

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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MOUNT ZION.

"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22.

We are traveling to Mount Zion,
The city of our God;
We are traveling to Mount Zion,
That blissful, bright abode;
We soon may reach the mountain
And all its beauty see,
And dwell with God, the fountain
Of peace and purity.

CHORUS. O beautiful, holy mountain!
Beautiful city of light!
Beautiful, living fountain,
And harping angels bright!

We long to share the glory,
The grandeur and the grace,
With all the pure and holy
In that delightful place;
And hear the music ringing
From that celestial choir,
Where all are gladly singing
Sweet praises to Messiah.

CHORUS. O beautiful, holy mountain, etc.

Upon that holy mountain,
Where all the blessed roam—
Beside the sparkling fountain,
There may we rest at home,
And join each lovely chorus
Of praises to our King;
With heavenly breezes o'er us,
There may we worship him.

CHORUS. O beautiful, holy mountain, etc.
—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 CHANGE OF THE SABBATH.

BY ELDER J. N. ANDREWS.

TEXT: "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Isa. 42:21.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

THE first of these prophecies relates to the work of Christ; the second relates to that of Antichrist. Each of these works pertains to the law of God. No one will dispute that the first of these prophecies predicts what Christ will do to the law of his Father. That Antichrist is the agent presented in the second prophecy, all are agreed. The nature of the work here attributed to him shows conclusively that the laws which he should think to change are those of God. It is a part of his work against the Most High. 1. He shall speak great words against the Most High. 2. He shall wear out the saints of the Most High. 3. He shall think to change times and laws. And the prophecy adds, "They shall be given into his hands" for a certain period of time.

The nature of the work of this wicked power as here represented by Daniel, clearly determines whose are the times and laws which he shall think to change. It is a part of his warfare against the cause of God. He blasphemes the name of God, he wears out his saints, and he thinks to change his law. And this is rendered yet more evident by the form of expression used. It does not say, "He shall change times and laws." He actually performs the work in the matter of blasphemy and of persecution. But when we come to the changing of the law, it is said, "He shall think" to do it. How evident that he could not do this in reality. He could blaspheme God; he could wear out his saints; but he could not change the law of

God. He thinks himself able to do this, which is, indeed, the very language of the Douay Bible. How expressive, therefore, is this language of the Holy Spirit. He shall think to do it. Were these the laws of men, there would be no propriety in saying, "He shall think to change" them; for he could change them in reality, and to his heart's content. And, indeed, there would be no propriety in introducing the laws of men into such a connection. It is the warfare of Antichrist against the name, and saints, and laws, of the God of Heaven that is the theme of this prophecy.

This great Antichrist is the papal power. Of this there can be no just doubt. The four beasts of Daniel 7 are in that chapter explained to be the four great kingdoms that have successively ruled the whole world. The ten horns of this fourth beast are the ten kingdoms into which the fourth empire is divided. The little horn arises in the midst of these ten kingdoms, a different power from these, ruled by a priest-king, and warring against the cause of God. Paul, in 2 Thess 2, presents us this great monster of iniquity as that "man of sin," and as "that wicked," "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." He tells us, moreover, that the mystery of iniquity had, even in his time, begun to manifest itself, but that it was restrained by the existing hindrances, i. e., by the pagan government that then controlled the world. Several hundred years of apostasy and rebellion against God were necessary to develop and mature this "man of sin," before he was able to fill the place assigned to him in the prophecy of Daniel. Many acts of rebellion against God, and of wicked and blasphemous conduct toward his law, may, therefore, justly be expected of this great apostasy long before it reaches the place where it can stand up in the midst of the ten kingdoms of the fourth empire, in fulfillment of Daniel's prophecy, to war against God, his law, and his saints.

Here are the actors in these two prophecies—Christ and Antichrist. Their character is not more unlike than is their work. One shall magnify the law and make it honorable; the other shall think himself able to change it. One shall act in perfect subjection to its precepts; the other shall deem himself superior to the law, and able to change it to suit his own purpose. The work of Christ has no connection with that of Antichrist. The work of changing the law of God is wrought alone by Antichrist. In this work the Son of God has no part.

It is the work of Christ to magnify the law and make it honorable. Our Lord did this when he testified that not one jot or one tittle should pass from it till heaven and earth should pass away. He did it when he taught that those who do and teach the commandments should be highly esteemed in the kingdom of Heaven, and those who break them and teach men so should not be thus esteemed. Matt. 5:17-19. He magnified the law when he showed that it extends even to the intents of the heart. Matt. 5:21, 22, 27, 28. He also magnified the law when he founded the golden rule upon it. Matt. 7:12. In like manner he did this when he made the keeping of the commandments the condition of entering eternal life. Matt. 19:17. He did it when he taught that any worship which makes void God's commandments is vain in his sight. Matt. 15:1-9. He did not only magnify the law by such teaching as all this; he did it by his acts. He kept the law of God in every particular. 1 John 3:4, 5. And well he might, for this law was written upon his heart. Ps. 40:8, 10. And yet, by something greater than all this did he honor the law of God. He took the sins of men upon himself, and let the law of God strike him down in the place of the sinner. And by this act he attested his sense of the absolute perfection of the law, and that it was unchangeable and eternal.

Such was the work of Christ toward the law of the Father. There is no fellowship between him and the man of sin, and no connection between the work of the one and that of the other respecting the law of God. Whatever, therefore, is done by way of striking down the law of God, or changing it, pertains solely to Antichrist, and not, in any degree, or in any sense, to the Son of God. The following propositions are worthy of the attention of all thoughtful persons:—

1. It was no part of the work of Christ to change the law of God.

2. It was his express mission to magnify the law of his Father.

3. The record given in the New Testament shows not one trace of changing the commandments of God on the part of the Saviour.

4. But it does show that by his doctrine, his obedience, and his death, he did in the highest degree magnify the moral law.

5. The change of God's law is the work of Antichrist alone; and with that change Christ has no connection.

6. The apostasy which produced this Antichrist began, according to Paul's testimony, in the days of the apostles.

7. We may, therefore, expect to find early traces of the grand heresy which distinguishes Antichrist; viz., the doctrine of the change of the law of God, or of its repeal.

8. In the beginning, the work of apostasy pertained to efforts to change or set aside the second and the fourth commandments as ceremonial; but when the power of Antichrist had reached its greatest height, he was declared to be able to change even virtues into vices, and vices into virtues.

The advocates of the sacredness of Sunday suppose they have gained their cause if they have found some evidences that this day was observed with some respect in the early ages of the church. They seem to be certain that the day was then regarded as the Christian Sabbath, and that it had taken the place of the Sabbath of the Lord. They even argue that the testimonies which they produce out of the so-called fathers of the church are ample proof that the apostles changed the law of God, though the New Testament bears testimony in every way to the contrary of this. The strongest testimony in behalf of this supposed apostolic change of the Sabbath is produced out of Mosheim, and is as follows:—

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimony of the most credible writers."—*Maclaine's Mosheim*, cent. i, part ii, chap. iv, sec. 4.

This statement of Mosheim is often cited in the most triumphant manner to prove the change of the Sabbath, and to establish, by apostolic authority, the sacredness of Sunday. Now it is a very remarkable fact, that we are able, from the testimony of Mosheim himself, to show that this sanctity of Sunday was at that time utterly unknown. The proof on this point is very direct and plain. Mosheim unwittingly exposes the fallacy of this supposed Sunday sacredness in the following statement respecting the law of Constantine, which was enacted in A. D. 321. He says of the law:—

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."—*Mosheim*, cent. iv, part ii, chap. iv, sec. 5.

Here is an express statement that the law of Constantine made Sunday observance more strict than it had formerly been, and caused its observance to be attended with greater solemnity. Now carefully read this edict which thus made Sunday a day of greater solemnity than before. Here is the edict:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."—*Encyclopedia Britannica*, article, Sunday.

Certainly, here is something worthy of the notice of those whose respect for Sunday rests upon the authority of Mosheim. Constantine's Sunday law caused the day to be observed with greater solemnity than it had formerly been. But what was the nature of this law? It gave to the farmer full liberty to carry on his business on the first day of the week. How, then, did it cause the day to be observed with greater solemnity? Take notice of the answer. It forbade those who were merchants and mechanics from carrying on their business on Sunday. It follows, therefore, from Mosheim's own showing, that up to this time all classes of men had labored on Sunday. And as he makes his statement with special reference to the case of the Christians it is also evident that up to this time the whole body of those who bore the name of Christians did freely labor on that day, but that from that time the mechanics were restrained in their business on Sunday, while the farmer was allowed, "freely and at full liberty," to carry on his farming.

We prove, therefore, from the most valued witness in behalf of Sunday observance that it was not kept as a day of sacredness during the first three centuries of the church, but was, with exception of the time employed in religious meetings on that day, simply a day of ordinary business. And what Mosheim thus unwittingly, but truthfully, states, to the utter discomfiture of his own previous effort in behalf of the sacredness of the day, is also, stated by many writers. Bishop Jeremy Taylor, an eminent prelate of the church of England, thus states the case:—

"The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none; and, therefore, when Constantine the emperor had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever."—*Ductor Dubitantium*, part i, book ii, chap. ii, sec. 59.

This is a very important statement. The first day of the week was a day of ordinary business in the early ages of the church. And this very fact proves that, though it is now called "the Lord's day," it could not have been considered thus in those ages; for men can never innocently appropriate to their own business that time which God claims as his own. Here is another testimony on this same point—

The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship. And being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business: nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."—*Morer's Lord's Day*, p. 233.

That Sunday was not kept as a day of abstinence from worldly business before

the time of Constantine is expressly stated by Sir Wm. Domville. Thus he says:—

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321."—*Examination of the Six Texts*, p. 291.

These testimonies show most conclusively that Sunday was a day of ordinary business prior to the time of Constantine, except such portions of it as were used in public worship. All, therefore, which can be said of Sunday observance in the first three centuries, is in substance this: that it was a day on which, very generally, the professed people of God held religious assemblies, but on which, also, they attended to their ordinary labor, when not in the house of worship. But not Sunday alone was thus honored as a day of religious meetings in the early church. Wednesday and Friday were honored in the same manner, not as days of abstinence from labor, but as days for public assemblies of the church. Thus Mosheim says of them:—

"Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."—*Ecclesiastical History*, cent. i, part ii, chap. iv, note †.

And Dr. Peter Heylyn says of those who thus chose Sunday:—

"Because our Saviour rose that day from amongst the dead, so chose they Friday for another, by reason of our Saviour's passion; and Wednesday, on which he had been betrayed; the Saturday, or ancient Sabbath, being meanwhile retained in the eastern churches."—*History of the Sabbath*, part ii, chap. i, sec. 12.

