

# The Advent Review

## AND HERALD OF THE SABBATH.

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

VOLUME 43.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 14, 1874

NUMBER 18.

### The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

#### THE PRICE OF TRUTH.

GREAT truths are dearly bought. The common truth,  
Such as men give and take from day to day,  
Comes in the common walks of daily life,  
Blown by the careless winds across our way.

Bought in the market at the current price,  
Bred of the smile, the jest, perchance the bowl,  
It tells no tales of daring or of worth,  
Nor pierces e'en the surface of the soul.

Great truths are greatly won—not formed by chance  
Nor wafted on the breath of summer dreams;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and streams.

Not in the general mart mid corn and wine:  
Not in the merchandise of gold and gems;  
Nor in the world's gay hall of midnight mirth,  
Nor mid the blaze of regal diadems;

But in the day of conflict, fear and grief,  
When the strong hand of God, put forth in might,  
Plows up the subsoil of the stagnant heart  
And brings the imprisoned truth-seeds to the light;

Wrung from the troubled spirit in hard hours  
Of weakness, solitude, perchance of pain; [field,  
Truth springs like harvest from the well-plowed  
And the soul feels it has not wept in vain.

—Sel.

### The Sermon.

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

#### THE SABBATH AT THE FALL OF THE MANNA.

BY ELDER J. N. ANDREWS.

TEXT: “Then said the Lord unto Moses, Behold, I will  
rain bread from heaven for you; and the people shall go  
out and gather a certain rate every day, that I may prove  
them, whether they will walk in my law, or no. And it  
shall come to pass, that on the sixth day they shall pre-  
pare that which they bring in; and it shall be twice as  
much as they gather daily.” Ex. 16:4, 5.

THE first fall of the manna in the wilder-  
ness constitutes a memorable epoch in the  
history of the Sabbath. The origin of the  
Sabbath is dated at this point by all who  
hold it to be a mere Jewish institution.  
But all who believe that the Sabbath was  
made for the human family date its origin  
at the close of creation. Here is a very  
wide difference, certainly. One of the parties  
must be in serious error. There are,  
however, several tests by which we may  
determine where the truth lies.

1. Was the law of the Sabbath in exist-  
ence before the fall of the manna? or was  
it enacted on that occasion, and to meet  
that very circumstance?

2. Was the violation of the Sabbath a  
sin which Israel here, for the first time,  
committed? or was it one of which they  
had long been guilty?

3. Was the Sabbath instituted to com-  
memorate the fall of the manna? or was  
the fall of the manna made to conform to  
the sacredness of the Sabbath?

4. Does the Sabbath commemorate the  
flight of Israel out of Egypt? or is it a me-  
morial of the creation of the heavens and  
the earth?

The answers to these questions must de-  
termine, beyond all reasonable dispute,  
which class is right respecting the origin of  
the Sabbath. And certainly the questions  
themselves do admit of definite answers.

1. Was the law of the Sabbath in exist-  
ence before the fall of the manna? or was  
it enacted on that occasion, and to meet  
that very circumstance?

(a) When God announced to Moses his  
purpose to feed the people with bread from  
heaven, he referred to his law as an exist-  
ing code. He said that he would prove  
the people, whether they would walk in  
his law, or not. When they were subject-  
ed to the proof, it turned directly upon the

observance of the Sabbath. See Ex. 16:4,  
5, 22-29. It is certain, therefore, that God  
had a law in existence before the fall of the  
manna, and that one precept of that law  
required the observance of the Sabbath.

(b) When the people had violated the  
Sabbath by attempting to gather manna up-  
on it, God said, “How long refuse ye to  
keep my commandments and my laws?”  
This shows with certainty, first, that God  
had commandments and laws at that very  
time; and, secondly, that one of those com-  
mandments related to the observance of  
the Sabbath.

(c) It is to be specially noticed that al-  
though the sixteenth chapter of Exodus, in  
many ways, recognizes the sacredness of  
the Sabbath, it contains no precept ex-  
pressly enjoining its observance till after  
the people had violated it. Thus we are  
clearly taught that the law of God relative  
to the Sabbath did not originate in that  
chapter nor at that time.

(d) The existence of the law of God from  
the beginning has been established by  
proofs which can never be invalidated.  
And, moreover, the existence in particular  
of the law of the Sabbath from the time  
that the Creator set apart the seventh day  
in Eden in memory of his own rest on  
that day, has been plainly proved. These  
four points do, therefore, certainly deter-  
mine the fact that the law of the Sabbath  
existed before the fall of the manna.

2. Was the violation of the Sabbath a  
sin which Israel here, for the first time,  
committed? or was it one of which they  
had long been guilty?

(a) The words of the Lord to Moses very  
clearly answer this question. When the  
people went out to gather manna on the  
Sabbath, the Lord said, “How long refuse  
ye to keep my commandments and my  
laws?” Verse 28. This language does cer-  
tainly imply the long-continued violation  
of the Sabbath. It is certain that God was  
particularly testing them with reference to  
it. Verse 4.

(b) The evidence already adduced to  
show that the law did not originate at this  
time, proves that they had long been under  
obligation to observe it. But, when in  
Egyptian bondage, they could plead, as a  
body, the difficulty, and perhaps impossi-  
bility in the case of many, of observing this  
sacred day. Now that God had broken  
their yoke, and changed their condition  
from that of servitude to that of freedom,  
and had begun to feed them from Heaven  
in such a manner that every facility for  
observing the Sabbath was now theirs, he  
could say of his providence, for he had  
done nothing by way of adding to his law  
on the point, that he had given them his  
Sabbath. It is in evident allusion to the  
fact that, though their difficulties had been  
great in time past in the observance of the  
Sabbath, and had been, therefore, some sort  
of excuse, now such excuse did not exist.  
When, therefore, the people were thus sub-  
jected to the test, to prove them respect-  
ing the Sabbath, and a portion of them  
continued to violate it, though God had  
made everything perfectly ready to their  
hand, he uses the strong language already  
quoted respecting their long-continued dis-  
obedience. We may be certain, therefore,  
that this was not their first transgression  
of the Sabbath law.

3. Was the Sabbath instituted to com-  
memorate the fall of the manna? or was  
the fall of the manna made to conform to  
the sacredness of the Sabbath? Or, to  
state this question in a different form, Did  
the seventh day become the Sabbath by  
virtue of the fact that the manna did not  
fall that day? or did the manna cease from  
falling on that day because it was the sa-  
cred rest-day of the Lord?

(a) Certainly, it makes very great dif-  
ference which way this question is an-  
swered. And yet there can really be no  
serious difference as to the true answer.

(b) Either the cessation of the manna on  
the seventh day made that day to become  
the Sabbath; in which case it follows that

the Sabbath is a memorial of the fall of the  
manna;

(c) Or, the existing sanctity of the sev-  
enth day caused the Author of the Sabbath  
to withhold the manna on that day. In  
this case, the Sabbath is proved to be more  
ancient than the fall of the manna.

(d) But we do know that the Sabbath  
does not allude to the six days' fall of the  
manna, and the cessation thereof on the  
seventh day (see Gen. 2:1-3; Ex. 20:  
8-11; 31:17; Heb. 4:4); but to the six  
days' work of creation, and the rest of the  
Creator on the seventh.

(e) It is not recorded that at the fall of  
the manna God rested upon the seventh  
day, nor that he blessed the day at that  
time, nor that he did then sanctify it.

(f) But all these things were done at the  
close of the creative work.

(g) It does, therefore, follow that the in-  
stitution of the Sabbath did not originate  
at the fall of the manna, but did originate  
at the creation of the heavens and the earth;  
and that the seventh day did not become  
the Sabbath in consequence of the cessation  
of the manna on that day; but that the  
manna itself ceased on that day because of  
the existing sanctity of the Sabbath.

4. Does the Sabbath commemorate the  
flight of Israel out of Egypt? or is it a  
memorial of the creation of the heavens  
and the earth?

The following reasons are assigned to  
prove that the Sabbath commemorates the  
flight of Israel from Egypt:—

(a) The Sabbath originated in the Wil-  
derness of Sin, about one month after the  
flight out of Egypt.

(b) When Moses, in Deut. 5, repeats the  
ten commandments, he closes the fourth  
precept with these words: “And remember  
that thou wast a servant in the land of  
Egypt, and that the Lord thy God brought  
thee out thence through a mighty hand,  
and by a stretched-out arm; therefore the  
Lord thy God commanded thee to keep the  
Sabbath day.” Verse 15. Our opponents,  
therefore, claim that the Sabbath is a me-  
morial of the flight out of Egypt.

(c) God said to Moses respecting the Sab-  
bath: “It is a sign between me and the  
children of Israel forever; for in six days  
the Lord made heaven and earth, and on  
the seventh day he rested, and was re-  
freshed.” Ex. 31:17. See also verse 13,  
and Eze. 20:12-20. The Sabbath, in the  
view of our opponents, is therefore a Jew-  
ish institution, made for them, beginning  
with their flight out of Egypt, designed to  
commemorate that event, and expiring with  
the call of the Gentiles.

Such are the grounds for asserting that  
the Sabbath is a memorial of the flight of  
Israel out of Egypt. Let us now weigh  
them one by one.

(a) The first of these is of no account,  
simply because it is not founded in fact.  
It has been shown that the Sabbath origi-  
nated at the close of the work of creation,  
and did not originate at the fall of the  
manna. This fact is not only fatal to the  
first of these three reasons, but to all three  
of them. For if the Sabbath of the Lord  
was made at creation, it is not a memorial  
of an event that did not happen till twenty-  
five hundred years afterward.

(b) Nor does the second reason possess  
any real force, even though the fact, that  
the Sabbath originated long before the  
flight out of Egypt, be left out of the ac-  
count. For these words of Moses are the  
last which he utters in behalf of the Sab-  
bath, and are his final appeal to that peo-  
ple who had so generally violated it dur-  
ing the forty years he had led them in the  
wilderness. See Eze. 20:13-24. It would  
seem very strange, if the Sabbath was or-  
dained to be a memorial of the flight of  
Israel from Egypt, that Moses should not  
tell them of that fact till forty years after-  
ward. But it does not appear that he  
made such a statement even then. One  
of two views must be taken of his words.  
Either they were designed to teach that  
the Sabbath commemorates the deliver-

ance out of Egypt, or they were simply an  
appeal to their gratitude for such mercies,  
that they should honor God in the observ-  
ance of his Sabbath. It is in our power  
to test this thing by quoting, from the  
same book, other words of Moses, which  
form an exact parallel to the text under  
consideration. Thus Moses says (Deut.  
24:17, 18): “Thou shalt not pervert the  
judgment of the stranger, nor of the fa-  
therless; nor take a widow's raiment to  
pledge; but thou shalt remember that  
thou wast a bondman in Egypt, and the  
Lord thy God redeemed thee thence;  
therefore I command thee to do this  
thing.” These words, relative to not op-  
pressing the widow and the fatherless, are  
the same that Moses uses concerning the  
Sabbath. If they prove in the one case  
that the Sabbath is a memorial of the de-  
liverance of Israel from Egypt, they prove  
in the other that acts of justice and mercy  
toward the widow and the fatherless are  
also a memorial of the flight out of Egypt!  
Again, if they prove respecting the Sab-  
bath that it was not obligatory upon men  
till the deliverance from Egypt, they prove  
in the other case that justice and mercy  
toward the widow and orphan was not a  
part of man's duty till after the Israelites  
left Egypt! But such conclusions need  
only to be stated, in order to show how  
unreasonable are the premises that lead to  
them. There is another view to be taken,  
and one that is strictly logical, reasonable,  
and just. These words were, in each case,  
an appeal to the gratitude of a rebellious  
people. God had conferred on them sig-  
nal mercies; he asked them to show, by  
their obedience toward himself, and their  
pity toward their fellow-men, that they  
remembered this.

(c) But the third reason for asserting  
that the Sabbath is a memorial of the  
flight from Egypt, or at least for claiming  
that it originated after that event, is found  
in what is said in Ex. 31, and Eze. 20,  
relative to the Sabbath as a sign between  
God and Israel. Yet the conclusion does  
not follow from the premises. Why was  
the Sabbath a sign between God and Is-  
rael?

(1) The first important fact is, that Is-  
rael was the only people that God had  
upon the earth. The duty to be the peo-  
ple of God was not something peculiar to  
Israel; but obedience to that duty distin-  
guished them from the rest of the world.

(2) While the Hebrews worshiped the  
God that made the heavens and the earth,  
the nations around them worshiped false  
gods of every kind.

