

# 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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TERMS: . . . . . See Last Page.  
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### MY PRESENT EXPERIENCE.

I AM drinking at the fountain,  
Where I ever would abide;  
For I've tasted life's pure water,  
And my soul is satisfied.  
There's no thirsting for earth-pleasure,  
Or adornings rich and gay;  
For I've found a richer treasure,—  
One that fadeth not away.

Tell me not of heavy crosses,  
Or of burdens hard to bear,  
For I find this great salvation  
Makes each burden light appear.  
And I love to follow Jesus;  
Gladly counting all things loss;  
Worldly honors, all forsaking,  
For the glory of the cross.

Oh, the cross hath wondrous glory!  
Oft I've proved this to be true,  
When it filled the way so narrow,  
And I saw no pathway through;  
Then how sweetly Jesus whispered,—  
"Take the cross; thou needest not fear,  
I have trod this way before thee,  
And the glory lingers near."

So I gladly follow Jesus,  
Trusting in a friend so dear;  
And I've proved his precious promise,  
I am with thee, never fear.  
He will guide me to the haven,  
Never moved by tempest shock;  
And no harm can e'er befall me,  
While I'm anchored to the Rock.  
—*Barnest Christian.*

## 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.

(Concluded.)

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 next act of the Roman church in warring against the Sabbath, was to turn that day into a fast. Dr. Hase says:—

"The Roman church regarded Saturday as a fast day, in direct opposition to those who regarded it as a Sabbath."—*Ancient Church History*, part i, division ii, sec. 69.

This was at the beginning of the third century. It was only after a long struggle that the church of Rome prevailed, in turning the Sabbath into a fast. And thus Heylyn states the result:—

"In the end the Roman church obtained the cause, and Saturday became a fast almost through all parts of the western world."—*History of the Sabbath*, part ii, chap. ii, sec. 3.

The object of this was to render the Sabbath despicable in the eyes of men. This was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible.

We have seen the rapid advancement which the Sunday festival made in the early history of the Roman church. We have also seen how exactly adapted to the advancement of Sunday to its final supremacy was the regard of the heathen world for that day. And when the edict of Constantine in behalf of the venerable day of the sun had elevated that heathen festival to the throne of the Roman empire, the advocates of Sunday, in the church, were not slow to take advantage of the fact. At a later period, Constantine declared himself a Christian, and his Sunday law, being unrepealed, was enforced as a Christian law. In the meantime, another important event in the history of Sunday

usurpation occurred. Sylvester was bishop of Rome while Constantine was emperor. "Lucius' Ecclesiastical History," pp. 739, 740, informs us that Sylvester changed the name of the day, giving it the imposing title of "LORD'S DAY." The observers of Sunday are, therefore, greatly indebted to Constantine and to Sylvester. The one elevated it, as a heathen festival, to the throne of the empire; the other changed it into a Christian institution, giving it from his apostolic authority the dignified appellation of Lord's day. Certainly, these are very important facts. Now let us listen to the statement of Dr. Peter Heylyn, a member of the church of England, while he, an observer of what he calls the Lord's day, traces the steps by which it rose to power. He says:—

"Thus do we see upon what grounds the Lord's day stands: *on custom first, and voluntary consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified by Christian princes throughout their empires.* And as the day for rest from labors and restraint from business upon that day, [it] received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the *canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them.*

"I hope it was not so with the former Sabbath, which neither took original from custom, that people being not so forward to give God a day; nor required any command from the kings of Israel to confirm and ratify it. The Lord had spoken the word that he would have the seventh day from the world's creation to be a day of rest unto all his people; which said, there was no more to do but gladly to submit and obey his pleasure. But this was not done in our present business. The Lord's day had no such command that it should be sanctified, but was left plainly for God's people to pitch on this, or any other, for the public use. And being taken up amongst them, and made a day of meeting in the congregation for religious exercises, yet for three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it. And when it seemed good unto Christian princes, the nursing fathers of God's church, to lay restraint upon their people, yet at the first they were not general, but only thus that certain men, in certain places, should lay aside their ordinary and daily works, to attend God's service in the church; those whose employments were most toilsome and most repugnant to the true nature of a Sabbath, being allowed to follow and pursue their labors, because most necessary to the commonwealth."

"And in the following times, when as the prince and prelate in their several places endeavored to restrain them from that also which formerly they had permitted, and interdicted almost all kinds of bodily labor upon that day, it was not brought about without much struggling and an opposition of the people; *more than a thousand years being past, after Christ's ascension, before the Lord's day had attained that state in which now it standeth.* And being brought into that state, wherein now it stands, it doth not stand so firmly and on such sure grounds but that those powers which raised it up, may take it lower if they please, yea, take it quite away as unto the time, and settle it on any other day as to them seems best."—*History of the Sabbath*, part ii, chap. iii, sec. 12.

These remarks of Dr. Heylyn ought to make a deep impression upon every reader who keeps the first day as the Sabbath. Here we have a candid and truthful statement of the grounds of first-day observ-

ance. It is simply the customs, and traditions, and ordinances, of men, but not at all the ordinance of God, which enter into the framework of this institution. Dr. Heylyn thinks the men who built up this Sunday festival were pious men; and that the institution constructed by them was the Lord's day. Yet he frankly testifies that, as it owes its existence to the precepts of men, the very same hands that set it up are capable of taking it down altogether, or of simply transferring it to any other day which may suit them better. Dr. Heylyn has given us a truthful view of the persons by whom the so-called Lord's day was established among men. It was popes, councils, and self-styled Christian princes. How evident that it was the work of the great apostasy! The institution began with the apostasy; the two increased in strength together; and each of them stands upon the same foundation; viz., the traditions of men, which make void the commandments of God.

It is now proper that we inquire concerning the Sabbath of the Lord in these ages in which the foundation of the great apostasy was laid. The very same work that undermined the Sabbath and the law of God laid the foundation of the Romish apostasy. It does not appear that the change of the Sabbath to Sunday was contemplated by those who first made Sunday a day of religious assemblies. Wednesday, Friday, and Sunday, were thus honored with very nearly equal honors. But as the work spread to the Gentiles, and as the first love of the disciples was succeeded by a spirit of seeking convenience and worldly good, it was perfectly natural that they should prefer that one of the three festivals to which they had ever been accustomed, and which was, indeed, the day of general observance by their fellow-men. And when this day was established by the authority of Constantine, and hallowed by the act of Pope Sylvester, it was not strange that it should effectually supplant the ancient Sabbath. Sunday was observed as a voluntary festival, while the Sabbath of the Lord was cherished as a divine institution; but, when the Sunday festival became strong enough, then it attempted the utter destruction of the Sabbath. Giesler thus states the position of those two days in the early church:—

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also THE SABBATH and the passover, with reference to the last scenes of Jesus' life, but without Jewish superstition. In addition to these, Sunday, as the day of Christ's resurrection, was devoted to religious services."—*Ecclesiastical History*, vol. i, chap. ii, sec. 30.

Morer speaks thus, concerning the Sabbath at this time:—

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves."—*Morer's Lord's Day*, p. 189.

Here is a further statement of the case by Coleman:—

"The last day of the week was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued."—*Ancient Christianity*, chap. xxvi, sec. 2.

It thus appears evident that the Sabbath of the Lord was long observed, even by the body of the Christian church. And though they had regard to the first day of the week, yet it was a long time before this became a sacred day. Thus the same writer further states the case:—

"During the early ages of the church, it was never entitled 'the Sabbath,' this

word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."—*Id.*

This historian thus states the utter lack of divine authority for the change from the seventh to the first day of the week:—

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Id.*

This is a very important acknowledgment for a first-day historian. It does not very well accord with Mosheim's statement that the observance of Sunday "was founded upon the express appointment of the apostles." Now let us listen while this historian relates how the Sabbath of the Lord was crowded out and superseded by a day which he acknowledges had no divine warrant for its observance. Thus he states the facts:—

"The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged at first to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Id. Ib.*

This is a very extraordinary statement. Were it made by an observer of the Sabbath, it might be suspected of being unfairly stated. Coming from an observer of the first day of the week, it is open to no such suspicion. The period of five hundred years was sufficient to work a marvelous change in the relative position of these two days. At the commencement of that period, the one stood in its strength, a divine institution, clothed with the majesty of the law of God, and the other was only a voluntary festival, having no support in the law of God, or the precepts of the apostles. At the end of this period, the law of God itself had become of little authority, even in the professed church of Christ; the observance of the Sabbath had become heretical, and its right even to exist at all was vehemently disputed; while the first day of the week had become the Lord's day, and was clothed with the authority of the civil law of the empire, and backed by the authority of the church now far advanced in the work of apostasy.

The following testimony of Bishop Jeremy Taylor, though expressing his opinion concerning the abrogation of the fourth commandment, is nevertheless an explicit statement of the continued observance of the Sabbath for several centuries. He says:—

"The Lord's day did not succeed in the place of the Sabbath; but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they, for almost three hundred years together, kept that day which was in that commandment; but they did it, also, without any opinion of prime obligation; and, therefore, they did not suppose it moral."—*Ductor Dubitantium*, part i, book ii, chap. ii, sec. 51.

Here, also, is the testimony of another competent witness, who, though an observer of Sunday, and a believer in the abrogation of the Sabbath, makes a very plain and express statement respecting the observance of the Sabbath by the early church. It is Edward Brerewood, professor in Gresham College, London, who speaks thus:—

"The ancient Sabbath did remain, and was observed, together with the celebration of the Lord's day, by the Christians of the east church, above three hundred years after our Saviour's death; and, besides that, no other day, for more hundred years than I spoke of before, was known in the church

by the name of Sabbath, but that. Let the collection thereof, and conclusion of all, be this: the Sabbath of the seventh day, as teaching the obligation of God's solemn worship to it, was ceremonial; that Sabbath was religiously observed in the east church three hundred years after our Saviour's passion. That church being a great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly.—*Learned Treatise of the Sabbath*, p. 77, edition of 1631.

Even after the enactment of Constantine's Sunday law, in A. D. 321, the Sabbath of the Lord again rallied, and its observance became very general. Thus Prof. Stuart writes of the period between Constantine's edict and the council of Laodicea, A. D. 364. He says:—

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath (not merely a seventh part of time), and reasoning as Christians of the present day are wont to do; viz., that all which belongs to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred."—*Appendix to Gurney's History of the Sabbath*, pp. 115, 116.

Now it was time for the advocates of Sunday to come to the rescue. And this they did at the council of Laodicea, A. D. 364. Here an awful curse was pronounced upon those who should observe the Sabbath and should not observe Sunday. William Prynne, in his "Dissertation on the Lord's Sabbath," pp. 34, 44, edition of 1633, thus states the action of this council:—

"The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean council did in a manner quite abolish the observation of it. . . . The council of Laodicea, A. D. 364, first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."

But even at this time, Sunday labor was considered perfectly lawful. Thus Dr. Heylyn, in his "History of the Sabbath," part ii, chap. iii, sec. 9, speaking of the latter part of the fourth century, says:—

"St. Chrysostom confessed it to be lawful for a man to look to his worldly business on the Lord's day, after the congregation was dismissed."

Dr. Francis White, bishop of Ely, thus testifies concerning Sunday labor at the beginning of the fifth century:—

"In St. Jerome's days, and in the very place where he was residing, the devoted Christians did ordinarily work upon the Lord's day, when the service of the church was ended."—*Treatise of the Sabbath*, p. 219.

St. Augustine was the cotemporary of Jerome, and he gives a summary of the reasons which were urged at that time for Sunday observance, as follows:—

"It appears from the sacred Scriptures, that this day was a solemn one; it was the first day of the age, that is, of the existence of our world; in it the elements of the world were formed; on it the angels were created; on it Christ rose also from the dead; on it the Holy Spirit descended from Heaven upon the apostles, as manna had done in the wilderness. For these, and other such circumstances, the Lord's day is distinguished; and therefore the holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it. Let us, therefore, keep the Lord's day as the ancients were commanded to do the Sabbath."—*Cow's Sabbath Laws*, p. 284.

