

The Advent Review

AND HERALD OF THE SABBATH.

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

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UNDER THY WINGS.

Under Thy wings, my God,
Close by thy side,
Safe from the "windy storm,"
Joyful I hide.
Oft thou hast called me,
Now while the cloud I see,
Swiftly I run to thee,
Close to thy side.

Under Thy wings, my God,
Loved ones abide,
Whom thou hast called to walk,
Closer thy side.
Brood softly over me,
Glory I may not see,
Keep every sin from me,
While by thy side.

Under Thy wings, my God,
Safely to hide,
Gather thy "little ones"
Close to thy side—
Side wounded sore for me,
Bleeding and bruised I see—
Cover, O, cover me,
Close by thy side.—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 AND THE LAW IN THE NEW TESTAMENT.

BY ELDER J. N. ANDREWS.

TEXT: "And they returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke 23:56.

THIS text records the most remarkable instance of sabbatic observance in the Bible. The Lord of the Sabbath had tasted death for sinful man. He had offered up his life as a sin-offering to the majesty of that law which was placed beneath the mercy-seat. The holy women followed our Lord from his crucifixion to his burial. As the preparation day was just expiring, and the Sabbath about to commence, our Lord was quickly placed in the sepulcher. Luke 23:53, 54; John 19:41, 42. But this burial did not satisfy them. They returned from the sepulcher, and prepared spices and ointments for the body of Christ. But before they could use them the Sabbath commenced. Now observe their action. It was easy to plead that the Sabbath was not so important as the Lord of the Sabbath; that, though the Sabbath had arrived, the Lord of the Sabbath had still stronger claims upon them than had that institution; or, that whatever they might do in the work of anointing him would be suitable work for the Sabbath. But they did nothing of the kind. They thought the best method of honoring the Lord of the Sabbath was by properly observing the Sabbath itself. And so they laid aside their work, when that work was only acts of reverence and affection for Christ, and they rested the Sabbath day according to the commandment. And Luke, writing a considerable number of years after this, inspired by the Spirit of God, places this on record as a noble act of obedience to God. This act of these godly women was in strict accord with the events of Calvary. It was not the law that was slain by Christ, but Christ that was slain by the law. So, when the Son of God lay under the power of death, slain by that law of which the Sabbath is a tenth part, it was fitting that the arrival of the Sabbath should be recognized, even though it was the body of the crucified Redeemer that was the occasion of the labor, and that the law of God should be *then and there*

honored in the observance of the Sabbath day according to the commandment.

The Sabbath of the Lord was honored by the life of Christ, but still more manifestly in his death and burial. In his teaching and his example he took the utmost pains to establish the fact that the Sabbath was a suitable day for acts of mercy; and that such deeds, performed even in behalf of dumb beasts, were lawful upon the Sabbath. But now observe the lesson at the funeral of the Son of God. His teaching concerning merciful works on the Sabbath was absolutely demanded by the prevalent errors of the Jewish doctors; but there was danger that this might be perverted by that class of teachers who go to the opposite extreme, and deny the sanctity of the rest-day of the Lord. The record of his burial teaches a lesson as expressive of the sacredness of the Sabbath as does the crucifixion of the sacredness of the law. When Christ stood with our sins upon him, either the law must give way or Christ must die. We know very well the law did not give way. Now, at the burial of Christ, the Sabbath of the Lord stands directly in the way of certain acts of love and tenderness in behalf of the dead body of God's dear Son! Observe, these were not acts of mercy, like those which our Lord approved in behalf of suffering man and animals, for the dear Saviour was sleeping in death; nor were they acts of necessity to give him a decent burial, for this, though done in haste, had been performed tenderly and with great expense, by Joseph of Arimathea, and by Nicodemus. He was wrapped in fine linen, and with a mixture of myrrh and aloes, about one hundred pounds' weight; and a linen napkin was bound about his head. John 19:38-40; 20:5-7; Matt. 27:59, 60; Mark 15:45, 46; Luke 23:53.

But these faithful women, out of tender regard for the honor of Christ, desired to prepare his body more perfectly for its rest in the grave. In the midst of their preparation, the hour of the Sabbath was marked by the going down of the sun. And observe the expressive language of the Holy Spirit: They "rested the Sabbath day according to the commandment." Here is a remarkable exposition of the fourth commandment. If we place this in connection with our Lord's teaching and example relative to the Sabbath, we have the following facts:—

1. It is *lawful*, *i. e.*, according to the law, to do well on the Sabbath. But the deeds to be wrought are acts of *worship* toward God the Creator, like assembling at the house of God and reading and expounding his word, or listening to it with serious attention; and also the work of the priests, or acts of mercy in behalf of the distressed, whether they be men or animals. Luke 4:15, 16; Matt. 12:10-12; Luke 14:1-5.

2. But it is not *lawful*, *i. e.*, not "according to the commandment," to perform unnecessarily even such work as the anointing of the body of Christ, that he might in the most honorable manner be yielded up to the power of death. The Sabbath is a memorial of God's rest from the work of creation. The Lord of the Sabbath is best honored by obedience on our part to the commandment which requires us to rest in memory of God's rest.

The crucifixion of Christ attested the majesty of the law; the resurrection of Christ attested his personal innocence. Gal. 3:13; Rom. 4:25. The law survived the death of Him who became its sin-offering. The fourth commandment is solemnly recognized the day after the crucifixion, and its sacredness is revealed to us by the most remarkable example of its observance in the whole Bible. Nor is this to be met by saying that this was simply the act of a few women, and therefore of no real consequence. Even were this all that there is to it, the fact that these women were most intimately acquainted with the teaching of Christ proves that Jesus had never given them to understand that the

Sabbath was a day of little consequence. But it is not the mere act of these pious women. Luke, writing by inspiration, places their example on record as something done in obedience to the fourth commandment. And certainly nothing could so attest the sacredness of the sabbatic institution as does this peculiar act of obedience, indorsed as it is by the Spirit of inspiration, many years after the resurrection of Christ.

One other truth should be brought out from this text. Here it is: The women who thus observed the Sabbath kept the very day which God ordained in Eden. For we learn that they kept the day ordained in the commandment; and that the following day was the first day of the week. Luke 23:56; 24:1; Mark 16:1, 2. They did, therefore, in keeping the seventh day of the fourth commandment, observe by that very act the seventh day of the New-Testament week. But the day ordained in the fourth commandment is the day hallowed in memory of the Creator's rest. Ex. 20:11. And that we may not be in doubt that this identical day was known to Israel at the time of the giving of the law, the providence of God in sending the manna six days and then withholding it on the seventh, and the testimony of God himself that the manna ceased on that day because it was the Sabbath, both bear an unequivocal witness, and clearly settle this important point. Ex. 16:22, 23. And thus we may state the fact that the day following the crucifixion of Christ, his most faithful disciples observed the day ordained in the commandment, which day the commandment itself identifies as the one hallowed by God in Eden. It is certain, therefore, that the Spirit of God bears testimony to the knowledge of the true seventh day at the time of Christ's crucifixion, even as the providence of God bears testimony to the knowledge of that day at the fall of the manna.

In our Lord's last discourse from the Mount of Olives, in which he gives his disciples an outline of events from that time to the day of Judgment, he brings in the Sabbath in a manner to commend it to their peculiar care. Thus he says:—

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:15-20.

Our Lord did thus make the Sabbath a subject of prayer on the part of his people, for the period of nearly forty years after his crucifixion. Whenever the people of God in the land of Judea, during that whole time, should bow before God in prayer, they would be reminded of the Sabbath. It is to be observed that our Lord does not say, "Let them which be in Jerusalem flee into the mountains," but, "Let them which be in Judea flee into the mountains." This shows how great an error those commit who assert that our Lord taught his disciples this prayer because that the gates of Jerusalem would be shut on that day, rendering their flight impossible. The words of Christ relate to the *whole land of Judea*. So it is very evident that the shutting of the gates of Jerusalem could affect, at most, only a very small number of the people of God who were concerned in this flight. But let us consider the case of those who were actually in Jerusalem at that time. Josephus, in the second book of the Jewish war, chapter xix, informs us of the fulfillment of the sign given by our Lord. Cestius, the Roman commander, encompassed the city with his army, and, "had

he continued the seige a little longer, had certainly taken the city." But "he recalled his soldiers from the place and . . . retired from the city *without any reason in the world*." Here was our Lord's promised token by which the disciples were to understand that the moment of flight had arrived. And how evident that it was the hand of God which caused the Roman general, as soon as he had given the Saviour's token, to withdraw from the city "without any reason in the world." And now the disciples must flee without a moment's delay. Let us admire the providence of God which opened their way in manifest answer to prayer. First we have the case of those disciples who were in the country of Judea. Josephus informs us that at this time, when Cestius marched upon Jerusalem, he found the country destitute of men; because as the law of Moses required, all the males were assembled at Jerusalem to keep the feast of tabernacles. Deut. 16:16. Thus it is manifest that the people of God throughout the land of Palestine, had no Jewish enemies to hinder their flight, even had it been upon the Sabbath.

And now let us see how it was with those who were in the city of Jerusalem itself. We find in the statement of Josephus the most convincing proof that, had they had occasion to flee upon the Sabbath, the circumstances were such that they might have done it on that day with as little hindrance from the Jews as could their brethren in the country. Josephus gives us the remarkable information that, when Cestius was some six or seven miles distant from Jerusalem, on his way to attack the city, the Jews went out on the seventh day to fight him, "although the Sabbath was the day to which they had the greatest regard." Certainly, the disciples could have fled out of Jerusalem when that "multitude went in a sudden and disorderly manner to the fight," had they been disposed so to do on that Sabbath day. It was but a few days after this that Cestius, having fairly encompassed the city, and thus given the Saviour's token for his disciples' flight, did, "without any reason in the world," raise the siege and suddenly retreat. And we are told by Josephus (Jewish War, book ii, chapter xix) that no sooner did the Jews perceive this unexpected retreat of the Roman army than they ran after them, "and destroyed a considerable number of both their horsemen and footmen." This was the moment of flight for the disciples. It is perfectly evident that, had this retreat of Cestius occurred on the Sabbath, the Jews would have pursued him on that day; for only a few days before, they went out fifty furlongs, to attack him on the Sabbath. When the gates of the city were opened for the disorderly mob to rush forth after the army of Cestius, it was the hour for the disciples to flee. They could then do it unperceived by the wicked men of their nation, who now neither feared God, nor regarded man.

It is, therefore, perfectly evident that had this occurred upon the Sabbath, they could have fled on that day, even from Jerusalem itself. These facts do plainly prove that the interpretation given to our Lord's command respecting prayer that their flight should not happen upon the Sabbath to the effect that this was because their enemies would not allow them to flee that day, is entirely false. Had that been the sense of his words, it would have been much more in accordance with the course of things that actually transpired, had he taught them to pray that their enemies might not be so situated as to hinder their flight on that day. For the circumstances show that they were not, and that, if they had no conscientious regard for the day themselves, they could have fled on that day without difficulty. It follows, therefore, that the Lord of the Sabbath uttered these words out of sacred regard for the Sabbath, even as he joined

with it in the same prayer, out of tender regard to his people; the petition that their flight should not be in the winter. And joining these in a prayer that they used some forty years, it taught them a lesson they could never forget. His tender love for his people could not but kindle in their breasts the same love for him, their Saviour and Redeemer; and his sacred regard for the rest-day hallowed in Eden to commemorate the work of the Creator, could not but inspire in the minds of his people the same reverence for that day.

Here, then, is the Sabbath of the Lord sacredly regarded by the Son of God and by his disciples as late as the destruction of Jerusalem, in the year of our Lord 70. And thus we have in the New Testament, not only a distinct recognition of the fourth commandment after the crucifixion of Jesus, and with it such a lesson respecting its sacredness as we cannot well forget, but we have also a precept from Christ, the Lord of the Sabbath, that does, in a most effectual manner, show how sacred was this day in his esteem. He had bidden his disciples flee for life the moment his signal should appear, and lest that flight should happen upon the Sabbath, he taught them to offer prayer to God for the interposition of his providence to prevent it. And, certainly, this forty years' lesson was admirably adapted to impress the sacredness of the day upon the first generation of the Christian church, and to transmit that sacredness to the latest age of that church.

Soon after the commencement of our Lord's ministry, we read of his visit to Nazareth. Luke makes the following record of the visit: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. As this was just after the commencement of our Lord's ministry, the expression respecting his attendance upon the synagogue that it was "as his custom was," must have reference to the fact that it had been his custom previous to the commencement of his ministry, *i. e.*, from childhood up, to attend regularly the worship of God in the synagogue on the Sabbath. We see also that after becoming himself a public laborer in his great mission to save lost men, he still continued this course of action, leaving us here, as in every other part of his obedient life, an example that we should follow his steps. What a wonderful lesson is this! Here is a hint given us of his life of active obedience, as well as of lowly humility, during the thirty years that preceded his public ministry.

And what a lesson does this teach us respecting our Lord's example in wicked Nazareth! The true worshipers of God in that city were few. John 1:46. But there was one who had a standing custom to attend the house of God upon the Sabbath. The weather might be rainy; or it might be otherwise unpleasant; the heat might be excessive; he might be weary with the toil of six days in the lowly family of the carpenter; but he did not remain at home for rain, or heat, or dust, or weariness. The Sabbath was not his day for sleep. The people of Nazareth knew very well that, whoever might be absent from the synagogue, Jesus, whether in childhood, youth, or manhood, would be there. And why was this? Not, by any means, because there was so much there for HIM to learn. Even at twelve years of age, he could instruct the Jewish docters. Luke 2:42-47. He was there to show proper respect for the Sabbath; he was there to help maintain the worship of God; he was there to set an example for others to follow. And so when he became a public laborer, as the great prophet like unto Moses, he followed this same custom of his earlier life. He had no occasion to visit the synagogue that he might find hearers, nor to select the Sabbath as his day of preaching because on no other day could he reach out the people. Far from this; vast multitudes thronged him day after day. But he did by this custom proclaim his sacred regard for the Sabbath, and for the worship of the Most High.

When our Lord entered upon his ministry he found the Sabbath loaded down with a vast multitude of rigorous and burdensome traditions that rendered it a yoke of bondage to its observers. If the Sabbath had been only a carnal ordinance, imposed on them till the time of reformation, our Lord would have made short work with the whole thing. But the Sabbath

was not to be destroyed by his death, and much of his life must therefore be given to the correction of those errors by which Satan had utterly perverted its design.

As the Jews had come to hold that every act by way of healing the sick was entirely unlawful on the Sabbath, the Saviour took great pains to correct this false notion, and to show that it exactly accorded with the design of the Sabbath to perform deeds of mercy to the afflicted on that day. Thus, our Lord vindicated the act of the disciples in eating the ears of corn on the Sabbath when they were hungry; he justified himself for healing the man with the withered hand; also the blind man; also the woman that was bowed down with infirmity thirty-eight years. Matt. 12:1-13; John 9; Luke 13:11-17; John 5:1-20; 7:21-24. Certainly, these were acts exactly adapted to the sabbatic institution.