(3) It was perfectly appropriate and  
suitable to the case that God should desig-  
nate his Sabbath as a sign between him-  
self and the only people that acknowl-  
edged the Creator of the heavens and  
earth: The sign expressed their faith in  
the God that made the heavens and the  
earth, as distinguished from all false gods.  
It also expressed their faith that God made  
the heavens and earth in six days, and  
rested on the seventh, and that he hal-  
lowed that day in memory of that fact.  
Indeed, the very words in which God ap-  
pointed the Sabbath to be a sign between  
Israel and himself cited their minds to the  
creation for the origin of the institution:  
“It is a sign between me and the children  
of Israel forever: for in six days the Lord  
made heaven and earth, and on the seventh  
day he rested and was refreshed.” Ex.  
31:17. And thus the grand feature of the  
Sabbath, that fitted it to be a sign be-  
tween God and the only people that ac-  
knowledged him, is the fact that the Sab-  
bath points to God as the Creator, and  
traces itself back to the close of the crea-  
tion week for its own origin. The reasons  
therefore assigned for the assertion that  
the Sabbath was a memorial of the flight  
from Egypt, are found to be utterly desti-  
tute of any evidence for their support.  
That the Sabbath does not commemorate  
the flight of the children of Israel from  
Egypt can be clearly shown.

(a) It has been proved to originate at the creation of the heavens and the earth, and to be a memorial of that event. Ex. 20:8-11.

(b) There is nothing in resting on the seventh day of each week to commemorate a flight at midnight on the fifteenth day of the first month. Ex. 12:29-42; Num. 33:3.

(c) God did give to the children of Israel a two-fold memorial of the events of their deliverance out of Egypt: the passover and the feast of unleavened bread—the passover, on the fourteenth day of the first month, to commemorate the fact that the angel of God did pass over the Israelites on that day when he slew the first-born of the Egyptians; and the feast of unleavened bread, on the fifteenth day of the same, to commemorate the fact that when they fled out of Egypt on that day it was in great haste, and with their bread unleavened. Ex. 12, 13. This memorial pointed the children of Israel back to the deliverance out of Egypt, just as the memorial of the Sabbath points its observers back to the creation of the heavens and the earth, and the Creator's rest from the same.

(d). Those who assert that the Sabbath was designed to be a weekly commemoration of the flight of Israel out of Egypt, assert that it originated at the fall of the manna, a little more than a month after they left Egypt. But if it is a weekly commemoration of that event, why was it deferred for five weeks before being appointed? That is very unlike the work of God. We say that the Sabbath is a memorial of the work of creation, and we show that no sooner was that work finished, and the rest of the Creator an accomplished fact, than the Sabbath was set apart to a holy use. It would be much more proper to say that the Sabbath is a memorial of the fall of the manna than of the flight out of Egypt, as, on the view held by our opponents, there was no Sabbath till that point; yet there should have been, at least five weeks earlier, if it was a fit thing in the mind of God that there should be a weekly memorial of that event. God never delays to do his work when the reasons for that work once exist.

The sixteenth of Exodus does not give us the origin of the Sabbath. It treats the sacred rest-day of the Lord as an existing institution, and not as something which came into existence at the fall of the manna. But it does do two things that are of great importance: 1. It shows that God has a definite day for his Sabbath; and, 2. That he took care that it should be definitely known by his people. The fall of the manna for six days, and its cessation on the seventh, left no chance for doubt as to what day was his Sabbath. God proposed, by the giving of the manna, to prove his people, whether they would walk in his law, or no. He gave them bread from heaven. They had only to gather each day what God sent them. And, whereas they had been in cruel servitude, and in circumstances of deep distress, now their yoke was broken from off their necks, and they were God's free men. The fall of the manna gave them every facility for the observance of the Lord's rest-day. And, whereas God proposed to prove them in this new and changed situation, whether they would now observe his Sabbath, he gave them no precept respecting it till they had by their own action on the sixth day shown a purpose to prepare for the Sabbath. Yet some on the seventh day persisted in the violation of the Sabbath. The fall of the manna began God's work of proving his people respecting the Sabbath. That work continued during the whole period of forty years. And during all that time the Hebrew people did, to a very alarming extent, continue to violate the Sabbath of the Lord. See Eze. 20.

The sixteenth of Exodus shows that the day of preparation for the Sabbath was not a mere Jewish tradition, but something which God himself first enjoined upon that people. Verses 5, 23, 29.

This chapter connects the record in Gen. 2:1-3, and the statement of facts given in the fourth commandment, in a most wonderful manner. Gen. 2:1-3, gives the sanctification of the seventh day for time to come, in memory of the Creator's rest on that day. It therefore reaches forward into the distant future. The fourth commandment, given twenty-five hundred years after that event, traces its sacredness back to the creation of the world. The sixteenth of Exodus, standing between these two, presents us the definite seventh day, pointing it out by the fall of the

manna. It contains no act of making it holy on the part of the Lord. It recognizes its sacredness; it treats its observance as a matter of existing obligation. Surely, those who contend that the Sabbath originated with the events of this chapter do greatly err.

#### Signs of the Nearing Advent of Christ.

(Continued.)

3. *Home and Foreign Missionary Exertions.*—No age since that of the apostles has witnessed such wide-spread exertions in behalf of the Jewish and Gentile nations as our own. This certainly is a sign peculiar to the present century. I do not speak of Missionary and Bible Societies as if they were to convert the world; but still I would point to the fact of hundreds of missionaries going forth to every region of our globe, millions of Bibles circulated—almost every nation having the Scriptures in their own language—and, pointing to these simple but magnificent facts, I ask, Is there not in these a most palpable fulfillment of the words of the Lord, "This gospel of the kingdom shall be preached to all nations for a witness, and then shall the end come"? Matt. 24:14. In our day, we have the preaching of the gospel, and its witness-bearing most manifest. The result is not the conversion of the world, but the gathering out of the election. (Acts 15:14.) And then the end comes! It is not said, *And the millennium comes*; but *the end*—the end of this present age, and the coming of the Son of man. This sign seems also referred to in Rev. 14:6: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come." This sign will, I doubt not, become more and more visible—but still there it is already before us—a sign which foretells a coming Lord, and most distinctly intimates the impossibility of a millennium before his advent. \* \* \*

5. *Disbelief of the approaching advent of Christ, even in the church.*—It is no marvel that the world should either deride or deny that event. And it is of the world's mocking that Peter speaks when he says, "There shall come in the last days scoffers, saying, Where is the promise of his coming?" But the church also loses sight of that day; nay, refuses to credit the news of its approach. She says, "My Lord delayeth his coming." She slumbers and sleeps. And it is just when she is speaking thus, and thus slumbering; it is in an hour when she thinks not, that he arrives. It is often said, Surely, if the time were just at hand, more of God's people would believe it. But it is when many of them are not believing it, and are counting on delay, that the Bridegroom comes.\* While, then, we mourn that so many of the saints should disbelieve the nearness of that day, let us also lift up our heads; for by this sign we know that our redemption draweth nigh. 2 Pet. 3:3, 4; Matt. 24:48.

6. *Human efforts at self-regeneration.*—I do not say this of the church, though there are some tokens of it even in her. But I speak of the world. Man seems now to be putting forth every effort to regenerate himself without God. Amid all the modern achievements of science and of art, he has lost sight of his own helplessness and dependence on Him who created him. He thinks to be a God to himself. It is as if before God's glorious purpose of restitution is brought to pass, man is allowed to do his utmost for the renewal of himself and of the world. He is to be put to the proof. He is to be permitted to boast himself for a little, and congratulate himself upon the triumph before him. Hence, the vain-glorious speeches we so often hear of man's powers and man's prospects. Political reforms are spoken of as the regeneration of the world. One party most loudly maintains that the separation of church and State is to usher in the millennium; another as boldly affirms that it is the union of church and State that is to accomplish this. Education, science, literature, philosophy, are called the world's regenerators, and no limits are assigned to the blessings which these are to confer

\* Now, how can this be the case, if the millennium precede the advent? Will the church not know when the thousand years are done? Rev. 20. Would it be possible for her then to say, "My Lord delayeth his coming"?—H. Bonar.

upon the world. It is curious, also, to observe, for some years past, how eagerly science has been putting forth all its energies in pursuit of discoveries that shall restore fruitfulness to the soil. Agricultural chemistry has shot up into a separate study. As if unconsciously prescient of the earth's deliverance from the curse of barrenness, men are laboring to do all that science can to hasten on that day of restitution. These efforts at self-regeneration must prove abortive; for man cannot undo either his sin or its consequences. They may succeed to a certain extent, but only to prove how little they can effect. These are, however, signs of a coming deliverance; for when man's endeavors shall prove fruitless, both in reference to himself and society, and the soil which he tills, God shall at length interpose and accomplish the work of renovation by the word of his power.

7. *The spread of knowledge.*—Many are running to and fro, and knowledge is increasing. Dan. 12:4. Nor is it knowledge of one kind, but of every kind, secular and sacred. It is, however, for the former that this age is specially distinguished. And Satan is putting forth his utmost resources of power and craft thus to lead men captive at his will. "He is the prince of all knowledge, where God is not known; of all power where God is not acknowledged; the bright archangel of the natural man, revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, and natural humanity." Thus does he play his part in this last age! Under these radiant disguises, he is bewildering the eyes of men, and persuading them that this diffusion of knowledge is the appearing of the millennial dawn. So specious are his counterfeits that it is hard to separate the real from the false, the precious from the vile; for when he thus comes forth as an angel of light, clothed in every perfection that the natural heart loves and the carnal eye admires, who shall penetrate the deception and escape the snare, save those who "know all things," by reason of "the unction of the Holy One"? 1 John 2:20. Most truly has the present state of the world been described by one of the world's own poets, when picturing the gay flitter of an evening assembly, over which was thrown

"A dazzling mass of artificial light,  
Which showed all things, but nothing as they were."

So it is now upon the earth, among the heedless multitudes of the children of men. It is the world's midnight. They are eating and drinking, marrying and giving in marriage. Literature, science, art, philosophy, are all their own! Yet there is an artificial coloring, an unreal brightness, over all. There is music; but it is of the siren kind. There is eloquence, too, but it is "the words of man's wisdom," not that which speaks for God and "wineth souls." There is fervor, too; but it is the warmth of wild excitement, born in novelty and nursed by perpetual change. There is high thought, too; but it is often of the unhealthful cast, wrought off at the midnight lamp; not the deep musings begot in fellowship with God, and ceaseless converse with that inspired word which maketh wise the simple. And, in connection with all this, there is a proud air of independence, like that which said, "Our lips are our own; who is Lord over us?" There is a reckless determination to hold what opinions men please, unchecked and unproved.—*Signs of the Times.*

(Concluded Next Week.)

A WIFE'S POWER.—The power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is to a man wisdom, courage, and strength; a bad one is confusion, weakness, and despair. No condition is hopeless to a man where the wife possesses firmness, decision, and economy. There is no outward prosperity which can counteract indolence, extravagance, and folly, at home. No spirit can long endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in the enterprise and action, but to sustain him he needs a tranquil mind; and especially if he is an intellectual man, with a whole heart, he needs his moral forces in the conflict of life.

To recover his composure, home must be a place of peace, of cheerfulness, and of comfort. There his soul renews its strength and goes forth with fresh vigor to encounter the labor and troubles of life. But if

at home he finds no rest, and is there met with bad temper, sullenness, jealousy, or gloom, or is assailed by complaints and censure, hope vanishes and he sinks into despair. Such is the case with many who, it might seem, have no conflicts or trials of life; for such is the wife's power.

#### TRIP LIGHTLY.

Trip lightly over trouble, trip lightly over wrong,  
We only make grief double, by dwelling on it long.  
Why clasp woe's hand so tightly? why sigh o'er  
blossoms dead?  
Why cling to forms unsightly? why not seek joy  
instead?

Trip lightly over sorrow, though all the day be dark.  
The sun may shine to-morrow, and gaily sing the  
lark,  
Fair hopes have not departed, though roses may  
have fled,  
Don't ever be down-hearted, but look for joy in-  
stead.

Trip lightly over sadness, stand not to rail at doom,  
We've pearls to string of gladness on this side of  
the tomb.

When stars are nightly shining, and the Heaven  
is overhead,  
Encourage not repining, but look for joy instead.  
—Sel.

#### Good Manners a Duty.

MEN often speak of good manners as an accomplishment. I speak of them as a duty. What, then, are good manners? Such manners as the usages of society have recognized as being agreeable to men; such manners as take away rudeness. There are a great many who feel that good manners are effeminate. They have a feeling that rude bluntness is a great deal more manly than good manners. It is a great deal more beastly. But when men are crowded in communities, the art of living together is no small art. How to diminish friction; how to promote ease of intercourse; how to make every part of a man's life contribute to the welfare and satisfaction of those around him; how to keep down offensive pride; how to banish the raspings of selfishness from the intercourse of men; how to move among men inspired by various and conflicting motives, and yet not have collisions—this is the unction of good manners.

It is not effeminate to be refined. And in this land no man should plead inability. There may be a peasantry in other countries, there may be a class in foreign lands who have no opportunities; there may be those whose toil is so continuous, whose opportunities for knowing what constitutes good manners are so few, and whose ignorance is so gross that they are excusable; but this is not the case in America.