Here were three days observed as voluntary festivals in the early church; viz., Wednesday, Friday, and Sunday. Of the comparative sacredness of these three festivals, Dr. Heylyn says:—

"If we consider either the preaching of the word, the ministration of the sacraments, or the public prayers, the Sunday in the eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday, save that the meetings were more solemn, and the concourse of people greater than at other times, as is most likely."—*History of the Sabbath*, part ii, chap. iii, sec. 4.

These three ancient festivals were not thought in those days to rest upon any divine command, nor was any one of them considered as worthy to fill the place of the ancient Sabbath, as a day of sacred time, made such by the commandment of God, or by the authority of the apostles. And thus Dr. Heylyn states the case:—

"Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week."—*History of the Sabbath*, part ii, chap. i, sec. 10.

And Sir Wm. Domville bears the following remarkable testimony on this point:—

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—*Examination of the Six Texts*, supplement, pp. 6, 7.

These testimonies show very clearly the real foundation of Sunday observance. It is not found in God's commandment, but in the tradition of men that makes that commandment void. We have listened to the strong testimony of Mosheim in behalf of this so-called Christian Sabbath. And we have also seen that though he designates Sunday as set apart by "the express appointment of the apostles," he elsewhere informs us that it was, even with Christians, a day of ordinary labor till the time of Constantine, A. D. 321. As to "the express appointment of the apostles," we have seen in a former discourse that no trace of this exists in the new Testament, and there is certainly no claim on the part of the early ecclesiastical writers that such appointment ever was made. Let us now hear what Neander, the most distinguished of church historians, has to say on this point:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun

to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Translation of Neander*, p. 186.

These statements are sufficient to place this subject in a very clear light. We may be certain from them that those who first observed these festivals had no idea of what was afterward to grow out of them. Neander speaks of the beginning of the idea that men should not labor on Sunday. He cites Tertullian alone, with whom this idea appears to have originated. These are Tertullian's words as translated in Kitto's Cyclopaedia, article, Lord's Day. He says:—

"On the day of the Lord's resurrection alone we ought to abstain, not only from kneeling, but from all devotion to care and anxiety, putting off even business, lest we should give place to the devil."

This is the first mention of anything like abstinence from labor, and this is at the end of the second century. Tertullian is the first writer who calls Sunday, Lord's day. Dr. Heylyn, however, speaks thus of him:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day in the Christian church."—*History of the Sabbath*, part ii, chap. viii, sec. 13.

One grand element of success in the advancement of the Sunday festival is found in the fact that it was the day most generally observed by the Gentile nations in honor of their chief god, the sun. Even Tertullian, when advocating the observance of Sunday, finds it necessary to state that he has not the same religion as the Persians who worshiped the sun. He says:—

"But if we, like them, celebrate Sunday as a festival and day of rejoicing, it is for a reason vastly distant from that of worshipping the sun."—*Wm. Reeves' Translation of the Apologies of Justin Martyr, Tertullian, and others*, vol. i, pp. 238, 239.

The name of Sunday is given to the first day of the week, "because this day was anciently dedicated to the sun or to its worship." See Webster's Dictionary. The *North British Review*, an able quarterly, terms Sunday "the wild solar holiday of all pagan times." Vol. xviii, p. 409.

This same writer, speaking of the fact that Sunday was the day generally observed in the Gentile world at the time when it was also springing up as a festival in the Christian church, thus defends the establishment of Sunday in that church:—

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day, and their Sabbath. . . . That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day, at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival." Vol. xviii, p. 409.

Morer thus speaks of this important fact in the establishment of Sunday in the church:—

"Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day, and the same name of it, that they might not appear causelessly peevish and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Morer's Lord's Day*, pp. 22, 23.

It is a remarkable fact that the edict of Constantine in behalf of Sunday was in every respect a heathen law. According to the testimony of Mosheim, Constantine did not renounce heathenism till A. D. 323, two years after his famous Sunday edict. He had previously adopted the opinion that Christ ought to be worshiped; but up to A. D. 323, he "combined the worship of Christ with that of the ancient gods." Mosheim's "Historical Commentaries," cent. iv, sec. 7. That he was a heathen in A. D. 321, when he enacted his edict for Sunday, is further attested in that the day after

this edict, he issued a decree commanding the practice of heathen divination. See "Blair's Chronological Tables," p. 196; "Ross' Index of Dates," p. 830. But the edict speaks for itself. Constantine does not command men to keep the Lord's day, or the Christian Sabbath, or the day of Christ's resurrection. He uses very different language. He commands those to whom his decree relates, to "rest on the VENERABLE DAY OF THE SUN." Here is a plain and explicit reference to the day observed by the heathen world from ancient times in honor of the sun. Milman, the editor of Gibbon, says of this edict:—

"The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed. . . . But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week. . . . In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world."—*History of Christianity*, book, iii, chapters i and iv.

These facts are sufficient to show how greatly indebted is Sunday to the ancient worship of the chief god of heathenism on that day. Let us now consider some things pertaining directly to the church of Rome in connection with the Sunday institution. The earliest mention of Sunday in the Christian church is by Justin Martyr, A. D. 140. And it is remarkable that it is written at Rome, and is especially descriptive of the celebration of the Sunday festival in that church. He says:—

"And upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read as much as time will give leave; when the reader is done, the bishop makes a sermon," &c.—*Justin Martyr's First Apology*, translated by Wm. Reeves, p. 127.

It was only 56 years after this time that "the bishop" of Rome attempted to rule the Christian church by AN EDICT IN BEHALF OF SUNDAY. It was the custom of all the churches to celebrate the passover. But while the eastern churches did this upon the fourteenth day of the first month, the western churches, among which the church of Rome was chief, celebrated the passover on the Sunday following that day, unless, indeed, the day happened to fall on Sunday. But in the year 196, Victor, bishop of Rome, took upon himself to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. It is a most significant fact that the first attempt of the bishop of Rome to rule the Christian church was by this edict in favor of Sunday. Bower says of it:—

"This bold attempt we may call the first essay of papal usurpation."—*History of the Popes*, vol. i, p. 18.

And Dowling, in his "History of Romanism," p. 32, terms it the "earliest instance of Romish assumption." This was only one generation after the time of Justin Martyr, and it was just prior to the time of Tertullian, the first writer who gives Sunday the title of Lord's day, and the first one who speaks of refraining from business on that day. Surely, Sunday made some advancement at Rome from A. D. 140 to A. D. 196, when Victor issued his Sunday edict. But the churches of Asia informed the Roman bishop that they could not comply with his lordly mandate. Upon the receipt of this letter, Victor gave way to an ungovernable passion, and excommunicated the bishops of all those churches. But he could not compel them to submit to him. Thus the matter rested till the Council of Nice, in A. D. 325, when the church of Rome, by the powerful aid of the Emperor Constantine, was able to carry this point. Heylyn says of this struggle:—

"The Lord's day found it no small matter to obtain the victory."—*History of the Sabbath*, part ii, chap. ii, sec. 5.

(Concluded Next Week.)

Who Shall Preach?

THE faithful servant of Jesus counts that no success that falls short of saving souls. The idea of preaching the gospel is proclaiming Christ, and present and eternal salvation through his atoning blood.

Men are on the verge of eternity. Thousands and tens of thousands are on the brink of perdition, and the proclamation of the gospel must be given under such circumstances as to reach them at once.

Let the message of salvation be urged on their attention, whether at home or abroad, in the garret or cellar, in the counting-room or parlor, or by the wayside, and let it be done by all sorts of instrumentalities, young or old, men, women, or children. Let each one proclaim the message, so that all may hear; for how can they hear without a preacher, and how can they preach unless they be sent. We will not reject a man-ordained ministry. They have their work to do. Neither will we reject the Heaven-ordained ministry of all Christ's disciples. To whom does he not say, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain"? The Head of the church would fain call into the field a great many more of those preachers, who, like those scattered men and women in the early days of Christianity, went everywhere preaching the word. Who may not find work? and where may not work be found? In the days of Nehemiah, the walls of the city were quickly reared. Why? Because the people had a mind to work. Let us pray for largeness of heart—for a mind to work—remembering that we are our brother's keepers.—*Sel.*

The Kingdom.—No. 7.

THE history of the world in the rise and fall of its principal kingdoms from the days of Nebuchadnezzar, king of Babylon, to the setting up of God's everlasting kingdom, is given in the second chapter of Daniel. An image is there described, consisting of gold, silver, brass, iron, and clay. These represent Babylon, Medo-Persia, Greece, Rome, and the divisions of the Roman Empire. A stone is the symbol of the kingdom of God. It is said that the stone smote the image, and "then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them." Verses 34, 35.

In the interpretation of this, the prophet said of the kingdom of God, "It shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

The subject of the destruction of the kingdoms of this world is one of great interest to all; and it is one in which all would take an interest, if they had faith in the word of God wherein it is revealed. But the truth on this subject has been greatly perverted. In Ps. 2: 8, 9, are written these words: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Men of vast learning, to whom their fellow-men look with great confidence for instruction in sacred things, entirely losing sight of verse 9, have professed to find in verse 8 a sure warrant for their belief in the conversion of the world and of a "temporal millennium." When we read these verses in connection we are led to marvel that any person of ordinary intelligence should be so blinded as to find such a theory in such a text.

Also, in Daniel 2, where it is said the stone smote the image and break it in pieces so that it became like the chaff which is driven away of the wind, and all of its parts passed away, so that no place was found for them, the words of the prophet are interpreted to mean the peaceful transformation of the kingdoms represented by the image into the selfsame kingdom represented by the stone! In other words, that theory has those kingdoms converted and saved which the word of God says shall be utterly destroyed.

One point we assume with safety; it will not be denied. The Lord will not first convert, and afterward destroy, the nations and kingdoms of the earth. Therefore, if they will ever be destroyed they will never be converted. The second Psalm, a favorite text with millenarians, is positive proof that they will be destroyed. The second chapter of Daniel is still more explicit on this point. As the subject is of vast importance, and as Dan. 2 and Ps. 2 have been so greatly perverted to teach the opposite, it will be well to show the harmony of the Scriptures concerning it. While we show by the Scriptures the certainty of the coming judgments and their extent, the reader will please notice that the opposite theory is also a matter of prophecy. The apostle Paul, speaking of the coming of Christ and of the day of

the Lord, says, "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:1-3.

And so the cry of peace and safety will be made in the last days; but instead of peace there will be war, and instead of safety there will be a snare. Therefore Zion's watchmen are directed to "sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. The people are summoned to hear this alarm as follows: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations; and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter." Isa. 34:1, 2.

This day is spoken of by all the prophets. Says one, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of *wasteness and desolation*, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18. Again, in the same book, it is said: "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Chap. 3:8.

Another prophet says: "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:6, 9. And again, the same prophet says, "Behold, the Lord maketh the earth empty, and maketh it waste." "The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word." Chap. 24:1, 3.