St. Augustine did not regard the Sunday festival as a divine institution. He gave the credit of the work, not to Christ or his inspired apostles, but to the holy doctors of the church, who, of their own accord, had transferred the glory of the ancient Sabbath to the venerable day of the sun. Of the fifth and sixth centuries, Heylyn bears the following testimony:—

"The faithful, being united better than before, became more uniform in matters of devotion; and, in that uniformity, did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees; the fifth and sixth centuries being fully spent before it came unto that height which hath since continued. The emperors and the prelates in these times had the same affections; both [being] earnest to advance this day above all others; and to the edicts of the

one, and to the ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."—*History of the Sabbath*, part ii, chap. iv, sec. 1.

But the first day of the week had not yet acquired the title of Sabbath. Thus Brerewood bears testimony:—

"The name of the Sabbath remained appropriated to the old Sabbath; and was never attributed to the Lord's day, not of many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, edition of 1631.

And Dr. Heylyn, in his "History of the Sabbath," part ii, chap. 2, sec. 12, says of the term Sabbath in the ancient church:—

"The Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."

Of Sunday labor in the eastern church, Heylyn says:—

"It was near nine hundred years from our Saviour's birth, before restraint of husbandry on this day had been first thought of in the East; and probably being thus restrained, did find no more obedience than it had done before in the western parts."—*History of the Sabbath*, part ii, chap. v, sec. 6.

Of Sunday labor in the western church, Dr. Francis White, bishop of Ely, in his "Treatise of the Sabbath-day," pp. 217, 218, thus testifies:—

"The Catholic church, for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be present at the public worship by the precept of the church."

The history of the Dark Ages is full of the edicts of emperors and princes, and of the decrees of popes, bishops, and councils, all directed to the one object of establishing the sacredness of Sunday. Miracles, prodigies, and judgments, were not wanting with which to confirm these edicts and decrees. Banishment, confiscation of goods, stripes, slavery, the loss of one hand, and then of the other, and the like, were the penalties by which Sunday observance was, by these edicts, forced upon the people. One of these miracles is thus given in Francis West's "Historical and Practical Discourse on the Lord's day." He says:—

"Gregory of Tours [about 590] reporteth that a husbandman, who, upon the Lord's day, went to plough his field, as he cleaned his plough with an iron, the iron stuck so fast in his hand that for two years he could not be delivered from it, but carried it about continually to his exceeding great pain and shame."

According to Morer's "Lord's Day," p. 271, the council of Paris, A. D. 829, brought forward that Sunday argument, which in these days is often and largely used to supply the place of Scripture testimony. They announced God's judgment upon those who labor on that day:—

"For, say they, many of us by our own knowledge, and some by hearsay, know that several countrymen following their husbandry on this day, have been killed with lightning, others, being seized with convulsions in their joints, have miserably perished. Whereby it is apparent how high the displeasure of God was upon their neglect of this day."

To strengthen the sacredness of this "venerable day," the doctors of the church were not wanting. Heylyn makes the following statement:—

"It was delivered of the souls in purgatory by Petrus Damiani, who lived A. D. 1056, that every Lord's day they were manumitted from their pains, and fluttered up and down the lake Avernus, in the shape of birds."—*History of the Sabbath*, part ii, chap. v, sec. 2.

And even hell itself could be benefited if those yet living upon earth would keep Sunday well. Morer, in his "Lord's Day," p. 68, speaks thus:—

"Yet still the others went on their way; and, to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of compassion and charity to the damned in hell, who, during the day, have some respite from their torments, and the ease and liberty they have is more or less, according to the zeal and degrees of keeping it well."

In A. D. 1095, Pope Urban II. consecrated the Sabbath to the weekly service of the Virgin Mary. This was a great indignity

to the Creator of the heavens and the earth. In the following century an apparition from St. Peter charged the king of England to allow "no buying or selling, and no servile work," on Sunday. Morer's "Lord's Day," p. 288. But in the very midnight of the Dark Ages, when the papal power had reached its highest elevation, Pope Innocent III., in A. D. 1202, sent into England by one Eustachius a roll which fell from Heaven, containing the long-needed divine authority for Sunday. Here is this remarkable document:—

"A HOLY MANDATE, touching the Lord's day, which came down from Heaven unto Jerusalem, found on St. Simeon's altar in Golgotha, where Christ was crucified for the sins of all the world, which, lying there three days and three nights, struck with such terror all that saw it, that falling on the ground they besought God's mercy. At last the patriarch and Akarias, the archbishop (of I know not whence), ventured to take into their hands that dreadful letter, which was written thus. Now wipe your eyes and look awhile on the contents:—

"I am the Lord who commanded you to keep the Lord's day, and you have not kept it, neither repented of your sins; I caused repentance to be preached unto you, and you believed not; then I sent the pagans among you, who spilt your blood on the earth, and yet you believed not; and because you did not observe the Lord's holy day, I punished you awhile with famine; but in a short time I gave you fullness of bread, and then you behaved yourselves worse than before. I again charge you that from the ninth hour [i. e., three o'clock, P. M.] on Saturday, until sunrise on the Monday, no man presume to do any work, but what is good, or if he do, let him repent for the same. Verily I say unto you, and swear by my seat and throne, and by the cherubim which surround it, that if you do not hearken to this my mandate, I will send no other letter unto you, but will open the heavens, and rain upon you stones, wood and scalding water, by night, so that none shall be able to provide against them. I say ye shall die the death for the Lord's day, and other festivals of my saints which ye have not kept; and I will send among you beasts with the heads of lions, and the hair of women, and the tails of camels, which being very hungry shall devour your flesh. And you shall desire to flee to the sepulchers of the dead, and hide you for fear of those beasts. And I will take the light of the sun from your eyes, and send such darkness that, not being able to see, you shall destroy each other. And I will turn my face away and not in the least pity you. I will burn your bodies and hearts of all them who do not keep the Lord's day. Hear then my words, and do not perish for neglecting this day. I swear to you by my right hand, that if you do not observe the Lord's day and festivals of my saints, I will send pagan nations to destroy you."—*History of the Sabbath*, part ii, chap. vii, sec. 6; Morer, pp. 288-290; Wilkins' "Concilia Magnæ Britanniae et Hiberniae," vol. 1, p. 510; Matthew Paris, p. 141, and many other writers.

We have two very remarkable facts in the history of Sunday, and of the Romish apostasy: 1. The first act of papal aggression was in behalf of Sunday. 2. When the papal power had reached its utmost height of usurpation, it furnished the world with a roll from Heaven commanding the observance of Sunday under awful penalties. The two arose together from very small beginnings to vast power and greatness. But God was not in either. The mission of Eustachius was attested by miracles and prodigies. Thus we read in Heylyn's "History of the Sabbath," part ii, chap. vii, sec. 6, as follows:—

"A carpenter making a wooden pin, and a woman making up her web, both after three on Saturday in the afternoon [for the pope in this letter had fixed 'the Lord's day' from three o'clock on Saturday afternoon until sunrise on Monday], are suddenly smitten with the palsy. A certain man of Nasserton, baking a cake on Saturday night and keeping part until the morning, no sooner brake it for his breakfast but it gushed out blood. A miller, of Wakefield, grinding corn on Saturday after three of the clock, instead of meal found his bin full of blood; his mill-wheel standing still of its own accord."

But God did not leave himself without witnesses to his truth, even in the Dark Ages. A portion of the Waldenses bore the title of Sabbatati. Mr. Benedict, in his "General History of the Baptist Denomi-

nation," vol. ii, pp. 412, 413, edition of 1813, says of this term:—

"Mr. Milner supposes this name was given to them because they observed not the Romish festivals, and rested from their ordinary occupations only on Sundays. A Sabbatarian would suppose that it was because they met for worship on the seventh day, and did regard not the first-day Sabbath."

Mr. Robinson, in his "Ecclesiastical Researches," chap. x, pp. 303, 304, speaks thus of this designation of the Waldenses: "One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day." Other writers allude to this term in the same manner.

The Cathari, or Puritans, were a body of witnesses who during the Dark Ages protested against Rome. The papal writers, to whom we are indebted for our knowledge of this people, say of them, that they kept the Sabbath and held also to circumcision. The same statement is made concerning the Passaginians, a branch of the Waldenses. Mr. Benedict speaks of them as follows:—

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: Because they observed the seventh day, they were called, by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed of course that they either did, or ought to, circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite, is altogether improbable."—*General History of the Baptist Denomination*, vol. ii, pp. 412-418.

Dr. Francis White, bishop of Ely, says that the Petrobrusians, and a portion of the people known as Anabaptists, were observers of the seventh day. "Treatise of the Sabbath day," pp. 8, 132. Thus, within the limits of the Roman Empire, God preserved faithful men who kept his commandments during the Dark Ages. And it is a remarkable fact that the Abyssinians of Africa have held fast to the Sabbath to the present time, as have also the Armenians of the East Indies. See Geddes' "Church History of Ethiopia," pp. 87, 88; "Buchanan's Christian Researches in Asia," pp. 159, 160.

When the Reformation of the sixteenth century had lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Germany, Holland, France, and England, and in other countries of Europe. It was not the Reformation that gave existence to these Sabbatarians, for the leaders of the Reformation, as a body, were not friendly to the Sabbath of the Lord. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages.

And now we come to a remarkable event in the history of Sunday. In the latter part of the sixteenth century, a controversy arose between the Episcopalians and Presbyterians of England, that compelled the latter either to give up the first day of the week, or defend it by the Bible. They chose the latter course. Hengstenberg's "Lord's Day," p. 66. It was at this juncture that Dr. Nicholas Bound, of Norton, England, discovered what he called the "True doctrine of the Christian Sabbath." This was nothing else than that the law of God does not require the seventh day, but only one day in seven, or a seventh part of time. With the aid of this theory, Sunday has, since that time, wrapped itself in the authority of the fourth commandment, and challenged the obedience of the world as the veritable Sabbath of the Lord.

Sabbath-keepers still remain in England, and for more than two centuries have they been found in the United States. The Seventh-day Baptists during this period have stood as witnesses to this great memorial of the Bible, the Sabbath of the Lord. During the past twenty-five years have arisen also the people known as Seventh-day Adventists, who are interested in the proclamation of God's commandments and the faith of Jesus, as presented in the third angel's message. They hope to induce many to turn away their feet from trampling down the Sabbath of the Lord. And when the Sabbath shall be observed in the new earth by the whole host of the redeemed, they hope to be of that number who shall assemble on that day, every week, to worship in the heavenly Jerusalem before the Lord of hosts. Rev. 14: 12; Isa. 58: 13; 66: 22, 23.



## The Kingdom.—No. 8.

THEY who advocate the "temporal millennium," and they who adopt what is known as the theory of the Age to Come, agree in asserting that there will be no general destruction of the nations before the close of the one thousand years of Rev. 20. Both classes teach that that period will be one of peace and great prosperity to the nations of the earth. Only in this they disagree: the first hold that the millennium is before the second advent, and the latter that the advent is at its commencement. So far as our present investigation is concerned we must oppose them together. We believe that the destruction of the nations takes place at the commencement of the day of the Lord, at the beginning of the thousand years of Rev. 20. A few points, easily proved by the Scriptures, will make this plain to every mind.

1. Paul, in his first letter to the Thessalonians, after discoursing of the second coming of Christ, adds, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Thus he connects the second advent with the coming of the day of the Lord. Of course the second advent cannot be at the close of that day.

2. A warning is given, as quoted from the prophecy of Joel, and all the inhabitants of the land are called to tremble—not because the day of the Lord is nearly ended, but—because "the day of the Lord cometh, for it is nigh at hand." Also, "alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:15; 2:1. Now as that destruction takes place when the day of the Lord comes, and the second advent is at the same time, of course the destruction takes place at the second advent.

3. The destruction of the nations is at the time of a great battle, as shown in Jer. 25, and this is said to be "the battle of the great day of God Almighty." And when this is near, the Saviour says, "Behold, I come as a thief!" Rev. 16:13, 15.

4. Just before the Son of man comes to reap the harvest of the earth, a solemn warning is given, with the awful announcement that they who do not heed it "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:9-14. This shows that there is wrath without mercy in the destruction of that day. And thus says the Lord to the prophet Jeremiah, concerning the "wine cup of his fury," which all the nations of the earth will be caused to drink: "And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink." Jer. 25:28. It will be then too late to refuse, for when the Son of man leaves his Father's throne, preparatory to his coming to the earth, his priesthood will end and probation will close. Again, under the opening of the sixth seal, the wicked who try to hide themselves, say to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17. But this seal is opened before the second advent, and before the thousand years of Rev. 20, which proves that "the great day of his wrath" is that great millennial day, the same as the great and terrible day of the Lord, so often spoken of by the prophets.