Had our Lord refrained from relieving the sick because it was the Sabbath, then surely it might be said that the Sabbath was a yoke of bondage; and that it was not something made for man's good, but something for the good of which man was made. In one of these cases, however, our Lord bade the man he healed to take up his bed, and walk. If this had been a bed, such as we thus designate at the present day, we might well regard this as a violation of the law of the Sabbath. But when we learn that this was nothing more than a blanket or rug on which he lay by the pool, we see that the case is entirely different. So, also, in the case of the blind man. Jesus moistened clay with spittle, and anointed his eyes, and bade him go to the pool of Siloam and wash them. John 9:6, 7. To state these cases is to refute the charges founded on them. They are of equal weight with his alleged violation of the Sabbath in allowing his disciples in their hunger to eat of the ears of corn. None of these acts were done in a careless or irreverent manner. All of them had the relief of the suffering, and the honor of God, in view.

Jesus did not violate the Sabbath. Or, to speak more strictly the perfect truth, our Lord kept all the commandments of God and taught men so to do. He testifies that he had kept his Father's commandments. John 15:10. Sin is the transgression of the law; but in Christ there is no sin. 1 John 3:4, 5. He taught the immutability of every jot and tittle of the moral law. He solemnly warned men not to break the commandments, and to teach men so. He promised that those who do and teach them shall be highly honored in the kingdom of God. Matt. 5:17-19. The Son of God had his Father's law in his heart. Ps. 40:8. All who are saved by him will have that same law in their hearts also. Jer. 31:33; Luke 22:20; Heb. 8:10. Nor is this all. The New-Testament church are to fulfill the righteousness of the law; *i. e.*, the right doing ordained in the law. Rom. 8:1-7. Such a church will assuredly obey the fourth commandment.

The Son of man is Lord even of the Sabbath day. Matt. 12:8. It is no disgrace to the Sabbath that Jesus is its Lord. Indeed, it is no dishonor to the Son of God to be the Lord of the Sabbath. The expression, "Lord even of the Sabbath day," does certainly imply that it is a very high honor to be Lord of the Sabbath. Nor does it signify that because he is its Lord, he is therefore to destroy it. The very opposite is implied. He "died and rose, and revived, that he might be Lord both of the dead and living." Rom. 14:9. These are his people; and he did all this that he might be their Lord, and thus give them eternal life. As the Lord of the Sabbath, he was the right one to determine what was, and what was not, proper upon the Sabbath. And the very fact that he was engaged with the Father in the creation shows that he was also concerned with him in ordaining the Sabbath. It is, therefore, with the strictest reason that he claims to be Lord of that institution which God calls my "holy day," "the holy of the Lord" and "honorable."

The Sabbath is not an institution unknown to the New Testament, nor is it one peculiar to the New Testament. That book treats it as an existing institution; just as it alludes to the heavens and the earth as something in existence from ancient days. The Lord of the New-Testament church is the Lord of the Sabbath. He honored it in his life by setting aside, as its Lord, the burdensome traditions by which it was encumbered. He honored it

by performing on that day a very large portion of his works of mercy for the distressed. He honored it by teaching his disciples to pray that it should not become necessary for them to flee on that day, some forty years after his death. He honored it by his custom of devout attendance upon the synagogue on that day, from early life till the close of his work. He honored the Sabbath, and himself also, by claiming to be EVEN its Lord. He honored the Sabbath when he, the Lord of the Sabbath, lay in death, and those who had known him most intimately, and understood his teaching most perfectly, desisted from a work of love and reverence for him, not absolutely necessary, that they might rest the Sabbath day according to the commandment.

The book of Acts contains an inspired history of the first generation of the Christian church. It makes several important references to the Sabbath. Thus we read that Paul, having preached in the Jewish synagogue at Antioch on the Sabbath, when the congregation was broken up, was entreated by the multitude that these same words might be preached to them the next Sabbath day. And the next Sabbath day, came almost the whole city together to hear the word of God; and the hand of God was with his servants. Acts 13:14, 27, 42-44. It is evident, therefore, that the day which was hallowed by the Jews was, some fifteen years after the death of Christ, still known as the Sabbath. That Paul not only preached to the Jews on that day, but that he preached also, on the following Sabbath, to the Gentiles, and this at their own request, is strong proof that the apostles regarded the ancient Sabbath as the most suitable day for divine worship; and, also, that even the Gentiles of Antioch had some regard for the day. Paul was not compelled to use the Sabbath for this second meeting, for he was dealing with Gentiles; he did use it, however; which is a strong proof of his regard for the day, and even that the people of Antioch also had, to some extent, regard for the Sabbath.

When the council assembled at Jerusalem to consider the question of circumcision, it is evident that the question of the Sabbath did not cause any difference of opinion at all. It was a trouble to certain ones that the Gentiles did not observe circumcision. Acts 15:1-5.

Had they been neglecters, also, of the Sabbath, most certainly that fact would have been mentioned, for it could not but create even greater disturbance than the neglect of circumcision. And when the apostle James gives sentence in the council, he makes an important statement respecting the Sabbath. He says: "For Moses hath of OLD TIME, in EVERY CITY them that preach him, being read in the synagogues EVERY SABBATH DAY." Acts 15:21. He assigns this as a reason why the points named by him, and no others, should be inserted in the letter of instruction to the Gentiles. It is evident that the Jews, in their dispersion, had carried the Sabbath with them into every city of the Gentiles, and that the Gentile Christians were, even before their conversion, acquainted with the Sabbath, and were still receiving the benefit of this Sabbath instruction from the books of Moses.

When Paul arrived at Philippi to preach Christ, his labors began with a small company of devout Gentiles, mostly women, who were wont to assemble for prayer, upon the Sabbath, by the river side. The first convert was a Grecian woman named Lydia, of the city of Thyatira. Acts 16:12-15. With this company of Sabbath-keepers, began the Philippian church. Next, the apostle "came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2. This was Paul's "manner," even as it was the "custom" of Jesus. Luke 4:16. We never read of his having a similar custom respecting any other day of the week. As the result of his preaching, "some" of the Jews, "and of the devout Greeks, a great multitude, and of the chief women, not a few," became obedient to the faith. These "devout Greeks" were men, who not only feared the true God, but kept his commandments. And thus we see that the Thessalonian church also began with a company of Sabbath-keepers, part of whom were Jews, but the most, devout Gentiles.

The origin of the Corinthian church is very similar to that of the church of Thessalonica. We learn that Paul came to Cor-

inth, and finding Aquila and Priscilla, he came unto them, "and because he was of the same craft, he abode with them and wrought; for, by their occupation, they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:1-4. Here, as at Corinth, some of the Jews and Greeks who thus worshiped God in the synagogue were the first converts to the gospel. And this church also began, not merely from the labors of a man who kept the commandments of God, but with those who were already the worshipers of God upon his sacred day. This was Paul's manner in every place. He began with the Jews who feared God, and with whom, in every case, there appears to have been associated devout Gentiles, and with this kind of converts laid the foundation of his churches. It is certainly worthy of notice that the day observed by the Jews is ever called the Sabbath by Luke, who writes by the Spirit of inspiration some thirty years after the abrogation of the Sabbath, as some say; or, that time after its change, as say others.

We can judge how Paul preached respecting the law of God by what he has written respecting it in his epistles. He represents the whole world as condemned by the law, and every mouth shut by it. Rom. 3:19.

He tells us that by the law is the knowledge of sin. Verse 20. So that when he wished to instruct men as to the nature of sin, he opened to them the law of God. He shows how men, thus condemned, can be pardoned, and yet God maintain his justice as represented in his law. It is through the redemption that is in Christ Jesus that God can be just, and yet justify the sinner who believes in Jesus. Verses 23-26. And thus he states the immutability of the law in the strongest language: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

Paul held to the abrogation of the ceremonial law, with its numerous sabbaths, new moons, and feast days (compare Eph. 2:14, 15; Col. 2:14-17; Lev. 23:4-44); but he did sacredly maintain the moral law of God as the unchangeable rule of right.

The language of James is a most convincing testimony to the perpetual obligation of the ten commandments: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he 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." James 2:8-12. There can be no mistake that what James calls the royal law is still in full force, and that this law embodies the ten commandments. It is also certain that to violate one of those commandments makes us guilty of violating the whole law of God. So long, therefore, as this code of moral laws endures, so long will the Sabbath of the Lord remain. It is a part of that code which shall stand fast until heaven and earth shall pass away.

The last book of the Bible was given upon the Lord's day. Rev. 1:10. It is a revelation made by Christ to John. As none but the Lord of the Sabbath was counted worthy by God, the Father, to receive this book to give to man (compare Rev. 1:1; 5:1-7), so he chose as the most suitable day to give this to man that day which the Bible designates as his. As only one such day is revealed in the Bible (Gen. 2:1-3; Ex. 20:8-11; Isa. 58:13; Mark 2:28), we may be certain, not only that such a day existed at the close of the first century of the Christian church, but that this is the very day hallowed by the Father and the Son in the beginning, and jointly recognized in the Scriptures as theirs.

"PAPA, I think you told a fib in the pulpit to-day," said a little son of a clergyman. "Why, my son, what do you mean?" asked the father.

"You said," continued the child, "One word and I am done." Then you went on and said a great many words. The people expected you'd leave off 'cause you promised them; but you did n't, and kept on preaching a long while after the time was up."

I'LL GIVE THEE ALL.

Yes, all, dear Lord, for thee, not one small thing Will I withhold. Thou gav'st thyself for me, In sweat, and blood, and agony, that brought Thee down to death; and through death's portal thou Hast passed, and, from it, God hath brought Life and immortality to light by thee. Shall I, for craven worldly good, stand back And let the burden rest on shoulders now Already burdened to the full? Shall I, For fear of face of clay, or scorn, or hate, Deny my Lord, that hath so fully bought Me with the purchase of his blood, that I May with him sit on thrones above t'enjoy The bliss of Heaven's love at his right hand While endless ages roll their circles round? Ah! no; why founder in the depths of sin And drink the poisoned baits of Satan in, To lull and deaden all my sense of right? The love of peace and purity forgo, And barter all that's worth the name of good, For one poor little space of time, filled up With broken hopes, and sorrow's hours, made sad By stealthy steps of death whose scythe, at last, Lays low our fondest loves? May God forbid, And breathe into our hearts that love that gave His Son to die for us that we might live O God of mercy, help! Just now reach down And touch our hearts with finger of thy love; Leave not a single stain to mar thy work, But make us dead to sin, alive to thee, And finish well the work thou hast begun.

A. M. LINDSLEY.

Vermillion, N. Y.

Stumbling-blocks.

A GREAT many people, in these days, complain most bitterly of stumbling-blocks. You ask them why they do not get religion, they tell you they see so many who profess religion, and do not live it. Jesus says, "What is that to thee? Follow thou me." "Oh! yes, but they are stumbling-blocks." Well, if you know they are stumbling-blocks then you need not stumble over them. You would call a man a fool that would go along a path in broad daylight, with his eyes open, and tumble over a stone that he saw and knew lay in his path; but he is not as foolish as the man who tumbles over what he knows will throw him down to eternal darkness and despair.

There are but two ways for people to go. All are going one way or the other. One is the broad way; it leads to death; the other is the narrow one, and it leads to life.

The broad way is full of stumbling-blocks. Satan has got them scattered all along the way, and he has so blinded the eyes of those who go in that way, that they cannot see the real stumbling-blocks. Satan might rightly be termed highway commissioner of the broad way. He has pit-holes all along the way, by which to plunge souls into perdition, and plenty of pathmasters to lay stumbling-blocks right in front of the holes, and lead poor, blind souls right up to the places, and they tumble over, and down they go! Those that perish in this way are inexcusable, because that now and then a ray of light breaks in upon them, and shows them the danger they are in.

But they close their eyes against the light, and plunge into the darkness. Satan advances his subjects as fast as possible; he makes them all pathmasters as soon as they are properly drilled. Every one who holds out inducements to souls to gain pleasures from the world, or from any source aside from that which God has pointed out in his word, is the devil's pathmaster. The preacher who preaches an easier way to get to Heaven than the royal road of the cross is the devil's pathmaster. The man who teaches that it is impossible to come up to the standard of Bible experience is the devil's pathmaster. The man who teaches that freemasonry is superior to the Christian religion is the devil's pathmaster. The man who teaches that there is no harm in social amusements, such as picnics, sociables, oyster suppers, etc., is the devil's pathmaster. Every one who is not clearly saved in God is helping on the terrible work of damning souls. Their influence, time, talents and means, all combine in this terrible work of getting souls to hell. Dear, unsaved man, you may be unconscious of the fact, but it is a terrible truth, that you who complain so much about stumbling-blocks are exerting an influence that is damning the souls of others. Oh, what a fearful responsibility rests upon every human being!

Dear reader, are you lending a hand in this terrible work? If so, stop and think before you go another step. Lay down the weapons of your rebellious warfare. Cease to fight against the King of Heaven. Turn your back upon the broad way, and set your face as a flint toward Mount Zion. You will find that the way to Mount Zion is a narrow way, and only a few to go with you, but there are no stumbling-blocks in the way; it is perfectly clear and clean.

It is a highway cast up for the redeemed of the Lord to walk in. No lion's whelp hath ever trod it, no vulture's eye hath ever seen it. None that keep this way ever stumble and fall. The light from the eternal world shines all along the way, and dispels every shadow of darkness. God has anointed the eyes of those who walk in this way with eye-salve, and the scales have fallen off, and they see every man clearly. God infuses new life into those who go this way; even the most aged can mount up on wings as eagles, run and not get weary, walk and not faint. None that walk in this way carry any burdens. No need of any hard task here, for they get fresh supplies of bread as often as they need it fresh from the bakery of Heaven. No matter if they pass through a desert, manna falls from heaven, and water bursts from the rocks.—Free Methodist.

A Sensible Farmer.

SOME time ago, a pious agriculturist was speaking of a minister of his acquaintance, who, he thought, preached too smoothly—that is, with too little application to the conscience; as though he were fearful of hurting the feelings of men, unconscious of their danger of eternal destruction. Our friend said of him, "Why, he seems to be a good man, but he will rake with the teeth upwards." To the agriculturist this figure will appear impressive and full of meaning. Raking with the teeth upwards is as bad as sowing in fallow ground without breaking it up. Raking with the teeth upwards will never gather the hay. Raking with the teeth upwards, or harrowing in the same manner, will smooth over the field, but will neither rake in the seed, nor rake out the weeds. A preacher will never succeed in his work, who rakes with the teeth upwards. The teeth of the gospel implements are not set in this way, but point down into the heart and conscience.

