

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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THE PATIENT CHURCH.

BIDE thou thy time!

Watch with meek eyes the race of pride and crime,
Sit in the gate, and be the heathen's jest,
Smiling and self-possessed.
O thou, to whom is pledged a victor's sway,
Bide thou the victor's day.

Think on the sin*

That reap'd the unripe seed, and toil'd to win
Foul history-marks at Bethel and at Dan;
No blessing, but a ban;
Whilst the wise shepherd hid his heaven-told fate,
Nor reck'd a tyrant's hate.

Such loss is gain;

Wait the bright advent that shall loose the chain!
E'en now the shadows break, and gleams divine
Edge the dim, distant line.
When thrones are trembling, and earth's fat one's
quail.
True Seed! thou shalt prevail!

—Dr. J. H. Newman.

*Jeroboam. †David.

OUR PRESENT POSITION:

or the Waiting, Watching Time.

BY ELDER JAMES WHITE.

NUMBER THREE.

TEXT: "Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33.

THE present is a period of interest, especially to the close student of prophecy. History is being made rapidly. Those who attentively note the signs of the times, as manifested in the political world, and in the religious world, can hardly fail to see that we are hastening to the final consummation.

The great lines of prophecy of the book of Daniel, which so very distinctly represent the entire line of earthly governments, from the time of the prophet down to the destruction of all earthly powers, have been fulfilled, excepting the final stroke of their utter destruction.

The several chains of prophecy of the book of Revelation, relating to the fourth of the four great empires noticed in the book of Daniel, have also been fulfilled, link by link, excepting that portion which belongs to the period of the last message, relative to the "commandments of God and the faith of Jesus," and the action of the two-horned beast, of the thirteenth and fourteenth chapters of that book. The length of time necessary to fulfill these, we may not be able to determine. But no one can prove that the time will be long. We repeat: History is making rapidly. And while those who feel that they have a personal interest in these matters of vast importance, discard the theory of definite time, they must regard it the safer and the wiser course to view the accomplishment of these remaining unfulfilled specifications of prophecy as near at hand, rather than at a distance. While it may not be possible to show how soon the remaining specifications of prophecy will be fulfilled, no one can prove that their fulfillment may not be very soon.

The present is the waiting, watching time. The great prophetic times of Daniel and John have served their purpose in bringing us to this position at this time. All Scripture, given by inspiration of God, being profitable, the periods of Daniel and John have their place, and accomplish

their work in God's great plan. But they have terminated. And we have been brought by them to the waiting time, which demands patience, attention, watchfulness, and much prayer. This is clearly and briefly expressed in these words of our Lord: "Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33. The signs of the end, in the heavens above, and in the earth beneath, have appeared, and the prophetic descriptions of the last days are finding distinct fulfillments at the present time, in the political, scientific, and religious world.

And in accordance with God's dealing with men and nations in past ages, in ever warning them of coming judgments, before they were executed, he has sent forth the great three-fold warning relative to the last Judgment, prophetically described in the fourteenth chapter of the Revelation. The three parts of this last warning are each represented by an angel, flying in the midst of heaven, each delivering a solemn and earnest message to the inhabitants of this world. The first pertains not only to the last Judgment, but to the period of that Judgment. The second relates to the moral fall of the great city of confusion, the Babylon of all corrupted Christianity. And how natural and forcible the application. The third is a terrific warning, threatening the unmingled vengeance of Jehovah, upon all who accept a worship and a mark opposed to that of the living God. And not stopping here to explain what that worship and that mark may be, we are happy to learn that those who accept the warning, and flee from the threatened wrath, find a refuge, safe and complete, in the commandments of God and the faith of Jesus Christ. And among the numerous signs of the times, showing the day of wrath nigh at hand, the present movement relative to the observance of the entire moral code, leading to the Sabbath reform, as existing with Seventh-day Adventists, is one of no small importance.