5. The voice of God is heard from Heaven in the midst of these terrible scenes. In Heb. 12:25, 26, it is said that as the voice of God was once heard on earth (on mount Sinai), when his voice shook the earth, so it will once be heard from Heaven, when it will "shake not the earth only, but also heaven." Now as the voice of God is to be heard from Heaven but once, and the heavens and the earth are to be shaken but once, and that by the voice of God, we know that the voice and the shaking are related to each other as cause and effect. Therefore if in any prophecy we read of the voice of God being heard from Heaven, we know that the heavens and earth will be shaken, even though no reference be made to that shaking. And, also, if we read in any prophecy that these are shaken, we know that the shaking is produced by the voice of God from Heaven.

Under the sixth plague the nations are gathered to the battle of the great day, and then Jesus says, "Behold, I come as a

thief. Blessed is he that watcheth." Under the seventh, the last, the great battle is fought, and under this the voice of God is heard from Heaven. Rev. 16:12-21. In Rev. 19 it is shown that the battle is fought when the Lord comes, for then he overcomes and vanquishes his enemies. Therefore the voice of God is heard from Heaven just as Jesus is about to appear at his advent. When the Saviour instructed his disciples concerning his coming, he said, "And the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Matt. 24:29, 30. These Scriptures clearly prove that the voice of God is heard, and the heavens and earth are shaken immediately preceding the advent of the Saviour.

But Jeremiah, when he foretold the utter destruction of "all the kingdoms of the world, which are upon the face of the earth," said, "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." Jer. 25:26, 30.

"The heaven departed as a scroll when it is rolled together," under the opening of the sixth seal, just before the advent. Rev. 6:12-17, and "all the tribes of the earth mourn," when they see the sign of his coming. And more might be added; but this is fully sufficient to show that the destruction of the nations takes place when Christ comes, and not a long time afterward.

In Dan. 2:44, it is said that the kingdom of God shall break in pieces all these kingdoms; and in other scriptures it is shown that Christ destroys them. As Nebuchadnezzar, in Dan. 2, represented the kingdom of Babylon, so Christ represents the kingdom of God in which he is ruler. What he does the kingdom is said to do. It is also said that the kingdoms are "broken to pieces together." Dan. 2:35. And "the beast," which represents the papal hierarchy, together with "the kings of the earth and their armies," are overcome by the Son of God. Rev. 19:19, 20. But of the beast, called the man of sin, it is said, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

The kingdoms and nations of the earth, and all his enemies, even to the uttermost parts of the earth, are given to Jesus, put under his feet by his Father, when he ceases to sit as a priest at his Father's right hand. He then returns to the earth and dashes them in pieces as a potter's vessel. The giving of them to him constitutes him King of the kings and Lord of the lords of the earth. In Rev. 11:15, under the sounding of the seventh trumpet, the third woe, it is said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." That this reaches to the close of the present dispensation none can deny. Also it precedes the second advent. The seventh trumpet is not "the last trumpet" of which Paul speaks in 1 Cor. 15, which awakes the dead to life. This is the seventh angel's trumpet, or "the voice of the seventh angel." Rev. 10:7. That is the voice of the Son of God, or the voice of the archangel and the trump of God; John 5:27-29; 1 Thess. 4:16.

Rev. 11:15 is sometimes misquoted, and thereby a wrong interpretation given to it. In a book called "Adventism," by William Sheldon, it is thus rendered: "The kingdoms of this world are become the kingdom of our Lord and of his Christ." The title of the book gives the reader to understand that that rendering is according to the faith of "Adventists." But we are Adventists, and we repudiate that rendering as being unscriptural. It does violence to the grammatical construction of the sentence, because it supplies the ellipsis by introducing a new element, not found in the text nor context. It contradicts Dan. 2, which says that the kingdom of God breaks in pieces and destroys the kingdoms of this world. The above rendering transforms these kingdoms into the kingdom of God. Here is a difference, wide enough and plain enough for every one to see.

The old "temporal millennium" theory represented the stone of Dan. 2 as rolling over the earth, increasing in size like a rolling snowball, until it had absorbed all the kingdoms of the world and converted

them into the kingdom of God. The above construction of Rev. 11:15, published as "Adventism" is identical with that. It represents the kingdoms as being transformed unto the kingdom of God, instead of being destroyed by it.

The context itself should have corrected that rendering. Verse 18 of Rev. 11 says, "And the nations were angry, and thy wrath is come." Also, this trumpet ushers in "the third woe." And upon whom can the woe come if not upon the wicked nations of the earth? The truth on this subject is not difficult to find. False theories either put far off the destruction of the nations when it is impending, or pervert the testimony to mean a blessing instead of the infliction of punishment; they help on the cry of "peace and safety," and thus lull the world to sleep, and so that day will come upon them as a thief. "The wise shall understand." May the Lord give us true wisdom, that which is from above, that we may be the children of the light, and be ready and waiting for the Lord "when he shall come to be glorified in his saints, and to be admired in all them that believe." To the unprepared he will come "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7-10. How different the fate of the two parties! And all to be determined and fixed by our actions in the short period of our probation. That our probation—the probation of all—is short and will soon close, will appear as we further examine this subject. J. H. WAGGONER.

## The European Horizon.

NOTWITHSTANDING all the fine talk about peace and the abolition of war, the facts in the case are anything but flattering. Here are some facts about the present state of things in Germany:—

## THE CONSOLIDATION OF GERMANY.

BY A BERLINER-RESIDENT.

One does not need to live long in any part of Germany to discover that in no one section is much love wasted upon any other. The unity of Germany is a poetic sentiment, a military necessity, and a political form; but it is yet far from being a practical reality in the thoughts, the affections, and the habits of the people, and a new generation must grow up before the German Empire can have the coherence of personal and domestic feeling, and the vitality of a true national organism. Old traditions, jealousies, rivalries, threaten to mar the unity which the momentary enthusiasm of the victory over France had pronounced to be the voice of princes and peoples alike. Hence it is the constant care of the Chancellor to secure that unity of institutions, of aims, and of ideas which will educate the rising generation to unity of feeling and of action. On the one hand, the smaller States have a dread of the overshadowing power of Prussia, and on the other hand, conservative Prussians fear to lose their proud, independent nationality in the overshadowing growth of the German Empire. The other day, for instance, I asked a member of the Prussian Parliament, the *Landtag*, whether Bismarck had been in the House. "Oh, no!" he answered, with a sneer, "he has his pet *Reichstag* (the German Parliament) here now, and he never deigns to look in upon us, except when he is personally attacked." There is a good deal of jealousy between the two bodies, though many gentlemen are members of both, and the Imperial Government studies to avoid friction with the internal administration of Prussia, and of the other component States. But it is one thing for a number of States which are organized throughout upon the same principle of elective popular institutions, to work in harmony under one general government, to which all are subordinate alike, as in the United States, and another thing for kingdoms and duchies with hereditary rulers and parliaments variously constituted, with diversities of religion, of customs, of interests, and to some extent even of language—for these to coalesce without friction under a supreme government in which the imperial headship is to be hereditary in the royal line of the most powerful, the most ambitious, the most domineering member of the Empire. Apart from the personal jealousies, of princes, and the rivalries of parliaments, there is an element of friction in the popular constitution of the *Reichstag*, through universal suffrage, which threatens the old-fashioned institutions and methods of individual States.

Here in Berlin the *Landtag* is a little disposed to look upon the *Reichstag* as a set of scalliwags, and the sorry lot of "clericals" and of "social democrats" sent up to this new Parliament gives warrant to this feeling. Said a Berlin professor the other day, "The Southern Germans hate Prussia, because they have to learn so much from her"—a remark which indicates no very amicable feeling on either side.

The hardest lesson which South Germany has learned from Prussia was the necessity of adopting her stringent, compulsory, universal military system. The Post-office, the Mint, the Navy, the Civil Code, have already been imperialized, and are in a fair way toward that smoothness and uniformity of action which are so important to the realization of unity.

Something has already been done toward imperializing the army, and the government now calls upon the Parliament of the Empire for a military law which shall increase the standing army in time of peace, and give greater strength and efficiency to the mobilized forces in time of war. It is proposed, as an offset, to reduce the term of obligatory service from three years to two, with a liability to be called out for twelve years; but at the same time, the yearly ratio of recruits to the standing army is to be increased by 40,000, with a corresponding increase in the number of officers; the salaries of non-commissioned officers are to be advanced, and indeed the whole scale of expenditure is to be raised in proportion to the general advance in cost of living—the total sum for extras being 14,000,000 thalers. It is estimated that the proposed change of organization will add about one-sixth to the permanent strength of the German army (170,000 recruits yearly), and will keep up its efficiency to the highest point which science and experience have attained—a war footing of 1,800,000; but the cost of the department of war, estimated at 113,000,000 thalers will be nearly one-half of the whole yearly budget of the empire. For philanthropists and taxpayers the prospect from such a bill is far from encouraging. Count Moltke argues that the measure is one of pressing necessity, and in the interest of peace. In his speech for the bill, he said that Germany may be called upon for half a century to defend, by force of arms, the unity she had won in half a year. He disclaimed any thought of aggression, or of annexation, on the part of Germany; yet recognized the fact that Belgium, Holland, and other neighbors are jealous of her and are fortifying themselves against her; that France, though held in check by her civil and military leaders, is burning with a popular fever of revenge, which may at any time kindle into a flame of war; and, moreover, that from her geographical position, Germany must be prepared to be attacked upon two sides at once. Count Moltke would place no dependence upon militia, and he strongly urged that a really formidable army, always prepared for war, is the surest guaranty of peace. But he overlooked the fact that the very existence of such an army may also be a provocative to war; by-and-by its officers grow restive under inaction, and the nation grows restive under taxes that yield no visible fruit. Count Moltke hopes that some future happier generation may be able to relax this armed vigilance over peace, "but no such prospect dawns upon us;" and so this enormous provision for war will pass. At one point, however, the Parliament may use its discretion. In the Bill of the government there is no limit of time;—this stupendous war-power is to be committed to the ministry indefinitely; but Parliament talks of a term of two or three years, and by that time the taxpayers may be heard from! Already one-half the army is furnished with the new Mauser weapon, said to be so much more formidable than the needle-gun.

The necessity for consolidating the Empire by military strength grows out of the untiring hostility of the Ultramontanes to German unity. They are constantly intriguing to separate Bavaria from the Empire, and to create complications with France and Austria which would result in war. It is rumored, indeed, that the Ultramontanes in Parliament have tried to make a compromise with the Government by offering to vote for the military law if Prussia will suspend her ecclesiastical laws. But on the issue between Prussia and the Ultramontanes there can be no compromise; and the King's letter to Earl Russell shows that he is fully committed to carry out the struggle till the Ultramontanes

(Concluded on Page 191.)

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 26, 1874.

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

### Duties and Dangers of Our Time.

It should not be expected that in a single article all the dangers and duties of our time would be noticed. We will call attention to some of the most important. And right here we will state that, as the already wide fields of labor are still opening to new fields, new responsibilities and duties devolve upon our people. And as the work increases in interest and importance, new dangers will beset the paths of the inexperienced and unconsecrated.

1. We have a world-wide message. The cause is one, on the Atlantic, or on the Pacific, in America, or in Europe. All should feel an interest in the great unit cause. While the boundaries of State Conferences may serve a good local purpose, they are not designed to shut up the interests and liberalities of the brethren of any State within the bounds of their Conference. Michigan has set a good example. She has more experienced ministerial talent on the Pacific Coast than at home, besides furnishing two of her best young men, one for Ohio, and the other for Indiana. And besides doing her share in the other charitable enterprises to advance the cause, she puts \$1,000 or \$1,500 into the General Conference treasury annually. The brethren in the several Conferences have local duties; and besides these they have important duties for the general advancement of the cause.

2. The cause of the third message, from its very commencement, has demanded sacrifices on the part of our people. It has been the duty of some to give their lives to the work of teaching the word. To do this successfully has required excessive toil, and patient, persevering, wearing labor. Our most successful ministers have put two years of wear into one. Here is a sacrifice that cannot be estimated by dollars and cents. And then add to this the privations of home, and the many unpleasant circumstances incident to an itinerant life, and the cup of blessed sacrifice for Christ and his cause seems quite full.

And the precious duty of sacrifice is just as imperative upon the rank and file of the church, in all her membership, as upon her ministers.