Men who pursue only riches of earth do not rake with the teeth upwards, but downwards. They vigorously labor to obtain their object at any risk. Wily politicians often rake with the teeth upwards, but then they only aim at a temporary object. Flatterers always work in this way; but honest people despise them, and know, notwithstanding pretensions to the contrary, that their real design is not to rake, but, to smooth and cover over. For the minister of God to rake with the teeth upwards is to "handle the word of God deceitfully." It is to teach as Satan taught our first parents,—“ye shall not surely die.” Paul raked the Corinthians with the teeth downward, and made them both sore and sorry. 2 Cor. 7. They sorrowed to repentance; and in this the apostle rejoiced, for in his hand the gospel had effectually done its work. Ministers of Christ!—subserve the glory of your Master, and the salvation of your hearers, by raking with the teeth downwards.—Sel.

Look to your Thoughts.

MEN generally suppose that if they can guard against improper words and wicked deeds, they cannot be very guilty for trains of thought which they may revolve in their minds, however corrupt they may be. They look upon their thoughts as things which spring up in the heart by some laws of association which they cannot understand, or which, if understood, they cannot control. As they have not summoned, so neither (in their view) can they dismiss them; but must surrender themselves to their influence for a period, longer or shorter, until some circumstance occurs which gives a new direction to the current of thinking. When they confess their sins, there are oftentimes words and deeds which they admit to be grievously in conflict with the demands of the divine word. But it rarely happens that any unhallowed imaginations in which they have indulged awaken emotions of genuine sorrow. Now the thoughts are the guests we entertain—the company we receive into the innermost privacy of our bosoms. And just as a man is censurable who voluntarily and habitually consorts with corrupting company, so is he to be condemned who deliberately entertains depraved thoughts.

Let every man, and especially every young man, remember that God holds us responsible for our thoughts. Man can only take cognizance of the outward appearance. His observation must be limited to those words and actions which can be perceived by the senses. But the scrutiny

of Omniscience extends further, penetrating the evil which hides our inner selves from the view of others; it explores the most private recesses of the spirit, and perfectly understands that portion of our character which others cannot scan. Man can only call us good or evil, as our words and actions authorize. But He whose glance enters the heart and surveys the emotions which are there cherished condemns, as wicked, every unhallowed thought; and will as surely take these into the account in determining our final retribution as he will consider in that reckoning our outward acts. "Guard well your thoughts." "Your thoughts are heard in Heaven," says a distinguished poet. Never was there a more scriptural sentiment. They are known to the Searcher of hearts, and are, at every thought, securing his approbation, or exciting his displeasure.

But perhaps there may be those to whom this may look like a harsh procedure. If it were true, as some suppose, that we could not control our thoughts—that they rushed uninvited upon our attention—that they detained that attention for a time, longer or shorter, just as they pleased, and that they departed as unceremoniously as they entered our mind; then I grant that it would be hard to make us responsible for such visitors. If we had no power over our own mental operations, it would seem as unjust to punish us for delinquencies in these particulars as to censure us for the depravity of a resident of Asia or of Africa. But can you defend such a position as this? Have you no power to determine what themes shall and what shall not employ your meditations? Are you the mere slave of your thoughts, compelled to follow as they, by some caprice, may direct? No intelligent mind in which the will is ruler is prepared to admit that it has been subjected to such vassalage.

The truth is, and I appeal to your own consciousness in support of the declaration, that you are endowed with the power of thinking upon just such subjects as you may prefer. You can, at pleasure, direct your attention to any topic, agreeable or disagreeable; lawful or unlawful, connected with the past, present or future; you can resolve it in your mind for a longer or shorter period, and then you can dismiss it entirely from your consideration. If this were not true; if your thoughts were not under the control of the will, you would be incompetent to the management of your business; you would be disqualified for every pursuit of life involving the exercise of reason. You would in truth be insane.

Now it is because God has given us the power over our own thinking that it assumes a moral complexion in his sight. The man who resigns himself to unholy reveries, or who entertains in his own heart purposes which, if acted out, would render him obnoxious to the censure of his fellow-men, and to condemnation from God, is as certainly guilty, though it may not be to the same extent, as though he had been openly corrupt and abandoned. "Out of the heart," says the Saviour, "proceed evil thoughts." Here observe that our Lord plainly teaches that our thoughts may be evil or sinful, and therefore may expose him who harbors them to punishment. And lest any one should be disposed to look upon evil thoughts as an offense too trivial to awaken any concern, mark the company in which this sin is found. Learn from those offenses with which it is classed something of the enormity to which it may rise. "Out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies."

One of the most important counsels in the entire volume of Revelation, is the direction of the wise man: "Keep thy heart with all diligence." This is the fountain whence issue the streams which are to fertilize and gladden, or to pollute and destroy. No man was ever wicked in speech or action who was not first wicked in heart. The deeds of atrocity which shock us in execution were first performed in heart—in thought. Had this been "kept," had the early idea been restrained, the result so fearful in development might have been averted. Young men, look to the springs of action, as you would avoid acts which involve you in ruin and disgrace. Keep the heart as you would secure a conduit, which, with God's blessing, will make you honorable, lawful and happy now, and all that you desire hereafter. Look to your thoughts.—W. T. Brantley, D. D., in "Good News."

Early Teaching of Methodism.

(Extracts from the Preachers' Manual, Concluded.)

CONCERNING forming friendships, he says:—

"1. Beware of forming hasty friendships. They are seldom solid. Confide little in the person who suddenly professes uncommon friendship for you. He may be sincere, but depend upon it, he will not be steady. Remember the proverb, *Hot love is soon cold.*

"2. Never trust to appearances; behold the drum, with all its noise, is empty within.

"3. If you have a friend who takes offense at trifles, break entirely with him, for he is not to be trusted."

Concerning the minister's behavior while visiting families, he says:—

"1. Give the family as little trouble as possible.

"2. Never desire anything of them that you can do for yourself.

Dr. Adam Clarke was decidedly an advocate of health reform. Of the use of tea, he says, "Shun tea-drinking visits. Thirty-seven years ago I met with Mr. Wesley's "Letter on Tea." I read it and resolved from that hour to drink no more of the juice of that herb, till I could answer his arguments and objections. I have seen that tract but once since; yet from that day to this, I have not drank a eup of tea or coffee."

Further on concerning tea-drinking visits he says, "I have often had occasion to observe that tea-drinking visits open the flood gates of various temptations."

Of the manner of eating he says, "Never eat your food too warm, nor drink any kind of hot slops in the morning. These exceedingly relax and weaken the fibers of the stomach, and prevent it from performing its proper functions."

Concerning using medicine for recovery when sick, he says, "Avoid all quack medicine as you would the pestilence because I believe nature, if she get fair play, will require very little medical assistance."

Certainly this is sound "health reform" doctrine, and is all the more valuable in that it comes from one qualified to speak with regard to the nature and effect of medicine. C. H. BLISS.

Open Communion.

THE above-mentioned subject has been very fully discussed of late in the REVIEW. Although the ground taken is higher than we had anticipated, yet it is clearly scriptural and reasonable; and all those who pray and strive for purity will cordially indorse this doctrine, and will praise God, that the standard is elevated.

No greater unkindness can be done to any one than to flatter him with false hopes. Open communion has a tendency to bring the church upon the level with its enemy, the world, and to deceive the unregenerate, and lull them to a fatal sleep.

Who would wish to be deceived? Who would wish to demolish the wall which surrounds the fold of the Good Shepherd? Who would wish to see wolves in that fold? No, this may not be. Such a policy as breaks down the lines of demarkation between good and evil brings no good to any one.

The greatest kindness God can confer upon us poor sinners is to faithfully convict us of sin, and to show us that the door is the only entrance to his dear fold.

JOS. CLARKE.

WHEN Rowland Hill was paying his first visit to Scotland, he was carefully warned that his loose and random style of talking would not do among the hard-headed natives of that country, and that he must try to be a little more connected.

Accordingly, when he first stood in a Scotch pulpit he said he was to obey the warning, and that he would be very logical and very connected indeed. Having announced his text, he said:—

"First, I shall come up to the text; secondly, I shall go round about the text; thirdly, I shall go right through the text; and fourthly, I shall go quite away from the text."

And if the story-teller be veracious, Rowland was most at home under the last head.

A SINNER desirous of reforming, and thwarted in his efforts to reform by the over-righteous, the unfeeling, and the unforgiving, presents one of the saddest and most discreditable of spectacles.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 5, 1874.

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

EDITORS.

Dives and Lazarus.

It is probable that no one portion of Scripture has stood more in the way of people in general when the doctrine of the sleep of the dead is first brought to their notice than the account of Dives and Lazarus. Luke 16:19-31. This is deemed a clear, minutely circumstantial, and decisive proof of man's conscious existence in death: The righteous during the state of death being happy in the bliss of Heaven; the wicked tormented in the flames of hell. Yet even to the common theory of conscious existence in death, this text presents very serious difficulties.

If Lazarus was in Heaven, and Dives in hades, how could they converse together? Is hades in the third Heaven somewhere in the sight of the New Jerusalem? Oh! no; hades or sheol,* the place of the dead, is IN THE EARTH BENEATH. Though it is rendered grave thirty-one times, it is not the word usually so rendered in the Old Testament; for it embraces the interior of the earth as the region of the dead and the place of every grave. Eze. 32:18-32. All the passages which speak of the location of sheol, or hades, represent it as beneath. It is always in the interior of the earth; sometimes it is in the nether parts of the earth. Num. 16:30, 33; Ps. 141:7; Isa. 5:14; 14:9-20; Eze. 31:15-18; 32:18-32. Referring to the fire now burning, in the heart of the earth which shall at the last day swallow up the earth in its fiery gulf, Moses represents the Almighty as saying, "For a fire is kindled in mine anger, and shall burn unto the lowest sheol, and shall consume the earth with her increase, and set on fire the foundation of the mountains." Deut. 32:22. Jonah went down into sheol when, in the belly of the whale, he descended into the depths of the mighty waters, where none but dead men had ever been. Jonah 1:2. Korah and his company went into sheol alive; that is, the earth swallowed them up while yet alive. Num. 16.

The righteous do not praise God in sheol. Thus David testifies: "In death there is no remembrance of thee; in sheol who shall give thee thanks?" Ps. 6:5. And Hezekiah, when delivered from death in answer to prayer, expresses the same great truth: "I said in the cutting off of my days, I shall go to the gates of sheol; I am deprived of the residue of my years. . . . Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For sheol cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." Isa. 38:10-19; Ps. 115:17; 146:1-4.

The wicked in sheol are silent in death. Thus David prays: "Let the wicked be ashamed, and let them be silent in sheol." Ps. 31:17. See also 1 Sam. 2:9; Ps. 115:17, last clause.

Sheol is a place of silence, secrecy, sleep, rest, darkness, corruption, and worms. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh! that thou wouldst hide me in sheol, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me. If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:12-15. "If I wait, sheol is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of sheol, when our rest together is in the dust." Job 17:13-16; 4:11-19; Ps. 88:10-12.

There is no knowledge in sheol. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in sheol, whither thou goest." Eccl. 9:4-6, 10.

*The sheol of the Hebrew Old Testament is identical with the hades of the Greek New Testament. The texts here cited have sheol or hades in the original.

Such are the great facts concerning sheol, or hades, as revealed to us in the books of "Moses and the prophets." Yet we have several cases in these same writings in which the dead in sheol, in the nether parts of the earth, converse together, and are comforted or taunted by each other, or in which they weep bitterly, refusing comfort.

The case of the king of Babylon is a noted instance of this. When he is overthrown, and goes down to sheol, the DEAD (for sheol has no others in its dark abode) are stirred up to meet him. The kings that have been conquered and destroyed by the king of Babylon in the days of his prosperity, now rise up from their thrones in that dark abode, and mock him with feigned obeisance as in life they had rendered real homage. Now they taunt him saying, "Art thou also become weak as we? Art thou become like unto us?" Those that see him shall narrowly look upon him, saying, "Is this the man that made the earth to tremble, that did shake kingdoms?" Isa. 14:9-20.

Pharaoh and his army, slaughtered in battle with the king of Babylon, are set forth in this same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into the "nether parts of the earth," into sheol, "the strong among the mighty shall speak to him out of the midst of sheol." And this sheol, in the nether parts of the earth, full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to sheol with their weapons of war, and their swords they "laid under their heads." Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy, Eze. 32:17-32; 31:15-18.

Perhaps the case of Rachel is even more remarkable than these. Long ages after her decease and entrance into sheol, a dreadful slaughter of her posterity takes place. Upon this, Rachel breaks forth into lamentation and bitter weeping, and refuses to be comforted, because her children are not. Then the Lord says to her, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord." Jer. 31:15-17; Matt. 2:17, 18; Gen. 35:18-20.

That Rachel did literally weep and shed bitter tears at the murder of her children nearly two thousand years after her entrance into sheol, no one will assert. Nor will it be maintained that the slaughtered Egyptians and Chaldeans lying in sheol with their swords under their heads were able to converse together in the nether parts of the earth; and that one was literally "comforted," or the other literally "ashamed." Equally difficult is it to believe that the kings who had been overthrown by the king of Babylon were literally seated on thrones in sheol, deep in the earth, and that when he was cast down to sheol they arose from their thrones and mocked him, declaring that he was now become weak as they. Please compare the following texts on the king of Babylon: Jer. 51:39, 57; Dan. 5:1-4, 30; Isa. 14:4-30.

Taking our leave of "Moses and the prophets," whose testimony on this subject has the direct indorsement of our Lord, let us now return to the case of Dives and Lazarus. Luke 16:19-31. Lazarus lived in the deepest poverty; too helpless to walk, or even to stand, he was laid at the rich man's gate; he had no other food than the crumbs, perhaps grudgingly bestowed, from the table of the rich man; and no other nurses than the dogs which licked his sores. In process of time, death comes to his relief; but his burial is not mentioned, though that of the rich man, who died soon after, is distinctly named. It is likely that the dead beggar, covered with sores, was disposed of with as little trouble as possible; in the sight of man, he had the burial of a dog; but this poor man, forsaken of all earthly friends, and apparently unnoticed of Heaven, had, unseen to mortal eye, such a burial as the wealth of the whole world could not command. The angels of God took part as his bearers to that quiet resting place from which, by-and-by, when hades gives up the righteous dead, at the sound of the last trumpet, they shall take him up through the air, to meet his triumphant Redeemer. Till that time, we leave him asleep in Jesus, resting in hope, with Abraham, the father of the faithful, and all the ancient worthies who have not yet received the promises. Heb. 11:8-16, 39, 40.