Jeremiah gives an account of this destruction more full and emphatic than those already quoted. "Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me; to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore, thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts: YE SHALL CERTAINLY DRINK. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon ALL THE INHABITANTS OF

THE EARTH, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:15-33.

An esteemed friend recently avowed the belief that the heathen *must be excepted* from these judgments, as God will prove himself unjust if he destroys them in their ignorance and blindness. Such an avowal would not be surprising if it came from an infidel—from one who regarded neither the principles nor the prophecies of the Bible. But coming as it did from a Bible believer, from a professed believer in the fulfillment of prophecy, it is indeed surprising. Reasoning in this manner Prof. Finney argued the necessity of the world's conversion. Others, discovering that their premises would convict God of injustice in regard to past generations of the heathen, have argued themselves entirely out of the reach of the destruction threatened in God's word into restorationism. Prominent among these we may mention George Storrs, whose erratic course for years past has been a grief to the lovers of Bible truth.

On the principles of justice, God's throne is clear in judgment if every soul is destroyed who has been engaged in rebellion against his government. Because the Lord has been merciful to sinful men, and has gratuitously opened a way of salvation, some have gone beyond the plan devised by the wisdom of Heaven, and assumed that God is under obligation to conform his plan to their ideas of the fitness of things. But to the professed lovers of Bible truth it should be sufficient to show what God has revealed in regard to his purposes. The second Psalm, already quoted, says the Lord will break the heathen with a rod of iron, and dash them in pieces as a potter's vessel. See further the following texts:—

Eze. 30:2, 3: "Thus said the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen."

Obad. 15, 16: "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

Joel 3:9-12: "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about."

J. H. WAGGONER.

Gethsemane.

IN many private histories there are Gethsemanes. There are visitations of sudden, overpowering, ghastly troubles; troubles that transcend all ordinary human sympathy, and that the helpless human soul has to wrestle with alone. And it was because in this blind struggle of life such crushing experiences are to be meted out to the children of men that Infinite Love provided us with a Divine Friend who had been through the deepest of them all, and come out victorious.

In the sudden wrenches which come by the entrance of death into our family circles, there is often an inexplicable depth of misery that words cannot tell. Only Jesus, who, as the Head of the human race, united in himself every capability of human suffering, and proved them all, in order

that he might help us, only he has an arm strong enough, and a voice tender enough to heal us. The stupor of the disciples in the agony of Jesus is a sort of parable or symbol of the inevitable *loneliness* of the deepest kind of sorrow. There are friends, loving, honest, true, but they cannot watch with us through such hours. It is like the hour of death—nobody can go with us. But he who knows what it is to suffer; He who has felt the horror, the amazement, the heartsick dread; who has fallen on his face overcome, and prayed with cryings and tears, and the bloody sweat of agony, can understand us, and can help us. He can send an angel from Heaven that can comfort us when every human comforter is "sleeping for sorrow." It was Gethsemane which gave Jesus the power to bring many sons and daughters unto glory.

And it may comfort us under such trials to hope that as he thus gained an experience and a tenderness which made him mighty to comfort and to save, so we, in our humbler measure, may become comforters to others. When the experience is long past, when the wounds of the heart are healed, then we may find it good to have drank of Christ's cup, and gone down in that baptism with him. We may find ourselves with hearts tenderer to feel, and stronger to sustain others, even as the apostle says, "He comforteth us in all our tribulations, that we may be able to comfort them that are in any trouble by the comfort wherewith we ourselves are comforted of God."—Mrs. H. B. Stowe.

The Need of the Christian's Armor.

WHATEVER efforts we may put forth in our own strength toward gaining eternal life will be utterly futile. We shall find that in striving to establish our own righteousness we never made a more fatal mistake. There is no other way into the fold but by the door, and that door is Christ. We are called to follow his example. This, or that, or the other, may seem to us for the time to be the very way for us to travel; unconsciously, we may choose one of the by-paths that lead us into the territory of the prince of darkness where we may be taken captive, never again to see the light of day. The Christian is surrounded by unseen agencies as dark as hell itself, from which he can only be protected by answer to earnest prayer to the great Head of the church, who overcame once for all. The way for our escape has been plainly laid open; overcoming grace is promised. To follow in his footsteps is the only sure way of reaching the end he has reached. His, was a life of self-denial and suffering. Shall we expect to be carried to Heaven short of the same baptism?

Christian fortitude is called for to successfully breast the waves of opposition and trial that beset us at every step of our progress, and he who now in this degenerate age presses on to the final goal must prove himself an adept in outwitting the enemy of his soul's salvation. A faithful study of the chart given to guide us on Time's ocean is of the utmost importance to a knowledge of our whereabouts, and we are to give the most earnest heed to the things we have heard, especially as we near the end, lest we let them slip, and these way-marks prove unavailing in our case.

Sometimes, we are as hardly pressed as was Bunyan's "Pilgrim" in the valley of humiliation, in his conflict with Apollyon, and only by dint of the means he used shall we prevail. Satan and his host will never yield the field only to a higher power. How necessary then that we are clothed with the whole armor of God according to the exhortation of Paul in Eph. 6:13-18. He enumerates the different parts of the armor, and says, "Above all taking the shield of faith." Faith seems to be the most important part of the armor; for in our conflicts with the enemy, he knows if he can succeed in weakening our confidence in God, his promises, or his work, he has taken away our defense, and we are left open to all his fiery darts, but with this we shall be able to cope with him and all his legions, for greater is He that is for us than all they that be against us.

The Lord has seen fit to bring us into strait places at times, where we are tempted and tried, and brought at times to the last extremity to prove us and see whether we will have faith in our Leader, always looking to him as the author and finisher of our faith. So looking to him, he will prove himself fully able to succor all who are thus tempted. Says the prophet, to

him "that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God."

When darkness prevails to that extent that not a single step before us seems plain, then only one resource is left us, which is, to still trust in the name of the Lord. In his own time he will bring us deliverance. Oh, for mighty faith!

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, It shall be done!"
A. M. LINDSLEY.

Good Advice to Young Ministers.

AN eminent aged preacher speaks the following solemn words to young men just entering the ministry:—

"Young gentlemen, the world is passing fast. It seems but yesterday when I thought I was a young man: to-day I am an old man. It seems but yesterday when I thought I had endless time before me: my work is almost done. You are beginning, and life is all before you, with its taxations, with its annoyances, with its cares. The most important thing you have before you in life is not that you should have an eminent place, or a great name, or large revenues, or even success, in the ordinary sense of the term. The chiefest thing that lies before you, which you can conceive of, is that you should ripen into the disposition of the Lord Jesus Christ in such a way that when you come to men it shall be as if Christ came to them, bringing his power, his nature, his influence, his feeling, his life. You are all running to the Lord, and saying "Lord, grant that I may sit on thy right hand or on thy left;" and Christ is saying to you, "My son, can you drink of the cup that I drink of? Can you be baptized with the baptism that I am baptized withal?" You want to be radiant ministers, eloquent ministers, ministers of great influence and success. Do you want to sit on the Lord's right hand or on his left? Then give him your heart, so that in humility, in gentleness, in unflinching sweetness, in patience under all circumstances, you shall be like him. In order to be successful and influential ministers, are you willing to bear about with you the dying of the Lord Jesus Christ, in order that his love may be made manifest in your heart? This it is to preach Christ as the wisdom of God and the power of God unto the salvation of men."
D. M. CANRIGHT.

Coals of Fire.

"THEREFORE if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." Rom. 12:20.

The Saviour enjoins that we love our enemies. Occasionally persons query how this can ever be done. Without the love of Christ in the heart it is impossible. But with this, the directions are plain and comparatively easy. The first direction may be complied with by the follower of Christ under all circumstances. It is, to pray for our enemies. They may be so situated that this is all that we can do.

Next we notice the direction of the apostle as above quoted, to heap coals of fire on their heads. The natural and immediate effect of placing a coal of fire on the head, would be to cause the individual to stoop; and to heap them, would certainly bring humiliation. Thus it is with deeds of charity. There is warmth in love. And when an act of pure love is done to an enemy it will burn like a coal of fire upon his head; and often repeated, it will be heaping coals of fire upon their heads.

Sometimes we hear brethren complain that they have not the confidence and love of their brethren. Supposing such ones try the apostle's direction of heaping coals of fire. I am sure they would find it to have a surprising effect. If for a real or imagined slight we return the same, it would be better represented by chunks of ice than coals of fire.

How rarely do we see evil overcome with good. Reader, how do you stand in this matter? Do you overcome evil with good? Are you scattering coals of fire (deeds of love) all about you? Your opportunities are passing.

H. A. St. JOHN.

I WOULD not give one moment of Heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 19, 1874.

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

EDITORS.

Paradise.

Luke 23:42, 43: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."

2 Cor. 12:3, 4: "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Rev. 2:7: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

SUCH is the testimony of the New Testament concerning Paradise. It is the place where all the righteous shall finally stand in the presence of God. We cannot be otherwise than intensely interested to understand respecting this abode of the blessed.

Where is Paradise situated? Some religious teachers inform us that Paradise is a part of hades. In their view it is not Heaven, nor any part thereof, properly speaking, but a kind of intermediate or half-way place in hades, where the righteous dead are congregated till the time of the resurrection of the just. It is in other words, the ante-chamber of Heaven, as these persons teach.

Why should such an idea be cherished? Chiefly for the following reasons:—

1. The soul of Christ was in hades from his death till his resurrection. This is proved by the testimony of David, and of Peter, or rather by the testimony of the Holy Spirit which spoke through them. Peter commenting on the words of David, uses this language:—

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Compare Acts 2:25-32; Ps. 16:8-11. This shows conclusively that the soul of Christ was in hades during the period that he was under the power of death. Were it simply spoken of his death, it might be said that his soul not being left in hades meant that he should not enter there. Being spoken of his resurrection that his soul was not left in hades, it is a clear and unmistakable proof that his soul was in hades before his resurrection, and was not there afterward. Jesus therefore was in hades while he was dead. If he was in Paradise also, as most people believe, then Paradise must be a part of hades, or hades a part of Paradise, or hades and Paradise must be two names for one place.

2. A further reason for placing Paradise in hades is found in that all mankind go to hades and remain there till the resurrection, as is proved by the original of Job 14:12-15; 16:13; Eccl. 9:10; 1 Cor. 15:55; Rev. 20:13, 14. The dying thief certainly did go to hades. If he also went into Paradise at the same time, then the one place must include the other.

But how do we know that the righteous dead do go into Paradise when they die? This is really a very important question. For all the proof that there is for locating Paradise in hades is found in the supposed fact of the righteous dead living (if such a contradiction of terms can be admitted) from death to the resurrection in Paradise, and the undoubted truth that all the dead are in hades during that same period.

Is there any text that speaks of Paradise as the receptacle of the righteous dead? There is not one that asserts this of the righteous dead as a class. No one claims that there is. What is claimed is simply this, that one text, speaking not of the righteous in general, but of one individual, viz., the dying thief, does, as generally interpreted, promise him admittance into Paradise the day of his death. And if he entered Paradise when he died, then of course all the righteous go there when they die.