The same Heaven, the same palms of victory and crowns of glory, await both the membership and the ministry. And the same voice, full of love and benevolence, will soon thrill the heart of both the faithful minister and the faithful layman, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Ps. 50: 5. The cause demands sacrifice of means just now. Here is a chance for all our brethren to have a part. Our people have been too slow to see the importance of new and broader plans for the extension of the work, constantly calling for new and greater sacrifices. This discourages our leading men from venturing out in those things which they know should be done, and we find ourselves to-day far behind the opening providence of God. But right here we must call attention to a danger that has threatened to empty the treasury, and greatly hinder the cause. It is a disposition on the part of young and inexperienced laborers to receive liberally for their feeble and imperfect services. There is a class of men who connect themselves with the cause who do not seem to regard it their duty to economize and sacrifice for the cause. They get their eye upon the treasury, and admire the unparalleled liberality of our people.

These should understand that one cause at least of the willing sacrifices of our people is the unparalleled sacrifices of those who were first in the cause, and the care they have had to be true to those who have had confidence in them. There is a class of laborers among us who, if they could have their own way, would so appropriate the funds sacredly dedicated to the Lord for the advancement of his cause as to break down our system of benevolence, and dry up the free-will offerings of our people. Our leading men, and all our ministers and laborers, must take a course to preserve and increase the confidence of our people everywhere.

We highly approve of the general course pursued by the President of the General Conference last season. "The laborer is worthy of his hire." And it is just as true that an amount of hire is worthy of the accomplishment of a corresponding

amount of good. The general rule may have exceptions where all the circumstances are taken into the account. And we wish to notice in particular those who are commencing the work in other languages. Brethren Matteson and Lee set these men a good example. And why should they not have the same spirit of sacrifice which those had who commenced the work in the English language twenty-five years since? When we call for means to publish in the languages of the Danes, Swedes, French, and Germans, we expect that means will be used with that economy, and those who connect themselves with the work will manifest that spirit of sacrifice which characterized the efforts of the pioneers in the cause.

3. One of the most important duties of our time for those especially who have had but little experience in the work, is to seek counsel of God, and also of those who are trusted with important offices. And one of the greatest dangers of such is in taking responsibilities readily and hastily, without prayer, and counsel with the proper persons. The General Conference Committee, two of whom are members of the Committee on Publications, or some person or persons whom they may appoint, should know beforehand what matter is to be translated into other languages. This is a matter of too grave importance to be left to men who have newly come to the faith.

4. We must give no license to that accusing spirit that charges us with denial of our faith in laying broad plans for the extension and accomplishment of the work. What a trick of Satan to lead our people to reserve their property to be consumed in the fires of the last day, rather than to use a portion of it to facilitate the closing work! If the work is to close in five or ten years, we should have \$300,000 invested in the publishing work instead of \$100,000. And we should have school buildings going up at three points at least, instead of one. How very consistent with our faith in the soon coming of our Lord to be using a small portion of our means to prepare men and women for the work, and to send our publications in the different languages everywhere.

5. We must humbly go before the public with our message in a manner to give the idea that we, at least, regard it as one of vast magnitude and importance. Very much as we give the impression, will it be received by the people. Some of our laborers are so fearful of appearing like the world and the popular churches that they shrink back to a position of inefficiency. The California tent is up in Oakland, the "Athens of California." It is a city of schools, wealth, and popularity. Yet the brethren are having a good hearing. They seize hold of every lawful opportunity to advertise. They are getting brief articles through three daily papers. We have issued one number of a small sheet called "The Tent Meeting." The battle is going well. With all such efforts and advantages there must be corresponding prayer and the spirit of true humility. The people must be reached where they are. The world must be warned, and a people gathered out of it for the Lord as his coming. J. W.

### The Camp-Meetings.

THE season of camp-meetings has come. These have become important and exceedingly interesting meetings with Seventh-day Adventists. With our people they are a necessity. Our churches are scattered and small, and our people do not enjoy regular preaching. Our ministers do not locate. They "go into all the world, and preach the gospel," and raise up new churches. Our people should appear before the Lord in general convocation at least once a year, to hear the gospel, to mingle their prayers and words of exhortation and songs of praise in God's great, natural temples.

We should be happy to meet old and new friends at these general meetings of thrilling interest. But more local duties on the Pacific Coast compel us to decline the invitations of the General Conference Committee.

God greatly blessed us in our efforts to establish the camp-meetings in the several State Conferences. And it would be comparatively an easy task to attend them to what it was before they were organized, when they were an experiment, held in doubt by many of our people.

But the wide field of labor is still opening, and there is no time to rest down here, and enjoy the fruits of our labors. We must press out into new fields, and with faith, hope, and courage in the Lord, battle for truth and victory until the work

shall close. God bless the General Conference Committee. The responsibility of the oversight of the camp-meetings rests upon them, and we trust they will have the hearty co-operation and support of all our people.

Their labors and cares at our camp-meetings are very great, and all true friends of the cause should regard it their duty to do all in their power to lighten their burdens, and encourage them in the work. The amount of labor which the Lord helps them to perform during the camp-meeting season is astonishing. But time and toil are telling upon them, as they have upon others. And while they are crowding two years into one, cheerfully, joyfully, in view of the great work to be done, and the reward to be given, let us, brethren, encourage them, and make their work as light as possible, by acting well the part assigned to each of us.

Turn out to the camp-meetings, brethren, far and near. Some write that more would attend if certain ones of the old hands would be present. This is all a mistake, brethren. Turn out, and get all others out you can. The Lord will meet with you by his Spirit. Your camp-meetings last year, under the supervision of Elders Butler and Haskell, were productive of more good than at any previous season. The Lord, the Lord of hosts, will meet with you. Let there be a general turnout to the camp-meetings.

Be earnest to be on the ground, and all ready to attend the first religious service held, and remain till the very last service is closed. Take your children with you, if possible, in expectation of seeing them converted. Induce all your friends you possibly can to spend a week on consecrated ground, to consider holy subjects. Let the camp-meetings this year be a success. God will help all who are anxious to help themselves.

J. W.

### Paradise.

(Concluded.)

"To-day shalt thou be with me in Paradise." Luke 23, 43.

BUT was not the thief admitted into Paradise the day of the crucifixion? So it is generally understood. Yet he was not to be there till Christ was there himself. He prayed to be remembered, when Christ should come, not *into*, but *in* [Gr. *en*] his kingdom. His prayer does, therefore, plainly refer, not to his entrance into Heaven, but to his second advent. And our Lord's promise related to himself as well as to the thief, "To-day shalt thou be *with me* in Paradise." But we have the direct testimony, 1. Of Christ himself; 2. Of Peter; 3. Of Paul, that he was not in Paradise till he had first spent a period of time in hades. In other words, the testimony of these important witnesses shows that our Lord must be raised from the dead before he could pass from hades to Paradise. It is certain that the thief could not get there before our Lord himself.

The difficulty in reconciling our Lord's promise to the thief with his own declaration concerning himself, made three days later, lies in the use of the word "to-day." Did our Lord promise to take the penitent thief on the very day of the crucifixion to the place where the tree of life grows (compare Rev. 2: 7, and 22: 14), a place which contains also the river of life and the throne of God, and then three days afterward tell Mary that he had not yet been to the house of his Father?

Our Lord did not contradict in his declaration to Mary what he had promised to the thief; nor do the apostles while exactly sustaining his words in the one case contradict them in the other. We only seek to harmonize all the testimony. And lest the careless reader should suppose that all the difficulty is found on the side of those who deny that death is the door to Paradise, it may be well to state the difficulty on both sides.

1. Our difficulty lies in reconciling the "to-day" of the promise with his own testimony the third day afterward, that this promise was then unfulfilled.

2. But those who hold death as the gate to endless joys, have quite as difficult a task to accomplish. They insist that the word, "to-day," makes it certain that Christ and the thief were in Paradise the very day of the crucifixion. It is, therefore, for them to reconcile this with his words spoken the third day afterward, that he had not yet been with his Father; and also to show how his soul could be in hades and Paradise at the same time; and still further, to meet Paul's statement, that he did not *ascend* till *after* he had descended; and that the two successive acts were performed by *the same* person.

These are far more formidable difficulties to solve than lie in our way from our Lord's use of "to-day." Our friends on the other side seem to think the difficulty all rests upon us for disposal. The truth is, the real difficulty is with them, and they cannot give any reasonable solution of it.

But what are we to do with the "to-day" of the promise? We have seen what our friends who think the sleep of the dead a great heresy are able to do with it. If they place Paradise in hades beneath, they locate it in a land of unconsciousness. If they locate it in Heaven above, they have the positive testimony of the Bible to show that Jesus did not enter it till he was raised from the dead. Indeed, David, 1000 years after his death, had not entered it, for the good reason that he was still asleep. Acts 2: 34; 13: 36. If we cannot solve the difficulty in this text, we certainly cannot make a worse failure than our friends on the other side. They claim that to give proper weight to the "to-day" of the promise, Christ and the thief must each have entered Paradise the day that the promise was made. Yet to maintain this view, they involve themselves in the contradiction of the plainest facts. This of itself is a sufficient demonstration that the truth is not found on that side. We freely admit that the word "to-day" seems most naturally to qualify the time of entering Paradise rather than to emphasize the time of the utterance, but we cannot so use this one word as to involve our Lord in a self-contradiction. The following propositions may be considered as offering a more just and reasonable view of the subject than is presented by the other side:—

1. The adverb, "to-day," in view of the facts above stated, necessarily relates in this case to the time of the utterance, and not to the time of the fulfillment of the promise.

To this it is objected that the punctuation forbids such an interpretation; and also that there was no need of using the "to-day" to qualify the time of the utterance. But the punctuation is of comparatively recent origin, and not, therefore, entitled to any decisive weight in settling the interpretation of this text. And that it is proper to thus use the adverb, the circumstances strongly indicate. Jesus was dying as a malefactor. He could, with the utmost propriety, emphasize the time of the promise, so utterly unlike the coming glory was his complete humiliation and abasement. That it is sometimes the wisdom of God to thus emphasize the time of the utterance rather than the time of the accomplishment, is evident from Zech. 9: 12: "Turn you to the strong hold, ye prisoners of hope; EVEN TO-DAY DO I DECLARE that I will render double unto thee." This interpretation of the passage involves no absurdity, and does not cause one part of the record to clash with another.

2. But we have in the words of Moses a remarkable parallel to the words of our Lord, "Verily I say unto thee, To-day shalt thou be with me in Paradise." Thus we read, Deut. 9: 1, "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself." It is true that in the one case the term used in our English version is "to-day," and in the other it is "this day." But there is really no difference in their meaning, and what is more, the word *σημερον* (*semeron*), rendered "to-day" in our Lord's promise to the thief is the very word used for "this day" in the Septuagint, *i. e.*, the Greek Old Testament. So the words of Moses are a fair parallel to the words of Christ.

It is easy to prove that Israel did not pass over Jordan that day on which Moses addressed them. For it was at least several days after this before Moses died. And after his death the people mourned for him thirty days. Then after quite a number of days, sufficient for Joshua to assume command, and to send over the spies, and to receive their report, the people crossed the Jordan. It is likely that two months elapsed after Moses said, "Thou art to pass over Jordan this day," before they actually passed it. See Deut. 34; Josh. 1: 2. The proof is palpable that Israel did not pass over Jordan on the day that Moses made this promise, and it is equally evident that Moses did not expect them to pass over it on that day. But the proof that Christ did not enter Paradise the day of his death is equally explicit and direct. Our friends who regard death as the door of Paradise, think us almost infidels because in view of this direct and palpable evidence that Christ did not enter Paradise by dying, we take our stand that the "to-day" of the promise to the thief cannot be interpreted as they interpret it. Yet here is a parallel from the words of Moses which they are compelled to treat precisely as we do the words to the thief.



But what is the proper explanation of these words of Moses? Two facts may be adduced as shedding light upon this expression of Moses. 1. It had become a certainty that the people he had so long led should actually pass over the Jordan. 2. This was to take place in a very short time. These two facts which may be expressed in one sentence, "It is this day a certainty that thou shalt pass over the Jordan, and that in a short time," form the justification of Moses in the use of this language. And so of our Lord's words to the thief. It was by the act of the thief under such extraordinary circumstances, rendered certain that day, that he should have part with Christ in Paradise. And may I not add that when on the third day afterward Christ left hades, and many saints arose with him, this penitent man may have been numbered with them, and so formed one of that throng that ascended with our triumphant Lord? See Matt. 27:52, 53; Rom. 8:29; Eph. 4:8, margin. Such to my mind is the proper interpretation of these various texts. I submit to candid, thoughtful students of the Bible whether this is not a reasonable explanation of these words of our Lord to the dying penitent.