That a man is a mechanic is no reason why he should not be a perfect gentleman. I affirm for every American citizen the right to be not simply a man, but a good-mannered man. I have seen men at the anvil who were as perfect gentlemen as men of books or men of society. I know no reason why a man who tans hides should not be a gentleman. I know no reason why a man who digs in the soil, a man who works in metals and woods, a man who builds, should not be a perfect gentleman. There is nothing in mechanical occupations which is incompatible with the highest courtesy.

Not only is the violation of good manners inexcusable on ordinary grounds, but it is sinful. When, therefore, parents and guardians and teachers would inspire the young with a desire for the manners of a good society, it is not to be thought that they are accomplishments which may be accepted or rejected. Every man is bound to observe the laws of politeness. It is the expression of good-will and kindness. It promotes both beauty in the man who possesses it, and happiness in those who are about him.—*Henry Ward Beecher.*

#### What I Have Noticed.

A MINISTER of the gospel who had closely watched the operation of giving among our churches, begs leave to note the following as the result:—

1. Churches in which a system of giving to the cause of Christ has been carried out, contribute most liberally to benevolent objects.

2. Such churches make the most sure and rapid progress in supporting themselves.

3. Churches which do little or nothing for others do the least for themselves; and those which do little or nothing for their own pastor's support, do little or nothing for others, and are not likely to become self-sustaining.



4. Churches which do most for Domestic Missions generally do most for Foreign Missions.

5. Those churches which plead that "the applications are too many" would be pleased not to have any.

6. Churches which plead that "charity begins at home" are the last to begin it anywhere.

7. Churches which are always pleading that "the present is an unfavorable time to make an application" never find a favorable time.

8. Those people who do not give often and cheerfully do not know the blessedness of giving.

9. Those who do not give as the Scriptures teach, cannot expect to receive the blessedness of Scripture promises.

10. One reason why so many give so little, and with fault-finding when they do give, is because they give so seldom.

11. No system of giving has, in its simplicity and efficiency, equaled that of the apostle Paul—"On the first day of the week let every one of you lay by him in store as God hath prospered him."

12. The adoption of that plan would immediately give the church all the money it needs, and enable it to go forward in the work of the Lord.

13. Ministers who do not instruct their people in the duty of giving, and urge it upon them, for fear their own salaries will not be paid, are the most poorly supported, and thus reap what they sow.—*Central Presbyterian.*

**The Yoke of Bondage.**

ONE of the most common, and, in some instances, effectual perversions of Scripture used as argument against the present truth is the notion that the ten commandments, especially the fourth commandment, is the yoke of bondage referred to in the 5th chapter of Galatians. That this is a perversion of Scripture we will now attempt to show.

1. Neither the ten commandments nor any part of them constitutes the yoke of bondage. The first Psalm, describing the character of the man that is blessed, says, verse 2, "His delight is in the law of the Lord, and in his law doth he meditate day and night." Again, Ps. 19:7, 10, 11, "The law of the Lord is perfect, converting the soul." "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover by them is thy servant warned; and in keeping of them there is great reward." And yet again, Ps. 119:45, "And I will walk at liberty; for I seek thy precepts." Please read this entire psalm. Such language as the above certainly cannot apply to a yoke of bondage.

But has the change of dispensation converted the perfect law of God into such a yoke? Let us see. "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25. What law is this? Let Chap. 2:10, 12, answer. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [margin, that law], that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." This testimony clearly points out the law, and includes every point in it; and it is conclusive; for assuredly, the perfect law of liberty cannot be the yoke of bondage.

2. But what is this yoke? The origin of the expression is found in Acts 15, and the circumstances there related evidently gave rise to the language under consideration; and an examination of this chapter will make the matter clear. Verse 5 says, "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumscise them, and to command them to keep the law of Moses." In the conference held over this matter, Peter inquires, verse 10, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" And in the letter sent to the churches occurs the following, verse 28, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Thus it appears that the yoke, or burden, is the law of Moses, which regulated the office and the ministrations of the Jewish priesthood. And with this agree other

scriptures, in which the same law is called "statutes that were not good;" Eze. 20:25; "the ministration of death;" 2 Cor. 3:7; "the enmity;" Eph. 2:15; and is said to be "against us," and "contrary to us." Col. 2:14.

That law was given simply to meet an existing necessity, as a "shadow of good things to come." As the "body," or substance, is "of Christ," it follows that when his sacrifice and priesthood, or the good things to come, were reached, that law ceased, and the yoke was lifted off. This being the case, to still continue those observances was to wear the yoke unnecessarily, or by voluntary imposition; while to seek justification by those observances was virtually to reject Christ; for, as those offerings pointed forward to Christ, to still offer them was, in effect, saying that he had not come. Consequently Christ became of no effect unto such, and they were fallen from grace. And so the Jews were said to be in "bondage," and to have a "vail upon their heart." Gal. 4:25. 2 Cor. 3:15.

3. From the foregoing considerations we may clearly perceive the relation that the law of Moses and the law of Christ sustain to the law of God and to each other. Standing at the cross, we are impressed with the perfection and perpetuity of God's law, inasmuch as its transgression requires so infinite a sacrifice to save the transgressor. Extending in opposite directions, we behold two remedial schemes, one typical of the other, in which is offered salvation through the merits of the great sacrifice. Looking backward, we view the Mosaic dispensation, with its typical observances, regulated by the law of Moses, the mediator, pointing toward the bleeding Lamb of God. Looking forward, we view the Christian dispensation, with its commemorative observances, regulated by the law of Christ, the mediator, pointing back to the risen Saviour. The law of God, or ten commandments, as the constitution, or organic law of God's government, is incorporated into both systems, and salvation is suspended, in the one case, upon obedience to the law of God and the law of Moses, and in the other, upon obedience to the law of God and the law of Christ; the principle, however, being the same in either case, both requiring faith in the all-sufficient sacrifice of the Son of God.

Therefore instead of antagonism, there is harmony, between the two systems; instead of one being all law, and the other all gospel, each is composed of the law and gospel combined; the only difference between them being that which arises from the different relation they sustain to the time of Christ's death; the latter possessing in reality what the former possessed only in shadow, and accomplishing in fact what the other accomplished only in figure. And so Paul says, speaking of Christ, Heb. 9:15, "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." How beautiful and harmonious is truth. S. B. WHITNEY.

**Is Nature All the God there Is?**

So says A. If by nature we are to understand the Creator of heaven and earth, that would be correct. But as this term is generally understood to be the creation, then A must be wrong. Who made this earth with its attendant spheres, hung upon nothing, each fulfilling its order? If I should answer, They made themselves or each other, you would at once say, Impossible. If I should tell you that nature made the house you occupy, you would not believe me; you would know better. How, then, can you make me understand that all these vast creations were conceived and brought forth by nature, or by mutual consent? But says A, I cannot comprehend God, and to believe what we cannot comprehend is not required. What can you comprehend? When we find ourselves unable to comprehend the most simple of the Creator's work, which are visible and tangible, is it a wonder that we cannot comprehend the invisible Creator?

We hear no one say that, because they do not know how a blade of grass grows, there is no grass, and that we ourselves do not exist because we cannot explain our existence. When we see an edifice, we know an architect has been there. No one will say that it made itself or sprung up by chance, because they had never known

the builder. If we allow ourselves to use good common sense upon this important subject, as we do on other things, all is easy. We reason from effect to cause in the most common things. If we see a footprint, we know some one has made it. When we see a production, some one must have produced it. When we view the vast universe, we know, or should know, that it never produced itself. Take the Bible view, and all is plain.

But how can we know that the Bible is true? It proves itself. What the prophets foresaw and predicted thousands of years in the past have met their perfect fulfillment, and have become history. This of itself is a sufficient proof for any one who does not choose to disbelieve. Only a small part of the prophetic word remains unfulfilled—the plagues, the latter rain, the shaking of the powers of heaven, and the burning of the earth, and the destruction of the wicked, which are just as sure of fulfillment as those which have been fulfilled. Each will come in its order. A. P. LAWTON.

*West Winfield, N. Y.*

**A Few Considerations.**

"BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

That we live in the time of the end, no one versed in Scripture prophecies can doubt. Every evidence we could ask is given us. But to prove this position, is not the object of this article, but rather to look very briefly, at some features of the times.

First, we notice the close of the great prophetic period of 2300 days in 1844, and the general movement of the professed Christian world on that occasion, with all the accumulated evidence brought from the prophecies, to establish the believing student of prophecy in the genuineness of the above-mentioned movement.

Second, the fact that probation continues some considerable time after the close of this prophetic period, as is proved from Rev. 10 and 14:7-14.

Third, the remarkable facilities of our times for the dissemination of knowledge, and the rapid progress of improvement in the practical application of art and science to useful enterprises, in the saving of time and muscle in labor-saving machines, and contrivances for economizing time and labor in travel and transportation, and in the common walks of life; so that time is given for investigation and study of the word of God.

Fourth, that at this time, in the Providence of God, the masses are educated to a great extent; and Bibles are cheap and plenty, and free to the poor; and to this coincidence we would call your especial attention as something before unparalleled in the history of our race.

Fifth, the fact that there is now arising a people who are uniting in their belief and practice the fundamental principles of all the moral law, and at the same time are the only people who explain satisfactorily the prophecies of both Testaments, and justify the government of God by a harmony of both Testaments, upon doctrine and practice, in the Christian life.

Sixth, the fact that God, by his Spirit, is especially aiding this people in drawing near to him, and in purifying themselves from the corrupting doctrines and practices of the times, and in uniting in a consistent effort to enlighten the world upon the great truths of the Bible. (See catalogue of publication.)

Now let us seriously reflect upon these six facts, all of them present with the attendant circumstances, indispensable in the nature of things to their existence; and, say, are they the result of chance? May we not say, God is certainly in this movement.

Many shall run to and fro, and knowledge shall be increased. How truly is this prophecy verified before our eyes. How very interesting and important the consideration that this time is already upon us, and soon the final close must burst upon an astonished and unbelieving world.

Oh! how dark and stupid are we not to see the signs of the times, so plainly are they portrayed before us! How foolish at such a time, or at any time, to set our hearts upon the world, and follow its fashions and its follies, and to lay up in store its treasures! Let us double our diligence and care. JOS. CLARKE.

**Who Will Stand the Test?**

WE are nearing the Judgment, and the query arises, Who will stand the test? Just a little before us is the time of trouble, and who, oh! who will be shielded from the wrath of God when the seven last plagues are falling? Will it be those who have become convinced in regard to truth and in relation to duty, but have passed on undecided, waiting perhaps for a more convenient season, all their energies wasted, and the good they might have done neglected? Will it be those who have started out to walk in the light, but have become blinded by the god of this world, and are content to give all their time and talents to the accumulation of the unrighteous mammon? Will it be those who profess to love the Lord and his truth, but have lulled themselves into a carnal security, and make no exertion to scatter light? Will it be those who claim to be striving to overcome, yet are closely wedded to habits that are injurious to health and soul-destroying in their influence? Ah! no. "Be not deceived, God is not mocked."

Those who stand acquitted at last will be those who have been thoroughly in earnest—they will be fearless souls, who have not been afraid to battle for the right, who have stood up in defense of truth, regardless of persecution, possessing that spirit of confidence and determination of purpose that characterized the ancient servants of God, when they could stand up, in view of a heated fiery furnace, and exclaim, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:17, 18.

God will have a people who are zealous of good works. It is not enough to have a correct theory of religion. We must have the saving power of religion itself. It is not enough to say that we are striving to overcome, but it is important that we earnestly seek to break off from every sinful indulgence, for it is certain that nothing impure will enter the kingdom of God. Then let us be in earnest in the matter. There is no time to lose. Let us work while the day lasts.

"Then be active and be earnest,  
Up, and let us try;  
There is work around us all the day.  
For the world is full of sin,  
And the tempter lies within,  
But the Lord will help us if we try."  
P. A. C.

**Early Teaching of Methodism.**

THE following are a few extracts from the "Preachers' Manual," published in 1842, for the use of Methodist preachers. The part from which the extracts are taken was written by Dr. Adam Clarke. Concerning the deportment of the minister, he lays down the following rules:—

- "1. Be diligent. Never be unemployed.
- "2. Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.
- "3. Be ashamed of nothing but sin; not of fetching wood or water, &c.
- "4. Never disappoint a congregation unless in case of life or death.
- "5. Choose the plainest text you can.
- "6. Be sparing in allegorizing or spiritualizing.
- "7. Beware of clownishness.
- "8. Be merciful to your beast; not only ride moderately, but see that your horse be rubbed, fed, and bedded.
- "9. Everywhere recommend cleanliness. Cleanliness is next to godliness."

Concerning the preaching of the law, he says, "Now, as no man can see the worth of salvation till he be convinced of his want of it, therefore preach the law and its terrors, to make way for the gospel of Christ crucified."