If Paradise is to be the place where the overcomer shall eat of the tree of life, then the righteous shall finally all be congregated in Paradise. Then we have a lively interest to understand where this land of blessedness is situated. Paradise, say some, is that part of hades in which the souls of the righteous dead await in bliss the resurrection of their bodies.

Where, then, is hades? Hades is in the depths of the earth. Every text which gives us an idea of its location, speaks of it as beneath. Some of them represent it as in the nether part of the earth. The prophet Ezekiel describes the situation of hades, or sheol, in very striking language.

He represents this hades as in the nether parts of the earth. See chapter 32:18-32. The word is here rendered, "hell." Isaiah also describes this hell (hades or sheol) as in the depths of the earth beneath. See chapter 14. Korah and his company, when the earth swallowed them up, went down into this hades, or sheol. See Num. 16. The fire now burning within the earth is to burn the lowest sheol, or hades, and set on fire the foundation of the mountains. See Deut. 32:22. This is certain proof that hades is within the earth itself. And this is also further proved by the fact that hades is to be burned in the fire of the last day. Rev. 20:14.

Are there any living beings in hades? This is certainly a pertinent question. If the dead are not alive, then a large part of the popular preaching of this time is false. But if they are alive, their place of residence is this region called hades. In fact, the effort made to locate Paradise therein, shows that there are plenty of people who think hades the abode of those who are really alive.

But does not the Bible say something on this point? Certainly. It tells us that at the Judgment, death and hades give up "THE DEAD which were in them." Rev. 20:13. So the people in hades are not alive, but dead. But they will be alive when death gives them up; that is certain. We can judge something respecting hades' being the abode of the living, by what Solomon says of it. See Eccl. 9, 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [Heb., sheol; Greek, hades] whither thou goest."

This is enough to show that no living being is found in sheol, or hades. Death, which has been falsely styled the gate to endless joys, is really the gate to hades, the land of forgetfulness. If hades is such a place as this, what kind of a location is it for Paradise? If Paradise is in hades, then in Paradise is no knowledge, nor wisdom, nor any work, nor device. Such a Paradise has no very striking attractions.

But again, hades is in the depths of the earth. Surely, no living beings can be found in that hades which Ezekiel locates in the nether parts of the earth. In fact, he contrasts hades, in the lower parts of the earth, with the land of the living. So hades is the land of the dead. Eze. 32.

And that hades has only dead men in it is plainly shown in Isa. 14. When the king of Babylon went down into hades, it is said, "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth." Here the inhabitants of hades are plainly designated as "THE DEAD."

Can Paradise be in hades? It certainly must be if the Saviour and the penitent thief spent the time that Christ was dead, in Paradise. For all men enter hades by the gate of death, and leave it by the gate of the resurrection; and the thief in this must have shared that which the Bible teaches as the common lot of mankind. And our Lord, we know, spent his time till he arose from the dead, in hades itself. Acts 2. So if Christ and the thief entered Paradise in dying, Paradise is certainly within hades; for they both entered hades.

But can we tell where Paradise really is? Certainly we can. It is revealed in the Bible with sufficient distinctness to be readily discovered. Thus Paul bears testimony:—

"I will come to visions and revelations of the Lord. I knew a man in Christ, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third Heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." 2 Cor. 12:1-4. Paul could not tell whether he was transported to Paradise in vision, or taken thither bodily. One thing he knew, he saw the heavenly glory, and heard the unspeakable words. He gives us so tangible an idea of the location of Paradise that we cannot mistake it. First, he says, This man in Christ was caught up to the third Heaven; then re-stating this wonderful event, he says he was caught up into Paradise. So we do know that Paradise is in the third Heaven. Surely this ought forever to stop the mouths of those who would locate the Paradise of God, with its tree of life, in the land of death and hades. Besides this, other testimony shows where Paradise is to be found.

We not only have Paul to bear witness to its existence in the third Heaven; we have also the testimony of John which sheds great additional light upon this subject. Thus John records the words of Jesus: Rev. 2:7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

We know then that the Paradise of God contains the tree of life. Have we any means of determining where the tree of life is situated? Indeed, we have: The tree of life is found inside the gates of the New Jerusalem. It grows on either side of that river of life which issues out of the throne of God. Thus we read, Rev. 22:1, 2, 14: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruits every month; and the leaves of the tree were for the healing of the nations. . . . Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."

So then we know that the Paradise of God is within the gates of the heavenly Jerusalem. Here is the place in the third Heaven to which Paul, either bodily, or in vision, was caught up. Here he heard the unspeakable words which it is not lawful to utter.

Did our Lord enter Paradise when he expired on the cross? So his words to the penitent thief are generally understood. "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Luke 23:43. If Jesus and the thief were to enter Paradise the day of the crucifixion, they were that day to enter the heavenly Jerusalem. They were to ascend to the third Heaven where God resides. Paradise is not found in the dark caverns of hades. It is only to be reached by entering through the gates of the city of God. The tree of life is there, and the river of life flows beneath its wide-spread branches. It flows from beneath the throne of God. On that throne sits the King eternal. Round about that throne stand the innumerable host of the angels of God. In this place is fullness of joy, and pleasures forevermore.

When did Jesus reach this house of his Father? As early, certainly, as did the penitent thief. True; but when did he actually enter the Paradise of God, into the very presence of his Father?

One thing is absolutely certain; he did not enter the third Heaven, the Paradise of God, the heavenly Jerusalem, till after his resurrection from the dead. Can we be entirely certain of this? Indeed we can, for he it is that gives us information. Thus he said to Mary, on the morning of the third day, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. Wherever he might have been during that "three days," he had not been in Paradise.

But we are informed where the soul of Christ was while he was under the power of death. What is it that Peter says? "He seeing this before spake of the resurrection of Christ, that his soul was not left in [Paradise? no; but that his soul was not left in] hell," Greek, hades. Acts. 2:31. Now it is perfectly evident that the resurrection did not bring our Lord's soul out of Paradise, but that it did bring it from hades, the place of the dead.

Again we have direct testimony that the same being that ascended, did first descend. He did not constitute one being while alive, and two beings while dead. He did not go by his soul into Paradise, and by his body into hades. Soul and body, the flesh, the blood, the life, were all given as an offering for the sins of men. Isa. 53:10, 12; 1 Pet. 2:24; John 6:51, 53-58; Matt. 20:28. The wondrous love of the Father is seen in giving his Son to die, who was with him before the world was. Rom. 8:32; Heb. 2:9, 14. And Jesus testified concerning himself: "I am he that liveth and was dead." Rev. 1:18. Now let us read what Paul says respecting Christ's ascent into Paradise, and descent into hades:—

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" Eph. 4:8-10.

This is a very remarkable statement. It touches the case before us exactly. This exaltation,

"far above all heavens," and this filling, or fulfilling, as the margin has it, of all things, must specially relate to what our Lord has to do by virtue of his divine nature. How striking this language of the apostle! "Now that he ascended, what is it but that he descended first into the lower parts of the earth," i. e., into hades which Ezekiel places in the nether parts of the earth. Eze. 32:18-32. The testimony of Paul settles one thing with absolute certainty. The Saviour did not go both ways at once. He did not divide into two beings, and in one of them ascend into Paradise, and in the other descend into hades. No, indeed. He descended first, and ascended afterward. Nay, that is not the only point bearing upon the question. "He that descended is THE SAME also that ascended up far above all heavens." Then he not only did not go two ways at once, but he did go first down, then up, and he that descended is the same that ascended. So we are certain that it was not as some hold that the humanity alone went down, and the divinity ascended; but what he was when he descended that he was in his ascension, though in the one case he was under the power of death, and in the other he was changed to immortality.

These things show beyond all dispute that our Lord spoke the truth when he said to Mary, "I am not yet ascended to my Father." He had, at that time accomplished only one of the two things named by Paul. He had descended into hades. His ascent into Paradise was the next thing in order. He that descended into hades was the same that ascended into Paradise. J. N. A.

(Concluded next Week.)

Sunday Fourth Commandment Breaking.

In a "Short Sermon on the Decalogue" which we find in an exchange, we read this statement respecting the fourth commandment:—

"We break the fourth commandment by Sunday visiting and worldly talk."

The writer should have told us why. When we are warned that a certain course is in violation of a commandment so important as the fourth, and so generally transgressed, that warning should be backed up by facts so clear that they can but convince the judgment, and arouse the conscience. Shall we attempt to supply the lack?

"We break the fourth commandment by Sunday visiting." Why? Is it because the fourth commandment says nothing about Sunday that we violate that commandment by visiting on that day? Is this the way to break a law, to do those things about which the law says nothing?

Is it because the fourth commandment enjoins the observance of the seventh day of the week, and Sunday is the first day of the week, that we break the commandment by Sunday visiting?

Is it because God worked on the first day of the week that we should rest on it?

Is it because God rested on the seventh day that we should rest on the first?

Is it because the fourth commandment enjoins the observance of the seventh day as a memorial of God's rest at creation, that we violate that commandment by visiting on the day he commenced to work?

Is it because God never blessed the first day above any of the laboring days that we sin by visiting on it?

Is it because he never sanctified the first day, which means to set it apart to a sacred or religious use, that we should not visit upon it?

Is it because the fourth commandment cannot be so changed as to enjoin the first day without stating a falsehood that we ought not to visit on that day?

Is it because Paul, by apostolic example as in Acts 20:11, has given us license to perform our journeys on that day that we should not visit upon it?

Is it because by apostolic precept he has enjoined secular business on that day, as in 1 Cor. 16:2, that we should not visit upon that day, and that by visiting on that day we break the fourth commandment?

How is this? By the law is the knowledge of sin. Rom. 3:20. Sin is the transgression of the law. 1 John 3:4. Where no law is there is no transgression. Rom. 4:15. What law do we transgress by visiting on the first day of the week? Sin is not imputed when there is no law. Rom. 5:13. In what respect then do we commit sin by visiting on that day? U. S.

"Oh, dear sir," says Brainerd, in writing to a friend, "do not think it enough to live at the rate of common-place Christianity."

Visions and Prophecy.

HAVE THEY BEEN MANIFESTED AMONG SEVENTH-DAY ADVENTISTS?

(Continued.)

WE next notice Paul's words in Eph. 4: 7-13. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Here the same subject of the gifts is under consideration. They were bestowed when he ascended, and are the same things that we have been investigating. The gifts mentioned in this testimony are five in number, viz., apostles, prophets, evangelists, pastors, and teachers. He next states the object for which they were given, the perfecting of the saints, the work of the ministry, and the edifying of Christ's body, the church. He next states the length of time they were to continue. "Till we all come into the unity of the faith." These are all important points and have a great bearing upon the subject of our investigation.