The rich man lived in luxury, faring sumptuously every day. To the eye of all beholders, his lot was to be envied, and that of the beggar to be despised. But he dies also, and of him it is

recorded that he was buried. All that wealth could purchase, all that pride could exhibit of earthly pomp and grandeur, were, no doubt, displayed at his funeral. But there were no angels of God to participate in it. He had lived for himself, neglecting the great preparation for the future. He goes down to hades a lost man, there to wait until the resurrection to damnation. As the Douay Bible reads, "he was buried in hell," i. e., in hades, or sheol. There he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. Then, as though calling to mind the littleness of the favors he had bestowed on Lazarus, he asks a favor at the hands of the despised beggar—the smallest indeed that he could ask—that Lazarus should dip the tip of his finger in water and cool his tongue. This being denied, he asks that Lazarus may be sent to warn his brethren. And this also was refused, because they had Moses and the prophets, whose testimony was sufficient.

This scene transpires in hades, or sheol, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called "the congregation of the dead." Prov. 21:16. In the utter darkness of hades, how can men see each other? "In the land of forgetfulness," how can they remember the events of their past lives? In a place where there is no knowledge, how could Dives know Abraham, whom he had never seen? Where there is no work, nor device, how could he devise a plan to warn his wicked brethren? And in hades, where there is no wisdom, how could Abraham give such wise answers? In hades, where the wicked are silent in death, how could Dives converse? As the righteous cannot praise God in hades, and do not even remember his name, how does it happen that they can so well understand and converse on everything else? J. N. A.

(Concluded Next Week.)

The Third Angel's Message.

CONCLUDING THOUGHTS ON THE MARK.

THE nature of the change which the little horn has attempted to effect in the law of God, is worthy of notice. With true Satanic instinct, he undertakes to change that commandment which, of all others, is the fundamental commandment of the law, the one which makes known who the Lawgiver is, and contains his signature of royalty. The fourth commandment does this; no other one does. Four others, it is true, contain the word God, and three of them the word Lord, also. But who is this Lord God of whom they speak? Without the fourth commandment it is impossible to tell; for idolaters of every grade apply these terms to the multitudinous objects of their adoration. With the fourth commandment to point out the author of the decalogue, the claims of every false god are annulled at one stroke; for the God who here demands our worship is not any created being, but the One who created them all. The maker of the earth and sea, the sun and moon, and all the starry host, the upholder and governor of the universe, is the One who claims, and who, from his position, has a right to claim, our supreme regard in preference to every other object. The commandment which makes known the facts is therefore the very one we might suppose that power would undertake to change, which designed to exalt itself above God. God gave the Sabbath as a memorial of himself, a weekly reminder to the sons of men, of his work in creating the heavens and the earth, a great barrier against atheism and idolatry. It is the signature and seal of the law. This the papacy has torn from its place, and erected in its stead, on its own authority, another institution designed to serve another purpose.

This change of the fourth commandment must therefore be the change to which the prophecy points; and Sunday-keeping must be the mark of the beast! Some, who have long been taught to regard this institution with reverence, will perhaps start back with little less than feelings of horror at this conclusion. We have not space, nor is this perhaps the place, to enter into an extended argument on the Sabbath question, and an exposition of the origin and nature of the observance of the first day of the week. Let us submit this one proposition: If the seventh day is still the Sabbath enjoined in the fourth commandment; if the observance

of the first day of the week has no foundation whatever in the Scriptures; if this observance has been brought in as a Christian institution and designedly put in place of the Sabbath of the decalogue, by that power which is symbolized by the beast, and placed there as a badge and token of its power to legislate for the church, is it not inevitably the mark of the beast? The answer must be in the affirmative. But all these hypotheses can easily be shown to be certainties. See History of the Sabbath, and other works on the subject, published at the REVIEW Office. To these we can only refer the reader, in passing.

It will be said again, then all Sunday-keepers have the mark of the beast; then all the good of past ages, who kept this day, had the mark of the beast; then Luther, Whitefield, the Wesleys, and all who have done a good and noble work of reformation, had the mark of the beast, then all the blessings that have been poured upon the reformed churches, have been poured upon those who had the mark of the beast. We answer, No! And we are sorry to say that some professedly religious teachers, though many times corrected, persist in misrepresenting us on this point. We have never so held; we have never so taught. Our premises lead to no such conclusions.

The mark and worship of the beast are enforced by the two-horned beast. The receiving of the mark of the beast is a specific act which the two-horned beast is to cause to be done. The third message of Rev. 14, is a warning mercifully sent out in advance to prepare the people for the coming danger. There can therefore be no worship of the beast, nor reception of his mark, such as is contemplated in the prophecy, till it is enforced by the two-horned beast. We have seen that *intention* was essential to the change which the papacy has made in the law of God, to constitute it the mark of that power. So *intention* is necessary in the adoption of that change to make it on the part of any individual the reception of that mark. In other words, a person must adopt the change, knowing it to be the work of the beast, and receive it on the authority of that power, in opposition to the requirement of God.

But how with those referred to above who have kept Sunday in the past, and the majority of those who are keeping it to-day? Do they keep it as an institution of the papacy? No. On what ground have they kept it, and do they keep it? They suppose they are keeping a commandment of God. Have such the mark of the beast? By no means. Their course is attributable to an error unwittingly received from the church of Rome, not to an act of worship rendered to it.

But how is it to be? The church which is to be prepared for the second coming of Christ, must be entirely free from papal errors and corruptions. A reform must hence be made on the Sabbath question. The third angel proclaims the commandments of God, leading men to the true in the place of the counterfeit. The dragon is stirred, and so controls the wicked governments of the earth that all the authority of human power shall be exerted to enforce the claims of the man of sin. Then the issue is fairly before the people. On one hand, they are required to keep the true Sabbath, on the other, a counterfeit. For refusing to keep the true, the message denounces the unmingled wrath of God; for refusing the false, earthly governments threaten them with persecution and death. With this issue before the people, what does he do who yields to the human requirement? He virtually says to God, I know your claims, but I will not yield to them. I know that the power I am required to worship is anti-Christian; but I yield, to save my life. I renounce your allegiance, and bow to the usurper. The beast is henceforth the object of my adoration; under his banner, in opposition to your authority, I henceforth array myself; to him, in defiance of your claims, I henceforth yield the obedience of my heart and life. Such is the spirit which will actuate the hearts of the beast-worshippers; a spirit which insults the God of the universe to his face, and is prevented only by lack of power from overthrowing his government and annihilating his throne. Is it any wonder that Jehovah denounces against so Heaven-daring a course, the most terrible threatening that his word contains?

U. S.

To the Friends of the Cause in Kansas and Missouri.

As the camp-meeting in your Conference is drawing near, I wish to say a word to you, feeling, as I do, the greatest interest in your spiritual prosperity. Having in past labors become acquainted with many of you, and understanding your circumstances to a considerable extent from personal observation, I trust it will not be improper for me to thus address you.

I have ever regarded our little camp-meeting at Centerville last year as a success. This was not because the number in attendance was great, nor because there were no discouragements to meet, for we had a plenty of those, but because the Lord was graciously present by his Spirit, and the hearts of many were deeply stirred by its power. If I do not greatly mistake, those who went forth from that meeting to labor, went with new hopes and courage, and with clearer views of duty than before.

God has been moving upon the hearts of the people in your Conference. Although the ministers from abroad who had labored in your midst were withdrawn, yet more have embraced the truth the last year than before in any year since the truth was preached there, and openings have appeared in various directions, and urgent calls for help. This increase, in my judgment, was not caused, by any means, because those who were among you did not labor faithfully before; we know they did labor earnestly. Neither was it because those who went forth to labor the past season were great men of wonderful talent and experience, for we know most of them were young in experience.

But it seems clear to my mind that the Spirit of God was moving upon the hearts of the people. Never had there been one-half of the interest and sacrifice manifested before to attend the camp-meeting which was shown last June. Before, it seemed almost impossible to get the people out. They were poor. The distance between the churches was very great. They were driven with work, settling as they did in a new country. Last season the going was far worse than common, and the difficulties greater; yet there was a far larger attendance. I was most happily surprised to see so many who had come from one to two hundred miles over the most terrible going, and through the high waters, so bad that in some instances they had to leave their teams and come by the railroad.

God signally blessed such efforts, as he always will, and in my soul, I believe it was the beginning of better days for your Conference if you become not weary in well-doing.

The question I now wish you to consider is, Whether that shall be indeed the commencement of a series of determined efforts to move the cause of God forward, or whether it was merely a spasmodic movement, while you settle back into your old habit. In the former case you will see the Lord bless, and his work grow up mightily in your midst, and the cause of truth prosper, and you will have a strong Conference; while if the latter be true you will sink down more lifeless than before.

You can find a plenty of apparently good excuses for staying at home this year, do doubt. The meeting will be a long way off to many of you. You are poor, and it will take a great effort to get to the meeting. It may take some of you a fortnight to get round home again. Some of you have just embraced the truth, and have never learned to go to meeting very far. To think of going fifty, one hundred, or one hundred and fifty miles to a meeting, looks like a big thing, perhaps a foolish thing. The way this is viewed all depends upon the value we attach to religious things.

I dare say any of you if you expected to lose fifty dollars unless you went, would manage to be present. If a hundred, you certainly would. But, my friends, the day of God will disclose the fact that the value of a good camp-meeting to us, when rightly improved, is not to be estimated by thousands of gold and silver. I can point to many instances of individuals who always expect to be at every camp-meeting in their Conference. They generally are in earnest, and have the love of the truth in their hearts, and the truth to them is important. They are preparing for Heaven. I can point to others just as good by nature, who let the world hinder them from attending these meetings. As a universal rule, they are drying up, growing weaker and weaker, and bid fair to lose the eternal weight of glory. Why is this? Because they do not use the precious means of grace placed within their reach. The camp-meetings cost the cause something.

Ministers, supposed to have some experience, and knowledge of the wants of the people, give the most earnest, wearing labor to these meetings to help the people where they are. They go from State to State, under a burden and pressure that is terrible, just to help and encourage the people, and lead them on toward God and Heaven. There is a great pecuniary expense involved in these meetings. There are many openings everywhere that they might enter with a good prospect of bringing souls into the truth. But these camp-meetings are thought to be more important, and thus others lying in darkness are deprived of this very labor for your sakes. The people at these meetings have the opportunity to learn in regard to the general interests and wants of this great cause of reform, which is designed to prepare a people for Christ's coming.

Now, in view of all this and much more that might be said, if our people are not willing to make a sacrifice to obtain these privileges and blessings, thrown within their reach, it seems to me little short of a criminal negligence, sure to result in spiritual loss, and final ruin. I know there are persons so situated that they cannot attend. But I do not mean by this those who would merely suffer a little pecuniary loss.

Brethren of Missouri and Kansas, make another effort at the coming camp-meeting, greater, even, than last year. Let every church be represented.

Perhaps some of you are disappointed because there are not two camp-meetings appointed in your States instead of one, thus bringing it nearer to many of you. We considered the arguments of those in favor of this plan, and could not accept them as sufficient to justify having two. In the first place, those of us who have to attend the camp-meetings, find so much to do that it would be well-nigh impossible for us to attend them. In the next place, we do not believe it would be best for the cause there. Two years ago, three were held at great expense in different places. But two of them were little more than mere local meetings of the church living at the place.

This course destroys the very object the camp-meetings are designed to accomplish. They ought to be general meetings of the Conference, attended by brethren from all parts of the State, where the wants of all parts may be considered, and the people may become acquainted with one another, and thus learn to feel that they are a part of the whole Conference. We want a large meeting. There is an encouragement to the people and ministry from this very consideration. When there is only a little handful present, it has a depressing influence.

It is through these very sacrifices, designed to be saved by having several meetings taken round to convenient places for you to reach, that great good comes to you. In my soul I believe this was a special cause of our good meeting last year. The Lord looked down well pleased to see this spirit of sacrifice arising in your midst, and you beginning to feel a determination to bear your own burdens and lift in his cause and not leave it all for others to do.

The cause in your Conference is comparatively feeble. Especially is this so peculiarly. Some who have labored in your midst have done so with the barest pittance, in sacrifice and poverty. You should come up to the camp-meeting prepared to help these men to your very utmost.

The General Conference has helped to bear the burdens of your local labor, during the past year. Do all you can, pay up your s. b. pledges, and bring with you all available means. You are poor, but do what you can, and in this way God will bless you.

I want to meet a large attendance at Lee Summit, the last of this month. If you want to discourage the hearts of God's servants, stay away. But if you want to encourage, and build up the cause in your midst, lay your plans for a general turnout. In your broad prairie country, you are used to long journeys with comparatively small expense.

Let this be the most general rally ever seen in Kansas and Missouri, and we are certain God will add his richest blessing. GEO. I. BUTLER.

Battle Creek, Mich., May 3, 1874.

The Kingdom.—No. 5.

THE strongest objections urged against these truths we will notice. The most plausible is presented in the following from a tract on the Age to Come, by J. Marsh. Quoting 1 Cor. 15: 23-28, he says:—

"The particular points in these passages to which we would now call especial attention, are the commencement, close, and character, of the reign of Christ.

- "1. His reign commences at his coming.
- "2. It will continue until his enemies are subdued, or destroyed, the last of which is death.
- "3. One grand object of that reign is to subdue or destroy his enemies.

"These points are clear and most conclusively proved by the evidence in the case. The number of years between the commencement and close of this reign, Paul does not tell, but John does. He gives us to understand that it will be a thousand years. Rev. 20."

Another advocate of that theory, J. M. Stephenson, says:—

"His reign commences with 'his coming,' and the resurrection of 'them that are his' and terminates, as independent king, with the destruction of 'the last enemy'—death. By Rev. 20: 5, 6, we learn that 'the rest of the dead lived not again till the thousand years were finished;' that then 'the second death' is to have 'power over them,' and they will be devoured' Verse 9. Then the son, having reigned until he has put all enemies under his feet, 'delivered up the kingdom to God even the Father,' and becomes subject himself, that the Father 'may be all in all.'"

The plausibility of these declarations has carried many away with them, but it is easy to show their fallacy. As they lay so much stress upon their expositions of 1 Cor. 15: 22-28, we will quote the text for the benefit of the reader.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then

cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all enemies under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him that God may be all in all."