Of the use of texts he says:— "Seldom choose a very short one. 'When imagination and invention are put to rack to supply the the place of the word of God, the hearers may admire the address of the preacher, but are not likely to be fed with the bread of life.'" Again, "but without all controversy, the literal meaning is that which God would have first understood."

How few there are among the Methodist ministers or those of any other popular denomination, who observe strictly the above rules. C. H. BLISS.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 14, 1874.

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

EDITORS.

### Our Lord's Doctrine Concerning the Soul.

THEREFORE I say unto you, Take no thought for your life [psuche, soul], what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life [psuche, soul], more than meat, and the body than raiment?" Matt. 6:25; Luke 12:22, 23.

"And fear not them which kill the body, but are not able to kill the soul [psuche]; but rather fear Him which is able to destroy both soul [psuche] and body in hell." Matt. 10:28.

"He that findeth his life [psuche, soul] shall lose it; and he that loseth his life [psuche, soul] for my sake shall find it." Matt. 10:39.

"For whosoever will save his life [psuche, soul] shall lose it; and whosoever will lose his life [psuche, soul] for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul [psuche]?" Matt. 16:25, 26; Mark 8:35-37.

"For whosoever will save his life [psuche, soul] shall lose it; but whosoever will lose his life [psuche, soul] for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Luke 9:24, 25.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life [psuche, soul] also, he cannot be my disciple." Luke 14:26.

"Whosoever shall seek to save his life [psuche, soul] shall lose it; and whosoever shall lose his life shall preserve it." Luke 17:33.

"He that loveth his life [psuche, soul] shall lose it: and he that hateth his life [psuche, soul] in this world shall keep it unto life eternal." John 12:25.

These texts embody Christ's doctrine concerning the soul. Though the word *psuche*, or *soul*, is so often used in them, the fact is not generally understood because it is in most of the instances here quoted rendered *life*. But these texts are worthy of study. They should be carefully compared with each other.

1. The term soul is, in several of these texts, used in distinction from the body.

2. It is something to be sacrificed for Christ's sake, and even to be hated.

3. It is something to be saved unto life eternal, and is of greater value than the whole world.

4. Though in some of these instances it is used, perhaps, as signifying the *whole* man (compare Matt. 16:26; Luke 9:25), it is manifest from the sense that it is rightly translated *life* in the places where it is so rendered. Even in the instance cited as signifying the *whole* man, losing one's *life* may be fairly equivalent to losing *himself*.

5. But how can we reconcile our Lord's words respecting the saving and the losing of the soul or life, and also respecting its comparative worthlessness and its exceeding value? Without doubt, there is perfect harmony in his statements. The last text above quoted gives us a key to them all: "He that loveth his life [psuche, soul] shall lose it; and he that hateth his life [psuche, soul] in this world shall keep it unto life eternal." John 12:25.

6. There are two of these lives. (1) Our life in this world. (2) Our life in the world to come. And, indeed, the other texts plainly imply this. For we cannot save the present life by losing it, nor lose the life to come by saving it. But we can save our future life by giving up our present life, and one of these is of little worth, while the other is of infinite value.

7. Christ speaks of the *present* life when he says, "Take no thought for your life [psuche, soul], what ye shall eat." Matt. 6:25; Luke 12:22. Also when he says, "He that findeth his life [psuche, soul] shall lose it." Matt. 10:39. That is, he that sets his heart on this present life shall have no part in the promised life everlasting. This is the life, or soul, we are to hate. Luke 14:26; John 12:25.

8. He speaks of the *future* life when he asks, "What shall a man give in exchange for his soul?" Matt. 16:26. He also speaks of it in all these places where he speaks of *saving* or *finding* the soul or life as the reward for *losing* the soul or life for Christ's sake.

9. It is our life, or soul, "*in this world*" that is to be hated, that we may secure life eternal. This last is the life that God promises to those who give up the present life for him.

10. But does our Lord in any of these passages teach, or assume, the existence of a separate conscious being called the *soul*? In the first of the above texts, he speaks of the *soul* as distinct from the body, but it is plain from the sense that he means by it the present mortal life. In the third instance, he speaks of saving the soul by losing it, that is, of securing the life to come by giving up the present life. And all the remaining passages are of the same nature.

11. But does not our Lord in the second instance affirm the existence of the soul as a separate being that survives the death of the body, and that maintains a conscious life when that is dead? Such is the general understanding of the passage, yet it is not at all in harmony with our Lord's use of the word soul. He uses it to signify either our present or our future life. Read again the passages above quoted and this fact will appear undeniable.

12. We shall better understand Matt. 10:28, by comparing it with Luke 12:4, 5. Thus: "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." These two texts are different versions of the same statement of Christ.

13. It is certainly reasonable that we consider whether our Lord's use of the word soul in the other instances in which he uses it, is not the true sense of that word in this passage. He uses the word *soul* for the *life* that now is, and also for the *life* that is to come. Men can destroy the present life. But *after* that they have no more that they can do. The life that succeeds the resurrection is in the power of God alone. This is plainly our Lord's meaning in the next clause. "But rather fear Him which is able to destroy, both soul and body in hell." The hell of these two texts is not hades, the place of the dead, but gehenna, the lake of fire, where the wicked shall suffer the second death. Now in this fire the body shall indeed be consumed, as many texts assert; and this is not all: when the wicked shall have suffered each what God sees to be just, then their life shall be extinguished, not as is the present to be followed by the resurrection, but to have no revival forever.

14. This gives us an interpretation of our Lord's words that is in harmony with his own use of the word *soul*, and that is sustained by all the facts in the case. It is strongly confirmed by Luke's version of the text. The killing of the body is mentioned by both Matthew and Luke. But while Matthew says that men are not able to kill the soul, Luke uses this clause as an equivalent: "and after that have no more that they can do."

15. Then Luke gives us a definite idea when this shall be. "Fear Him, which after he hath killed hath power to cast into hell," gehenna. Now the wicked, when cast into the lake of fire, are living men, and are not cast thither till after the resurrection of the unjust. They have been made alive from death, and this God alone can do, before being cast into the gehenna of fire. This future life shall be extinguished in the lake of fire, and God himself in the act will inflict adequate retribution upon the wicked. Then they will be as though they had not been.

16. If our Lord had been speaking of the separate, conscious existence of the soul between death and the resurrection, he would have spoken of what should take place in *hades*, the place and state of the dead. But he passes over hades and speaks of gehenna where no wicked man will be cast till after the resurrection of the unjust.

17. We cannot, therefore, doubt that our Lord speaks of the life to come by the word *soul* in Matt. 10:28. The present life is, under God, in the power of wicked men. The future life God alone can give, and he alone can take it. The loss of the present life is comparatively unimportant for God can and will restore it. The loss of the future life is unspeakably awful, not only because that the suffering attending it shall be such as to inflict adequate retribution upon each sinner, but because it shall end in the absolute and irretrievable destruction of the whole man. His body shall be consumed, and his existence effectually and eternally blotted out.

J. N. A.

### The Kingdom of God.—No. 3.

DIRECT PROOF THAT THE KINGDOM IS FUTURE.

DAN. 2:44 reads thus: "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." Some of the characteristics of this kingdom we will first notice.

1. It shall never be destroyed, but stand forever. It is an everlasting kingdom—the same that Peter spoke of when he set before them the hope of an entrance into it. This is also promised to Christ in Luke 1:32, 33: "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." Now this cannot refer to the present position of Christ on his Father's throne in Heaven, for that cannot in any sense, be called the throne of his father David; and there will be an end to the exercise of his priestly office on the throne in Heaven, as all must admit. Probation will end, and the Lord who now pleads for sinners will come to take vengeance on the ungodly. See 2 Thess. 1:7, 8; Rev. 6:16, 17.

2. It shall not be left to other people; that is, the people who take it will possess it forever. They who possessed the preceding kingdoms passed away, and "other people" took them. But Dan. 7:18 says: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." As the kingdom is eternal, so must the people who take it be immortal, else they could not possess it forever. Paul's argument on the resurrection of the righteous makes this point clear. He says that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." "Flesh and blood" is an expression used to indicate a corruptible, mortal state, as the context proves. The corruptible, mortal man cannot inherit an incorruptible or everlasting kingdom. But he says also, "This corruptible must put on incorruption, and this mortal must put on immortality;" and this will take place at the sounding of the last trump, or, as he says again, in 1 Thess. 4, when "the Lord himself shall descend," when "the trump of God" is heard, and when "the dead in Christ shall rise." Then the saints of God will rise immortal: but that is the time also when Jesus says they shall "inherit the kingdom." And that is, indeed, the first time in their existence when it will be possible for them to inherit an incorruptible, everlasting kingdom.

The following are the words of the Saviour on this subject. Matt. 25:31-34. "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; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He who is an heir does not yet inherit; when he does inherit, his heirship ceases. The saints are now heirs of the kingdom; they will inherit it when the Lord Jesus comes in his glory.

3. These testimonies prove that this is the restoration of the kingdom and throne of David, of which the prophets speak. It will not be denied that the kingdom which the God of Heaven shall set up, which shall stand forever, and fill the whole earth, will be ruled over by Jesus Christ. Again, it will not be denied that Christ is the one referred to in Eze. 21:27, as "he whose right it is," to whom the crown is to be given. And this makes Dan. 2 and Eze. 21 parallel; that is, the setting up of the kingdom in Dan. 2 refers to the restoration of the kingdom and crown overturned, according to Eze. 21. And of course the same is referred to in Luke 1:32, 33: "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." Now, if it could be proved that a score of kingdoms had been or would be set up, it would be no proof on this subject unless it could be shown that one was set up which bore the characteristics of that kingdom which is the subject of the scriptures here quoted. This remark will be better appreciated when we consider the following important fact:—

Jesus Christ occupies two different thrones at different times. This is clearly proved by his own words in Rev. 3:21: "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."

An effort has been made to evade the evidence of this text by declaring that it was only one and the same throne; that it was the Father's who gave the right of it to Christ, and then became his to give to other overcomers. And to confirm this view, reference is made to Matt. 28:18, where Jesus said, "All power is given unto me in Heaven and in earth." But it is assuredly forcing a construction of Rev. 3:

21, to say it refers to the only one throne. The obvious meaning of the text forbids it. And in regard to Matt. 28:18; if it can be shown that he, at any time, receives *another dominion*, after he spoke those words to his disciples, then it is already shown that the objection is invalid. On this we notice,

a. This "all power" can refer to nothing else than his right to sit on his Father's throne, which is the throne of the whole universe.

b. On that throne he was "set down" at the time the Revelation was given to John.

c. Paul to the Hebrews, in chapters 7 and 8, shows that he is a priest after the order of Melchisedek on "the throne of the majesty in the Heavens."

d. In Ps. 110:1, the Father says to him, "Sit thou at my right hand until I make thy foes thy footstool." Also in verse 4, we learn that his sitting on the Father's right hand is the same that is spoken of by Paul, as a priest after the order of Melchisedek.

e. In Heb. 10:13, the apostle says he is set on the right hand of God, "from henceforth expecting till his enemies be made his footstool." Then when he is on the throne of his Father in Heaven, possessing the power spoken of in Matt. 28:18, his enemies are not yet put under his feet, but he is "expecting" it, according to the promise of the Father.

f. In 1 Cor. 15:25, it is said: "For he must reign till he hath put all enemies under his feet." This "reign" evidently refers to his sitting on the throne of his Father, at his right hand, till his foes are, by his Father, made his footstool, or put under his feet. It must be plain to the understanding of every one that while he is on his Father's throne in Heaven a priest after the order of Melchisedek, he is *expecting* a dominion or authority different from that which he possesses on that throne. He is there as a priest; on the throne of his father David he will not be a priest. Notice with care the harmony of the following evidences:—

The position of Christ on his Father's throne, as priest, is for a limited time. As this will be admitted by all who believe that there is a future judgment, that Christ will come to raise the dead, that he will come to take vengeance on his enemies, there is no need to argue the point. It is proved clearly by the reading of the text which calls him to that position, "Sit thou on my right hand, until I make thy foes thy footstool." To this, Paul also refers when he says, "For he must reign, till he hath put all enemies under his feet."

But in contrast with this is the decisive fact that Christ's reign on his own throne, or that which he inherited from his birth, is eternal and unending. Thus the angel said to Mary, "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." Of his reign on his Father's throne in the Heavens, Paul said, "Then cometh the end, when he shall have delivered up the kingdom to God." Now, if he has but one "reign," and is to occupy but one throne, then this language is inexplicable; for, in that case, it speaks of "the end" of that of which "there shall be no end;" and says he shall reign "until" a certain event, while yet that event does not indicate its termination. But, admitting that there are two thrones, one, that of his Father, on which he sits as priest until his foes are made his footstool; the other, that of David, which he takes at the close of his priesthood, and which he occupies thenceforth, forever, and all is clear and harmonious.