And what gives this subject point, and great force, is the fact that the very next event following this terrific warning, and this movement relative to the commandments of God, is the gathering of the final harvest, symbolized by the Son of man, having exchanged his priestly robes and mitre for his kingly crown and royal robes, and having cast the golden censer into the earth, now holds the sharp sickle in his hand, ready to reap, and gather the clusters of the vine of the earth into the wine-press of the wrath of God. Thank God, the time has not yet come for that fearful petition, symbolized by the cry of the angel to Him that shall ere long be seated on the white cloud, "Thrust in thy sickle and reap; for the time has come for thee to reap; for the harvest of the earth is ripe." Thank God that it is not yet too late for wrongs to be made right. Jesus is still clad in priestly garments, and offers his blood for sinners in and out of the churches. And the sweet voice of mercy is heard in the last message. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is a thirst come. And whosoever will, let him take of the water of life freely."

But the present message of fearful warning is the last. This message ripens the harvest of the earth. It is, therefore, a

testing message. This is also evident from the terrific language employed: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." And while this message contains a warning to flee the rival worship of Satan, it bears upon its very front the law of the great God. It is the test for the people. And, certainly, if any revealed truth can constitute a test, or if anything can exist of the nature of a test, by which the destiny of man may be decided, it is the holy law of God.

This law in every respect is a proper test. It is brief and comprehensive. It contains all that is necessary as a moral code, and is not cumbered with a single word that can be dispensed with. It is elevated in style, and grand in thought, so as to commend itself to the greatest and the best minds. And, at the same time, it is so simple, plain, and explicit, as to be understood by all who will be held accountable at the bar of God. Who will be loyal and true to the God of Heaven? is the grand question for our time. And, Who will shake off the traditions of men, and refuse the rival mark and worship of the beast? is one that will agitate and will shake the religious world, from center to circumference.

It never has been the Lord's plan to send literal angels from Heaven to preach to men. He never will warn the world by such agencies. He has chosen men to preach his gospel to their fellow-men. A vast work remains to be done, and the time is short for its accomplishment.

And who will be the honored instruments in the Lord's hand to do this work? Ministers who doubt, and who oppose, this work, will not engage in it. And men who have no love for this cause, will not use their means to spread the light by means of the living preacher, and by our publications. This will be a work of sacrifice, on the part of men who preach the truth of God, and on the part of those who have means to sustain the work, from this time on to the close of the work. Those who profess the faith are the very men, and the very women, upon whom the responsibilities of this work rests. God demands our efforts, and our sacrifices. If we are willing, and faithful, and true, ours will be a great reward. But if we refuse to do the work Providence has appointed to us, we shall be removed from the work, and others will be raised up to do it faithfully and willingly, and they will receive the reward we might have received, while we shall sustain an eternal loss.

Our greatest danger, whether we be ministers or people, is the benumbing influence of this world. The minister of God's truth, and of the people, of this time, should go forth in the dense moral darkness of our time, like a flaming fire, burning his way through, and shedding light all around him. In order for this, he must not entangle himself in the things of this life. The very hour he lets the love of money into his heart, and seeks to increase his property beyond a humble competency, that very hour he is a fallen man. One such minister, with his influence of traffic, of covetousness, of stinginess toward the poor,

and of laying up treasures on the earth, will do more harm in this last work, which calls for sacrifices all along the way to its close, than two consecrated ministers can counteract. The true minister of the last message will hate covetousness, and will set an example of sacrifice. He will deal justly, love mercy, and walk humbly with his God.

It has ever been God's plan, whether in the Jewish age, or in the Christian age, that his cause should be sustained by the free-will offerings of his people. This was true in all the leading enterprises of the Jewish church, such as the building of the sanctuary, Ex. 25:1-9; 35:21-29, and for the temple, 1 Chron. 29:6-9, as well as for the support of their regular services. They made especial free-will offerings for the accomplishment of enterprises, which in the providence of God were necessary, and called for special liberalities. And besides these and the regular tithing system for the support of the cause of God, which called for a tithe, or tenth, of all their increase, they made thank-offerings, trespass-offerings, peace-offerings, and others of the like. God instituted all these offerings and tithes because they were necessary for the support of his cause, and to test the sincerity and love of his people.