Of this important text we offer the following exposition:—

1. "The end" is an expression used in the New Testament to denote the termination of the day of salvation, or the time of Christ's coming. In every instance, with only one exception, when it is used without a direct qualification, the context shows that it refers to the end of this age. In the exceptional instance, John 13: 1, the context clearly shows the sense of its use. If the reader wishes to test our assertion, he will please examine Matt. 10: 22; 24: 3, 6, 13, 14; 13: 39 (compare 24: 30, 31); 28: 20; 2 Cor. 1: 13, 14 (compare 1 Thess. 2: 19); Rev. 2: 26. The text in question is so clear in its reference as to leave no room for doubt. "Christ the first-fruits: afterward they that are Christ's at his coming. THEN COMETH THE END." Here is brought to view the coming of Christ, but not one word about the 1000 years, nor any other subsequent period. We are not inclined to grant what is asserted—that it refers to the termination of the 1000 years, as that is the very point in dispute, and if it be true, they should prove it, and not rest it on their bare assertion. And this brings us to notice,

2. "The end" is not synchronous with the delivering up of the kingdom. The text reads, "Then cometh the end WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD." By this it appears that the kingdom will be delivered up before the end; and, of course, the end cannot refer to "the close of the reign," as Mr. Marsh has it. Mr. Stephenson makes it the close of an "independent reign," which is no better; for it may be the close in one sense as well as another, so far as the question of time is concerned. But it is not the close of the reign in any sense—they are separate events. And he makes the delivering up necessary "that the Father may be supreme." But when we consider the relation the two thrones sustain to each other, and that Christ receives his own throne by the gift of the Father, the idea is truly absurd that Christ must deliver up to the Father the throne of David, that the Father may be supreme! as it implies that by the gift of the throne of David to Christ, the Father's throne—the throne of all the universe—lost its supremacy.

This idea of an "independent reign" is evidently thrown in to obviate a difficulty into which many have rushed by limiting the reign of Christ on his own throne. Thus, it does not look consistent to talk of "the close" of a reign of which the Scriptures say "there shall be no end." But the difficulty is not, and cannot be, obviated. Both of these writers agree that he will reign till a certain work shall be accomplished, and that it will be accomplished in 1000 years subsequent to the advent. And as he reigns till a certain point and then delivers up the kingdom, if their view of the reign be correct it must also be correct to call it the end of the reign. But the prophet said, "Of the increase of his government and peace THERE SHALL BE NO END; upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever." Isa. 9: 7. And the angel said, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 32, 33. Paul, quoting the words of the psalmist, says, "Unto the Son he saith, Thy throne, O God, is forever and ever."

To evade the force of this testimony it has been said that the term forever applies to limited duration. That it is sometimes so used, we admit, but not in these passages. All must admit that it is sometimes applied to unlimited duration, denoting eternity. And when it is used in a limited sense, there must be something in the connection to show in what sense it is used, otherwise it would be ambiguous or indefinite, and should not then be offered to prove anything. We are warranted in saying it is used in its fullest sense, or unlimited, when referring to that of which it is said, "there shall be no end." If "the end" and "no end" are used to signify the same thing, the result must be only confusion. It seems very evident that the reign and kingdom which continues till a certain time and is then delivered up cannot be that one which does not pass away, is forever, and has no end. We next notice that,

3. The work of subduing his enemies is never, in the Scriptures, ascribed to Christ. Mr. Marsh's third point is, "One grand object of his reign is to subdue or destroy his enemies." And Mr. Stephenson says, "Then the Son, having reigned until he has put all enemies under his feet, delivers up the kingdom." Yet, notwithstanding this opinion is advanced with such confidence (and upon it, indeed, the whole theory of the Age to Come rests), it is altogether unscriptural. In 1 Cor. 15: 23-28, as in Zech. 6: 12, 13, there are two persons brought to view,

and the pronouns *he* and *him* refer to both, and so they must be referred, to preserve the sense of the text and to harmonize it with other scriptures. The view advocated by the teachers of the Age to Come, contradicts other passages and destroys the sense of this. To show the utter absurdity of the idea that Christ subdues his enemies and puts them under his feet in that or any other age, we here quote the text, leaving out the pronouns and inserting the name according to that view. It will then read as follows:—

"Christ the first-fruits: afterward they that are Christ's at Christ's coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when Christ shall have put down all rule, and all authority, and power. For Christ must reign till Christ hath put all enemies under Christ's feet. The last enemy that shall be destroyed is death. For Christ hath put all things under Christ's feet. But when Christ saith, All things are put under Christ, it is manifest that Christ is excepted which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son [Christ] also himself be subject unto Christ that put all things under Christ, that God may be all in all."

This is worse—far worse, than nonsense; yet how will the "Age-to-Come" believer avoid accepting this as the substance of his faith? It is evident that Christ becomes subject to him that puts all things under him; and if he subdues his enemies and puts them under his own feet, as they declare, then it is equally evident that *he becomes subject to himself!* Against this fallacy we present the truth that,

4. The Father subdues the enemies of Christ, and puts them under his feet. Before bringing other scriptures to bear on this fact, we give another rendering of the text, supposing this declaration to be true:—

"Christ the first-fruits: afterward they that are Christ's at Christ's coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when the Father shall have put down all rule, and all authority, and power. For Christ must reign till the Father hath put all enemies under Christ's feet. The last enemy that shall be destroyed is death. For the Father hath put all things under Christ's feet. But when the Father saith, All things are put under Christ, it is manifest that the Father is excepted which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son [Christ] also himself be subject unto the Father that put all things under Christ, that God may be all in all."

With the beauty and truthfulness of this view all must be struck at a glance. The error of the other view is in referring the pronouns to Christ throughout, when it is evident that they refer to both Father and Son immediately after both are introduced in verse 24.

Thus it is proved clearly that the Father puts his enemies under the feet of his Son, or crowns him King and Lord over the kings and lords of this world. And this act of the God of Heaven in investing his Son with kingly power over his enemies is, in the prophecy, entitled, setting up the kingdom. And this is the only act of the Father, brought to view in the Scriptures, which answers to that event.

J. H. WAGGONER.

What Do your Children Read?

A BAD book, magazine, or newspaper, is as dangerous to your child as a vicious companion, and will as surely corrupt his morals and lead him away from the paths of safety. Every parent should set this thought clearly before his mind, and ponder it well. Look to what your children read, and especially to the kind of papers that get into their hands, for there are now published scores of weekly papers, with attractive and sensuous illustrations, that are as hurtful to young and innocent souls as poison to a healthy body.

Many of these papers have attained large circulations, and are sowing broadcast the seeds of vice and crime. Trenching on the very borders of indecency, they corrupt the morals, taint the imagination, and allure the weak and unguarded from the paths of innocence. The danger to young persons from this cause was never so great as at this time; and every father and mother should be on guard against an enemy that is sure to meet their child.

Our mental companions—the thoughts and feelings that dwell with us when alone and influence our actions—these are what lift us up or drag us down. If your child has pure and good mental companions, he is safe; but if, through corrupt books and papers, evil thoughts and impure imaginings get into his mind, his danger is imminent.

Look to it, then, that your children are kept as free as possible from this taint. Never bring into your house a paper or periodical that is not strictly pure, and watch carefully lest any such get into the hands of your growing-up boys.—*Sel.*

It was a storm that occasioned the discovery of the gold mines in India. Hath not a storm driven some to the discovery of the richer mines of God's love?

If God has rent the veil, it is the sinner's obedience to enter.

TWILIGHT THOUGHTS.

I AM not satisfied with what my life has been,
I am not satisfied with what it is to-day.
I know not that at last my soul shall enter in
E'en though the pearly gates to everlasting day.

I am not satisfied, I have not given all
The golden hours, the brightest and the best to
Thee.

I have not lived for others, and, forgetting self
Remembered Him who fully gave his life for me.

I am not satisfied. Sometimes I've weary grown
Long ere the purple shadows gathered in the
west;
Ere yet the golden sheaves were safely gathered
home,
Have calmly sat me down with folded hands
to rest.

With folded hands—while other reapers gathered
sheaves
All golden—gathered them with weary, aching
feet.

Methinks I hear the Master say, "Well done," to
these,
"Well done" in thrilling tones—so rapturous
and so sweet.

I am so weak—so very weak, and so defiled,
My faith is wavering, I cannot always see
The hand that guides my footsteps—Father, save
thy child,
Thine erring child, who that dark hour looks up
to thee.

And oh! the past forgive! and from this twilight
hour
Help me to give my heart, my life, my all to
thee.

Deny me what thou wilt of any earthly good,
But this petition, Father! grant, oh! grant it
me.

Progress of the Cause.

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

Good Fruits.

A BROTHER writes from Elk Point, Dako-
ta Territory:—

"I was persuaded last summer by an Ad-
ventist sister to read the REVIEW, a few
numbers of which she gave me, and also
several tracts. I found them stored with
such sound scriptural doctrine and based
upon such plain and substantial arguments
that after a careful study of the Scriptures
on the subjects during the past winter, I
have concluded to accept the truth, or, as
some of my neighbors call it, the 'strange
doctrine.' There is no church or class of
Adventists in this country—none who keep
the Sabbath of the Lord but the sister above
referred to and her family. But I pray you
to send us a minister as soon as possible. I
think good success would attend an effort
here."

Another brother writes from Sanger-
ville:—

"I wish to acknowledge, by the liberality
of some unknown friend, the receipt of your
valuable and highly-prized paper. I look
for its weekly visits with anxiety, and with
pleasure devour its whole contents, and then
send them abroad on their silent mission of
light and love. And, although I have never
practiced the one great truth it promulgates,
yet I can see no good reason why I should
not. It requires some nerve to divest our
selves of all our preconceived opinions and
step out alone in a new direction; but I trust
the grace of God is sufficient for me, and
that I shall come off conqueror and more,
through Him who first loved me."

Another writes from W. Wardsboro,
Vt.:—

"I was very much interested in an article
in the REVIEW a few weeks ago on the Sab-
bath question, and would indorse what is
there written; for I owe my light on the
Sabbath, and, under God, my conversion, to
its principles, and the observance of it to its
teachings and the prayers of an esteemed
disciple of Christ who felt its importance.
It contains the very information that is
needed to lead the honest in heart to an ob-
servance of the fourth commandment."

Illinois.

I ORGANIZED a Bible-class and Sabbath-
school at Wedron, and left fifteen keeping
the Sabbath. I believe that many more will
be added to their numbers if they are faith-
ful, learn the lesson of self-reliance, and
make experiments in testing the merits of
present truth by individual effort in the per-
formance of the various duties it enjoins.

We have spent much of our time for the
past two weeks in the neighborhood of Bro.
Bernard, a French brother in Serena. His
wife and one of his sisters have taken a firm
stand on the truth, amid much opposition.
God bless these dear souls. Our stay with
them was pleasant. Truly the leaven of
truth has been working in this neighbor-
hood, and those who have almost despaired
of seeing anything accomplished among the
French have reason to take courage and la-
bor on patiently.

While we were in this neighborhood, Bro.
Bernard's renter, an Englishman, died of
lung fever. I was with him much during
his sickness. He had been to some of our
meetings, and was under conviction. He
thoroughly confessed his sins and found
mercy. For days he enjoyed peace of mind
and sweet communion with God. The spe-
cial blessings we enjoyed while laboring for
this man inspired in us a greater desire to
do all that in us lies to save perishing men.
I preached his funeral sermon yesterday.

We are on our way to St. Anne, Kankakee
County, Illinois. This will be our post-office
address until further notice. It was with
tender feelings and gratitude that we parted
with the church at Serena, who have done
all they could to make us comfortable and
happy. May God's blessing attend them
as they perform the increased work that is
rolled upon them by new openings to do
good. D. T. BOURDEAU.

Chicago, Ill., April 22, 1874.

Kansas.

AFTER our quarterly meeting, March 14
and 15, I commenced meetings in a school-
house near where I had been in the winter,
also holding some meetings with the friends
who had lately embraced the truth. Found
them all holding on, and the interest still
good to hear. Remained with them six
weeks, holding meetings with them, and
near there, as the way opened. As the re-
sult, twelve were baptized. Three more
signed the covenant at Richland, and three
united with the Big Springs church. Or-
ganized Systematic Benevolence amounting
to over \$85, which we confidently expect
will be raised to considerably over \$100 as
soon as they get a little more experience in
this message. Sold \$7 or \$8 worth of books.
Obtained three subscribers for the *Reformer*.
I left them rejoicing in the truth, confidently
expecting to meet many of them at our
camp-meeting at Lee Summit, May 28.

Several others are keeping the Sabbath,
and others design to go forward in the or-
dinance of baptism soon. SMITH SHARP.
Ottawa, Kansas, April 28, 1874.

California.

At the time of my last report, Feb. 11, I
was attending my sick companion. She has
now so far recovered her health that I am
enabled to be in the field again. During our
afflictions, the friends at Woodland were ex-
ceedingly kind to us, for which they have
our sincere thanks.

Sabbath and first-day, March 7 and 8, we
had a very interesting council of the S. D.
Adventist ministers upon this coast, with our
State officers. At this council, Bro. and sis-
ter Van Horn decided to go immediately to
Washington Territory with a new tent.

From March 15 to April 5 I spent the time
mostly at Napa and St. Helena, holding meet-
ings, and attending the discussion and dedi-
cation at Napa.

We were favored for two weeks at Napa
with the presence and counsel of Bro. and
sister White, for which we were truly thank-
ful. They spoke several times with freedom
and acceptance at Napa, and Bro. White
gave the dedication discourse in the new
church, April 4.

April 11 and 12, in company with Bro.
Canright, attended the quarterly meeting at
Woodland. This was an excellent meeting,
and Bro. Canright's discourses encouraged
the flock, and also awakened an interest in
many minds.

I am now at Red Bluff to spend a few
days with the interested ones here. Bro.
Canright and Cornell go out into a new field
with the tent next week. They will hold at
least one tent-meeting together, while I fol-
low up the interest, and attend to some mat-
ters in the newly-raised churches.

J. N. LOUGHBOROUGH.

April 16, 1874.

Hannibal, Mo.

By the solicitation of a few friends here,
I came to this place. One expressed his
determination to have a place with the
people of God. Seven united in signing
the covenant. Systematic Benevolence was
pledged, amounting to about twenty dollars.
They were encouraged to endeavor to rise
with the message. L. R. LONG.

April 20, 1874.

Kansas.

I HAVE just closed a series of meetings at
Elk Falls, Howard Co., Kansas, which con-
tinued five weeks. Nine commenced to keep
all of God's commandments, and the same
number were baptized. Thirteen joined the
church. Several others, who intended to
join, were prevented from attending the last
meeting by a severe storm. Our meeting
closed with the ordinances. It was a sol-
emn, searching season. All appeared to
take fresh courage in the great work of
overcoming. J. H. COOK.

French Meetings at St. Anne, Illinois.

I REACHED this place last Wednesday
night. I had determined to rest at least
one week from the wear connected with my
closing labors at Serena and Wedron; but
the people were so anxious to know what
the stranger had to say that, with the aid of
Mr. Marshall, a kind friend with whom we
are stopping, I at once secured the use of a
hall at the rate of \$5 a week.

I gave my first lecture to about thirty
last Saturday night. Sunday morning I
spoke in English while the different French
churches were holding their regular services.
At the close of my sermon, two trustees of
the first French Presbyterian church in the
place urged me to occupy their meeting-
house in the evening. At 2 P. M. there were
about one hundred out to hear me on the
symbols of Dan. 2. At the close of the
meeting, one of the elders of the Presby-
terian church arose, and said I might preach
in their meeting-house as long as I desired.
I accepted the offer, and spoke to upwards
of two hundred last night on the symbols of
Dan. 7.