We next inquire whether any of these gifts are generally recognized as being in existence at the present time. Evangelists are quite numerous. There are pastors in every church almost, and as to teachers, there is no lack of them. Indeed Paul says they should "heap to themselves teachers." These all exist in our age. But how is it in regard to "prophets" or those who have "visions"? Our opponents tell us all these were confined to the apostolic age. This scripture plainly tells us they were given for the same purpose, and to continue the same time as the rest. Five classes of gifts were placed in the church to bring about certain objects. Who has the right to say that part of them were confined to the first age of the church while the rest were to continue till the close of time? Paul plainly teaches no such thing.

The moment we admit that a portion of these gifts were designed to continue, we are logically obliged to admit that all were designed to continue, when the proper conditions exist. Does not the body of Christ need edifying now? Do not the saints need perfecting in the nineteenth century? Never was there a more imperfect lot of saints than in our own time. Christ placed five classes of gifts in the church for the purpose of accomplishing these objects. We see the work needs to be accomplished as much as ever, and yet we are told that some of those gifts are not needed now. Did not our Saviour know what was necessary as well as our popular theologians? There is not a text of scripture that shows a portion of these gifts were to continue, while a portion were to be withdrawn.

We argue precisely the same in regard to the length of time they were to continue. The apostle says these gifts were bestowed "till we all come into [margin] the unity of the faith, . . . unto the measure of the stature of the fullness of Christ." "Till" is an adverb of time. It states the length of time a thing is to continue. The apostle Paul pointed forward from his own time into the future for this to be accomplished. In the fifth verse of this chapter he says there was "one Lord, one faith, one baptism," in the Christian church when he wrote, while Christians of different sects claim some four or five baptisms now and several hundred faiths. If Paul looked forward into the future for the unity of the faith to be reached, most certainly we have not come to it yet. This scripture plainly shows the perpetuity of spiritual gifts till the close of earthly probation.

There is often a query raised upon this scripture: What about apostles? If you prove in this manner that prophets or those who have visions were designed of God to continue in the church, then the same line of argument will prove that apostles were. Very well, unless the argument can be shown to be defective, let it prove what it will. The common opinion is, that there were only just twelve apostles, and these were to be confined to the first age of the church. But the Bible plainly teaches the contrary.

The word apostle signifies "one sent with commands or a message."—Greenfield. In the ministry of Christ, he saw fit to choose just twelve. But the office was not confined to just those persons originally chosen, for upon the apostasy of Judas, Matthias was set apart to fill the vacancy. "And the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts 1: 26. Neither was the office confined to just twelve, for Paul and Barnabas are expressly called apostles. They were first solemnly set apart to the work for which God had called them. Acts 13: 2. And as they went forward in this work, the inspired record says, "Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes and ran in among the people," &c. Acts 14: 14. Paul is many times called an apostle. Christ himself is also called an apostle. "Consider the apostle and high priest of our profession, Christ Jesus." Heb. 3: 1. And in the original, others are called so. "Yet I supposed it necessary to send unto you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger." Phil. 2: 25. The word messenger

in the original is "apostolos," the very word from which apostle is translated. Paul therefore called him an apostle. When Titus, and the "brother whose praise was in all the churches," and others, were sent to Corinth to attend to things there, Paul speaks of them as follows: "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren he inquired of, they are the messengers of the churches, and the glory of Christ." 2 Cor. 8: 23. Read connection. In the Greek, the word messenger is the one from which the word apostle is always translated. Paul associates Silvanus and Timothy with himself, in writing the first epistle to the Thessalonians, and expressly calls them apostles. "Nor of men sought we glory, neither of you, nor yet of others, when we might have used authority [margin] as the apostles of Jesus Christ." 1 Thess. 2: 6.

From these plain facts, it will readily be seen there is no warrant for confining this office to just those twelve persons originally chosen. As the term signifies "one sent with a message," it seems properly to refer to those specially raised up, and sent out by the providence or Spirit of God, to act a leading part in his work. It is evidently the highest office in the church, for in Paul's enumeration of the gifts, he says, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28. When he says, "first apostles," he must refer to authority or position. Neither is there any intimation that these were designed to continue only for a brief period. On the contrary, the connection plainly intimates they were designed to continue with the church. And in Eph. 4: 11, Paul expressly states that apostles, prophets, pastors, evangelists, and teachers, were placed in the church for the same object, and to continue the same length of time.

It is also objected that the word "prophets" used in this scripture does not necessarily mean any more than one who teaches, or speaks to edification. We reply that it could not be used in this scripture in that sense, for then it would mean just the same as the word "teachers," which is used in the same verse. That would be simply tautology.

We have before shown that a prophet is one who has visions. "If there be a prophet among you, I the Lord will make myself known unto him in a vision." It seems plain that this objection is of no force, and that the apostle in classing "prophets" among those gifts given to the church meant those supernaturally endowed. The original word used here is "prophetes" which is defined by Mr. Greenfield to mean in the New Testament "a prophet, a person divinely inspired, to whom God reveals future things and events." The word is used in a great many places in the New Testament and never is it applied to a person unless speaking under the impulse of a supernatural power. When a false prophet is spoken of, it may refer to those pretending to a supernatural influence, but then it is generally applied to those acting under a Satanic influence. But the true prophet, such as is mentioned in the text, is always one divinely inspired. And this inspiration, as we have seen, comes through vision, and Paul in this scripture teaches that it is one of the gifts which was designed of God to be perpetuated in the church till probation closes, when the proper conditions exist.

We next call attention to 1 Cor. 12 and 13. The apostle begins by saying, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Then the subject is not one of small importance. Spiritual gifts were not to continue merely a brief period. They were worthy of a lengthy notice in the canon of inspiration, designed for the universal church till time should close. Paul continues in verse 4: "Now there are diversities of gifts, but the same Spirit." He teaches, then, in the plainest terms that the one Spirit promised by the Saviour to his people, which fell in such power on the day of Pentecost, was the agency through which every one of these gifts was manifested. This will be very plainly evident as we proceed. Verse 7 and onward: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

This scripture is sometimes quoted by spiritualists as favoring their blasphemy and demonology. They could not quote a more unfortunate passage in the whole Bible. For, instead of speaking of spirits (plural) of dead men, which are supposed to cause the manifestations of spiritualism, the apostle emphatically states that the one Spirit of God is the author of the gifts here mentioned. Every miracle brought to view in the Bible, every prophecy spoken, was through the agency of the Holy Spirit. Every manifestation of this Spirit, whether in the conversion of a soul to God or in raising a dead man to life, is a supernatural manifestation, outside of, and beyond, human power. They are miraculous to all intents and purposes.

These only differ in degree. When a man denies the existence of spiritual gifts this side of the apostles, to be consistent he should deny the manifestation of the Holy Spirit in these days; for that is the very agent through which all the gifts are brought to man. If the agent through which these have been wrought is admitted to be still among men, and operating upon them, how can we deny that it may produce the same result that it did formerly when the proper conditions are met? This agent has not grown weaker with years, has it?

The Christian world virtually admits that some of these gifts yet exist in the church. Whenever the minister is to preach, he first bows down and pleads with God for wisdom to present his truth aright. He asks for knowledge of the divine word. He pleads for more living faith in his own heart and those of his people. Either he is mocking God with empty words, and has no expectation that he will hear him, or he believes the Holy Spirit will make impressions upon his heart and their hearts. In doing this, then, he admits that the Spirit does work a supernatural effect above human power, and that three, at least, of these gifts are measurably in exercise in our day. Thus he acknowledges that the gift of wisdom, the gift of knowledge, and the gift of faith, are still in the church.

But what about the gift of prophecy which was to come by the agency of the same Spirit? That was confined, it is said, to the apostolic age. What authority has any man from the Bible to thus draw a distinction between these gifts, and say that some are perpetuated in the church till the present time while some were taken from it eighteen centuries ago? There is not a single word of Scripture that conveys such a thought. The moment we admit that a part of these continue, we are logically compelled to admit that the others may continue when the proper conditions are met. The only reasonable way to escape this conclusion is to deny the operations of the Spirit altogether.

After comparing the body of Christ with the human system, the apostle notices this subject of spiritual gifts further as follows: verse 28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

All Christians admit that the church was fully organized when the apostle wrote these words, and we have no intimations in the Scriptures that it was the design of God to change its internal arrangement till the end of time. Christ instituted the very order of things he wished to continue till the end. In the passage above quoted, the apostle tells us that God "set" or placed these several gifts in the church. Among these are found several miraculous powers. They were placed in the church. Where is there any record of their being taken out of it? There is no evidence of their being placed there merely for a limited time, but the language plainly shows this was God's permanent arrangement for his church. Among these gifts "prophets," or those who have visions, are included. All denominations must admit that some of these were to continue. "Teachers" are mentioned, "governments" and "helps" are spoken of. We could not get along without these. Every church has them. Part of these gifts, then, are perpetual. When we admit that, we virtually admit the perpetuity of spiritual gifts. No man is authorized by the Bible to divide between these, and say a part were to continue, and a part were to terminate with the apostolic age. God placed them all in the church. Who shall take them out?

Says the objector, Why, then, are they not now seen manifested? How did they get out of the church? We answer, They got out just as the Sabbath of the Lord did. When the church apostatized so far that it put the commands of men in place of the commandments of God, and set up a heathen institution in place of the Sabbath of the fourth commandment, then the Lord withdrew his Spirit in a large measure from the church, and these gifts were not all manifested. The man of sin is responsible for this apostasy. God could not consistently bless those who chose the traditions of men in place of his own holy law.

The "mystery of iniquity" began to work in Paul's day, and was developed more and more until there was scarcely a semblance of similarity between that which called itself Christianity and the church as established by Christ and his apostles. The former was a miserable compound of heathenism and Christianity, in which the former so largely preponderated that the result was little less than a counterfeit. The humble religion of Jesus of Nazareth became merged into proud and haughty Catholicism. In this age of the church there was but little spiritual life, and the gifts were not seen manifested.

As has been clearly shown by Mr. Wesley and others, miraculous powers were often seen in operation in the first and second centuries. And since the Reformation, when Christians have most nearly approached primitive purity and devotion, these powers have been seen in limited exercise. There are many illustrations of this statement in early Methodism and in other churches when most devoted. See pamphlet called "Miraculous Powers," published at

the REVIEW AND HERALD Office, Battle Creek, Mich.

Having shown that these gifts went largely out of the church just as soon as some of the commandments of God were trampled upon, we should reasonably expect when those were once more observed, and the church should seek God devotedly, that these gifts would be seen again. This we believe and will prove to be true at the proper time.