The Paradise of God shall in due time receive all the saints. Our Lord has gone thither before them as the forerunner. He is preparing the place for his people. When he has prepared the place for their reception, and when they have accomplished their preparation for the place, he shall return to take them thither. With him they shall ascend to the house of his Father. John 13:36; 14:1-3. Within the gates of the New Jerusalem they shall find the tree of life in the Paradise of God. Rev. 2:7; 22:1-5, 14. Here in the third Heaven where Paul heard the unspeakable words of joy, shall they behold the city prepared for Abraham and his seed, and each shall find a mansion prepared expressly for himself. Here with their own eyes shall they behold the things which God hath prepared for those that love him. Here shall they eat of the tree of life, and drink of the river that issues out of the throne of God. Here they shall eat the marriage supper. Here they shall sit with Christ on thrones of judgment during the thousand years. And when the New Jerusalem shall take its place as the metropolis of the glorified new earth, they shall take the kingdom under the whole heaven as their own inheritance, and from Sabbath to Sabbath shall congregate from the face of the whole earth to celebrate, in Paradise, the praise of their Creator. J. N. A.

Visions and Prophecy.

HAVE THEY BEEN MANIFESTED AMONG SEVENTH-DAY ADVENTISTS.

(Continued.)

We next notice the outpouring of the Spirit on the day of Pentecost, and its connection with the prophecy of Joel. Acts 2:15-21. The prophecy of Joel is here quoted by the apostle Peter. When the Spirit of God was poured out in such a wonderful manner, some of these gifts, which were manifested by means of its agency, began at once to be seen, and ever will be seen where it is powerfully present. Like many of those living at the present day when witnessing exhibitions of the Spirit's presence, the bystanders began to mock. But Peter stood up at once, and said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

We have no question but this is a plain prophecy of the whole Christian dispensation. In the Scriptures, the Mosaic age is compared to the light of the moon while the gospel age is compared to that of the sun, Rev. 12:1; 2 Cor. 3:8;—the latter greatly exceeding that of the former. In the former, spiritual gifts certainly existed at intervals throughout its duration. It would be very illogical, to say the least, to suppose that God would only grant these for a very limited portion of the latter.

In what did the glory of either dispensation consist? We answer, In the special and gracious manifestations of God's Spirit, showing his love to fallen man and his readiness to enlighten and save them. The prophet informs

us here that this age is to be honored by an outpouring of the Spirit greatly exceeding any ordinary manifestation. He brings in the signs of the end in connection with this statement, speaking of the darkening of the sun and moon and falling of the stars, events which the Scriptures plainly inform us will take place just before the second coming of Christ (Matt. 24:29; Rev. 6:12, 13; Isa. 13:10), showing that this prophecy embraces the whole Christian dispensation.

Some undertake to confine this promise of the outpouring of the Spirit to the day of Pentecost because the apostle says, "This is that which was spoken by the prophet Joel," referring to the exhibition witnessed upon that particular occasion. Does the apostle mean to say that what the prophet Joel says was all fulfilled on the day of Pentecost, or only that the exhibition given then was a part of it? In either case, Peter's words would be true. Was it a fact that Joel's prophecy was entirely fulfilled on the day of Pentecost? It could not be so. There is not the slightest hint that anybody had visions that day or that old men dreamed dreams in the midst of the confusion there. And we know there was no darkening of the sun there, nor of the moon, and no wonders in heaven; blood, fire, or vapor of smoke. It must extend further, for the prophecy could not have been confined there when it is said that "whosoever shall call on the name of the Lord shall be saved." This refers to the whole Christian dispensation.

Again, the prophecy relates to the "last days." In no true sense could the day of Pentecost be called the "last days." The last days must include more than that one day. And if the expression "this is that" could be applied to any other exhibition of spiritual gifts than that particular instance, it might with equal propriety be referred to others in any age after. Neither could the term "last days" be confined to the apostolic age if we exclude the days which have come since that time; for the last days must include the last day, just as the last leaves of a book must include the very last in order to be a correct expression. We are therefore forced to the conclusion that this prophecy relates to the whole Christian dispensation and contains a glorious promise of great spiritual blessings all through it. And we are therefore authorized to believe that "daughters" as well as "sons" will prophesy or have visions when the proper conditions are met, even till the time when the signs of the last day are given.

Having now fully proved that spiritual gifts were designed to continue through the whole Christian dispensation we will next prove that they will be manifested in the last church just previous to Christ's second coming.

The twelfth chapter of Revelation is generally admitted to be a prophecy of the true church of Jesus Christ during the gospel age. The chapter commences with the symbol of a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars, about to be delivered of a man child who was to rule all nations. The child when born was caught up to God and to his throne. A dragon stood before the woman to devour the child. The woman after this fled into the wilderness, where she remained twelve hundred and sixty prophetic days, or literal years.

This woman must evidently be a symbol of the gospel church. This was a symbol often used by the prophets in the old dispensation—a pure woman representing a pure church, and a corrupt woman, an impure church. This symbol is used in other places in this manner in this same book of Revelation. The light of the sun with which this woman was clothed doubtless means the gospel light while that of the moon refers to that dispensation which had just passed; viz., the Mosaic. The twelve stars symbolize the twelve apostles. The great dragon represents the Roman Empire, which, in the person of Herod, a Roman governor, stood ready to put Jesus to death upon his birth. The child caught up to God plainly refers to our Lord Jesus Christ. The fleeing into the wilderness signifies the withdrawal of the true church away from public gaze, into a retired, obscure position, where it was largely lost sight of, while the man of sin, the Catholic power, reared itself up in its place apparently in the very temple of God, claiming to be the only true church of Christ, persecuting those whom it was pleased to call heretics with sword and fagot.

This state of things continued through the Dark Ages till the Reformation was reached, the devil sending forth a flood of persecution to destroy the woman—the true church, but the "earth helped the woman." That doubtless refers to the aid received by the reformers from the governments of the earth which enabled the reformation to increase until the papacy was humbled. Verse 17 reads as follows: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

In this verse, we evidently have a prophecy of the last church that will be on the earth when Christ comes.

The expression, "remnant of her seed," is

positive proof of this. And as the Bible plainly teaches that God's people will be looking for Christ when his coming is due, we necessarily conclude that these will be Adventists.

GEO. I. BUTLER.

(To be Continued.)

Truth Crushed Will Rise Again.

How often we see this illustrated at the present day. Ministers and editors when under a pressure, impelled by a sectarian spirit, will drive away against whatever comes in conflict with their preconceived opinions, and, for the time, they seem to talk like men who are crazy or drunk. They either cannot or will not see the plainest proof. But at another time, when the pressure is off, they will talk and write sensibly. They will then admit the very things they before denied. So very plain and self-evident is the truth that even its worst opponents are compelled at times to acknowledge it.

Especially is this the case with that great fundamental truth of the Bible, the moral law. The first-day Adventist and Disciple papers are the most bitter opponents of the law of God, yet we often see in the same papers the strongest admissions in favor of the law.

As an illustration of this principle, take the following from B. Franklin's paper, the *Standard* (Disciple). It shows how men will plead for the law of God when they forget that the Sabbath is one of the commandments.

"No one who believes the Bible doubts that if he obeys its commands he will be saved. He believes that if he obeys, his salvation is as certain as that God and his word are true.

"But the difficult query is, Can I not be saved, and neglect obedience to one or more of the things that God has commanded me to do? How many of God's commandments can I reject and be saved? If one or more, may I not refuse obedience to all, and be saved?"

"If God has not told us that some of his commandments are less essential than others, how are we to determine which we may refuse obedience to and yet be saved?"

"We know that Christ says, 'If ye love me, keep my commandments,' and, 'blessed are they that do His commandments, that they may have a right to the tree of life, and may enter through the gates into the city.'

"O sinner, does it not show a rebellious spirit for you to endeavor to shirk obedience to any of God's commandments? Do you think he will forgive and save you while you are rebellious to his authority?"

M. E. CORNELL.

To the Friends of the Cause in Illinois.

As the time appointed for your camp-meeting draws near, I wish to address you a few lines, hoping it may be for the good of the cause we love. Your State Conference, by unanimous vote, resolved last season to have a camp-meeting this year. I am very anxious to see a general attendance of the brethren and sisters, as well as of those who do not believe with us, when it is held in a few weeks at Serena. I desire this because I fully believe it is for the good of the cause in your State. It certainly is for no personal benefit to myself. But I do know that in those States where there is a general interest to attend the camp-meeting, there we see far greater prosperity in the cause.

In my opinion, you have suffered a very great loss in the past, for I do not believe there has ever been such an interest manifested to attend these meetings in Illinois as there should have been. Your meetings have always been small in proportion to your numbers, while the one last fall was a disgrace to your Conference. I cannot in truth call it anything else. I shall not soon forget the appearance of that camp-meeting in the suburbs of Pontiac. Five tents up, and some of them such tents, and this the camp-meeting for the great State of Illinois.

This State is everywhere famous for its enterprise, wealth, and the wide-awake character of its people. It is covered with a net-work of railroads, making attendance easy. I am not yet prepared to believe that the present truth has found a place in the hearts of only the shiftless and sleepy ones, or that the believers will compare unfavorably with the bulk of the State's population. From what I have seen of them I feel sure that many of them are wide awake enough when considering the things of this world. You have men of wealth and enterprise among you. Our Sabbath-keepers there are generally better off than they are in many other States.

The trouble is, they have been laboring under a wrong impression in the past. They have thought because they were somewhat scattered and because there were few large churches in the State, that therefore they could not be to the trouble of attending the camp-meetings. Now while I readily grant that you labor under some disadvantages in this respect, yet I claim that for this very reason you especially need the benefit of the camp-meetings. By neglecting these privileges you deprive yourselves of nearly all labor. Were you situated in large churches, and had much labor in your midst, you might not need this help as much. But deprived of both, you will be nearly sure to sink into sloth and indif-

ference. And here is your great, your terrible danger. There are none of the western Conferences which need help more than you do—none where there is less of life and spirituality—none where there have been less additions to their membership. And yet you have had more laborers among you than some others and those of longer experience. There are no great trials or cause of trouble in your midst, that I am aware of, to mar your peace. There seems to be a fair state of union existing among you.

It seems to me there is a slow sinking down, a gradual backsliding, a spiritual drouth coming over you, sapping your spirituality. Many of you seem to be drying up spiritually. There is no lack of good conscientious people among you. You need rousing up, not merely in giving of your means; for I do not think you come behind in that so much as in personal effort and sacrifice.

It is said in those countries which are very rich and productive, where it is comparatively easy to obtain all the necessaries, and even luxuries, of life, that the spirit of enterprise dies out of the people, so that after a few generations the descendants of even the most thrifty will become sluggish and shiftless, while countries where the people have to work the very hardest to obtain barely a living will go ahead of them even in wealth, because of their greater energy. As they cultivate energy from necessity, it increases. I think this is a true principle. I have found that the rich soil of Illinois and the readiness with which a sufficiency could be obtained would have some such an effect upon your spiritual energies.

Doubtless some of you will not thank me for writing what I have. I know it will not sound as pleasant to you as praise and commendation. But the only reason why I so speak is to help bring about a good result. I want to see the largest turnout in Illinois, by far, that there has ever been at any camp-meeting in the State. And the only reason why I want to see this is that you may be benefited.

I want not that the faithful ones who do come should be saddened in their hearts at seeing a mere handful of Sabbath-keepers there when hundreds ought to be in attendance. I want to talk to you now at your homes beforehand when it may do some good, and not feel obliged to say anything on these points to those who are at the meeting. I cannot make promises of any great and wonderful speakers to be at your meeting. I know not whether Bro. and sister White will be there or not, or who will attend. I wish indeed that they might. I can warrant you one thing, however, that there will be those to speak to you who will tell you truths, which, if you will obey, will result in your eternal salvation in the kingdom of God. And I can further promise you if you will make a grand rally and come up to this feast with the first purpose of your hearts to gain God's blessing, you will find Him present who is more precious than all the ministers of the land. His presence is the main thing. It is his absence from your hearts which leaves you barren and unfruitful. His presence will bring joy and love and true spiritual prosperity.