This is a French village of about five hun-
dred inhabitants. It has five French
churches. Two are Presbyterian, one is
Roman Catholic, one Episcopalian, and one
Baptist. The Baptists have a respectable
meeting-house, but they have been greatly
reduced in numbers by the emigration of
several of their members to Kansas. Their
preacher, one of my old acquaintances, has,
from a want of support, been compelled to
devote a part of his energies to the mercan-
tile business. He will shortly return from a
tour East.

The Presbyterian church was started by
M. Chinigin, formerly a Catholic priest, who
twenty-five and thirty years ago was the
well-known champion of the Roman Catho-
lics in opposing the progress of the French
Baptists in Canada East. He came West
about twenty years ago, soon left the Roman
Catholics, and turned quite a large number
to the Bible, so far as he had received it.
He has started a high school, and will soon
return from a voyage to Europe, Asia, and
Africa.

Pray that we may be enabled to revive
the honest, and unite them on the great
theme of the coming of Christ and the nec-
essary preparation to meet him.

D. T. BOURDEAU.

St. Anne, Kankakee Co., Illinois, April 27, 1874.

Atonement.—No. 14.

IN speaking of justification by faith, or of
the exercise of grace through the blood of
Christ for the remission of *sins past*, the ap-
ostle clearly divides between faith and works,
and excludes works entirely. It is faith
only—works not at all. But when he speaks
of the *future life* of the justified, he speaks
in a different manner. Then he teaches to
"work out our own salvation with fear and
trembling." Phil. 2:12. This is evangeli-
cal truth as well as the other; but it is an
order which could not be given or obeyed
relative to justification for past offenses, of
which he is speaking in Rom., 3; for no one
could work out a justification for a past of-
fense. There is, then, this distinction to be
regarded; the gospel is a remedy for sin;
obedience is a preventive of sin.

Now it cannot be that God regards *future*
sin with any more favor than he does *past*
sin. And if he does not, it would be reason-
able to expect that his plan of salvation
contemplated *prevention* as well as *cure*; and
so we find it. Jesus saves from sin; puts
away sin by the sacrifice of himself; says to
the justified one, Go, sin no more; he is not
a minister of sin, but of righteousness; there-
fore we shall not continue in sin that grace
may abound. Both are in the gospel plan.
Thus, man is under condemnation for sin;
he also has a carnal mind, which is enmity
against God, and not subject to the law of
God; Rom. 8:7; by position, a sinner—in
disposition, sinful. It would not be suffi-
cient to forgive past transgression and leave
the sinful disposition, as we should again
become involved in sin, and again come un-
der condemnation. Nor would it be suffi-
cient to move the sinful disposition and leave
the burden of past sin upon us, for that
would condemn us in the Judgment. There-
fore Christ becomes a Saviour to us in both
respects. He freely forgives our past sins,
so that we stand free and justified; and he
takes away the carnal mind, which is enmity
against God, and not subject to his law, and
makes us at peace with God—subject to his
law; he writes it in our hearts so that we
may delight in it. Then "the righteous-
ness of the law" is "fulfilled in us, who
walk not after the flesh," the carnal mind,
"but after the spirit." Rom. 8:4.

The following remarks by Andrew Fuller
are pointed, and worthy of careful consid-
eration:—

"An atonement has respect to justice, and
justice to the law or rule which man has
violated. If this be worthy of being tra-
duced by a servant of Christ it was worthy
of the same treatment from his Lord and
Master; and then, instead of being honored
by his life and death, it ought to have been
annulled, both in respect of him and of us.
The doctrine of the cross, according to this
view of things, was so far from being a dis-
play of the divine glory that it must have
been a most shocking exhibition of injustice.
"If the doctrine of the atonement leads
us to entertain degrading notions of the law
of God, or to plead an exemption from its
preceptive authority, we may be sure it is
not the Scripture doctrine of reconciliation.
Atonement has respect to justice, and justice
to the law, or the revealed will of the Sover-
eign, which has been violated; and the very
design of the atonement is to repair the
honor of the law. If the law which has
been transgressed were unjust, instead of an
atonement being required for the breach of
it, it ought to have been repealed, and the
Lawgiver have taken upon himself the dis-
grace of having enacted it. Every instance
of punishment among men is a sort of atone-
ment to the justice of the country, the de-
sign of which is to restore the authority of
good government, which transgression has
impaired. But if the law itself is bad, or
the penalty too severe, every sacrifice made
to it must be an instance of cruelty. And
should a prince of the blood royal, in com-
passion to the offenders, offer to suffer in
their stead, for the purpose of atonement,
whatever love it might discover on his part,
it were still greater cruelty to accept the
offer, even though he might survive his suf-
ferings. The public voice would be, There
is no need of any atonement; it will do no
honor, but dishonor, to the legislature; and
to call the liberation of the convicts an act
of grace, is to add insult to injury. The
law ought not to have been enacted, and now
it is enacted, ought immediately to be re-
pealed. It is easy to see from hence, that
in proportion as the law is depreciated, the
gospel is undermined, and both grace and
atonement rendered void. It is the law as
abused, or as turned into a way of life, in
opposition to the gospel, for which it was
never given to a fallen creature, that the sa-
cred Scriptures depreciate it; and not as
the revealed will of God, the immutable
standard of right and wrong. In this view
the apostles delighted in it; and if we are
Christians we shall delight in it too; and
shall not object to be under it as a rule of
duty, for no man objects to be governed by
laws which he loves."—*Atonement of Christ*,
from the works of Andrew Fuller, pub. by Am.
Tract Society, pp. 124, 160, 161.

They who object to this as tending to sal-
vation by works, cannot have looked deeply
into the divine word. If Jesus takes away
the sinful disposition, renews us or gives us
a new heart, and brings us in subjection to
the law of God, all our obedience to that
law is by virtue of that change of heart ef-
fected by him; therefore, while he grants
to us all the virtue of his blood for the remis-
sion of past sin, he is entitled to all the glory
of our obedience in the future. So it is all
of grace, and we have nothing of which to
boast in any respect, nor anything to claim
on our own account, for all that we do is by
strength imparted by him. Here we have a
system which is *all grace*, and no license to
sin; a gospel worthy of Heaven—imparting
mercy freely, and maintaining law and jus-
tice strictly. Here we see that without
him we can do nothing; though we shall
work out our own salvation with fear and
trembling, "it is God that worketh in us to
will and to do of his good pleasure." We
are justified by faith, yet so that we must
add to our faith virtue; patiently continue
in well doing; keep the commandments of
God; fulfill the righteousness of the law, &c.

Some have been troubled to harmonize
Paul with James on justification; but their
difficulty grows out of a disregard of the
distinction here noticed. Paul, in Rom. 3,
is treating on justification by faith *for past*
offenses only; while James is speaking of the
obedience of faith. "By faith, Abraham
obeyed." Paul also speaks of faith which
works by love. Gal. 5:6. But neither
Paul nor James says that works will procure
the remission of past offenses, or that faith
will save without works. There is no dif-
ference in this respect in their teachings.

"Do we then make void the law through
faith? God forbid; yea, we establish the
law." Rom. 3:31. And as we do not
make void the law through faith, so we do
not supersede faith by obedience to the law;
for that is through faith. The blood of
Christ is our only refuge; his death opens
to us the way of life.

J. H. WAGGONER.

I must walk with God, in some way or
other, whatever be my character or profession.
I must acquire the holy habit of connecting
everything that I possess in my house and
affairs with God. If sickness or health visit
my family, my eyes must see and my heart
must acknowledge the hand of God therein.
Whether our affairs move on smoothly or
ruggedly, God must be acknowledged in them.
—*Cecil*.

Papal Infallibility and Transubstantiation.

WE now call attention to some of the peculiar claims and doctrines of the papacy. The first we will notice is their doctrine of infallibility. To get a statement of this doctrine in their own words, we will quote from their own writings. In Weninger's Jesuit Catechism we read as follows:—

"Ques. Will the true church of Christ remain to the end of time, such as she has been till now?"

"Ans. Yes; the church is imperishable."

"Q. Did Christ promise that his church should last till the end of time?"

"A. Yes; for he said to St. Peter, 'Thou art Peter, and on this rock I will build my church; and the gates of hell shall not prevail against it.' 'Behold, I am with you all days, unto the end of the world.' Matt. 16 and 28."

"Q. How do the Holy Fathers bear witness to the perpetuity of the church?"

"A. St. Jerome says: 'The church is founded on Peter; no storm can shake, no tempest overthrow it.'"

"Q. What gift did Christ bestow on her to shield her against error?"

"A. The gift of infallibility."

"Q. What do you mean by saying that the church is infallible?"

"A. That she cannot err in matters of faith or morals."*

We quote still further from the same catechism respecting the pope.

"Q. Whom did Christ appoint as head of his church, and his vicar, on earth?"

"A. St. Peter."

"Q. How did Christ appoint St. Peter head of his church?"

"A. He addressed St. Peter solemnly, in the midst of all his apostles: 'Thou art Peter; and on this rock I will build my church; and I will give thee the keys of Heaven.' Matt. 16."

"Q. How does the Holy Scripture indicate the superiority of St. Peter over the other apostles?"

"A. Wherever Holy Writ names the apostles, St. Peter is mentioned first."

"Q. Who is the successor of St. Peter?"

"A. The pope."

"Q. What do you understand by saying that the pope is supreme judge in matters of faith?"

"A. That, when deciding, as pope and head of the church on matters of faith, he cannot err."†

Here then is their doctrine of infallibility, stated in their own words, with their proofs.

Their principal proof is that Peter is the rock on which the church is built, and that Christ gave Peter the keys of Heaven. But I will present some of their own authority to show that Peter is not the rock. They rely largely on the testimony of the fathers for their doctrine, and the Council of Trent said: "The Roman Catholic church receives the Scriptures according to the unanimous interpretation of the Holy Fathers." Now, the Fathers are not unanimous in calling Peter the rock; so, according to Catholic authority, Peter is not the rock. Let us see. St. Hilary, in his sixth book on the Holy Trinity, says: "The building of the church is upon this rock, namely, Peter's confession; thus faith is the foundation of the church." St. Ambrose, on the mystery of the incarnation said: "The foundation of the church is the faith of Peter. . . . The church is built, not upon Peter, but upon the faith of Peter." St. Hierom, in his commentary on the prophet Amos, says: "Christ is the rock, who granted to his apostles to be also called rocks." The Greek has two words in this case. "Thou art Peter," *petros*, a little stone. "On this rock will I build my church," *petra*, a great rock. The *petros* is Peter, the *petra* is Christ, and it is upon *petra*—Christ—that the church is built.

As to Peter receiving the keys, it was only in the sense that he received a part in the gospel commission to preach those truths which, if obeyed, would lead people to Heaven, but if disobeyed would shut them out of Heaven.

Concerning the infallibility of the church of Rome, there seems to be some dispute among themselves as to where their infallibility is located. Some say it is in the pope. We ask, Which one? These popes contradict one another. "Pope Gregory the great says, 'He who assumes the title of universal bishop is Satan;' and Gregory VII. says, 'The bishop of Rome is universal.' Leo. IX. is for, and Gregory XIII. against, infallibility. Pope Vigilius is against, and Innocent III. for, transubstantiation. Pius V., by a bull, declared the breviary correct. Urban VIII. declared the breviary of Pius V. full of errors. Sixtus V. pronounced the Bible published by him correct. Clement VIII. says the Bible of Sixtus V. contained two thousand capital errors. Clement XIV., by an infallible bull suppressed the Jesuits as fatal to the church and society. Pius VII., by another infallible bull, re-established the Jesuits as useful to the church and society—infallible (?)‡

Bellarmino locates the infallibility in a general council. He says of general councils, "They are entitled to make new dogmas of faith, and cannot err, being God himself." The same questions arise concerning the councils: Which ones are infallible, or are they all infallible? "The French receive the Councils of Basle and Constance; the Italians reject them. . . . Some councils taught heresies. Constantinople taught that those baptized by heretics must be re-baptized. One of the Councils of Laodicea taught that the soul of man is a corporeal being. . . . Nice condemned Arius, and Constantinople absolved him. Constantinople condemned Nice; Lateran condemned Basle. A Council of Ephesus condemned Eutychus, and nineteen years afterward a second council of the same Ephesus absolved him. The Ecumenical Council of Constantinople declared the bread and wine images of Christ's body in Heaven. Lateran and Trent pronounced the fullest transubstantiation. Constantinople and Basle asserted that councils are superior to the pope; Lateran opposed the claim. Laodicea excluded the Apocrypha; Trent adopted them all."*

Some claim that the bulls of popes are infallible. Bellarmine says, "A bull is certainly inspired by the Holy Ghost. If you try you will find infallibility in all bulls." Over three thousand bulls have been issued by popes, and they are just as contradictory as the councils or the sayings of popes. On the subject of infallibility, read the words of Kirwan: "Under all the circumstances of the case, this claim is truly ludicrous. Where is the seat of infallibility? Some say it resides in the pope. But how is he made infallible? The pope dies; an election for a new one is ordered. He is to be elected from the cardinals, all fallible men, if not worse. After endless intrigue, and boundless corruptions, and numerous ballotings, the lot falls upon a fallible cardinal. Will you tell me how such an election makes him infallible? . . . Some say the seat of infallibility is a general council. But how is this? Here are three hundred fallible men assembled in general council; how do they become infallible? Will you tell me the process? How do finites make an infinite? Heap them up as you may, are they not a heap of finites? And crowd together as many fallible men as you may, are they anything else than a crowd of fallibles? But by what chemical or alchemical process can you deduce the infallible from the fallible?"

"Nor is this the worst. We find one general council denouncing another—the church of one age contradicting the church of another. The seat of infallibility is thus undetermined by you; whilst the proofs of your church's fallibility fill the world. It is infallibly certain that your church is fallible."†

But the last Ecumenical Council has decided that the pope is infallible.

The next point of papal doctrine which I will notice is that of transubstantiation, and as to what they mean by it, I will quote their own words.

"Q. What is transubstantiation?"

"A. It is the change of the substance of the bread and wine into the substance of the body and blood of Jesus Christ."‡

Now read from John Hughes' Catechism:

"Q. What is the holy eucharist?"

"A. The holy eucharist is a sacrament which contains really and indeed the body and blood, the soul and divinity of our Lord Jesus Christ, under the forms and appearances of bread and wine. . . ."

"Q. Does anything remain of the blood and wine after consecration?"

"A. After consecration nothing remains of the substance of the bread, which is totally changed into that of the body of Jesus Christ, and the substance of the wine is changed into that of his blood, which change is called transubstantiation."

"Q. How is this change effected?"