The apostle continues in the last verse of chap. 12: "But covet earnestly the best gifts. And yet show I unto you a more excellent way." This shows certainly that these gifts were something to be greatly desired. But, says the objector, there was something more excellent than these gifts, and the apostle shows that the time was coming when prophecy would cease. We readily grant that that love which suffereth long and is kind, which envieth not, and rejoiceth in the truth, which beareth all things, and endureth all things, is a grace of more importance than all others; that we must possess this precious grace or all our profession of religion will be of no avail. But because love is valuable, this does not prove the other to be worthless; for Paul tells us expressly to desire it.

We admit also that the time will come when prophecies will cease, and when there will be no necessity for the manifestation of spiritual gifts. The whole question to settle is when they were designed to terminate. Let the apostle settle this. Chap. 13: 8: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

We are very glad that the apostle speaks so explicitly in regard to the time when these gifts were to cease. He says they shall cease. We believe his statement. When will they cease? He says, "When that which is perfect is come," that which is in part, viz., prophecies, tongues, &c., shall be done away. Have we reached the perfect state yet? Is our age, with its multitude of sects, its schisms, divisions, and apostasies, the "perfect" when compared with the apostolic? We think not. That perfect state of which the apostle speaks will come when death, and sin, and evil, and the curse, are abolished, and the faithful will enter upon their great reward. Then, indeed, we shall "see as we are seen, and know as we are known." May God pity us if we have reached the perfect state. Here we see graveyards and funeral trains, exhibitions of mad passion and every kind of iniquity. These last days are described by this same apostle to be of special peril. Certainly, then, we must look to the future for the perfect state. We are authorized, then, to expect "prophecies" or visions still when the conditions are met and it shall be for God's glory to give them. The time has not come when they were to cease. This text is absolutely decisive upon this point of the perpetuity of spiritual gifts in the church. We may still "desire spiritual gifts" and that "we may prophesy." Paul in this scripture has told us that God hath "set" or placed these gifts in his church, and that they are to be done away when "that which is perfect" has come, and when "we see as we are seen, and know as we are known." If they are done away then, they certainly had not been before.

GEO. I. BUTLER.

(To be Continued.)

The Goodness of God.

"Oh! how great is thy goodness, which thou hast laid up for them that fear thee." Ps. 31: 19. The goodness of God is a subject to which there is no limit. While the murmurer is murmuring against God, his goodness continues on, like the ocean waves, forever and forever.

Sin has blighted man's fair domain, Satan has erected his throne in the midst of Adam's beautiful inheritance, and the once noble race of man, has fallen almost as low as the rebel angels, and everywhere God is blasphemed; but above the confusion, the war and the carnage, above the wail of sorrow, and want, and woe, and pain, we hear the ceaseless song of nature, everywhere singing in sweet harmony, with her countless voices, God is good.

At the creation of the universe, the morning stars sang together, and all the sons of God shouted for joy; but when man fell, their harps were hushed in sorrow for a time. Again, as the plan of redemption was published, the song of angels was resumed, and in more joyous strains, and with nature they echoed the rapturous song, God is good.

We may be burdened each with his little load of care, regret, and anxiety, we may be tossed upon the ocean of apparent uncertainty, where life is expiring all around us, and our little barks may seem frail and dangerous, yet if we make God our refuge, we too shall join the angels' song, and cry with rapture, God is good.

JOS. CLARKE.

RESTS.

"THERE is no music in a rest,
But there is music's making;"
For melody is best expressed
By pause and re-awaking.

The skilled musician strikes the keys;
His sweet voice joins in singing;
He seeks not perfect harmonies
In tones forever ringing;

But marks the "rests" that lie between
With pauses full and rounded;
And clearer where they intervene
Succeeding notes are sounded.

God writes the music of our lives
In strains of rare completeness;
From him the melody derives
Whate'er it has of sweetness.

The Grand Composer orders all
According to his pleasure,
And makes life's changes, great and small,
Complete the rhythmic measure.

He writes it plainly—every line
A tender benediction;
And still we murmur and repine
At "rests" of forced inaction.

Faith sees how, in His love sublime,
With patience unabating,
A loving Father marks the time
Of all our weary waiting;

And how our notes, made sweet and strong,
Where discord cometh never,
Shall swell at last the angel's song,
Forever and forever.

—Mary A. Wisewell.

Progress of the Cause.

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

Letter from Denmark.

YESTERDAY I came home from a long journey and was much rejoiced to find the *Advent Tidende* for March; for this journal is very precious to me and full of blessings. It contains such valuable doctrines and at the same time uses every opportunity to warn against sin, to point out the necessity of thorough repentance and of living faith and a holy life, that we may prepare for the coming kingdom. Especially have I become interested in seeing that the principal burden of this journal is to present the holy commandments of God unchanged, the Sabbath with the rest. I discover that we have long wandered in darkness relative to this important subject. Alas! how we have abused and disregarded the precious law of God in exchanging his commandments for the doctrines of men.

The Lord be praised that he has borne with my ignorance and unbelief so long and not cast me away, but has at last given me an opportunity to learn his holy will. It is now clear before me as the sun at noonday, that the great Creator himself has blessed the seventh day and appointed it to be the Sabbath for his people throughout all generations; and that the Scriptures nowhere teach that God has changed, much less abolished, his holy Sabbath. Since the beginning of this year, I have therefore remembered the Sabbath day to keep it holy.

I am also much rejoiced to see that God's waiting people scatter so much light on the prophecies. The nearness of the second advent of our Saviour cheers my heart, strengthens my faith, increases my love, and quickens the blessed hope. Your zealous labor to scatter rays of light on this important subject has supplied a want in our midst which has been long felt. My Baptist brethren very seldom touch this important subject. It is well known that they pass by the prophecies, and especially the Revelation, in a certain cautious way, as though they were afraid to be burned. And I speak nothing but the truth when I affirm that I have learned more concerning the meaning and fulfillment of the prophecies from a few copies of *Advent Tidende* (only eight numbers), than from eighteen volumes of *Den Danske Evangelist* (the Danish Baptist monthly).

I am no longer a member of the Baptist church, but think, by what I have learned from your publication, that I have fellowship with my dear brethren beyond the great ocean. I desire to obtain a good supply of all your Danish publications, and also some Swedish, to sell and scatter in this country. I will send the pay as soon as they are sold if you can wait so long. With much love, I remain your brother in Christ.

N. S. MELKJØR.

April 4, 1874.

The writer of this letter has been an active preacher and colporter among the Baptists in Denmark for many years. I am acquainted with many of his friends in this country, who testify that he is a talented and pious man. I have corresponded with him for some time past, and find that he understands the Danish language well and is a good penman. Our Danish brethren in Neenah have

sent him books and tracts to the amount of \$5.00 to commence with. I have learned of two other families in Denmark who have recently embraced the Sabbath. One of them worked on the public highway, and had to give up his employment in order to keep the Sabbath. This is no small thing in that country, where thousands of the laboring class work hard, and yet they cannot supply their families with sufficient food. Nevertheless, the Lord will take care of his people, bless his truth, and move his own cause forward to prepare a people for the coming of the Lord.

J. MATTESON.

Letter from England.

WE have just received a letter from a young brother in England, from which we extract the following interesting particulars:

Two years ago I left England for America. After being there about nine months I was led by curiosity to inquire of one of the members of your church in Brookfield, N. Y., concerning your distinctive doctrines, when he offered some explanations and also lent me the book entitled "Which? Mortal or Immortal?"

I was converted among the Wesleyan Methodists in England, at the age of fourteen, with whom I remained a member until I went to America. I began to preach at the age of nineteen years (three years since), and continued the work in America, so that at the first I regarded the doctrine with something like horror. Notwithstanding I read the book and compared it with the word of God, and I need scarcely tell you that my former views received a thorough shaking.

I procured several of your minor publications upon the subject, and the consequence was that I fully and joyfully embraced it.

I fell sick, and one of the S. D. A. brethren practically manifested his charity by taking me in and treating me as his own son in a land of strangers.

I had to return to England to recruit my health. Of course I did not leave my new-found truths behind me. However, I did not publicly avow them, but recommenced to preach among the Wesleyan Methodists. Eventually they requested me to offer myself, and they cordially recommended me at the last quarterly meeting of their circuit, for their ministry. I am now engaged as hired local preacher, and if I comply with the recommendation, I shall have to be examined in London next month by Rev. Morley Punshon. If I should pass that, I should be subjected to a literary one in July, and succeeding there, should have to go to the college for three years.

I have been endeavoring to conceal my views upon this subject for this long time, and have succeeded; but how can I violate my conscience when I am asked plainly to give my views upon it? And I am sure that I shall be; and the consequence will be that I shall be rejected, not only by the ministerial brethren, but I shall, I apprehend, be like Jesus when "they all forsook him and fled." But if it is truth, God's truth, I have no fear. I'll dare to be true, daring not to be otherwise.

I have formed an acquaintance with the village schoolmaster. I lent him the books to read; he is convinced. If he should openly avow it he must forfeit his situation and future hopes in that line, as it is in connection with the Established Church. I also lent them to a local preacher in the village—a very intelligent man. He also is convinced. I went out to him one day while he was at work in his garden to tell him the dreadful feelings that had passed through my heart while reading on eternal torments in one of our popular systems of theology, and before I could fully state my case, he took the precedence and told how he had just before been constrained to leave his work and hide himself and weep upon the reflection of the endless torment of his fellow-creatures who should fail of the grace which he had received. I thought it something remarkable that such feelings should possess us both at the same time, unknown to each other. I lent him some of your other publications, and he told me last evening the reading of them made him feel that he knew nothing of Scriptures.

Among the French in Kankakee Co., Ill.

At the date of my last report, I was speaking to large audiences in the First Presbyterian church in this place, which I had consented to occupy at the repeated request of two trustees and one of the local elders. I spoke in this church for over a week, and had appointments out for all this week, and over next Sunday. But last Tuesday night at the close of my discourse, and after the people had left, the preacher called the local elders, the deacons, and myself aside, and informed me that I could occupy the house no longer. The reason assigned was a fear of division and of seeing another

church raised up in the place. The preacher said I had not taken advantage of the liberty granted me to work against their church, and that all had been pleased and interested. I replied that I had left my hall reluctantly and at their urgent request; that I had come to unite the people on the message of Christ's near coming, and preach a thorough preparation to meet him; that this message was as timely as was that of John the Baptist at the first advent, and was world-wide in its application, and was not sectarian, *i. e.*, of a nature to build up a party or sect for personal aggrandizement, and at the exclusion and sacrifice of truth, etc. I then asked the privilege of speaking in the church once more, not to disappoint the people, who expected to hear me the next night on the subject of the Restitution, and that I might appoint for the hall. This privilege was refused me. Of course my congregation was small the next night, and the prospect seemed dark. But there has been a strong reaction in our favor with our friends, and I spoke to a fair audience last night. God helped. A number wept.

It is now a very busy season, and my health has been feeble this spring. But I wish to trust God more fully, do my duty, and leave the result with the Lord. I also expect some will obey the truth. Pray for us.