There is no controversy in regard to the time when he began to occupy the throne of his Father in Heaven. And he will sit thereon during the whole time of his priesthood. He was on that throne when the Revelation was given to John on Patmos, and when Paul wrote his letter to the Hebrews.

But we follow down the stream of time as marked in the Revelation, till the third woe comes upon the earth, and the seventh trumpet is sounded. Rev. 11:14-17. Of the locality or order of this trumpet there is no question. It closes up the present dispensation. It ushers in "the time of the dead that they should be judged," and the time of giving reward to all the servants of God, which Jesus said is at the resurrection of the just, and at his coming. Luke 14:14; Rev. 22:12. Under this trumpet it is announced that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Now it is by reason of their becoming his that he appears as "King of kings, and Lord of lords;" and that they are his enemies who are at that time put under his feet, we learn by Rev. 6:15: the kings of the earth hide themselves in the dens, and in the rocks of the mountains, because the day of the Lamb's wrath is come; and also by Rev. 19:19, where the kings of the earth and their armies are gathered against the Lord Jesus and his army. This is immediately preceding their destruction.

With this agrees also the prophecy of Dan. 7:9-14, where the kingdom and dominion over the kingdoms and people of the world are



given to Christ as he is brought before the Father when the Judgment is set and the books are opened.

And again, a most decisive testimony in regard to the time and order of these events is found in Ps. 2:7-9, as follows: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, 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. 110:1, shows when they will be given, to wit, when he ceases to sit at his Father's right hand as priest; it also declares that they are his foes, and the same is shown in this text, in that he dashes and breaks them in pieces. Most decisive testimony on this subject is given by our Saviour in Luke 21:31. Speaking of the signs of his second coming, he says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

In the fulfillment of the prophecies the world has seen the kingdoms of Babylon, Persia, Greece, and Rome, pass away. Rome was divided, as represented by the toes of the image in Dan. 2, and the horns of the terrible beast of Dan. 7. The "little horn" arose and did its murderous work of wearing out the saints of the Most High. Its power has consumed away, and it is near to its entire destruction. As the falling wick gives out its sudden glare just before it sinks into utter darkness, so will the papal power receive civil aid for a short time during the troubles of the coming day, and then sink into utter and eternal ruin.

The signs spoken of by our Saviour are nearly all fulfilled. We have the strongest assurance "that the kingdom of God is nigh at hand;" or, as he says again, our "redemption draweth nigh." For this we are waiting. We hope to hear our blessed Saviour say, "Come, ye blessed of my Father, inherit the kingdom." Until that glorious day shall appear, we still pray, "Come, Lord Jesus, come quickly." J. H. WAGGONER.

**Put This and That Together.**

The following quotations are found in a book entitled, "An Exposition of the Church Catechism," by Henry J. Camman, published at Boston in 1867. Under the title of "The Christian Law," he says:—

"Q. You said that your sponsors did promise for you that you should keep God's commandments; tell me how many there are?"

"A. Ten.

"Q. Which are they?"

"A. The same which God spake in the twentieth chapter of Exodus," &c.

This testimony affirms that the Christian law is the same as given in Ex. 20. On the third page from this we have the following:—

"Q. What is the fourth commandment?"

"A. Remember that thou keep holy, etc.

"Q. How can you keep holy the Sabbath day?"

"A. By abstaining from worldly occupations and attending to religious duties.

"Q. Can you do any work?"

"A. Yes, I may do works of necessity, piety, and charity.

"Q. What do we call Sunday, and why?"

"A. The first day of the seven. It is the Lord's day, because Christ rose from the dead on that day."

Thus the law to keep holy the seventh day, the day on which God rested from the labor of creation, is to be obeyed by keeping holy "the first day of the seven;" for the reason, not that it is the Sabbath, or rest-day of God, but that "Christ rose from the dead on that day."

In the same chapter we are treated with the following:—

"The Jews kept holy the seventh day of the week; because on that day God rested from his work of creation, Gen. 2:2, 3, but we keep the first day of the week, because on that day Christ rose from the dead, having finished his work of redemption. Luke 24:1-16. This change was made by the apostles. John 20:1-19; 1 Cor. 16:2. Although we repeat this commandment, the church, like the Scriptures, never applies the name 'Sabbath' to the first day of the week, but calls it Sunday, or the LORD'S DAY."

Now, ye of sane minds, put these things all together, and discern the sound sense and beautiful harmony of the whole! In the first place, the church promises to keep the Christian law, and that law is "the same which God spake in the twentieth chapter of Exodus." 2. The fourth commandment of that law requires us to "keep holy the Sabbath day," which is "the seventh day of the week, because on that day God rested from his work of creation." This commandment the church proposes to obey by keeping holy "the first day of the seven," "because Christ rose from the dead on that day." 3. But "the church, like the Scriptures, never applies the name 'Sabbath' to the first day of the week." The seventh day is the only Sabbath of the Scriptures. So the church does not propose to keep the "Sabbath" at all, while promising to keep the same law which says, "Remember the Sabbath day to keep it holy, . . . the seventh day is the Sabbath;" but she

proposes to keep another day, not the Sabbath, but a day called by her "Sunday, or the Lord's day." The commandment, according to this exposition, is as follows: Remember the Sunday, or the Lord's day, to keep it holy. Six days shalt thou labor and do all thy work, but "the first day of the seven" is Sunday, or the Lord's day; in it thou shalt not do any work; "because on that day Christ rose from the dead."

And thus, for another reason, keeping another day, a day which neither the Scriptures nor the church ever calls the Sabbath, the church promises to keep the "same" law which God spake as recorded in Ex. 20!

Our author says, "This change was made by the apostles," and for proof refers to John 20:1-19, and 1 Cor. 16:2. Those who will read the testimony will find that at the close of that first day on which Christ arose, he appeared to the assembled disciples, the doors being shut for fear of the Jews, and "showed them his hands and his side" to convince them of his resurrection, a fact that till then they had not believed! See Mark 16:9-14. So, if the apostles had that day changed the Sabbath, they had done it in unbelief. R. F. COTTRELL.

**Ancient Adventists.**

THERE are two classes who hold opposite views concerning the hope of God's people: one hopes to go to Heaven at death, while the other places all its hope in the personal advent of Jesus Christ to raise the dead and translate the living saints. Which of these is right? We will let the prominent men of the Bible, some from every age, from Genesis to Revelation, testify as to their hope. The advent of Christ and the resurrection of the saints are events immediately and inseparably connected, so that when one is affirmed the other is necessarily implied. For when Christ appears, the trumpet sounds, and the dead are raised. 1 Thess. 4:13-18. With this fact before us, let us now examine the word of God upon this important subject.

The first promise of the Deliverer was made to Adam immediately after his fall, Gen. 3:15, when God said that the "seed" of the woman should bruise the serpent's head. From this time we shall find that the eyes of God's people were ever turned with eager longing to the coming of this Saviour to deliver them. Thus we read of Enoch: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all," &c. Jude 14, 15.

This holy man was only the seventh from Adam, was the first prophet, and lived before the flood. He is a good witness from the old patriarchs of the antediluvian age. How plainly and boldly he expresses his hope in the advent of the Lord! Looking by faith through the long vista of over five thousand years, his prophetic eye sees this grand event, and in the rapture of his soul he exclaims, "Behold, the Lord cometh." This, then, was his hope.

In Hebrews 11, Paul enumerates a host of ancient worthies. Beginning with Abel, he mentions Abraham, Isaac, Jacob, Moses, Samuel, and many more "who through faith subdued kingdoms, . . . and others were tortured, not accepting deliverance, that they might obtain a better resurrection." The resurrection, therefore, was the glorious hope for which all those old patriarchs believed and suffered and died. But not one word do we anywhere hear from them about going to Heaven at death. They had no such hope.

Let us now call up a witness from the far-off land of Uz—the patient Job. In his deep affliction, he had need of a firm hope and strong consolation to sustain him. What was this hope? We are not left to guess; for Job has recorded it in the clearest terms: "Oh, that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!" He has something important to tell which he wished all coming generations to know. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh I shall see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27.

The most zealous modern Adventist could not express his faith and hope more clearly than this. "I know," says Job, "that my Redeemer liveth, and that he shall stand upon the earth in the latter day." This shows his advent faith. He further declares that then he will see God in his flesh. That he was a firm believer in the sleep of the dead is very evident. Thus he says: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Now mark his own answer: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12.

Leaving the desert of Arabia, we will now come down the stream of time about five hundred years and call up a royal witness from the land of Judea, the man after God's own heart. His testimony is clear and decisive. He had no faith in the conscious state of the dead. Thus he says: "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. Again: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very

day his thoughts perish." Ps. 146:3, 4. Our thoughts constitute our consciousness; when we cease to think we cease to know or to have any consciousness. David says our thoughts perish the very day we die, and that the dead do not praise the Lord. This is in perfect harmony with what the great majority of Adventists now believe.

But now listen to what David did hope and wait for: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. He knew that he should fall asleep, but his hope was that from this sleep he should awake in the likeness of his Lord. The apostle tells us when this will be, viz., at the advent of Christ: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. When Jesus comes, the saints will see him as he is, and will be made like him. For this glorious event, David, like all before him, earnestly hoped. This sufficiently shows his advent faith.

Our next witness shall be the wisest man who ever lived, a great king of Israel. In the most unqualified terms he states his faith in the unconscious sleep of the dead. Thus he says: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Yes; they go to the dead, not to Heaven or hell. He continues: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." It is not simply the body which ceases to live and act, but the mind also ceases to operate; for it neither knows, nor loves, nor hates. He further says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:3, 5, 6, 10. This is a good, decisive testimony, and shows that Solomon firmly believed in the sleep of the dead the same as his father David did before him. He shows his faith in the resurrection in the following language: "The righteous hath hope in his death." Prov. 14:32.

Dismissing Solomon, we will next call up one of the greatest of the old prophets, Elisha, the son of Shaphat. Like modern Adventists he believed in "going up," and like them he "had trial of cruel mockings" (Heb. 11:36) on account of it. As he returned from viewing the translation of Elijah, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head." 2 Kings 2:23. This shows that he believed and taught that doctrine, and that it was as much hated and mocked at then as now. How often we have heard the question mockingly asked, "When are you going up?" But let these modern mockers take warning from the punishment which God visited upon those mockers of old. "And there came forth two she bears out of the wood, and tear forty and two children of them." Verse 24.

Passing down more than a century later, we find Isaiah the prophet all aglow with the grand doctrine of the second advent and the resurrection of the saints. He has said so much about these that I hardly know what to select. As his prophetic eye sweeps over the wonderful events of the last days, he breaks out thus: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Chap. 26:19-21.

He shows that when the Lord comes the saints will be waiting and eagerly watching for him, ready to hail him when he comes. "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Chap. 25:9. The fact is made prominent and emphasized that they have waited for him.

As Isaiah foresaw the persecution which the Adventists would receive for their faith, he comforts them thus: "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Lo the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Chap. 66:5. While he thus frequently shows his faith in the advent of the Lord, not one word does he say about going to Heaven at death. He had no such hope.

From Isaiah who walked in kings' palaces, we will pass down one hundred years later and listen to the voice of the weeping prophet from his dungeon prison: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." This refers to the destruction of the little children in Bethlehem by Herod, as we are informed in Matt. 2:16-18. Those children were martyred and their mothers were weeping over their dead bodies. Jeremiah now comes forward with words of comfort and consolation. "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears." Now carefully notice the hope which the prophet holds forth to these bereaved mothers. Contrast it

with the comfort offered to mourning mothers in our days by popular ministers. As the little dead child lies before them, the minister says, "Sister, do not weep. This is not your child. He is not dead, but is now with the angels in Heaven, happy in the presence of God. Your loss is his gain. Be faithful, and you will soon go to join him." Such words we often hear. Now listen to the hope held out to weeping mothers by this inspired seer. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:16, 17.

What was their hope? That they should come again from the land of the enemy, and return to their own border. Then at death they went into the land of the enemy. Did they go to Heaven? No; for Heaven is not an enemy to children. But they did "go to the dead," Eccl. 9:3, there to remain till Jesus comes to awake them. John 5:28, 29. Then death, the last enemy, shall be destroyed. 1 Cor. 15:26. If there was any other, better, or nearer hope, why did not Jeremiah think of it? Because he, too, was an Adventist, and offered to others the same hope which consoled his own sorrow.

D. M. CANRIGHT.

(Concluded Next Week.)

**The Seventh-Day Adventists.**

UNDER the above head appears an article in the London *Christian Shield*, of Jan. 30, 1874, from the pen of Eld. W. M. Jones, the pastor of the Seventh-day Baptist church in that city. It was called out by the publication in that paper of an attack upon ourselves copied from an American paper.