Brethren and sisters of Illinois, you cannot afford to let this meeting be a failure. If you do you will discourage the hearts of your ministers, and sink deeper into darkness. You have reached a point in your history when you must strike for higher attainments. You want to go out into the harvest work the coming tent season with more life and strength than you ever had in the past. You must get above the worldly grovelling level on which you have been too long traveling. If you make the effort and sacrifice on your part, and bring yourselves under favorable influences you will see better days. Many of your wealthiest men have thought they could not afford time to leave their farms. Their crops might suffer. So for a few more bushels of grain in their earthly granaries, they have neglected to garner eternal riches in the kingdom of God. The whole membership of the Illinois Conference need spiritualizing, rousing, and energizing. To accomplish this you first need to act your part. Place yourself under favorable influences. Leave the world at home. Devote one week to God's service. The prairies of Illinois, beautiful and rich as they are, will not compare with the glories of the new earth. Your riches gathered there will pale before those of the eternal world. Take a little time to redeem the past. You have hitherto nearly lost the benefit of the camp-meetings simply because you have not attended them. They have been offered to you, but you have not accepted them. Spiritual death has been increasing among you. The Lord has not seemed to be moving upon the hearts of the people in your midst as in other States. Now try another plan. Turn out, and make God's work primary. If you do not, I for one shall have little hope of soon seeing a better state of things in your midst. I shall expect to see things drag on heavily, and but little accomplished. Let Illinois become the most enterprising Conference in the West, in spiritual things, as it is the most enterprising State now in worldly things, in proportion to its strength. God will be pleased with this. Your ministers will go forth with greater hope and courage. Souls will be added to your number. Your own hearts will be gladdened. And through the eternal years, you will have occasion to rejoice. We want to see at least twenty tents up at your camp-meeting the present season. And in conclusion, we say, *We expect a large attendance.*

GEO. I. BUTLER.

Blue Valley, Neb., May 20, 1874.

## CHRISTIAN ACTIVITY.

COME, labor on:

Who dares stand idle on the harvest plain,  
While all around him waves the golden grain,  
And every servant hears the Master say,  
"Go, work to-day?"

Come, labor on:

The laborers are few, the field is wide,  
New stations must be filled, and blanks supplied:  
From voices distant far, or near at home,  
The call is, "Come."

Come, labor on:

The enemy is watching, night and day,  
To sow the tares, to snatch the seed away;  
While we in sleep our duty have forgot,  
He slumbereth not.

Come, labor on:

Away with gloomy doubt and faithless fear!  
No arm so weak but may do service here;  
By feeblest agents can our God fulfill  
His righteous will.

Come, labor on:

No time for rest, till glows the western sky,  
While the long shadows o'er our pathway lie,  
And a glad sound comes with the setting sun,  
"Servants, well done!"

Come, labor on:

The toil is pleasant, the reward is sure;  
Blessed are those who to the end endure;  
How full their joy, how deep their rest shall be,  
O Lord, with thee.

—*Hymnologia Christiana.***Progress of the Cause.**

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

**The Pacific Coast.**

THERE is a decided advance in the cause on the Pacific. Besides the new tent sent to the Walla Walla Valley, now being used by Bro. and sister Van Horn, the California Conference Committee have ordered a second double-top tent for this State. The plan is to send one of these tents forward into a new place each month, so that each tent can remain two months in a place, and send forward the leading lecturers each month, leaving others to spend the second month in each place, to finish the work, organize, and build a meeting-house.

It is the general impression with our people on this coast that the time has come to act their faith in the message, and take hold of saving the people in the best way that sanctified judgment and the Spirit of God may dictate. They feel assured that God is giving us the field. Recent aggressive movements on the part of the opposition have been turned to the glory of God, the unity of his people, and the exposure of the weakness of the law-abolished heresy.

We immediately issue the first number of a weekly paper, "The Signs of the Times." Terms, *gratis*, as long as the paper can be sustained by the donations of the liberal. As we pen this line, we hold in our left hand the first number of "The Present Truth," a very small sheet published on the Atlantic, in 1849, twenty-five years since. The terms of that sheet were *gratis*. We then ventured out with only a handful of friends to establish a paper in the East. God has helped. And we now, twenty-five years later, venture out to establish the press in the West, with many more friends here than we had twenty-five years since, and a host of old, tried friends in the East.

There is a great work to be done on the Pacific Coast, and it is absurd to suppose that it can be carried on with no press nearer than Michigan. It requires from three to eight weeks to communicate with our people in these States and Territories through the Battle Creek press. It is very important sometimes to give appointments of meetings on short notice. We have just received a cheering note from Eld. I. D. Van Horn from the North Pacific Mission. He writes from Walla Walla:—

"REVIEW No. 19, of April 21, reached us to-day, two weeks after it was printed. It takes this time for the REVIEW to get here. I see in it your statement about publishing a paper on the Pacific Coast, and I heartily concur in the project. You may hold me good for \$10. I will lay this matter before our brethren here at the earliest opportunity, and report the result to you."

Bro. Van Horn adds: "Our tent-meeting in this place is the all-absorbing theme of conversation. The interest is good. Some of the most influential citizens are interested."

We call on all our friends, old and new, to assist us in putting the *Signs* into the hands of those who will read with interest. Nei-

ther we nor our friends have money to throw away in casting pearls before swine. What we ask of our numerous friends who are able to donate, is a liberal donation to our new enterprise, accompanied by the names and addresses of the Lord's poor, and all candid persons who would read our paper with interest. Let the names and the means come in. We expect to hear from a host of friends who will remember "after a godly sort" the North Pacific Mission.

Our new paper is not designed to take the place of the REVIEW, on the Pacific Coast, or anywhere else. Again we call on the friends of the cause everywhere, but especially those on the Pacific, to help sustain the enterprise. This is a new and extensive field, and will justify the appropriation of means for the advancement of the cause. Remember our address is

ELD. JAMES WHITE,  
Oakland, Cal.

**The Cause is Onward.**

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

There is no cause that men can engage in with so much certainty of success as they can engage in the cause of God. There is no enterprise that brings such certain returns as that enterprise which brings its recompense at the resurrection of the just. The truth may be unpopular, its friends may be few, its resources may be limited; yet its success and final triumph are ordained of God in Heaven. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. Those therefore that engage in disseminating the light of truth and make sacrifices for its advancement, are insuring to themselves a reward in Heaven; for the work itself is of God, and he rewards every man as his work shall be.

The result of scattering those publications which teach the truth is seen wherever it has been judiciously done. In territories which the living preacher has never entered the truth has found its way by the silent messengers, tracts, and pamphlets, and, as the result, individuals and small companies are observing the Sabbath of the Lord. In Dakota, we have learned of three small companies, the least numbering six, now observing the Bible Sabbath, which have never heard a sermon nor seen the face of a person of like faith except of their own number.

One man in Western Kansas, who found in his post-office box three REVIEWS, read them with interest and, finally, as the result of reading them, embraced the truth. He has never heard a sermon upon present truth. But by letting his light shine, others have also embraced the Sabbath in the vicinity where he lives. And, although he is a poor man, he offers \$100 toward purchasing a tent, if some one will come and labor with it. He also proposes to give a portion of his time as tent-master.

About a year since, a young man in the State of New York called upon some of our brethren and was received so kindly that he became favorably impressed with the truth. And when he left he was furnished with reading matter. Letters recently received from him show that since his return to his friends in England he has embraced the Sabbath of the Lord and other kindred truths. He is a minister of the gospel.

Within the last six months, quite an intelligent colored man from Florida, who was a preacher there among his own people, came North with a view of remaining. He was prevailed upon to investigate the claims of the seventh-day Sabbath, and the doctrine of the second coming of Christ. He saw the harmony of the Scriptures upon these points, embraced these truths, and then felt that he must immediately return to his people with them.

The present truth has, within the past nine months, through an interesting series of providential circumstances, found its way to Washington, D. C., and has been received into honest hearts at that place. An interest has been awakened to read our publications among others.

A few weeks since, there appeared in the REVIEW a communication from Bro. Ademar Vuilleumier showing the fact that a minister in Italy had embraced the Sabbath and was laboring ardently to teach it to others in connection with the doctrine of the near coming of Christ, and already there had been a few gathered around him holding the same views.

Last autumn, while a brother was conversing upon the subject of present truth with a friend of his in Western New York, a stranger stepped up and listened. After learning the nature of the conversation, he remarked, "I have seen some of your sort of folks in Russia." He was asked if they kept the seventh day and believed in the near coming of Christ. He answered in the affirmative.

I have been informed by brethren and sis-

ters who have friends living in many of the Southern States, and at least seven different nations in Europe, that there are those who have embraced the Sabbath in each of these places during the last year.

To those who have no faith in these truths, these facts may be uninteresting; but those who believe that the message of Rev 14:9-12, applies to this time, and that it is to be world-wide in its warning, can clearly understand that, although the truth is unpopular, it is making rapid strides in gathering souls from many nations, kindreds, tongues, and people.

It has also found its way to the royal family of Sweden. Publications upon present truth are called for by individuals in almost every nation under heaven where civilization exists. In this country, nearly if not all nations are represented. Here is the burden of this work. And through these men and women of other tongues, other nations are being reached. The people of God are placed here as minute men and should so educate themselves that they can always understand the opening providence of God, and work successfully for the spread of the truth. Now is the time to become rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that we may lay hold on eternal life. 1 Tim. 6:18, 19.

"Cast thy bread upon the waters," says Solomon, "for thou shalt find it after many days." Eccl. 10:1. And the prophet Isaiah says, "Blessed are ye that sow beside all waters." Chap. 32:20. "In the morning sow thy seed, and in the evening withhold not thy hand." Prosperity will attend the work of God; and our labors will be blessed if we sustain the right relation to God and his cause. Our interests should be undivided in the cause of Christ. It has been purchased by his own blood. Christ is not dependent upon man, but he permits man to be a co-worker with him in the salvation of those for whom he died.

The cause of God should be taken directly into the heart and made the first great business of life, and worldly interests should be made subservient to it. "Seek first the kingdom of God and his righteousness, and all these things shall be added." Matt. 6:33.

We have to do with the world while we are in it, but it should be used as a means and not an end. Man is only a steward of the talents God has committed to him; and these talents God will require with usury. The usury is the influence of our life as it tells upon the salvation of others.

Who would not venture all in so glorious a cause. No individual who loves our Lord Jesus Christ, and professes union with him, should fail to make a special effort to help forward the work of God. All should take an active interest in imparting light to others. The rays of light, tracts and pamphlets, should be sent to all our friends far and near. And when this is done, earnest prayer should be offered for the Spirit of God to accompany them to the heart. A lively, active interest should be taken in every branch of the work of God. All our influence should tell upon the right side and thus we be found gathering with Christ. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

One brother in Indiana felt that he must take our publications and visit families and pray with them where it was proper. In his first four days' experience he found many interested to read, and one that embraced the Sabbath.

Brother and sister Sawyer's experience, near Pottsville, Mich., shows what can be done with the blessing of God. About one year since, they commenced to visit and pray with families in a neighborhood where they had but a few religious privileges. They commenced a Sabbath-school for the children. As the result, over twenty, including parents and children, have conscientiously turned their feet to keep the statutes of the Lord, and more than forty meet on the Sabbath.

A circumstance of interest occurred in Chelsea, Mass., not long since. A stranger chanced to meet with the brethren in one of their social meetings. While in conversation with him upon the subject of the Sabbath, he remarked, "I believe every word of it. I have a sermon in my pocket which treats upon that subject." Upon examination, it was found to be one of our Sabbath tracts, which had providentially fallen into his hands.

There is force to the Saviour's words at the present time: "Lift up your eyes and look on the fields; for they are white already to harvest." But where are the unselfish, sacrificing laborers that will go forth and labor in any sphere which the providence of God may assign them? Where are those that love the cause more than their own interests, and manifest it in their lives by a willingness to sacrifice for its advancement?

It does not require faith to believe this cause is onward, and that there are souls everywhere ready to embrace the truth. Facts show this. And to the above facts might be added the increasing demand for reading matter.