D. T. BOURDEAU.

St. Anne, Ill., May 8, 1874.

Bowling Green Village, Ohio.

CLOSED meetings here April 5, 1874, after continuing about nine weeks. The attendance has been good, considering storms and muddy roads. About twenty have embraced the Sabbath since these meetings commenced. They have procured the Congregational church for their Sabbath meetings, and occasionally meet with the Bowling Green church about two and one-half miles from there. The two congregations make a large gathering and all take a deep interest in the work. At our last meeting in the village ninety-two testimonies were borne in seventy-three minutes.

The young people's prayer-meeting has met some discouragement, but is now prospering. At a recent one, about forty were present, and thirty-seven testimonies borne. God's blessing was with them, and his Holy Spirit theirs to encourage them.

E. B. LANE.

Sigourney, Iowa.

MARCH 19-31, I spent with the church, and found the members much awakened by efforts they had put forth themselves, previous to this, in a series of prayer-meetings, and as a result of these efforts several were led to make a start in the service of God, and they also were prepared thereby to take advance steps themselves. While we endeavored to set before them duties of a practical nature, and the necessity of walking out on all the reforms connected with the message, we were encouraged to see a willingness to take that course which is so well calculated to separate the true child of God from the world. Here I was more convinced that the health and dress reforms sustained an inseparable relation to the third angel's message.

The brethren and sisters were encouraged and strengthened by this effort, and were led to rejoice in witnessing another, a lawyer or the place, take his stand with the people of God.

The friends here will accept our thanks for their kindness to us during the sickness of myself and family. May God bless this church.

R. M. KILGORE.

New Haven, Ohio.

I COMMENCED meeting in New Haven, Huron Co., March 19, and closed May 3.

Notwithstanding opposition from a large class of spiritualists, as well as from others, we were encouraged to see quite a number embrace the truth, who will meet regularly for worship. During these meetings I have often felt the blessing of God resting upon me, for which I feel to humble myself and be more faithful for the salvation of souls.

A. A. HUTCHINS.

New Haven, Ohio, May 5, 1874.

Michigan.

SABBATH, April 18, I was with the church in Matherton. Two were baptized. Our meetings were interesting.

The 25th, I was at Oceana, in the school-house near Bro. Green's. Bro. West has removed, the meetings having been held at his house about three years. We had with them the Lord's supper.

May 2 and 3 were good days with the church in Wright. Early Sabbath morning, brethren came in from Ravenna, where a new church has been lately raised up, also from Walker where Bro. C. Russell has been laboring the last winter. From these new places brethren gave encouraging testi-

monies. The church in Wright are becoming more awake, and there have been several interesting conversions with them of late. On first-day, I baptized ten, and though I have age and infirmity to depress, I received no harm from going into the water. To God be all the praise for his great goodness to us.

J. BYINGTON.

Tennessee.

THE cause of present truth in this State is slowly spreading, and I very frequently hear from persons who fully acknowledge its claims, but are not altogether persuaded to live up to them. The tracts and papers circulated from our little band have waked up many sleeping Christians, but nearly all seem afraid to launch out without a preacher and meetings.

At this place (near Carter's Creek), the Christian minister has offered us his church to hold meetings in, and several have expressed a wish to hear a preacher and investigate the subject. This portion of the country is thickly settled, and I have no doubt but a course of lectures here would result in much good.

The little flock organized at Edgefield Junction, though somewhat scattered, are all holding on and battling with error as well as they know how.

Our prayer is that God in his mercy will soon send us a preacher for this State.

R. K. McCUNE.

Notes by the Way.

SCATTER the seed. Sow by the side of all waters. We cannot tell whether shall prosper this or that. When I was about to leave home I put a few tracts and papers in my satchel where I could easily get them, for I was quite sure I should find some good opportunities to give away a few, in a journey of fifty miles. I had gone but a little way when I was overtaken by a young man who asked me to ride. I accepted the offer. He proved to be a Norwegian of education and refinement, and a teacher of the English as well as his own language, but not a professor of religion. Little by little I introduced the truth. He listened with attention. Said he had heard of the Seventh-Day Adventists, and wished to learn something of them. We soon separated. I gave him a copy of the *Advent Tidende*. He said it was just what he would like to see. I also gave him a few tracts. He received them thankfully. While traveling in the stage, the conversation turned upon the six days of creation, so I gave a copy of "Geology and the Bible." In Lake City, I left a copy of our papers and a few tracts on the reading table of the hotel, also left a few tracts in the public library. On board the boat while crossing the lake, the passengers read with apparent satisfaction, and a few tracts were taken. One lady subscribed for the *Instructor*, saying it was just what she wanted for her children.

In this way I tried to scatter a little seed. May the good Lord bless the effort, and may it spring up to bear fruit unto eternal life. One man remarked that he saw nothing objectionable, as yet, and would like to keep the REVIEW which I gave him permission to do. Little by little, and the work will be done.

H. F. PHILIPS.

Maiden Rock, Wis.

The True Missionary.

NOTWITHSTANDING several have spoken about this indispensable little sheet, I still have a desire to add my testimony. Four numbers have come to hand, been read and re-read, and some read the third time. It cost me just fifty cents. I have got my pay in full already—yes, more. It cannot be estimated in dollars and cents. I would not do, without it; I could not think of it; I had rather go without a meal now and then to pay for it. I am sorry to learn that its circulation is so small. Brethren, allow me to say to you that it really seems to me you sustain a fearful loss. Many plead hard times—no means. Oh! that we had more love for the cause of truth. Oh! that it might be more than meat and drink to do the will of God. Do we realize the meaning of these words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?"

This paper is filled with words of truth—words of courage, of counsel, of instruction, words from the pens of those whose very souls are swallowed up in this glorious cause of truth. We, who have the last message of mercy to a dying world, we, who see the abyss, the fearful abyss to which this world is hastening, we, upon whom such fearful responsibilities rest, can poorly afford to lose any means by which we can become efficient laborers in the vineyard of our Master. Are we awake? I fear we are not. Yet all who do not receive and read the *True Missionary* are losing one of the means, and a very important one, to help us on, and show us what we can do, and where we can

lift to the most advantage. May God help us to awake.

"In God we put our trust,
In him we know no fear,
Come, saints, your heads lift up,
And see redemption near."

H. F. PHELPS.

Pine Island, Minn.

Atonement.—No. 15.

MUCH controversy might have been avoided among writers on theology if the proper distinction had been regarded between the death of Christ and the atonement. In view of this distinction, which we propose to notice, we have avoided the expression, "vicarious atonement." We firmly hold that the death of Christ is vicarious. This the Scriptures abundantly teach. The word vicarious being generally used in the strict sense of substitution is properly applied to the death of Christ, as in his death he stood in the sinner's stead, and suffered just what the law demanded of the sinner, the loss of his life.

But the atonement is the work of a priest, and it is not anything which the law required of the sinner, because it is something which it is utterly impossible for the sinner to make. A sinner may die for his own sins and thereby meet the demands of justice, but he is then lost, and no atonement is made for him. The action of the priest is not strictly in the sinner's stead, for what he does is entirely outside of what the sinner was required to do or could do, and hence his action is not properly vicarious. As long as the distinction is lost sight of between the death of the offering and the work of the priest in making the atonement, so long must the expression "vicarious atonement" mislead the mind, and, to avoid erroneous impressions, it is well to discard its use.

When any one brought an offering, he was required to lay his hand upon its head; if the people had sinned, the elders of the congregation were required to lay their hands upon the head of the offering; but in every case the priest made an atonement. See Lev. 4: 20, 26, 31, 35; 5: 6, 10, 16, 18; 6: 7; 16: 30, 32, and others. "When a ruler hath sinned . . . he shall bring his offering, a kid of the goats, a male without blemish; and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering. . . . And the priest shall make an atonement for him." Lev. 4: 22-26. Three things in this work we notice in their order: 1. He shall lay his hand upon the head of the offering. 2. He shall kill it. 3. The priest shall make an atonement. Here it is plainly seen that the killing of the offering and making the atonement are distinct and separate acts; and we shall find that in every case where a sin offering was brought to the priest, he took the blood to make an atonement, according to the word of the Lord: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. 17: 11.

Of the ceremony of laying hands upon the head of a sin offering, Rollin, in his remarks on the religion of the Egyptians, says:—

"But one common and general ceremony was observed in all sacrifices, viz., the laying of hands upon the head of the victim, loading it at the same time with imprecations, and praying the gods to divert upon that victim all the calamities which might threaten Egypt." Thus we see that the idea of substitutionary sacrifice, or vicarious death, was not confined to the Hebrews, but was recognized wherever the efficacy of sacrifices was acknowledged, which must have been revealed immediately after the fall of man.

In Lev. 16 is given the work of the high priest on the day of atonement, which typified the work of our High Priest and Saviour. On the tenth day of the seventh month, the high priest made an atonement for all the people. The Lord fixed it as a statute, "to make an atonement for the children of Israel, for all their sins once a year." Verses 29, 34. First, he made an atonement for himself and for his house, that he might appear sinless before God when he stood for the people. But this first act did not typify anything in the work of Christ, for Paul says he was separate from sinners, and therefore need not offer for himself. Heb. 7: 26, 27. As the high priest entered the most holy place on the day of atonement, it will be necessary to take a brief view of the sanctuary to understand this work.

The book of Exodus, commencing with chapter 25, contains an order from the Lord to make him a sanctuary, with a full description thereof, together with the formula for anointing the priests and inducting them into their office. The sanctuary was an oblong building, divided into two parts; the first room was called the holy, which was

entered by a door or veil on the east side. The second part was called the most holy, which had no outside entrance, but was entered by a door or veil at the back or west end of the holy, called "the second veil." The articles made and placed in the sanctuary were an ark of wood overlaid with gold, and a mercy-seat, which was the cover of the ark. On the mercy-seat were made two cherubim of gold, their wings shadowing the mercy-seat. In the ark were placed the testimony, or tables of stone, containing the ten commandments. See Ex. 25: 16-21; 31: 18; 1 Kings 8: 9. The ark was put into the most holy place of the sanctuary, and was the only article put therein. In the holy place, or first room, were the table of show-bread, the golden candlestick, and the altar of incense.

When the commandment was given to make the sanctuary, the object was stated by the Lord, that he might dwell among them. A holy dwelling-place, or dwelling-place of the Lord, is given as the signification of the word sanctuary. In accordance with this design, the Lord said he would meet with the high priest above the mercy-seat, between the wings of the cherubim, there to commune with him of all things that he would give him in commandment unto the children of Israel. Ex. 25: 22. But by other scriptures we learn that he would meet with them there, in the most holy place, only once a year, to wit, on the tenth day of the seventh month, which was the day of atonement. He promised also to meet with them at the door of the tabernacle of the congregation, or holy place, where there was a continual or daily offering. Ex. 29: 42, 43; Heb. 9: 6, 7. Let it be borne in mind that although the glory of God was to abide in the sanctuary, it was manifested only in two places as specified: at the door of the holy where the table and candlestick were set; and in the most holy, above the ark, over the wings of the cherubim. Sometimes the glory of God filled the whole sanctuary; but when that was the case, the priests could not go in to minister. See Ex. 40: 34, 35; 1 Kings 8: 10, 11; 2 Chron. 5: 13, 14; 7: 1, 2. These few facts are sufficient to guide us in our examination of the atonement; and the reader is requested to examine them with care, and get them all well fixed in the mind.