"A. The change called transubstantiation is effected through the almighty power of God, by the words of Jesus Christ spoken by the priest in the mass."

"Q. Is there anything under the form of bread but the body of Jesus Christ?"

"A. Under the form of bread, there is Jesus Christ, whole and entire, his blood, as well as his body, his soul, his divinity."

"Q. Is only the blood of Christ under the form of wine?"

"A. Jesus Christ is wholly under the form of wine."

"Q. When the priest breaks the consecrated host, does he also break the body of Jesus Christ?"

"A. Jesus Christ is under the forms in such a manner that he cannot be divided; hence, when the host is divided, Jesus Christ is whole under each part."§

In James Butler's Catechism we read:—

"Q. What is the blessed eucharist?"

"A. The body and blood, soul and divinity,

of Jesus Christ, under the appearance of bread and wine. . . ."

"Q. What do you mean by the appearance of bread and wine?"

"A. The taste, color, and form of bread and wine, which still remain after the bread and wine are changed into the body and blood of Christ."**

Concerning the communion, let us read again from Weninger's Catechism:

"Q. Are we obliged to receive the holy eucharist?"

"A. Yes; for Jesus instituted it as the food of our souls, and he commands us to receive it, saying: 'Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.' John 6."

"Q. Must the faithful receive under both forms?"

"A. No; only the priest, who offers the sacrifice, must receive under both forms."

"Q. Why did the church command the faithful to receive under the form of bread alone?"

"A. For very important reasons, and in particular to prevent the desecration of the blessed sacrament by spilling the sacred blood."†

The words of Christ in instituting the sacrament, Matt. 26, as well as Paul's testimony respecting it in 1 Cor. 1, show that each individual in partaking of the communion is to drink as well as to eat. But we learn in the above catechism that the church has permitted the priests to drink all the wine for fear the people will spill it.

Now what about all this claim that the bread and wine are each a complete Christ, soul, body, and divinity? This whole argument is based on the words, "This is my body." Of this, Gavazzi says: "The word which has been improperly translated (by the Latin *hoc est*, 'is,' is the (Greek) word *esti*, which word is the third person of a verb, whose meaning is not 'to be,' but 'to signify,' so that the passage, correctly translated, stands, 'This (bread) signifies my body. . . . But what is the true mode of making the Scriptures clear—of ascertaining the precise meaning of any word employed in them? Manifestly, a comparison of the use of that word in the passage under examination with its use in other passages of the same Scriptures. Now, take all the passages where this verb *esti* occurs. It occurs in all the passages I shall mention. 'The seven ears of corn are seven years.' But are they literally and materially seven years? No; they signify seven years. 'The stars are the angels of the churches,' that is, not that the stars are literally angels, but signify angels. In Revelation, 'The seven heads are seven mountains,' that is, signify mountains."§

Let us now try this doctrine of transubstantiation by the three popish sources of faith, popes, councils, and Fathers. Gavazzi says on this point: "Now it is true that Innocent III. and Pius IV. very clearly pronounced the transubstantiation; but Pope Vigilius, equally infallible, says very clearly also that the bread and wine in the Lord's supper are figures of the flesh and blood of Christ. Pope Gelasius, in his authentic treatise against Eutychus, writes, 'The substance or nature of the bread and wine ceases not to exist, and assuredly the image and similitude of the body and blood of Christ are celebrated in the performance of the mysteries.'"

"Next as to the councils. The councils of Lateran, Constance, and Trent, sustain transubstantiation; but, on the other hand, the Ecumenical Council of Constantinople asserts that the bread and wine are merely images of the vivifying body of Jesus Christ, living in Heaven."

"Now for the third and most important branch of the popish rule of faith, the consent of all the Holy Fathers. . . . Tertullian against Marcion, book v., says, 'The bread which he had taken and distributed to his disciples, he made his body by saying, *This is my body*, that is, the figure of my body.' Clemens Alexandrinus, in his Pedagogogue, repeatedly writes, book i., 'The wine allegorizes the blood.' Book ii., 'Scripture has called wine a mystical symbol of the blood.' Origen assures (Com. on Matt.), 'Neither is it the matter of the bread, but the words spoken over it, which profit him that doth eat, not unworthily. And these things I speak of the typical and symbolical body.' . . . Jerome against Jovin (book ii.) ascertains, 'He did not offer water but wine as a type of his blood.' Chrysostom says (Sermon on Matt.), 'For if Jesus did not die, of what are the things we perform the symbols?' Augustine affirms (Chris. Doctrine, v., 3), 'Unless ye shall eat the flesh, &c. It is a figure, teaching us that we partake of the benefits of the Lord's passion, and that we must sweetly and profitably treasure up in our memories that his flesh was crucified and wounded for us."||

Butler's Catechism, New York edition, p. 40.
† Meaning, shall they take both the bread and wine?
‡ Kirwan's Letters to Hughes, second series, pp. 50, 51.
§ Weninger's Catechism, pp. 128, 124.
|| Bishop Hughes' Catechism, San Francisco edition, pp. 52, 53.

We might quote more of these favorite Fathers of the Romish church, such as Justin, Cyprian, Eusebius, Caesarensis, Cyril of Jerusalem, but we will only quote the words of one more, Ambrose, as found in the 4th book of the Sacraments, "In eating and drinking the things which are offered for us, we signify the flesh and blood. You receive the sacrament as a similitude; it is the figure of the body and blood of the Lord. You drink the likeness of his precious blood."

We have quoted these fathers, not for ourselves; for the Bible is plain and all-sufficient, but the Catholic rule is, "The unanimous consent of ALL the Fathers." If they have Fathers to oppose to those quoted, then it shows that their Fathers are not agreed on this question. I think the Bible sufficiently plain and clear that the bread and wine are emblems of Christ's body and blood.

Cicero, the ancient pagan, in his treatise on the nature of gods, "De Nature Doctrina," says, "We have so many follies about our divinities that only one more can be invented, namely, that a man may eat his God." We close our remarks upon this subject of transubstantiation by saying that it seems to us that what Cicero called a "folly" is more than fulfilled in the church of Rome, when she asks her children to believe that they eat, not only the flesh and blood, but the soul and divinity of their God.

J. N. LOUGHBOROUGH.

Perils of the Sea.

IN noticing, last week, the loss of the steamship Europe, the *New York Tribune* referred as follows to the lost steamers of a year past:—

The year which the loss of the Europe may be said to close, has been unusually disastrous in the annals of ocean travel. Never in a single twelvemonth have so many American travelers crossed the ocean; and no single year in time of peace has yielded so terrible a record in loss of property, human suffering, and loss of life.

The first and most terrible disaster of the period mentioned was announced in the *New York papers* of April 2, 1873. The magnificent steamship Atlantic, of the White Star Line, was wrecked on the coast of Nova Scotia, April 1, 1873, at 2 o'clock A. M., and 546 lives were lost.

Scarcely three months had passed when tidings came of the wreck of another ocean steamer on the dangerous Nova Scotia coast. The Inman steamship City of Washington sailed from Liverpool for New York, June 24. Soon after leaving Liverpool, she entered a dense fog, and at 2 P. M. of July 5, she struck on Gull Rock bar, Port Le Bear, 70 miles west of Sambro Light, and within 50 miles of the point where the Atlantic was wrecked. The City of Washington had on board 28 cabin and 481 steerage passengers, all of whom were saved. The crew also escaped, but the steamer and cargo were a total loss. The vessel was one of the least valuable of the Inman fleet. She had been built about 18 years.

The steamship Ismailia, belonging to the Anchor Line Steamship Company, sailed from New York for Glasgow on Sept. 29, 1873, and has never since been heard from. She was employed as a freight steamer, and never carried passengers. She was one of the oldest vessels belonging to the company, and had for many years been employed in freight service between New York and Glasgow. She was insured for a portion of her value, and the pecuniary loss was comparatively slight.

The French steamer Ville du Havre sailed from New York for Havre, Nov. 15, 1873. Soon after leaving the American coast, she entered a thick fog, through which she forced her way for about five days. The night of Nov. 21 was clear, however, and at 2 A. M. of the 22d she was struck amidstships by the English ship Loch Earn and sank in twelve minutes. 226 lives were lost. Among the passengers of the Ville du Havre were several delegates to the Evangelical Alliance returning to their homes, and of these some of the most distinguished were drowned.

The Europe is therefore the fifth steamship plowing between New York and European ports lost within a year.

The loss of life on these steamers has amounted to 772 souls, and of property to many millions of dollars.

Obituary Notices.

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

DIED, in Clinton, Laporte Co., Indiana, April 8, 1874, of typhoid fever, my dear father, P. Scarborough, Sen., aged 88. Words of comfort were spoken by Eld. Farris, of Buchanan, Mich. Father sleeps in Jesus. We laid him away to rest a little while till the Saviour comes.

PERRIN SCARBOROUGH, JR.

DIED, in the village of Banks, Bay Co., Mich., on the morning of the 17th of April, 1874, my daughter, Jennie Wheeler, in the thirty-first year of her age. Discourse by a Presbyterian minister in the M. E. church of Banks.

JOHN C. REVELL.

*Weninger's Catechism, p. 51. †Ibid. p. 53, 54. ‡Gavazzi, p. 391, note.

*Ibid. p. 317, note. †Kirwan's Letters to Hughes, second series, pp. 50, 51. ‡Weninger's Catechism, pp. 128, 124. §Bishop Hughes' Catechism, San Francisco edition, pp. 52, 53.

*Butler's Catechism, New York edition, p. 40. †Meaning, shall they take both the bread and wine? ‡Kirwan's Letters to Hughes, second series, pp. 50, 51. §Weninger, pp. 128, 129. ||Gavazzi, p. 104. ||Gavazzi's Lectures, pp. 110, 111.

The Review and Herald.

Battle Creek, Mich., Third-day, May 5, 1874.

Western Camp-Meetings.

MISSOURI AND KANSAS, at Lee's Summit, Jackson Co., Mo., May 28 to June 2, 1874. IOWA, at Newton, Jasper Co., June 4-9, " ILLINOIS, at Sheridan, LaSalle Co., June 11-16, " WISCONSIN, at Lodi, Columbia Co., June 18-23, " MINNESOTA, at Medford, June 25-30, "

GOOD TIDINGS, of Chicago, has reached its fifth number. It is printed on stock of first quality, and its mechanical execution throughout is first class. It has an exceedingly neat, clean, and honest look. But we are sorry to see it, thus early in its history, giving indications of obliquity in regard to a practice over which publishers have, perhaps, a right to feel sensitive. It copies from the REVIEW of March 24, the article from the pen of Bro. Waggoner on "The Breath of Lives," without giving any indication of its origin, or a word of credit. We take no exceptions to its copying the article, for it is worthy of republication everywhere; but it would have been no more than just to indicate the source from whence it came. "Credit to whom credit," &c.

Answers to Correspondents.

J. H. C. of Kansas writes: Will you explain how, or in what sense, Christ is the first fruits of them that slept?

ANS. He was the antitype of the wave sheaf, the first fruits of the harvest. He was the first born and first begotten of the dead, Col. 1:18; Rev. 1:5, in reference to the rank his resurrection holds as compared with that of others. He is the pre-eminent or chief one among them. He was the first to rise from the dead, as in Acts 26:23, and by that means show light to the Gentiles. Though others were raised before Christ, these expressions are all true as applied to him, because these resurrections all depended on that of Christ, and they were not raised to demonstrate the way of life and immortality, as he was.

C. UHLES: See an exposition of the undying worm and quenchless fire in the work, "Man's Nature and Destiny," pp. 279-286. Published at this Office.

D. BALL: Whoever says that S. D. A. ministers call the first day of the week "the Lord's day" states that which is not only false but self-contradictory. Very inconsistent it would be to preach, as all S. D. A. ministers do, that Sunday is not the Lord's day, and then call it by that name.

Queries.

A CORRESPONDENT, J. W., of Westerville, O., sends us the following queries, not, he says, to cavil, but for information.

1. Is the keeping of the seventh day essential to man's salvation? If so, why is it that you make reference to so many men that you call great and good. Take for instance the REVIEW of March 10, 1874. In a short sketch headed "Strong Believers," I see the names of Luther, Baxter, Whitefield, Chalmers, and Hall. Those men knew just as well as people now do that the Sabbath had been changed from the seventh to the first day of the week.

ANSWER. While these men knew that the Sabbath had been changed, they supposed that it had been done by divine authority, and consequently thought they were doing God service by keeping the first day of the week. They are to be judged according to their honesty of purpose and the light they had. In regard to its being essential to salvation, we hold that no person who knows his course of life to be in violation of the commandments of God, can persist in that course, and be saved. And further, a person to be saved must earnestly strive to render positive obedience to what, according to his best knowledge and belief, the law of God requires. This the men in question undoubtedly did, and will hence be accepted of God, though erring as to the nature of the Sabbath commandment.

2. We read in scripture that in the last days, "false prophets and false Christs shall arise." I understand that Wm. Miller was the founder of the Advent church and that he prophesied that on a certain day the world would come to an end. As that did not take place, was he not a false prophet? The query in this case is, Can we suppose that God will make choice of a false prophet as the founder of his true church?

ANSWER. Wm. Miller made a mistake in the event that was to occur at the end of the prophetic periods, just as the disciples of Christ, when with acclamations of joy they hailed him king as he rode into Jerusalem, made a mistake in regard to what was then to occur. See Zech. 9:9; Matt. 21:4, 5; Luke 19:40. But this query devours itself; for if Mr. Miller was one of the false prophets that were to appear in the last days, his coming and preaching was proof that we have reached the last days. But the sum and substance of his preaching was to show that we are in the last days, and if this is so, his preaching, in its essential features, was correct, and therefore he was not a false prophet.

3. We read in the word of God, that no man shall know of that day and hour, not the angels, neither the Son, but the Father only. Why is it that people will prophesy against such positive Scripture declarations if they are God's chosen people.

ANSWER. We do not believe they will. This has reference to time setting, and Seventh-day Adventists do not engage in that kind of work. We do not think that is a point revealed, or that man is ever to proclaim it.

P. W. B. asks: What is the proper rendering of the word "blessed" in Rev. 14:13? The American Bible Union has it "happy." If so, does it not make the dead conscious.

ANSWER: The word is defined by Robinson, "happy, blessed." It does not, by any means, always denote a conscious happy emotion on the part of those to whom it is applied, but rather a condition in which the favor of God is secured to them. It is the word which in Matt. 5:4, is applied to those that mourn. It is applied in Matt. 13:16, to the eyes and ears of the disciples; in Luke 6:21, to those that weep now; in Luke 10:23, to the eyes which saw the things the disciples saw; in Acts 20:35, to the act of giving; in Titus 2:13, to the hope we cherish; in James 1:12, to the man who is buffeted with temptations, &c. In no such instances can it denote conscious joy; neither does it signify that in the case of the dead of Rev. 14:13. U. S.