**THE SEVENTH-DAY ADVENTISTS.**

The Seventh-day Adventists are Christians who observe the seventh day of the week instead of the first day as the Sabbath of the Lord God. About the year 1836, Captain William Miller, a member of the Low Hampton Baptist church, Washington Co., State of New York, began to lecture on the second coming of Christ, which he affirmed would take place in 1843. Being of irreproachable character and very devout, his preaching attracted attention among Baptists and others, and many adopted his views. At first, the people were called Millerites. Their views on the speedy and set time of the Saviour's coming, as they spread, elicited great opposition. In some cases, churches were divided, and in others, members were excluded. Since 1843, they have organized churches and a national Conference. After the death of Mr. Miller, Elder Joshua V. Himes became the leading spirit among the Adventists. The converts were numbered by thousands, grouped in societies of three and a score over a vast extent of country, and to propagate their views they have spared no pains in giving themselves and their property to what they consider the work of the Lord.

About 1846, two of their ministers met a Seventh-day Baptist sister in the State of New Hampshire, from whom they received tracts on the Sabbath question, and upon investigation adopted the view stated above. From that circumstance and that time begins the history of Seventh-day Adventists. They practice believers' baptism, enjoin the giving of the tenth of their income for benevolent work, discard in all its forms the use of tobacco, and also of alcoholic beverages, and many of the grotesque fashions in dress. . . . While they believe in the speedy coming of Christ, they do not fix upon the time. They number about 6,000 communicants, and are found from Maine to California. Numbers of people favor their sentiments who are not members. They have a mission in Switzerland, and home missions among the Danes, Swedes, Germans, and French. A large steam-power press is worked at Battle Creek, Michigan, and they contemplate publishing establishments on the Pacific and Atlantic coasts. Their publications, besides Sabbath and other tracts and books, are the ADVENT REVIEW AND HERALD OF THE SABBATH, a weekly; the *True Missionary*, a monthly; the *Danish Advent Tidende*, and the *Svensk Advent Harold*, both monthlies; besides contemplated monthlies in German and French. Confessedly they combine learning, talent, energy, and devotion. In their school at Battle Creek, Michigan, the Hebrew, Greek, Latin, and modern languages, and the sciences, are taught. In the last issue of the HERALD it is stated that they have 30,000 dollars' worth "of publications ready to ship," which means that they are sent everywhere. Theirs is an itinerant ministry, the ministers often being absent from their families months at a time. They say "the field is the world, and the original commission, 'go ye,' has the same weight and power for the consciences of all true ministers of Christ, and the same fire for their souls, as it had nearly nineteen centuries ago for Christ's first ministers."

REMARKS. The above statements are substantially correct. The introduction of the Sabbath, however, to the Advent people was in 1844 instead of 1846. They have now three power-presses in active operation, and use two large offices for their work of publication at Battle Creek. The third is also erected, and will soon be used in the same manner.

## THY ROD AND STAFF.

PERPLEXED I walk my weary way,  
In doubt and darkness, day by day;  
I see no earthly light to cheer,  
I find no earthly comfort near;  
But weak and fainting though I be,  
"Thy rod and staff they comfort me!"

I seek some friendly arm to aid,  
The help I need is long delayed;  
I look for love to hold me fast,  
No human love will always last;  
But though all earthly helpers flee,  
"Thy rod and staff they comfort me!"

My burdens yet more heavy grow,  
As on the weary way I go;  
And faint and hungered, weak and worn,  
The while for losses great I mourn,  
In longing sore I turn to thee,—  
"Thy rod and staff they comfort me!"

Beneath Thy smittings oft I shrink;  
Thy bitter cups I would not drink;  
I turn aside some path to find,  
That through a better land shall wind,  
Yet looking back, Thy face I see,—  
"Thy rod and staff they comfort me!"

And so I walk the weary way  
Where'er Thou leadest, day by day;  
Though smitten sore, I'll onward press  
Till I the Promised Land possess;  
For faint and burdened though I be,  
"Thy rod and staff they comfort me!"

—Oneida Dispatch.

## The Atonement.—No. 11.

SOME affect to think it derogatory to the character of God that his Son should suffer for us—the innocent for the guilty. But their opinions must have been formed without any careful examination of the principles upon which pardon may be granted without dishonor to the law or disparagement to the government. Or they must have views of the divine government unworthy of the subject; unworthy of the eternal truth and infinite justice of a holy God. The Lord has said that death was the penalty of transgression, and that his law should not be set aside, nor its penalty relaxed; for he would by no means clear the guilty. Ex. 34:7. Was it necessary for God to keep his word? If so, in order to man's salvation, it was necessary to clear man from guilt—to save him from sin; for, as guilty, in sin, he could by no means be cleared. Reason attests that the salvation of a sinner can only be effected by providing a willing and honorable substitute. The Bible attests that God gave his own Son, and the Son gave himself to die for us. What reason, in the name of justice and mercy, demands, the Bible reveals as the gift of that holy One in whom infinite justice and mercy unite. Were the opposers of an atonement as correct in reasoning as they are loud in professing reason, they would cease to abuse the Bible, and admire with wonder and with awe "the mystery of godliness."

Inasmuch as the law of God is honored by the death of his Son, it shows the high estimate God places on his law; and we shall have correct views of each only so far as we have correct views of the other. Now, as the glory of God was the first great object of the gospel; Luke 1:14; and, as we have seen, the honor of the law must be the chief object of an atonement, we shall best be able to estimate the value of the law of God by having just views of the price paid for man's redemption from its curse. And it is also true that they only can properly appreciate the gift of Christ who rightly estimate the holiness and justice of that law for which he died.

What, then, was the sacrifice offered for us? the price paid to rescue us from death? Did Christ, the Son of God, die? Or did a human body die, and God's exalted Son leave it in the hour of its suffering? If the latter be correct, it will greatly detract from our views of the atonement; for the death of a mere human being, however sinless, would seem to be a very limited sacrifice for a sinful race. But, however that might be, we should not question God's plan, if that was the plan. But what say the Scriptures? This must be our inquiry.

It has been often asserted that the Son of God, the pre-existent being who "came down from Heaven," could not suffer and die; but that he left the body at the moment of its death. If so, the only humiliation the Son manifested, was to leave Heaven and dwell in such a body: and so far from the death of the body being a sacrifice on the part of the higher nature, it was only a release and exemption from the state of humiliation. This would hardly justify the Scripture declarations of the amazing love of God in giving his Son to die for the sins of the world.

That view supposes that there were two distinct natures in the person of Christ, but the Scriptures do not so teach. But if there were two natures in him which were only temporarily united, and separated in his death, we can doubtless learn it in the revelation concerning him. The question will then arise, In what terms is this distinction revealed? What terms express his higher or divine nature, and what his mere human

nature? Whoever attempts to answer these questions will find the position utterly untenable. "Christ" expresses both combined. "Christ, the Son of the living God"—"the man Christ Jesus," both refer to the same person or individual; there are no forms of speech to express his personality higher than the Son of God, or Christ, and the Scriptures declare that Christ, the Son of God, died.

On this point, we cannot be too careful in our examinations; it is of too much importance to be passed over lightly.

The divinity and pre-existence of our Saviour are most clearly proved by those scriptures which refer to him as "the Word." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." John 1:1-3. This expresses plainly a pre-existent divinity. The same writer again says: "That which was from the beginning, . . . the Word of life." 1 John 1:1. What John calls the Word, in these passages, Paul calls the "Son," in Heb. 1:1-3. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." In other places in this letter this same exalted one is called Jesus Christ. In these passages we find the divinity or "higher nature" of our Lord expressed. Indeed, language could not more plainly express it; therefore it is unnecessary to call other testimony to prove it, it being already sufficiently proved.

The first of the above quotations says the Word was God, and also the word was with God. Now it needs no proof—indeed it is self-evident—that the Word as God, was not the God whom he was with. And as there is but "one God," the term must be used in reference to the Word in a subordinate sense, which is explained by Paul's calling the same pre-existent person the Son of God. This is also confirmed by John's saying that the Word "was with the Father." 1 John 1:2; also calling the Word, "his Son Jesus Christ." Verse 3. Now it is reasonable that the Son should bear the name and title of his Father, especially when the Father makes him his exclusive representative to man, and clothes him with such power—"by whom he made the worlds." That the term God is used in such a sense is also proved by Paul, quoting Ps. 45:6, 7, and applying it to Jesus. "But unto the Son, he saith, Thy throne, O God, is forever and ever, . . . therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:8, 9. Here the title of God is applied to the Son, and his God anointed him. This is the highest title he can bear, and it is evidently used here in a sense subordinate to its application to his Father.

The Scriptures teach that this exalted One, who was with the Father in the beginning, by whom all things were made, died on the cross; and in this consists the immense sacrifice made for man—the wondrous love of God, and the condescension of his only Son. John speaks of him as, "The Word of life," "that which was from the beginning," "which was with the Father," that exalted, pre-existent One "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled." 1 John 1:1, 2. This testimony of inspiration makes the Word that was with the Father from the beginning, a tangible being, appreciable to the senses of those with whom he associated. How can this be so? For an answer we turn to John 1:14: "And the Word was made flesh and dwelt among us." This is plain language and no parable.

But these are not the only witnesses speaking to the same intent. Says Paul, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself;" more literally, *divested himself, i. e., of the glory he had with the Father before the world was.* Phil. 2:5-8.

Again Paul speaks of him thus: "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same." Heb. 2:14. The angel also announced to Mary that her son Jesus should be called the Son of the Highest; and, "That holy thing which shall be born of thee shall be called the Son of God." Luke 1:32, 35. Not that the "Son of the Highest" should dwell in and inhabit that which should be born of her, but her son was the holy, pre-existent One, thus by the energy of the Holy Spirit "made flesh." Now, if the human nature of Christ existed distinct from the divine, the foregoing declarations will not apply to either; for, if that were so, the pre-existent Word was not made flesh; it was not the man, nor in the fashion of a man,

nor did the man, the servant, ever humble himself, or divest himself of divine glory, never having possessed it. But allowing that the Word—the divine Son of the Most High was made flesh, took on him the seed of Abraham, and thus changed the form and manner of his existence by the consent and mighty power of God, all becomes clear and harmonious.

It has been remarked that the titles of the Father are given to the Son, whereby he is called God. In Isa. 9:6, 7, he is called the son given; the child born; Wonderful; Counselor; the mighty God; the everlasting Father; the Prince of Peace; and he is to sit upon the throne of David. These expressions clearly identify the anointed of God, even Jesus. And he is evidently called Prince of Peace here in the same capacity that he is called the "King of Peace," in Heb. 7, because "he is our peace," Eph. 2:14, or makes peace for us on the throne of his Father; for it is only in his priestly office that he is King of Peace, that is, a priest after the order of Melchisedec. But Paul again says that he is our peace, reconciling us unto God by the cross, we being "made nigh by the blood of Christ." Eph. 2:13-16. We have seen the necessity of blood in order to make an atonement, and that the high priest never entered the holies without it; and Christ, the King of Peace, our High Priest, obtains redemption for us "by his own blood." See Heb. 6:20; 7:1-3; 8:1; 9:11, 12. Therefore, that exalted One referred to in Isa. 9:6, 7, shed his blood, or laid down his life for us. Again, he is prophesied of under the name Immanuel, which Matthew said means "God with us." The angel said he should "save his people from their sins." Matt. 1:21, 23. And Paul said he accomplished this or put away sin by the sacrifice of himself, purging us "by his own blood." Heb. 9:11-14, 26.

The gospel according to John takes up the Word, in the beginning, as God, with God, by whom all things were made; says the Word was made flesh and dwelt among us; represents him as saying he came from the Father and returned to him; as praying that the Father would restore to him the glory which he had with him before the world was; relates how he taught and wrought miracles; was falsely accused of the Jews; was put to death on the cross; his blood was shed; he was buried, and rose again from the dead. Now, I would ask the candid reader to look at this testimony, and answer: Is the history of any other person given in this book than of Him who is called the Word, who was in the beginning? And if any other individual or person was referred to, who was that person?

Phil. 2:5-8, speaks of Christ as being in the form of God; he thought it not robbery to be equal with God; was made in the likeness of man; humbled himself, and became obedient unto death, even the death of the cross. Again I appeal to the candid: Is not all this spoken of one person? Or did one person humble himself, and another become obedient to death?

Paul, in Col. 1:14-20, uses the same form of expression that he does in Heb. 1. He says of the Son: "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, . . . all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things to himself.

Here is a description of power, of authority, of fullness, of divinity, truly wonderful. Yet this exalted One, by whom all things were created, has made peace by the blood of his cross, and was raised from the dead; he is the head of the church, and we have redemption through his blood. Such testimony on the nature of the offering for our sins is too plain to need comment.

Jesus, in his letter to the church, takes up the same idea expressed by his apostle in Col. 1, of his being the Creator of all, and first-born of every creature, and says: "I am the first and the last; I am He that liveth and was dead." Rev. 1:17, 18. Here it is expressly affirmed that he who is the first and the last was dead. And thus it is abundantly shown that Christ, the Son of the Most High, the Word by whom the worlds were made, in whom all things consist, the first and the last, the image of the invisible God in whom all fullness dwells, was made flesh and laid down his life to purge us from sin, and to redeem us to God by his own blood.