One year ago last February, the most that had ever been sent out from the Office of publication in one week was 160 bushels. Last February it had increased to 210 bushels in one week (compare REVIEW of Feb. 4, 1873, with REVIEW of Feb. 10, 1874), being 50 bushels more than was sent out in one week a year ago. Those who remember when the entire edition of our works of one week was carried to the post-office in a carpet bag, which was only about twenty-five years since, cannot fail to recognize the hand of God in this; and more especially so when we realize that not one unpopular feature of the truth has been laid aside. Those who have had long experience in this cause, and possess talents of usefulness, and have withheld their influence in the advancement of this truth, and now take no especial interest in its advancement, will soon find that others have their places in the cause, and will eventually wear the crown they failed to secure. With earnestness all should feel it their privilege now to lift in this important work. The time will soon come when no man can work.

S. N. HASKELL.

**The Swedes.**

I ARRIVED at Maiden Rock yesterday. On my way, I stopped with the Swedish brethren in Lake City. I was very much pleased with my visit with them. The truth has certainly taken hold of some noble minds here. They were about to pass through some trials of faith which seemed to make my call providential; at least, they all expressed themselves thus. I hope I did them no harm. The Spirit of God was with us.

The day of my arrival, three Baptist ministers came to the place to do what they could to break down the work, and draw souls away from the truth. But the brethren had already decided not to attend the meetings, but to meet together and pray to God for help. I was very glad of the privilege of meeting with them. They urged me to speak to them; and as nearly all understood the English language, I did so. I was with them two days, and spoke twice. They listened with great attention. I had the pleasure of forming an acquaintance with Eld. Ongman from St. Paul.

In their efforts against the work here, they only succeeded in drawing one away. So eleven remained steadfast, and they were all excluded from the Baptist church. I thought of the text, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in Heaven." Luke 6:22, 23.

Among those who are in the truth is the former leader of the church here. May the Lord give him a burden of soul for his people. They all seem to love the truth, and are trying to walk in it. May the truth speed on among this people, and to all nations. These friends are looking with favor upon the health reform, some of them beginning to doubt the healthfulness of pork, and are freeing themselves from tobacco, tea, and coffee. Let the work go on.

H. F. PHELPS.

Maiden Rock, Wis., May 8, 1874.

**Atonement.—No. 16.**

HAVING shown the distinction between the earthly and heavenly sanctuaries, Paul proceeds to set forth the relation which the ministrations in each sustain to the other, saying of the priests on earth: "Who serve unto the example and shadow of heavenly things." Heb. 8:5. As the earthly is the shadow and example, we may compare it with the heavenly, the substance, by which we may gain a clearer idea of the latter than is afforded us by any other means. Indeed, the comparison is made to our hand by the apostle. Note the following text, in which the distinction I claim between the death of Christ and his work as priest to make atonement, is clearly recognized. "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11, 12. Thus we learn definitely that, as priest, he makes atonement; but his priesthood is not on earth, but in the sanctuary in Heaven; and that he did not suffer in the sanctuary where atonement is made. It was not necessary, in the type, for the priest to slay the offering; see Lev. 1:4, 5; but it was necessary for the priest to take the blood and with it enter the sanctuary of the Lord to make an atonement. Jesus did not shed his blood as priest, it was shed by sinners; but he did



by "his own blood" enter "into the holy places" not made with hands, of which the earthly were figures, "to appear in the presence of God for us." Heb. 9:12, 24.

A work entitled, Manual of the Atonement, speaking of the death of Christ says:—"When he had completed his mediatorial work, he meekly yielded himself up into the hands of his Heavenly Father, saying, "Into thy hands, I commit my spirit."

So far from his mediatorial work being completed at his death, it was not then commenced. This shows how men run into error by losing sight of the distinction between the death of Christ and the atonement. By confounding these, the atonement has been supposed to be general in its application made for all mankind. But this is not the scriptural view of the subject.

That Christ died for all, is distinctly stated, but we have seen that that was only preparatory to the atonement, and it is in the atonement that application is made of the blood to the full removal of sin. This is shown also in the type. The goat of the sin-offering was slain for the people, and, of course, was offered to meet the wants of all; but while the priest made the atonement, they were required to "afflict their souls," or come as humble penitents before the Lord, and whosoever did not should be cut off from among the people. Lev. 16:29; 23:27-29. This, then, was required of them individually, in that day, in order that their sins might be atoned for by the priest; for we cannot suppose that they would be cut off whose sins were actually blotted out, or removed from the presence of the judge, by the blood of the offering with which the sanctuary was cleansed from sin.

The same is also taught by Peter, who says that God exalted Jesus, who was slain, to be a prince and Saviour, to give repentance and forgiveness of sins. Acts 5:30, 31. Now that "he died for all" there can be no question; and his death is absolute and without condition. But not so the atonement; for Peter says again, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," &c. Acts 3:19. We have found that, when the priest made the atonement, he took the blood and cleansed the sanctuary of God from the sins wherewith it had been defiled; and this is the only act which will answer to the expression of blotting out the sins, for blood was the only thing that would remove them. Hence while the blood of Christ was shed for all, the actual benefit to be derived from that blood in atoning for, or blotting out, sin, is contingent, it availing only for those who will repent and be converted. He died for the world—he died for all; and he is able to save to the uttermost them that come unto God by him. Heb. 7:25.

Another cause of confusion is this, that reconciliation and the atonement are often supposed to be the same; and where the distinction is recognized their relation is not always observed, a disregard of which tends to about the same result as a denial of the distinction. Thus it has been said: "The atonement may exist without reconciliation, but reconciliation cannot exist without the atonement." This is exactly the reverse of the true order, and the error is the result of confounding the death of the offering with the atonement. It is quite true that reconciliation has the atonement in view, but it must precede the atonement. The death of Christ opens the way for the reconciliation of all who will accept it, but no one can have his sins actually atoned for or blotted out who rejects the offering of Christ, or who is not reconciled to God.

And yet, clear as is the distinction, there is a very close relation between them. Thus, the death of Christ, the offering of his blood, opens the way for reconciliation. Reconciliation secures an interest in the atonement; and this is made with the blood previously shed. The offering of Christ is the corner-stone of the whole work, for "without the shedding of blood there is no remission." It is for this reason we are so constantly directed to the cross of Christ. Without this, there could be neither reconciliation nor atonement. But that the relation and order of the work is as we here state, that his death, and reconciliation through his blood, look forward to his priestly work of atonement, is proved by the words of Paul in Rom. 5:10. "For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

J. H. WAGGONER.

\* *Katallage*, in Rom. 5:11, rendered atonement, should be translated reconciliation.

THE truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truth. One might as well call gold, newly dug, new gold.

Purgatory and Masses.

In this article we call attention to the papal doctrine of purgatory. That we may understand the views of the Romish church upon this subject, we will quote from their catechisms. Butler says in his catechism:—

"Q. Where shall they go who die in mortal sin?"

"A. To hell for all eternity.

"Q. Where do they go who die in venial\* sin?"

"A. To purgatory.

"Q. What is purgatory?"

"A. A place of punishment in the other life, where some souls suffer for a time before they can go to Heaven.

"Q. Do any others go to purgatory besides those who die in venial sins?"

"A. Yes; all who die indebted to God's justice on account of mortal sin.

"Q. When God forgives mortal sin, as to the guilt, and eternal punishment it deserved, does he require temporary punishment to be suffered for it?"

"A. Yes; very often, and for our correction to deter us from relapsing into sin; and that we should make some atonement to his offended justice and goodness.

"Q. Can the souls in purgatory be relieved by our prayers and other good works?"

"A. Yes; being children of God, and still members of the church, they share in the communion of saints."†

The above sentiments of Butler's Catechism are directly opposite to the Scriptures in two respects: First, Paul represents the forgiven sinner, under the new covenant, as having "no more conscience of sins." Heb. 10:2. That is, their past forgiven sins are so fully cancelled by the blood of Christ that they are as though they had never been committed. The papist has the forgiven sinner remembering his forgiven sins and doing penance for them in this life, or "suffering" in purgatory to "expiate forgiven sins." Secondly, They have the living performing works to save their friends in purgatory, while David says that no one "can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7.

Upon this doctrine of purgatory we will now quote from Weninger's Catechism:—

"Q. Why does God change the eternal punishment into a temporal one?"

"A. That man, as the Council of Trent teaches, may not sin wantonly.

"Q. How can we satisfy for this temporal punishment on earth?"

"A. By patience in affliction, and by works of penance.

"Q. How is this temporal punishment atoned for in the next world?"

"A. By the pains of purgatory.

"Q. Shall we not be judged before the end of the world?"

"A. Yes; every one shall be judged after his death, for the apostle says: 'It is appointed for men once to die, and after this, the Judgment.'

"Q. How do you call this judgment?"

"A. The particular judgment.

"Q. What follows after the particular judgment?"

"A. The reward or punishment, so that every one will go immediately to Heaven, purgatory, or hell, according to his deserts.

"Q. What is purgatory?"

"A. A place where those who die in the state of grace expiate their venial sins, and the temporal punishments due to their forgiven mortal sins."‡

In Hughes' Catechism we read:—

"Q. What do you mean by purgatory?"

"A. By purgatory I mean a middle state of souls, suffering for a time on account of their sins.

"Q. In what case do souls go to purgatory?"

"A. Souls go to purgatory when they die in less sins, which we call venial, or when they have not satisfied the justice of God for former transgressions.

"Q. How do you prove there is a purgatory?"

"A. We prove there is a purgatory, because the Scripture teaches that 'God will render to every man according to his works; and that nothing defiled can enter Heaven; and that some Christians 'shall be saved yet so as by fire,' and that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.'§

This doctrine of purgatory is not a Bible doctrine, and their texts and fathers are not sufficient to maintain it. The text quoted above, concerning their being "saved so as by fire," does not refer to burning up the people's sins in purgatory, but means if a laborer in the gospel has brought into the church "wood, hay, and stubble"—unprincipled individuals, they will be lost, being burned up, and so his work in the gospel

\* Papists call pride, covetousness, lust, anger, gluttony, envy, sloth, mortal sins, while lesser sins, and such as would lessen our love to God and lead to mortal sins, are called venial sins.

† Butler's Catechism, p. 19.  
‡ Weninger's Catechism, pp. 43, 57, 133, 139.  
§ Hughes' Catechism, pp. 13, 19.

will suffer loss. The fire will try it, but that fire will "burn up the chaff." Matt. 3.

On the doctrine of purgatory we will quote from Kirwan: "The doctrine of purgatory, you know, sir, is one of the peculiar and most cherished doctrines of your church. Indeed, I do not know how your church could get along without it. My object now is, not to reason with you about it, nor to controvert it; but to state to you a few facts in reference to it that made in early life a strong impression on my mind. You know that, in Ireland, the custom of the priests is, at a certain point in the service of the mass, to turn his back to the altar, and his face to the people, and to read a long list of the names of deceased persons whose souls are in purgatory, and to offer up a prayer for their deliverance from it. This is done, or used to be done, in the chapels on every Sabbath. To obtain the name of a deceased relative on that magic list, the priest must be paid so much a year, varying, I believe, with the ability of the friends to pay. If the yearly payment is not made when due, the name of the person is erased from the list.

"A circumstance arising out of this custom of your church, occurring in my boyhood, is distinctly before me. A respectable man in our parish died in mid-life, leaving a widow and a large family of children to mourn their loss. True to her religious principles, and to her generous instincts, the widow had her husband's name placed on that list, and heard, with pious gratitude, his name read over from Sabbath to Sabbath, with a prayer offered for the deliverance of his soul from purgatory. After the lapse of two or three years, on a certain Sabbath, the name of her husband was omitted from the list. The fact filled her with mingled joy and fear—joy, thinking that her husband had escaped from purgatory; and fear, lest she had done something to offend the priest. On timid inquiry, she learned that his soul was yet in purgatory, but that she had forgotten to send in the yearly tax at the time it was due. The tax was promptly paid, and the name was restored on the next Sabbath. With this fact, sir, I am entirely conversant; for that widow was my own mother, who sought the release of the soul of my father from purgatory.