To the Brethren of the Iowa and Nebraska Conference.

OUR annual gathering will soon take place; and it is quite time that we should make the necessary preparations for it. If each one feels that the success of this meeting depends upon him individually, and shall set his heart in order, seek to be imbued with the spirit of the third angel's message, and shall come to meet with God, such shall not go away disappointed.

Let all the friends of the cause make an especial effort to attend this meeting. Come up to this feast of the Lord the day previous, prepared to spend the entire time in seeking God. Come bringing your families and friends that you wish converted. Come, both rich and poor, and do not appear before the Lord empty. Deut. 16:16.

Systematic Benevolence should be reorganized by each church and delegates elected, that there may be uniformity throughout the Conference. We would designate first-day, May 17, as the day for each church to meet and attend to this work.

S. B. treasurers and church clerks will bear in mind that it is very important that their quarterly and annual reports be made before or at this meeting, and that each church send reports whether represented by delegates or not. Be prompt.

IOWA AND NEB. CONF. COM.

To the Brethren in Illinois.

DEAR BRETHREN: The time is fast approaching for our yearly meeting, and as it draws near we hope you are making all the needful preparations, so you can attend without fail. Let no trifling excuse prevent your attending. Make wordly interests give place to the worship of God and the benefiting of your own souls. You cannot afford to lose the good you may gain by attending. Just say to the world as Abraham did to his young men, "Abide ye here," while we "go yonder and worship."

We have done the very best we could in locating the place of meeting after considering the matter carefully. There is no good reason why we should not have a general turnout from every part of the State. What if it does take a few days to get to the meeting. It is a release from hard labor, and affords an excellent opportunity for self-examination, meditation, and prayer. Let us make an earnest effort to redeem the past. Those who are able should provide themselves with good duck tents; it would be well if every family could have one; but if this is not practicable, let two or more families join together, or even a whole church.

And to our brethren who are not in circumstances to provide themselves with tents, and to the lonely and scattered ones generally, we say, Come, and we will do the very best we can by you. Let none stay away because they cannot bring a tent. We should make an earnest effort to interest every one to come to the meeting that we have any reason to believe could be benefited, and try to get so near to God ourselves that we can have a good measure of his Holy Spirit to bring with us. Come, dear brethren and sisters, let us entreat God to make this the best meeting ever held in the State, and a great blessing to us and the means of salvation to many who are now out of the fold of Christ.

JOHN H. BENNETT, Ill. LUCIUS WINSTON, Conf. R. F. ANDREWS, Com.

CORRECTION. In the obituary notice from Otsego, in last week's REVIEW, the names by some means became transposed, so as to convey a wrong statement. It was J. L. Carter, not G. W. Burnham, whose death the notice was designed to record.

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.

Missouri and Kansas Camp-Meeting.

THIS meeting is to be at Lee's Summit, Jackson Co., Mo., May 28 to June 2. The grounds are situated about one mile N. E. of the depot in Mr. Smart's grove.

This is central in our Conference and of easy access, on the Mo. Pacific R. R., some twenty miles S. E. from Kansas City; it also affords favorable opportunity for our young churches to attend which were brought out during the past season.

Let all come prepared to take care of themselves, with necessary bedding, tents, &c. Those who cannot provide themselves better, heavy muslin cut in strips 12 yds. long, sewed together, makes cheap tents, and the cloth can be used for other purposes afterward.

The Committee will see to it that the grounds are fitted up and prepared. Straw for bedding will be furnished free. Provision and horse feed will be furnished on the ground, at the most reasonable prices.

Now, brethren and sisters, prepare to come and bring your children and friends with you. Come prepared to seek God, and advance the interest of his cause. It may be the only chance many of you will have to hear preaching and meet with our people, for a considerable time, and our best speakers are expected. We here extend a hearty invitation to Bro. and sister White to meet with us in our camp-meeting.

In behalf of the Committee,

J. H. ROGERS.

Missouri and Kansas Conference.

THE fifth annual session of the Missouri and Kansas Conference of S. D. Adventists will be held in connection with the camp-meeting at Lee's Summit, Mo., May 28 to June 2, 1874.

Let all the churches in our Conference see to it at once and have their reports and delegates ready in due time, so all will be represented. It is very desirable that delegates from all the churches attend, if they can possibly do so.

While it is true that we need means in this large, but weak, Conference, it is also true we need men as workers, to co-operate, to counsel, and to do all we can to push forward this most important work. Please read again Bro. White's article, "The Cause is Onward," in the last REVIEW.

I know some will plead poverty, pressure of the times, &c., but we need not look for the rich nor men of this world to go forward in giving the last merciful message of warning to mankind.

J. H. ROGERS, Pres. Mo. & Kan. Conf.

Iowa and Nebraska Conference.

THE Iowa and Nebraska Conference will hold its next annual session in connection with the camp-meeting which is to be held at Newton, Jasper Co., Iowa, June 4-9, 1874.

Let all the churches and companies of brethren, where Systematic Benevolence is organized, send their delegates to the Conference according to this ratio: "Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members."

We extend a hearty invitation to Bro. and sister White to be present with us at this meeting.

H. NICOLA, J. H. MORRISON, Iowa & Neb. R. M. KILGORE, Conf. Com.

QUARTERLY meeting for Newton and Burlington, Mich., at Newton, May 30, 31. A two-days' meeting. Our sister churches are requested to meet with us. Quarterly meeting of the T. & M. Society, Dist. No. 3, will be held at this time.

AMBROSE WHITE.

QUARTERLY meeting of the church in Rockton, Ill., May 16, 17, 1874. In behalf of the church, T. M. STEWARD.

THE Iowa and Neb. T. & M. Society will hold its next annual session at the time of the camp-meeting, June 4-9, 1874. All the delegates and as many of the members as possible should be sure to attend, as officers for the ensuing year are to be elected and other important matters pertaining to the interest of the society to be considered.

H. NICOLA, Pres. Iowa & Neb. T. & M. Society.

QUARTERLY meeting of the Wis. T. & M. Society of Dist. No. 9 in connection with the quarterly meeting of Dell Prairie church, will be held in the school-house near Bro. Coles', about 4 miles east of Baraboo, May 16, 17, 1874. Further appointments hereafter. P. S. THURSTON.

MT. MORRIS, Genesee Co., Mich., Sabbath and first-day, May 9 and 10. Cannot the friends from Flushing meet with us. A. S. HUTCHINS.

PROVIDENCE permitting, I will meet with the friends of the cause in Chicago, Ill., Sabbath and Sunday, May 9 and 10, 1874. Shall be glad to have a general attendance of the friends of the cause in that vicinity. GEO. I. BUTLER.

I now design holding meetings as follows:—Mills, Mo., May 7-11. Neosho, " 13-18. I hope the brethren at these meetings will make a decided effort to draw nigh unto the Lord that we may have bright evidence that the Lord is with us. J. H. COOK.

MECHANICSBURG, Henry Co., Ind., May 16, 17. Baptism will be administered. The friends at Goose Creek and New Lisbon are cordially invited to attend. S. H. LANE.

QUARTERLY meetings in California as follows:—

Table with 3 columns: Location, Month, Dates. Healdsburg, May, 23, 24. Petaluma, June, 20, 21. Green Valley, July, 18, 19.

CAL. CONF. COM.

MEETING of the T. and M. Society, of Dist. No. 5, of Vt., at Jamaica, May 9, 10, 1874.

Dist. No. 4, " 16, 17, " " 2, " 23, 24, " " 1, at East Richford in their new house in connection with the general quarterly meeting. Time given hereafter. Let all the officers of the different districts fulfill their duty as set forth by the constitution. Providence permitting, I will attend these meetings as far as duty may seem to demand.

L. BEAN, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

RECEIPTS For Review and Herald.

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

\$2.00 EACH. E P Holly 45-14, Lysander Call 45-15, E B Gaskill 45-17, T H Lindsay 45-13, Thos A Owen 45-17, Silas P Strite 45-20, W J Haynes 45-14, S J McVitty 44-14, Daniel Davison 45-14, J Roscoe 45-20, P E Ferrer 45-21, Amos Van Syoc 46-1, J L Hobart 45-17, Laura A Greer 45-18, J D Morton 45-10, C B Baker 45-14, Amos Hol 45-15, Mrs P Alvord 45-10, A B Hammond 43-19, S T McAllister 45-4, Mary Ballard 45-20, J L Miller 45-18. \$1.00 EACH. F M Garlic 44-4, Isaac Oathout 44-18, J H Murray 44-20, Martha W Steere 45-1, John H Shafer 45-20, Henry Lamb 45-20, Callaway Eller 45-20, Freeman Ramsey 45-1, C M Shepard 44-14, Geo W Pond 44-20, M F Kellogg 44-18, Joseph Matthews 44-20, Geo H Murphy 44-21, S Nelson 44-18, M F Barentzen 45-20, Martha Merriek 44-7, T R Staples 44-18, P Martin 45-4, Mrs J M Babcock 45-20, Phebe Vedder 44-14, R P Stewart 44-20, R M Frink 44-22, Wm McCain 44-20, Mrs A H Orton 44-20, Mrs Hickman 45-20, D Malin 44-20, J W Raymond 44-20, Elijah N Sweet 45-20, Josie Colburn 45-20, Sig Mattes Prochet 44-20, M A E Moon 45-20, H Watkins 45-20, W E Armstrong 44-20, Joshua Osborne 44-20, P Lightner 44-21, E C Keith 45-20, Ezra Brackett 44-20, L C Wardell 44-20, P S Smalley 44-20, O A Richmond 44-17, F A Buzzell 44-14, Edwin Fisher 45-6, L A Kellogg 44-14, Robert Dill 45-20, G E Rust 44-20, Alonzo Van Tassel 44-10, Nancy Collins 44-20.

MISCELLANEOUS. David A Quackenbush 25c 44-8, Wm Weaver 65c 45-22, R F Robinson \$10.00 45-20, Elsie Gates 75c 45-15, Eld John Wilcox 25c 44-20, Frank Crandall 1.20, 44-24, D W Barr 50c 44-7, H L M Doyal 50c 44-6.

50 CENTS EACH, Paying to H. L. E. G Ware, Geo S Buell, Chas M Rhyder, Wilson Ladd, Eld E Bellows, Mrs James Chandler, Mrs A B Orison, Mary A Morry, A H Hunter, Chas Keys, Isaac Clymer, O C Peas, David Bailey, Philo Benington, Sylvanus A Mosse, James Lockhart, Edwin Morris, John Miller, Jannette Helms, Ovella Young, Samuel Ceerest, Day Payne, S L Hines, Samuel Helms, Byron Hicks, Sarah Ceasar, Benj Counselor, Wm K Miller, James Harter, Josephine Webster, Susan Gray, Hattie E Burch, Ira Montague, Wilda Clark, Joseph Harlick, James Lance, Ellen McDade, J W Chaffin, Alice Woodruff, Henry Strouse, Mrs M B Willett, Geo Lee, W W Dalglush, D Musser, Joseph Holton, Henry Johnson, Chas Huffman, Martha Hoxie, Mrs C Dodge, Mrs Henry Price, Philip Creaser, Frances Gilbert, Simon P Richards, Cela Burnet, A W Herrick, Mrs Rosel Jones, Maria Ingham, A B Rumery, Evans D McClellan, John M Kennedy, Thomas Calvert, F M Bailey, L W Parkhurst, Mrs Harriet Evens, Theodore Ryckman, Fannie Brown, Catharine Ridnow, James Small, Alonzo Hood, James Johnson, Wm Musgrave, R W Basom, Geo D Brown, J Manson, James M Stout, R P Fitzgerald, H H Fremain, A Gregory, Daniel Carpenter, Mrs L J Henderson, Miss Louise S Triplett, Mrs Wm B Story, Mrs Charles A Adams, S I Daily, Mrs Durpey, Mrs John Totman, Abel Brown, Mary Jane Renson, Philip Darner, Newton Charles, John Hines, R E Copeland, Mr J Sharf, Mrs Jennie Powell, Mrs Henry Case, Mrs Mattie Carlton, Wm Hause, Reuben Borton, Susan Pollard, Adam Zimmerman, Henry Shultz, L E Likins, H N Jenks, B M Swain.

Books Sent by Mail.

Elimina M Jackson \$2.00, Sadie C Reaser 1.15, J B Ingalls 25c, S D Smith 25c, Dr Harbach 40c, P W Baker 3.00, Minot Powers 25, J I Tay 2.25, Thomas Weaver 35c, E D Pye 25c, L N Miller 1.00, S F Joseph 1.00, P Martin 1.00, Daniel Carpenter 30c, Libbie Crandall 30c, David F Newcomer 35c, Jonathan R Gallemer 1.25, R Winter 1.00, Mrs Susan Troutman 20c, Jacob K Powell 1.00, H W George 75c, Harman D Clark 20c, Joseph Messimore 1.00, A E Dartt 1.00, Mrs Sarah Chedsey 1.00, Mr A Wright 1.00, Mrs Mary Sternberg 1.00, Mrs J L Dwight 1.00, Mrs A A Brookfield 1.00, Elizabeth Livingston 1.00, R R Coggeshall 2.60, I C Willmorth 30c, Isaac V Wible 45.90, P F Page 40c, H W Evans 30c, H A St John 6.37, Samuel Parker 1.00, Mrs Samuel Smith 2.25, Mrs H A Munson 1.00, A S Hutchins 2.61.

Books Sent by Express.

M T Olds, Ottawa, Putnam Co., Ohio, \$8.39, David Knisely, Postoria, Ohio, 6.25.

Books Sent by Freight.

James Harvey, South Bend, Ind., \$39.66.

General Conference Funds.

Vermont Conf \$50.00, Maine Conf 50.00.

Michigan Conference Fund.

Received from the church at Greenwood \$7.75, Partello 1.00, Holly 25.87, Cedar Springs 25.00, Parkville 5.00, Monroe Center 2.00.

Donations for the Danish Monthly.

John Matteson \$100.00, Sherman McCoy 30c.

Cash Received on Account.

A L Hussey \$25.00, R F Andrews 4.00, Iowa T & M Society 706.78, Smith Sharp 6.25.

Hygienic Book Fund.

D W Bartholomew \$1.00.

S. D. A. Educational Society.

\$100.00 EACH. Russel Hart & wife. \$72.00 EACH. E P Kellogg. \$25.00 EACH. D W Bartholomew, A C Bourdeau, Jesse W Pierce. \$20.00 EACH. C R Ross. \$15.00 EACH. Orren S Ferrer. \$10.00. Amos Van Syoc, Esther Kilgore, Chas Stratton, Robert Caviness, Wm H Moody, M Gould, Alex Paton. \$7.00 EACH. Albert Stone. \$5.00 EACH. Thos McReynolds, T Owens. \$2.50 EACH. Abraham Butler.

The Review and Herald.

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