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is, to compare the various events to which it is thought to relate with the words of the prophecy; and to adopt that as the event intended, which most exactly agrees in all its parts to the prophetic description.

“According to this rule,” he says of the interpretation of this prophecy, that “will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostles' days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations and the breaking of the empire into ten kingdoms, prefigured by the horns of Daniel's fourth beast.

“While the power of the State continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least, they were not produced to public view as the decisions of Heaven, to which all men were bound to pay implicit obedience. But after the heathen magistrates were taken out of the way by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil power, then did they, in these councils,

arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees, a claim which, in after times, the bishops of Rome transferred from general councils to themselves.

“These general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and by substituting saints and angels as mediators in the place of Christ, they degraded him from his office as mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, yet did they not *exalt themselves* above every one that is called God, or an object of worship; neither did they sit yet in the temple of God as God. These blasphemous extravagances were to be acted in after-times by a number of particular persons in succession, I mean by the bishops of Rome after the power of the Christian Roman emperors, and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from Christian emperors decrees in their own favor, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the body of the clergy center in themselves; and claimed that infallible authority which was formerly exercised by general councils; of making articles of faith and of establishing rules of discipline for the whole Christian community, and of determining, in the last resort, all differences among the clergy, and of anathematizing every one who did not submit to their unrighteous decisions.

“In this manner did the bishops of Rome establish, in their own persons, a spiritual dominion over the whole Christian world. But not content with this high of power, by dextrously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity, in all countries where they lived, they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but also of the clergy themselves, have, for a long time, been most grievously intrahled in all countries where Christianity was professed.

“This high, however, of spiritual and civil tyranny united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or till an end was put to the authority of the Roman emperors in the west by the inroads of the barbarous nations; and, more especially, till the western empire was broken into ten kingdoms, prefigured in Daniel's visions by the ten horns of the fourth beast. For then it was that the bishops of Rome made themselves sovereigns of Rome and of its territory; and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man and a mouth speaking*, to show that its dominion was founded on the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And, in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they called themselves the *vicars of Christ*, on pretense that Christ had transferred his whole authority to them.

“They also thought to change times and laws, as Daniel foretold; for, as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure, and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established, and sold the pardon of sins past, and even the liberty of sinning for the future, for money.

“Moreover, they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for, by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority to carry on against those who adhered to the pure doctrines and worship of Christ, they destroyed incredible numbers of them.”—*Macknight's Comments*, vol. iii. p. 100.

I have quoted these lengthy comments of Dr. Macknight on the man of sin, because, in a concise and clear manner, they present facts and arguments bearing upon the subject. In another article, I shall proceed to present facts illustrative of the exalting of this power of the papacy.

J. N. LOUGHBOROUGH.

WHENEVER we get out of the way, the quicker we pull up and get back, the easier it is done.

It is said, “Every time a sheep stops to bleat, it loses a mouthful,” so every time we stop to complain, we miss a blessing.