"Another fact which early impressed me in reference to purgatory was this: Your church makes a distinction between mortal and venial sinners. The former go to hell forever—the latter go to purgatory, 'whence they are taken by the prayers and alms offered for them, and principally by the holy sacrifice of the mass.' Now I always saw that the most mortal sinners, that everybody would say went to hell, could always have mass said for them as if they went to purgatory: provided their friends could pay; and that the less mortal sinners, that people would say went to purgatory, were sent to hell, if their friends could not pay for masses for them. And their souls were kept in purgatory for a long while when their friends payed promptly every year; but their souls were soon prayed out whose friends could not pay long for them. Facts like these, sir, very early impressed my mind, and shook my faith in the religion of my parents and my priests."\*

We would ask the papist in all candor, What has the blood of Christ, which cleanseth from all sins to do with those middling Christians who die, not good enough to go to Heaven, nor bad enough to go to hell, if they can be got out of purgatory by the money paid for them?

We will quote from the works of William Tyndale, who died some three hundred years since, on the then prevailing custom in England of paying to have mention made before the public congregation of friends in purgatory. If the Romish church is infallible, and never changes, this must be her sentiment still, "only more lenience is granted to those who dwell among presumed heretics." But to the quotations. "I will that mine executrice, at the time of the delivery of the aforesaid torches, give unto every church curate or curates deputy of the aforesaid nine parishes four pence to the end that my soul and the souls above written may be remembered in the parish *bede rolle* † by the whole space of a year after." *Fabin's will, in Nicholas' Testamenta Vetusta*, p. 504.

Again, "Thomas Trethwiffe, Esq., in his will, dated Sept. 20, 1528, bequeaths ten shillings to the intent that his name may be put in the *bede rolle*, and prayed for every Sunday in the pulpit by name as the custom of the country is." *Nicholas' Testamenta Vetusta*, p. 644. Again, "Church Wardens' account of St. Mary's Hill, in the city of London. Annotations 17 and 19 Edward IV. 'Pd. to the Parish Priest to remember, in the pulpit, the soul of R. Bliet, who gave six shillings and eight pence to the church works' "‡

J. N. LOUGHBOROUGH.

(Concluded next week.)

\* Kirwan's Letters to Hughes, First series, pp. 15-17.  
† "Bede Rolle"—Saxon; A list of benefactors to be prayed for.—Tyndale's note.  
‡ Tyndale's Works, Vol. 1, p. 338.

The European Horizon.

(Continued from page 187.)

shall declare their submission to the State. That letter is the clearest and justest statement of the issue which has yet been put before the public.

The law making civil marriage obligatory has finally passed both Houses of the Prussian Parliament, and will take effect immediately. It might be styled an act of emancipation from clerical power.

The same paper contains the following ironical remarks about the evidences of peaceful arbitration of national quarrels:—

The latest English argument in favor of the settlement of international differences by peaceful means is called the *Superb*. She is an iron-built broadside ship, of 9,800 tons displacement, and 8,000 horsepower. To begin with, she costs £418,000, (multiply by 5 and add the gold premium to appreciate the figure), and to keep her will cost at least 20 per cent of the investment. This argument will be clinched this fall by another of like nature to be named the *Fury*. She is to cost a matter of £30,000 more than the *Superb*. She is to carry four "Woolwich Infants," that is to say, thirty-ton guns, which throw projectiles, each of which is heavy enough to ballast an ordinary coasting sloop. Other European powers are by no means backward in preparing for the brotherhood of man, each after its own peculiar way. Germany, for instance, has just decided, after a long parliamentary debate, to keep up her military establishment; France estimates the army expenses for the year at about \$100,000,000, not counting the navy, which is a third as much more. At least it is something to say that we are the only first-class power that dares to think seriously of reducing its military force.

D. M. CANRIGHT.

Ten Rules for Farmers.

1. TAKE good papers and read them.
2. Keep an account of farm operations.
3. Do not leave implements scattered over the farm, exposed to snow, rain, and heat.
4. Repair tools and buildings at a proper time, and do not suffer a subsequent three-fold expenditure of time and money.
5. Use money judiciously, and do not attend auction-sales to purchase all kinds of trumpery because it is cheap.
6. See that fences are well repaired, and cattle not grazing in the meadows, or grain fields, or orchards.
7. Do not refuse to make correct experiments in a small way, of many new things.
8. Plant fruit trees well, care for them, and of course get good crops.
9. Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half rotten, or moldy.
10. Do not keep tribes of cats and snarling dogs around the premises, who eat more in a month than they are worth in a lifetime.

—Morning Star.

Nothing more clearly indicates the true character of a church than the quality of its prayer meetings. They are, in a peculiar sense, the outward sign of whatever inward grace the church may possess. If they are cold, formal, dead, be sure there is coldness, formality, and destitution of spiritual vitality in the heart of the church. A deep, earnest religious sentiment pervading the membership will as certainly make itself known in these meetings as sound physical health asserts itself in the ruddy cheek and glowing eye.

Obituary Notices.

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

DIED, at our residence, Madrid, N. Y., April 11, 1874, sister Adaline Dalgrien, aged 67. Her daily life gave evidence of a sincere heart and an ardent desire to be a true disciple of Him who was meek and lowly. Funeral services attended by Eld. C. O. Taylor. Text, "And there shall be no more death." H. HILLIARD.

DIED, in Wasioja, Minn., May 8, 1874, after a long and trying affliction, Bro. Wm. S. Ingraham, aged nearly 53. He fell quietly asleep in perfect confidence in the Lord, and in the blessed hope of having part in the first resurrection. Words of consolation by Bro. L. H. Ellis from Rev. 14:13. Having lived with Bro. I. during the past winter and become acquainted with him more intimately, I can freely say that I believe he rests in the Lord. He

Sleeps the sleep that knows no waking,  
Till the last loud trump shall sound;  
Rests until the last great shaking  
Breaks the chains with which he's bound.

A. H. VANKIRK.

DIED, May 4, 1874, in Marshall Co., Kansas, our little Charlie, aged nine months and fifteen days. He suffered a long time with throat disease, which terminated in his death. J. & JULIA RAEDELS.

The Review and Herald.

Battle Creek, Mich., Third-day, May 26, 1874.

Western Camp-Meetings.

IOWA, at Newton, Jasper Co., June 4-9, "
ILLINOIS, at Sheridan, La Salle Co., June 11-16, "
WISCONSIN, at Lodi, Columbia Co., June 18-23, "
MINNESOTA, at Medford, June 25-30, "

The friends of the cause everywhere will rejoice in the good news from California. The recent contest between truth and error in that State has resulted in greatly strengthening the friends of truth there, and placing the cause on a firmer basis.

The S. D. A. Educational Society.

WE are now prepared to issue certificates of stock to those who have taken shares in the S. D. A. Educational Society. Most of those who have pledged, have pledged for two payments, one in 1873, and one in 1874.

Queries.

PLEASE explain that part of Rev. 17: 8, which reads, "Who names were not written in the book of life from the foundation of the world."

ANSWER. Rev. 13: 8 speaks of the Lamb slain from the foundation of the world. But he was not slain in reality till over 4000 years from that time. In the purpose of God only was he slain from the foundation of the world.

QUESTION. Is there anything in the original to show that Adam and Eve ever partook of the tree of life?

ANSWER. We think not. E. L. LANE: See article against joining any secret organizations, the Grangers not excepted, in REVIEW of Dec. 17, 1872.

The Work of God Connected with our School.

ON my return West from New England, I spent a short time in Battle Creek, in looking after things connected with the cause, and had the privilege of attending some of the exercises of the school, the lectures, &c.

Knowing the interest our people have in this comparatively new enterprise, I will report briefly concerning it. Our present attendance is not as large as that during the winter term. I think the number is between eighty and ninety.

school (and they have been many) expressed themselves highly pleased with the school.

We appointed a prayer-meeting for the scholars. The matter was all left voluntary on their part, yet some sixty were in attendance, and there was a readiness to take hold in speaking that was truly encouraging to me.

Our experience so far has been quite encouraging. We want to see many of those who attend truly converted, and instead of losing their interest in religious things while in Battle Creek, have the opportunities there enjoyed help them on in the divine life.

My heart beat with peculiar emotions as I watched the operations of our school. Some young men have already gone out of it to labor for God. Others will. But oh! how many more there should be thus preparing themselves to work for the Lord.

The Earthquake of Lisbon, 1755.

PLEASE answer the following question: Mitchell's Geography states that 30,000 were killed at Lisbon, by the earthquake in 1755.

ANSWER. The first and second statements seem to fall short of the truth. The new American Encyclopedia (1873) is doubtless good authority on this question.

"The great earthquake of Lisbon commenced on Nov. 1, 1755. The rumbling sound below the surface was immediately followed by the shock, which threw down the principal portion of the city. In the short space of six minutes it is believed that 60,000 persons perished.

pecially, rose suddenly more than two feet, and then subsided below their usual level. On the shores of Barbadoes, Martinique, and Antigua, the tide suddenly rose twenty feet, and the sea was of inky blackness.

This event is important as marking the opening of the sixth seal. Rev. 6: 12. u. s.

THE permanent post-office address of Elder J. N. Loughborough is now St. Helena, Napa Co., California.

Notice.

To the Directors of Iowa and Neb. T. and M. Society, I would say that I will have on the campground a full supply of publications to distribute in the missionary field.

Appointments.

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

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

Illinois Camp-Meeting.

The Illinois Committee announce that the camp-meeting for that Conference will be on the farm of Bro. Alfred Hobbs, seven miles south of Somonauk on the C. B. & Q. R. R., and one mile from Sheridan, on the Fox River branch of the C. B. & Q. R. R. in La Salle Co., the same spot upon which it was held three years ago the coming June.

Illinois Conference.

THE next annual meeting of the Illinois Conference of Seventh-day Adventists will be held one mile south-east from Sheridan, LaSalle Co., Ill., in the grove of Bro. Alfred Hobbs, June 11-16, in connection with our camp-meeting; the same grounds we occupied three years ago.

R. F. ANDREWS, for Committee.

THE Illinois T. and M. Society will hold its next annual meeting in connection with the Conference and camp-meeting to be held near Sheridan, LaSalle Co., Ill., June 11-16.

R. F. ANDREWS.

GENERAL quarterly meeting of the New England Tract Society at Amherst, N. H., June 20 & 21. It is necessary that the various directors in the Conference hold their meetings previous to this date, so a report may be sent to the secretary or carried to this meeting in season for a report to be read at this meeting from each district.

S. N. HASKELL.

QUARTERLY meeting of the churches of Allegan Co., Mich., June 6 and 7, with the church at Allegan. The T. and M. Society quarterly meeting for district No. 4, at same time.

J. L. RUMERY, Director.

LAPEER, Lapeer Co., Sabbath and first-day, May 30 and 31.

A. S. HUTCHINS.

MONTHLY meeting at Memphis, Mich., June 6, 7. Surrounding churches and scattered brethren are earnestly invited to attend.

D. H. LAMSON.

GENOA, as Bro. Carpenter may appoint, May 30, 31; Leroy, June 6, 7.

R. J. LAWRENCE.

THE next general quarterly meeting of the N. Y. and Pa. T. and M. Society will be held at Niles Hill, Allegany Co., N. Y., May 30, 31, 1874.

Those coming from the east will leave the N. Y. Central at Genoa and take the boat for Watkins. Those from the north will come by Canandaigua to Watkins. Those from the west and south will stop at Coming. There will be teams at Watkins at 2 o'clock p. m., and at Coming at noon, Friday. A full attendance is desired.

P. Z. KINNE.

QUARTERLY meeting for Dist. No. 2 of the N. Y. & Pa. Tract and Missionary Society, Roosevelt June 6, 7, 1874. Monthly meeting for the churches in Oswego Co. at the same time and place. A general attendance is desired.

DANIEL BOWE, Director.

QUARTERLY meeting of the T. & M. Society of Dist. No. 5, Mich., in Blendon, Ottawa Co., June 6, 7, 1874. We hope to have a full report of labor done during the past quarter.

J. S. WICKS, Director.

THE T. and M. Society of Wisconsin will hold its annual session in connection with the camp-meeting at Lodi. We hope the district secretaries will send their reports to Mattie Babcock, Monroe, Green Co., at least one week before the camp-meeting.

P. S. THURSTON, Pres. T. and M. Society.

QUARTERLY meeting of the Liberty Pole, Wis., church the first Sabbath and Sunday in June. Brethren and sisters of adjoining churches are requested to attend. Will some of our ministers try to meet with us?

MILTON SOUTHWICK.

Business Department.

Not slothful in Business. Rom. 12: 11.

A BLUE CROSS on the margin of your paper signifies that your subscription has expired, and that an earnest invitation is extended to you to renew at once.

RECEIPTS

For Review and Herald.

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

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