We have remarked that we should not question God's plan, whatever that might be. But we find that there is a fitness, a conformity to the necessity of things, in God's arrangements. The value of the

atonement is not merely in the appointment of God; for, were it so, "the blood of bulls and of goats" might have answered every purpose had God so appointed. But Paul says it is not possible that such blood should take away sin or purge the conscience. Again, it is not in mere suffering; for, were that the case, man might atone for himself were he to suffer long enough. But it is evident from every principle of just government; that a man under condemnation to death, of a holy, just, and immutable law, could never make atonement for himself. But, the value of the atonement really consists in the dignity of the offering.

If this be true, and the considerate reader will not deny it, then it is not a vain effort to endeavor to prove that the exalted, pre-existent Son of God died. And that view which makes the divine Son of God merely inhabit a human body, and leave it in the hour of its death, while the divine being neither suffered nor died—that view strikes at the efficacy and dignity of the atonement, by denying the dignity of the offering.

J. H. WAGGONER.

## Similarity of Paganism and Papacy.

I WILL say of the papal hierarchy, which has manifested so much of the bloodthirstiness of a Nero or Caligula, that their system of religion, to a great extent, is pagan rites and ceremonies with merely Christian names. They are thus, indeed, a great apostasy. Of this I will present proof.

Waddington, a Protestant author, says: "After the conversion of Constantine, in the fourth century, when under the protection of the State, this sinful conformity to the practices of paganism increased to such a degree that the beauty and simplicity of Christian worship were almost entirely obscured; and, by the time these were ripe for the establishment of the popedom, Christianity of the State, to judge from the institutions of its public worship, seemed but little else than a system of Christianized paganism. The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had to a certain extent paganized the outward form and aspect of religion."

Dr. Middleton says: "As, therefore, my general studies had furnished me with a competent knowledge of Roman history, it so much helped my imagination to find myself wandering about in old heathen Rome as to observe and attend to their religious worship, all whose ceremonies appear plainly to have been copied from the rituals of primitive paganism, as handed down by an uninterrupted succession from the priests of old Rome."

Dowling says: "The gods of the Pantheon were turned into popish saints. The noblest heathen temple now remaining in the world is the Pantheon or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa, to Jove and all the gods, was impiously re-consecrated by Pope Boniface IV. about A. D. 610 to the Blessed Virgin and all the saints."

We will now quote three Catholic authorities on this subject. Ludovicus Vives, a learned papist says, "that no difference can be found between paganism and popish image-worship but this—that names and titles are changed."

Says Bervaldus: "When I call to mind the institutions of the holy mysteries of the heathen, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence; as for example, from the Gentile religion are the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our priests solemnly use in our mysteries. How many things (good God!) in our religion are like to the pagan religion? How many rites common!"

Baronius, called the great champion of popery, says: "In many things there is a conformity between popery and paganism. That many things have been laudably (!) translated from Gentile superstition into the Christian religion hath been demonstrated by many examples and the authority of fathers. And what wonder if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity."

We will now notice some particular points of similarity. "In the court of the pagan emperors, the first and greatest officers were called cardinals. Now, as the bishop of Rome assumed from the pagan emperors his favorite title of Pontifex Maximus, so from the same source he gave to his counselors and courtiers the name of cardinals."\*

Gavazzi says, "Seventy is the complete number of cardinals. . . . The dignity and title of cardinal are not ecclesiastical; they are a secular dignity and a secular title."

\* Gavazzi, p. 196.



Among the ecclesiastical titles are bishop, archbishop, metropolitan, and patriarch, but never cardinal." He says a cardinal is sworn to be an emissary, a spy, and an inquisitor for the pope.

Still further, Gavazzi says: "Almost all the forms of paganism are found in the Romish church. The pagans had their Pontifex Maximus. Rome has her supreme pontifex. Paganism had its purgatory with material fire. Rome has the same. Paganism had expiations for the dead. So has Rome. Paganism had its vestal virgins. Rome has her nuns. Paganism had its processions and sacred images. Rome abounds in hers. Paganism had its penates. Rome has her peculiar saints. Paganism had its sanctuaries, holy water, pilgrimages, votive tablets, and Rome has all these too. Paganism had the perpetual fire of Vesta, and Rome has the perpetual sacrifice of the mass."†

Pagan Rome had also their mother of the gods. Papal Rome has her mother of God—the Virgin Mary. According to St. Augustine, there were not less than twenty-two thousand pagan gods. In Rome, according to the martyrology, there are more than a hundred thousand saints, real substitutes for the pagan gods, having the same names and attributes. The ancients had gods who protected nations—Belus‡ of the Babylonians, Isis and Osiris of the Egyptians, Vulcan of Lemnos, &c. The Romanists have St. Louis, the patron saint of France, St. Stephen, of Hungary, St. Patrick, of Ireland. Every nation has its patron.

Again, the ancients had a temple in Rome dedicated to Romulus, claimed to be on the spot where he was suckled by a wolf. Nurses carried their babies there on his anniversary, put them over his altar, and prayed Romulus to be their patron during infancy. The same identical temple of Romulus, at Rome, is now dedicated to St. Theodorus who has become the patron saint of nurses and babies. On St. Theodorus' day, long processions of nurses go to his temple, place their babies over the altar, and pray St. Theodorus to be favorable to them.

Again, Caligula was the first pagan emperor who offered his foot to be kissed. But Rome says, "All kings must kiss the feet of the pope."

Livy says, "The idols of Juno sweat drops of blood, and Apollo's statue wept large tears." So papal Rome to match it, on the approach of the first French invasion, arranged for sixty images of the Virgin Mary to shed tears.

Gavazzi says, "We are told that, at Rimini in Italy, the picture of the Virgin Mary opened and shut its eyes. . . . From Bologna, there was sent a deputation by Cardinal Opizzoni, composed of three men, one of whom was Monsignor Battistini, a rather liberal priest, to witness the opening of the eyes; and, after many days, they came saying, 'We have seen nothing.' But the people, looking at the picture from the front, said, 'Really, she is opening her eyes.' But if anybody were allowed to look at the picture from behind, then he would know who opened the eyes. In the time of Sextus V., a crucifix wept blood. The pope took a large hammer, and saying, 'As Christ I worship thee, but as a piece of wood I break thee,' gave a great blow, and broke the crucifix in pieces, whereupon was found inside a mechanism of wires by means of which blood, imbibed by a sponge, and placed in the cavity, was forced out in the manner of tears of blood. It was an imposture; and so was the picture at Rimini."§

Pagans burned wax tapers during service. So do papists. Lactantius, reproaching the ancient heathens, said, "They light up candles to God, as if he lived in the dark; but do they not deserve to rank as madmen who offer lamps to the Author and Giver of light."

In the use of gaudy costumes, for the sake of influence on the vulgar mind, papal equals pagan Rome. Change of color, as well as richness, is made auxiliary to the popish ritual. Five varieties are used, white, red, violet, green, and black. Gavazzi says, "At Rome, in the college called 'the Jesus,' and in the chapel of St. Ignatius Loyola, the Jesuits have priestly dresses so studded with corals that they stand upright of themselves."||

The pagans had holy fountains, holy wells, holy father Neptune, holy father Tiber, holy Ocean, and holy Naiades. "The papists have in Rome two sacred fountains of St. Peter, and three holy wells of St. Paul. They claim that when his head was cut off, it leaped so as to strike the earth in three different places, and that from each of these gushed a fine spring of water, to which the faithful resort in multitudes to drink and dance at the same time."¶

Kirwan, in his letters to Bishop Hughes, says, "On my first remembered journey to

Dublin, we passed by a place called, unless I mistake, St. John's well. It is, as you know, one of the 'holy wells' of Ireland. There was a vast crowd of poor-looking and diseased people around it. Some were praying, some shouting; many were up in the trees which surrounded it. All these trees were laden in all their branches with shreds of cloth of every possible variety and color. I inquired what all this meant. I was told, 'This is St. John's well, and these people come here to get cured.' But what do these rags mean hanging on the trees? I was told, that the people who were not immediately cured tied a piece of their garments on some limb of the trees, to keep the good saint of the well in mind of their application. And, judging from the number of pieces on the trees, I inferred that the number that went away cured were very few."\*

At the entrance to the pagan temple was placed the aquimarium, or vessel, to contain holy water. As the worshipers approached, they sprinkled themselves with the water in this vessel, to purify themselves from all sin. What first attracts notice as one enters a papal mass house? The very same custom. Among the pagans the holy water was composed of salt mixed with fresh water. That of the papists is made in the same way, and is precisely the same article. Among the pagans, the holy water was employed to sprinkle sepulchers and dead bodies, in exorcisms against malignant spirits. The papists use it for the same purposes; and, in exorcising the devil, the Roman Catholic priest wants his best weapon if he has not a bucket of holy water beside him. Gavazzi says of holy water, "Rome extends its application; indeed, she makes it a specific against all human ills, and a propitiator of fortunes in every undertaking. Are you sick or threatened with dangers? Lay in a good supply of holy water; it is your best antidote and munition. Baptize your new coach with it if you value your neck. Are you about to launch a steamer? Give her a good baptism of the blessed fluid, and she will be a favorite child of the ocean while two sticks of her hold together."

"Rome pushes the use of this great patent medicine still further and lower, for she holds it potent against the ravages of streams, to prevent the potato disease, to anathematize and destroy all kinds of pernicious insects. There is an especial festival of St. Anthony, the Abbot (patron saint against fire), in which the holy water flows profusely."†

Of this conformity of papacy to paganism, Gavazzi still further says, "When Christianity was imposed by Constantine on his pagan subjects, paganism introduced itself into the church of Christ. Before, the choice of religion was free; but, after he had made some laws, especially one denying service in his army, save to Christians, the profession of Christianity became almost an obligation. Commands, magistracies, were obtainable only through the portals of this new faith; it was embraced by multitudes, but with what fervor or what motive? A mercenary motive and a worse than languid fervor. . . . A pagan flood flowing into the church carried with it its customs, practices, and idols. . . . The greater part of Constantine's pagan subjects, while in appearance Christians, remained in substance pagans; especially worshipping in secret their idols. But the church did not prevent the sin. . . . The church was then too weak to resist the abuses brought in by the inundation of paganism; further, it was no longer the upright and severe church of Christ; becoming vain of having many millions of adherents, it did not closely examine their faith."‡

In illustrating how the things of paganism have been transferred to the Catholic church, Gavazzi says, "In the church of St. Peter at Rome, before you arrive at the great cupola, you see at the right hand a brass statue of St. Peter blessing the people. This statue is much worshiped by all Romans, especially by the clergy; the pope himself worships it publicly twice a year, on St. Peter's day, and on the day of the chair of St. Peter. All the worshipers kiss the toe of this statue, and invoke the blessing of the foot of this statue, in order to obtain eternal salvation. Now, this St. Peter was, in the good old times of Rome, a statue of the heathen god Jupiter. The name only is changed. The pagan idolater Romans worshipped Jupiter Tonans, the papal idolater Romans worship Jupiter Peter."§

These few facts, which might be greatly extended, show clearly the conformity of papacy with paganism.

J. N. LOUGHBOROUGH.

\* Kirwan's Letters, First Series, p. 21.  
† Gavazzi, p. 290, and note.  
‡ Ibid. p. 278.  
§ Ibid. p. 349.

GOOD ADVICE.—He gave good advice who said, If you are in trouble, do n't tell it to every person you meet. Not one in a hundred will sympathize with you.

Popular Opinion.

"Thou shalt not follow a multitude to do evil." Ex. 23: 2.

"The voice of the people is the voice of God," is an old heathen proverb; and although it is often true, yet it is far from being an unerring guide, especially upon religious matters, where it is oftentimes wrong, as when it clamored for the life of Jesus and the freedom of Barabbas.

On the festival of Christmas you may see, in any large town, the papists flocking to church in crowds. This the Romanist would claim as an evidence of the divine favor toward the day. To this the Protestant would object; yet he uses the same evidence in favor of the papal Sabbath or Sunday. A poet has written thus:—

"What conscience dictates to be done,  
Or warns me not to do,  
This teach me more than hell to shun,  
That more than Heaven pursue."

To suit the times, it might be thus read:—

What custom dictates to be done,  
Or warns me not to do,  
This teach me more than hell to shun,  
That more than Heaven pursue.

The fashion rules the style, and custom and precedent govern the life and form the code of morals for churches and people to a great extent.

This their way is their folly; yet their posterity approve their sayings. Ps. 49: 13.

Shall you and I, dear reader, be led by the voice of the people or the voice of God? Shall we be most intimidated by the thunders of Sinai, or by the thunders of the Vatican? Let us fear God and keep his commandments.

JOS. CLARKE.