Having made an atonement for himself, the high priest took two goats from the people, and cast lots upon them, one to be chosen for a sin offering, the other for a scape-goat. The goat upon which the Lord's lot fell was then slain, and the priest took its blood and went into the sanctuary and sprinkled it upon the mercy-seat and before the mercy-seat, in that manner making an atonement for the children of Israel, by blotting out their sins and removing them from the presence of God. That this was the true idea and intent of that work we learn from verses 15-19, wherein it is not only said that the priest made atonement for the children of Israel, but that he also made atonement for the holy places, cleansing them and hallowing them from the uncleanness of the children of Israel. The uncleanness or sins of the children of Israel could never come directly in contact with the holies of the sanctuary, but only by proxy; for they (the people) were never permitted to enter there. The priest was the representative of the people; he bore their judgment. Ex. 28: 30. In this manner, the sanctuary of God was defiled; and as the blood was given to make atonement, the priest cleansed the sanctuary from their sins by sprinkling the blood upon and before the mercy-seat, in the divine presence.

Thus it is seen that as the priest only made the atonement, so it was made in the sanctuary, and nowhere else. And in the sanctuary no one entered but the priest. This is further proof that the killing of the offering did not make the atonement, but was preparatory to it; for the atonement was made in the sanctuary, but the offering was not slain in the sanctuary.

These things, of course, were typical, and have their fulfillment in the work of the Lord Jesus Christ, the Son of God. That he is a High Priest, and the only mediator in the gospel will be readily admitted; but the order and manner of his service must be determined by the Scriptures. The apostle states that he is a priest after the order of Melchisedec; i. e., a kingly priest on the throne of the Majesty in the Heavens, a minister of the sanctuary and true tabernacle, which the Lord pitched, and not man. Heb. 8: 1. Of course this is the antitype of the earthly sanctuary, of the tabernacle pitched or made by man. He also affirms that if he were on earth, he would not be a priest for the evident reason that the priests of the earthly sanctuary were of the tribe of Levi, while our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood, and of which no man gave attendance at the altar. Heb. 7: 13, 14; 8: 4. This will correct a mistake very often made, that the priesthood of our Lord commenced on earth. If he had entered on the

work of his priesthood at his baptism, as has been said, he would have acted with those who were types of himself; and if as a priest he had officiated in the temple, it would have been to make offerings typical of his own.*

J. H. WAGGONER.

*That Christ was a "prophet, priest, and king," many of us have been taught from our early childhood; but comparatively few ever learn the true relation these offices sustain to each other. He was "that prophet" while on earth; and Paul's testimony given above shows that he filled no other office. Many suppose that his priesthood is connected with that kingdom which is given to him as the Son of David. But this is utterly forbidden by plain Scripture declarations. Aaron had no kingship, and David had no priesthood; and as Christ is not a priest after the order Aaron (Heb. 7: 11), so is he not a king on the throne of David (i. e., during his priesthood). It is "after the order of Melchisedec," who was both king and priest, that Christ is a priest on his Father's throne. At different times, he occupies two different thrones, see Rev. 3: 21; and the throne of his Father in Heaven, which he now occupies as priest, "he shall have delivered up" at his coming. 1 Cor. 15: 23-28. Then, in subjection to his Father, he will take his own throne, called also the throne of David, on which he will reign forever—without end. Luke 1: 32, 33. But then he will no more be a priest, his priesthood being altogether on the throne he now occupies.

The New Swiss Reformation.

GENEVA, January 12, 1874.

I CAME home yesterday from a visit to Father Hyacinthe's, feeling somewhat as Christian did in the Pilgrim's Progress when the Interpreter had shown him the man in the cage. There sat next me at the family dinner-table a mild-spoken gentleman, with an expression of patient suffering on his face, who looked as if he might be sixty years old; he is really forty-two. Persecution and imprisonment at the hands of the Holy Inquisition have consumed his strength, and left lasting marks upon his person, and yet this man is in regular standing as a high prelate of the Church of Rome. His crime has been that he has faithfully followed the teachings and example given him twenty-eight years ago by Pope Pius IX. at the beginning of his pontificate.

His name is Domenico di Panelli, and his title is that of Archbishop of Lydda (Palestine), *in partibus infidelium*. He is a native of Naples, but was drawn with a boy's enthusiasm into the train of the liberal young Pope Pius. His social standing and family influence gave him a place at the papal court. When the storm arose in 1848, and the Pope was obliged to take refuge from his subjects in a fortress of the tyrant of Naples, Panelli followed his fallen master to Gaeta. He returned thence to Rome, to see all the hopes of reformation in church and State which had brightened the dawn of this memorable pontificate clouded over, and the terrified pope given up helpless into the hands of the Jesuits.

Asking himself whither he could turn, in hope of a purer church, it was not strange that he should look anxiously toward the East. He went back to the original fountain of Christianity at Jerusalem, and sought admission into the Greek Church. He devoted himself to learning the Greek and Arabic languages so as to be able to preach in them. He rose to the highest rank in the clergy, being made archbishop. He labored at Jerusalem, in Lebanon, in Constantinople. But it will be no wonder to American Protestants that he felt disappointed of what he had sought in the Greek Church. Seductive promises and assurances were sent to him and to others from Rome—always ready to compass heaven and earth to make one proselyte—and under the pressure of these he returned, bringing with him an eminent Greek prelate, Archbishop Eusevidis, of Nablous, by whom he had been consecrated to the episcopacy, and who was afterward one of the resolute minority in the Vatican Council, on the question of infallibility.

He was received by the Latin Church to the same rank and dignity which he had held in the Greek; for Rome does not question the validity of Greek ordination. Instead of being the Greek Archbishop of Lydda, he is now the Catholic Archbishop, under the Greek rite. But he found himself on returning to his native country and to Rome, in the hands of those whose tender mercies are cruel. Rome, it is said, never forgives nor forgets. He was recommended to make a "retreat" for a month in the Dominican Convent. After the month had ended, the Superior found him preparing to leave. "So you are proposing to go out into the city?"

"Certainly, Father; I trust you have no objection to it."

"But could I not send for you to have your commissions executed?"

"Thank you, no. I prefer to go myself, if you do not object."

"Hm! ha! The Holy Father loves you very much; you shall be well cared for amongst us."

The truth opened upon his mind. He was a prisoner. All his requests for liberty to communicate with the world were politely evaded or refused, until one day, when to his surprise, instead of a denial he received a consent. He took his leave of the convent and went as far as the outer door, on

opening which he found *gens d'armes* waiting for him on either hand. He was seized, placed in a carriage, whirled away to a jail, and ushered into an ante-chamber of it, into the presence of the jail officials and certain Dominican monks. The distresses of the previous weeks, the gloomy facts and worse uncertainties of his present situation, and the shock of seeing the irons produced with which he was to be fettered, were too much for his bodily strength. He sank helpless to the floor. Instead of bestirring themselves to get the sufferer a drop of water, the by-standers broke out into a brutal laugh.

It gave one a strange feeling to hear such a story of suffering and cruelty from the lips of a meek Christian clergyman—telling it over, in his broken French, with great dramatic expression and gesticulation. It seemed like a leaf out of an old chronicle of the cruel days before the Reformation—such as we see illustrated in the dungeons and *oubliettes* of many an old castle, and in the infernal torture-chambers of Nuremberg and Ratisbon and Venice. And yet this was in the year of grace 1863. Nowhere but in Rome have the usages of those bloody days dared to linger and affront the eyes of this generation!

The poor man came out of his imprisonment wrecked in health, and plundered of all his property, even to the crosier and cross and miter of his office. It is only within a few weeks that he has placed himself, as timidly and cautiously, as one who is haunted by suspicious enemies, in communication with those in ecclesiastical position at Rome who are in confidential communication with the Swiss Catholic Reformers. I need not assure you that he has been received, as soon as they have fully satisfied themselves about him, with a most thankful welcome. Their salutation to him has been that of Cornelius the centurion to Peter: "Thou hast well done that thou hast come." His presence enables them to complete their ecclesiastical organization. Rome may anathematize and excommunicate; but Rome believes in "the indelibility of orders," and she cannot disown the validity of his episcopal acts. Of course he will have no status in the National Catholic Church of Switzerland until after due election by clergy and people and approval by the government. But already he has begun to render episcopal services. A candidate for the priesthood, who has long waited for this opportunity, has been privately admitted to the minor orders; and at the close of the mass at St. Germain's, yesterday morning, the Archbishop of Lydda pronounced the episcopal benediction.

If the lives of this group of clergy who have gathered about Hyacinthe, and whose number is growing every week, could be written down, what a strangely interesting book they would make! I am glad to say that one of them has already written down his reminiscences, and published them under the title, "*Souvenirs d'un Missionnaire*." [*Missionary*, in the Roman Catholic dialect, means *Revivalist*.] And when the Abbe Marchal's book, with its personal anecdotes and strange experiences, in church and battle-field, in France, Italy, Algiers, in the trenches at Metz, and the Reformation in Geneva, comes to be translated and printed, as I trust it soon will be, you will have an interesting glimpse of life in the Roman priesthood.—
L. W. Bacon.

HE who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail.

Obituary Notices.

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

DIED, at Soldier Valley, of lung fever, April 31, 1874, Minnie May, the adopted daughter of Joseph and Mary Miles, aged one year and three months. We laid her down in hope, to sleep in her little grave until the voice of the Archangel shall call her from the land of the enemy.
J. W. McWILLIAMS.

DIED, April 30, 1874, at the residence of Eld. Rufus Baker, Mackford, Wis., of quick consumption, my mother, Olive M. Patten, aged 55 years.
Remarks by Eld. Baker. SIMON PATTEN.

DIED, in Heckler, Potter Co., Pa., John Sawyer, aged 63 years. He embraced the Sabbath of the Lord in 1858, and died in hope of eternal life when the Lifegiver comes. Funeral discourse by the writer, from Rev. 22: 12.
I. S. STOCUM.

DIED, in Saginaw Co., Mich., Feb. 22, 1874, of consumption, our young sister Vanora Pangburn, in the 16th year of her age. Few of her age loved the truth more. She bore her sickness with great patience. She was much concerned to know that nothing was left undone in the work of preparation, and rests in hope of a part in the first resurrection. We would say to the young, Be ye also ready.
C. STODDARD.