The Day of Clear Vision to the Dim Eyes.

"THE eyes of them that see shall not be dim." Isa. 32: 3.

These blessed words tell us four things. 1. There are eyes that do not see. 2. There are eyes that do see. 3. Of the eyes that see, some are dim. 4. The time is at hand when they shall not be dim.

1. *There are eyes that see not.* Of the dead idols this is said, "They have eyes, but see not;" and this is not wonderful. But that the same should be said of living men is marvelous. It is not true of angels; it is not true of devils; they have eyes, and see. It is true of men; of millions; of the greater part of our race; they have eyes, but see not. They shut them; they turn them away from their proper objects; they allow scales to grow over them; they deliberately veil them. Oh, fearful calamity! Oh, bitter curse! And yet for all this, they are themselves responsible. It is not God that blinds them, or veils, or darkens. They are their own undoers. They do not wish to see, they are resolved not to see. *Self-blinded, not God-blinded!* They suffer this world to blind or dazzle them so that their eyes are useless. They let Satan, the god of this world, put his hand over their eyes, or bewilder them with his snares and enticements. Thus, having eyes, they see not.

2. *There are eyes that see.* These are they whom God hath enlightened; whose eyes the Son of God hath opened; for it is his work to open the eyes of the blind. They did not open their own eyes. Their eyes did not open by chance. Once they were blind, quite as blind as others; but now they see. There are not many of whom this can be said; yet there are some. And what do they see? (1) They see God. (2) They see Christ. (3) They see themselves. (4) They see the word of God. (5) They see the things within the veil. They are not like the men of this world, with eyes that see outward things, sun, moon, and stars, earth and sea, woods and hills and fields. They see beyond all these—that which is spiritual and divine; that which is true and glorious. Yes; they see. In a blinded generation they see. How great a thing and how blessed to be able to say this of them—they see. They have got eyes that are not useless; eyes that do not mislead; eyes that present things in their proper light and proportions and distances. Their eyes have been anointed with the heavenly eyesalve, and they see. They no longer stumble nor grope in the dark, nor go after false objects. They see and they know that they see.

3. *Of these eyes that see, some are dim.* They see; but they do not see afar off. (2 Pet. 1: 9.) They see; but it is dimly. Their vision is defective. They see men as trees walking. They are near-sighted, short-sighted. Their eyes require further purging. They ought to see fully and truly; but they do not. They were not meant to be dim. God has no pleasure in their being dim. The objects are vivid and distinct; yet they are seen dimly. In what respects is this the case? (1) They see but part or parts of the truth. (2) What they do see is imperfectly realized. The gospel is but half a gospel. The cross is not so full of peace and light as it ought to be. The way of

life is but partially known. The coming glory has but a feeble radiance. The advent of Christ has but little value to them. Christ himself has but little of the excellence which he ought to possess to them, and is but poorly appreciated. There is, no doubt, something in the atmosphere of this present evil world that hinders vision and beclouds the eye; but still, after all, it is the dimness of the eye that is the evil. How many are all their lifetime afflicted with this imperfect vision. How much they lose by this! Their faith is not the substance of things hoped for; it is but the shadow of that substance. Hope is to them a vague expectation, with little of certainty or brightness in it. Their life has more of the cloud than of the sunshine about it.

4. *The time is at hand when these eyes shall not be dim.* There are many partial removals of this dimness even now; times when we see farther and more clearly. At Pentecost this was the case; at the Reformation also. In times of revival it has been so. In individual cases this has been known. Paul was a man that saw clearly. Augustine, Wickliff, Luther, Calvin, Knox, Rutherford, Edwards; these were clear-sighted men, from whom the Holy Spirit had purged the scales and the dimness. But the reference here is prophetic. The prophet points to a coming era of perfection, when we shall see Him as he is, see as we are seen, know as we are known. No dimness then; no defective vision; no cloudy atmosphere; no diseased organ of sight; all brightness and distinctness; the cross clear and bright; the light and love unclouded; Christ seen face to face, no longer in a glass darkly; every ray of glory coming freshly from his revealed countenance; every feature fair and perfect; himself the chief among ten thousand; his kingdom infinitely glorious; no doubting, either as to the things of Christ, or our interest in them; no unbelief; no error; no mist; all the perfection of vision, and the perfection of light. O day of brightness and true vision, dawn! O Morning Star, arise! O Prince of light, light of the world, make haste, end the long darkness of humanity, and cover earth with celestial sunshine!—Bonar's "Bible Thoughts and Themes."

Michigan.

SINCE January, I have held some meetings near home, in Hillsdale Co., Mich. A few have taken their stand to obey the truth. At least ten, besides children and youth, will meet on the Sabbath for Bible-class and prayer.

H. A. ST. JOHN.

Ransom, Mich., April 1, 1874.

Ohio.

TWO-THIRDS of the congregation at Washington, Ohio, where I lectured two weeks, voted that the seventh day was the Sabbath, according to the Bible. None voted in behalf of Sunday.

WM. COTTRELL.

To indulge anger is to admit Satan as a guest; but to indulge malice is to close the door upon him as an inmate: in the one he finds a transient lodging; in the other, a permanent home.

Obituary Notices.

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

FELL calmly asleep at Cottage, Cattaraugus Co., N. Y., March 22, 1874, our brother, Ryland Warren, of quick consumption, in the twenty-seventh year of his age. Ryland loved the present truth to the end. He made most humble confession, and seemed to have much of the grace of God to sustain him in his sufferings. His words and manner showed that God had done a work for him. He said, "I love everybody. It seems that the Lord has given me love where I used to have hatred." At the funeral, Bro. W. W. Stebbins spoke comforting words from 2 Cor. 4: 17, 18.

We shall miss thee, our dear brother,  
We shall miss thy loving care,  
We shall miss thy voice in singing,  
We shall miss thee in our prayer.

But thy many acts of kindness;  
Thy desire to do the right;  
Thine integrity of purpose;  
Are to us a memory bright.

Oh! we long for Jesus' coming  
As we never have before,  
When the Archangel's trumpet wakes thee,  
Death can never part us more.  
ELVIRA & AMANDA WARREN.

DIED, in Harlan, Iowa, March 21, 1874, after an illness of seven weeks, Clarence C., son of J. C. and H. L. Cox, aged three years, three months, and two days. We laid him away to rest in sweet hope of meeting soon when the dead in Christ shall rise and put on immortality.  
Discourse by Eld. J. M. Cox, Baptist, from 1 Thess. 4: 13-18.

DIED in Clinton, Maine, Feb. 9, 1874, Estelle, wife of James A. Dickey, aged twenty-seven years, eight months, and eleven days. She embraced the truth in 1869 under the labors of Eld. Charles Stratton. She sleeps in Jesus, soon to awake in his likeness.  
J. B. GOODRICH.

† The council of Trent claimed that the mass is a continuation of the sacrifice on Calvary. Gavazzi, p. 96 and note.

‡ Belus was Nimrod deified after his death.

§ Gavazzi's Lectures, pp. 177, 178.

¶ Gavazzi, p. 289.

|| Ibid. p. 289, and note.

The Review and Herald.

Battle Creek, Mich., Third-day, April 14, 1874.

Return of Bro. and Sister White.

We have received a dispatch from Bro. White in California, dated April 10, saying, "We leave for Michigan the first of next week."

New Tent for Wisconsin.

As the time for tent operations draws near, the need of a new tent is felt. We want to run three tents in Wisconsin the present season.

P. S. THURSTON, Pres. Wis. Conf.

Notice.

As the quota for the N. Y. and Pa. Conference on trial volumes of REVIEW and Reformer is full or nearly so, it is thought best to cease special efforts in that direction after this week.

P. Z. KINNE.

Kirkville, N. Y., April 12, 1874.

Youth's Instructor.

THE Youth's Instructor is published monthly by the Seventh-day Adventist Publishing Association, and is a noble sheet. Relative to size, general taste, richness and variety of matter, it is decidedly the very best juvenile paper in our country.

As with very many of the books in the Sunday-school libraries, so in many of these youth's periodicals, they are cursed with a sort of religious fiction. We are glad to see the Instructor dealing in, not only the great matters of religion and the world to come, but also the most interesting and instructive matters of fact relative to this world and this life.

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HEALTH REFORMER, Battle Creek, Mich.,

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

TWELVE simple-minded but honest negroes, a majority of whom could not read or write, set an example in North Carolina the other day, which the New York juries that acquitted MacFarland and gave the elegant Stokes four years at Sing Sing should take seriously to heart.

Appointments.

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

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

PROVIDENCE permitting, I will hold meetings as follows: Norridgewock, Maine, Sabbath and Sunday April 18, 19; Boston, Mass., April 25, 26, 1874. These are designed to be general meetings, and a hearty invitation is extended to the friends of the cause to meet together for the purpose of understanding the duties of the time more perfectly, and manifesting greater zeal in the work of God.

GEO. I. BUTLER.

If nothing in the providence of God prevents, I will meet with the friends in Wisconsin at Mackford, Green Lake Co., April 18 and 19; at Sigourney, Iowa, April 25 and 26; also the following Sabbath and first-day, May 2 and 3, where Bro. Nicola may arrange.

S. N. HASKELL.

ALTO, Indiana, May 9 and 10; Patrickburg, Owen Co., May 16 and 17; North Liberty, St. Joseph Co., May 23 and 24; At each of the first two of these meetings there will be district quarterly meetings of the Tract Society on the first day; at North Liberty on the first day a general quarterly meeting for the State. At these meetings we hope to see all the friends of the cause in Indiana.

S. N. HASKELL.

Wisconsin Camp-Meeting.

THE Executive Committee have decided to hold our camp-meeting this season at Lodi, Columbia Co., Wis., that being the most central point in the Conference where a plentiful supply of good water and pasture for horses can be obtained. We hope those churches which have not procured church tents will attend to this important part of their work and provide themselves with church tents for the camp-meeting.

P. S. THURSTON, Wis.
E. O. HAMMOND, Conf.
O. A. OLSEN, Com.

I WILL meet with the church in Oceana Co., Sabbath and first-day, April 25, 26, and administer the ordinances, if the church think it a suitable time and will prepare for the same. At Whitehall, first-day evening, as Bro. Wiard may appoint.

J. BYINGTON.

QUARTERLY meetings in California as follows:—

Table with 3 columns: Location, Date, and Day. Locations include Bloomfield, Healdsburg, Petaluma, and Green Valley. Dates range from April 25 to July 18, 1874.

CAL. CONF. COM.

PROVIDENCE permitting, I will hold meetings in Wisconsin as follows: At Poyssippi, April 25, 26, 1874. Will some one meet me at Berlin, Wednesday morning, the 22d? At Freemont, Waupaca Co., May 2, 3; Loyal, Clark Co., May 16, 17, as Bro. Decker may arrange; Burnside, Buffalo Co., May 30, 31, as Bro. Downer may arrange.

I. SANBORN.

ST. CHARLES, Mich., Sabbath and first-day, April 18, 19; also, Sabbath and first-day, 25, 26.

A. S. HUTCHINS.

QUARTERLY meeting with the church at Flushing, Mich., Sabbath and first-day, April 25 and 26. We hope the brethren will all attend. Bro. Fisher of Tuscola will be present.

E. HARTSHORN, Clerk.

THE quarterly meeting for Western New York will be held at Parma, May 9, 10. The T. and M. Society for Dist. No. 1 will hold their quarterly meeting in connection. Teams will be at Brockport on the arrival of the P. M. trains.

S. B. CRAIG.

PROVIDENCE permitting, I will be at Partello, Mich., April 18, 19. Will Bro. M. B. Miller meet me there?

D. H. LAMSON.

QUARTERLY meetings in Minnesota: At Tenhassen, April 25, 26; Sibley, Iowa, May 2, 3; Crystal Lake, where F. W. Morse and Bro. Quinn may appoint, May 9, 10; Hutchinson, May 16, 17; Litchfield, May 23, 24; Grove Lake, May 30, 31; West Union, June 6, 7.

HARRISON GRANT.

QUARTERLY meeting with the church at Ashwaubenon, Brown Co., Wis., May 2, 3. Would like to meet brethren from other places at this meeting.

O. A. OLSEN.

MONTHLY meeting for Catt. Co., N. Y., will be held at Cottage the third Sabbath and Sunday in April.

B. B. WARREN.

QUARTERLY meeting of the church at Waterloo, Grant Co., Wis., April 25 and 26, 1874, commencing at 10 o'clock. Brethren and sisters from Sand Prairie, Mount Hope, and Blooming, are invited. Will some of our ministers attend?

JEHIEL GANZARD.

Change of Appointments.

By advice of Bro. Grant, president of the Minnesota Tract and Missionary Society, in view of the bad traveling, and for other reasons, I take up my appointments for Minnesota. I shall go directly from Iowa to Indiana according to appointments in this week's REVIEW.

S. N. HASKELL.

Business Department.

Not slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

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The Review and Herald.

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