Such were the means necessary to sustain the cause of God in the Jewish church. They were ordained by him for that purpose, when his cause was comparatively local, and to test the sincerity and love of his people. And we may safely conclude that the sacrifices of the Christian church, upon whom rests the duty to support a preached gospel, "in all the world," with all the enterprises necessary to promote the good of society, and the cause of God generally, are by no means less than those demanded of the Jewish church.

But when we come down to our times, when a world is to be warned of swiftly approaching destruction, when a vast work is to be accomplished in a very short period, the circumstances of our time demand sacrifices such as have not been required of the people of God at any former period. The day of wrath is before us with all its wasting and desolation. And we have our choice, to use what is in our hands above a humble competency in the glorious cause of saving souls, and thereby lay up for ourselves treasures in Heaven, or covetously withhold it, to be destroyed before our eyes, and we perish with it.

God is wonderfully prospering the means now employed for the advancement of his cause. This should encourage all the true friends of the cause, and should lead them to activity, and a spirit of sacrifice. Our publishing interests, which are the right arm of our strength, are prospering far beyond our expectations. The writers of our books, pamphlets, and tracts, have not aimed at the popular style. Our works are not wordy, wishy-washy productions. But, thank God, they have been written in plain, simple style; and for clearness, and richness of thought, to say nothing of correctness in Bible doctrine, they are not second to the publications issued from any religious press in our country. These must be judiciously circulated everywhere. And drawing largely from what has been written and published in English, numerous works must be prepared, and

printed in several other languages, for the people of other tongues in our own land, and in other lands.

The whitening fields are before us. Good God, give the reapers, whether they be ministers, or those stewards with whom thou hast intrusted means to forward this last work of gathering in precious souls, a spirit of sacrifice, and a heart to work. "Cursed be he that doeth the work of the Lord [margin] negligently." Jer. 48: 10. And doubly cursed is he who will dare do it stingily, and covetously.

The time has come to lay our plans of operation on a broader scale. God is giving us the ears and the hearts of the people. Our camp-meetings, and tent-meetings, and public lectures generally, are commanding the respect and attention of the people far beyond our expectations. And the people want to read our books. The Spirit of God is moving upon the people. And will the people of God arise, and act the part, and cheerfully bear the responsibilities, which the Lord has laid upon them? Will we keep pace with the opening providence of God, and share his presence, and see his prospering hand at work with us? God help, that we may.

John's Mission and Death.

BY ELLEN G. WHITE.

DISCIPLES were being daily added to Christ, and people flocked from cities and villages to hear him. Many came to him for baptism; but Christ baptized none. His disciples performed this ordinance. And while Christ's disciples were baptizing large numbers, there arose a question among the Jews and the disciples of John, whether the act of baptism purified the sinner from the guilt of sin. The disciples of John answered that John baptized only unto repentance, but Christ's disciples unto a new life. John's disciples were jealous of the popularity of Christ, and said to John, referring to Christ, "He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptized, and all men come to him. John answered and said, A man can receive nothing except it be given him from Heaven."

In this answer, John virtually says, Why should you be jealous on my account? "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."

John, so far from being jealous of the prosperity of Christ's mission, rejoices as he witnesses the success of the work he came to do. He assures his disciples that his special mission was to direct the attention of the people to Christ. "He must increase; but I must decrease. He that cometh from above is above all. He that is of the earth is earthy, and speaketh of the earth. He that cometh from Heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony."

John assured his disciples that Jesus was the promised Messiah, the Saviour of the world. As his work was closing, he taught his disciples to look to Jesus, and follow him as the great teacher. John's life, with the exception of the joy he experienced in witnessing the success of his mission, was without pleasure. It was one of sorrow and self-denial. He who heralded the first advent of Christ, was not permitted personally to hear him, nor to witness the power manifested by him. John's voice was seldom heard, except in the wilderness. His life was lonely. Multitudes had flocked to the wilderness to hear the words of the wonderful prophet. He had laid the ax at the root of the tree. He had reaped sin, fearless of the consequences, and prepared the way for the ministry of Christ.

Herod was affected as he listened to the pointed testimony of John, and, with deep interest, he inquired what he must do to become his disciple. He was convicted by the plain truths uttered by John. His conscience condemned him, for a woman of vile passions had gained his affections and controlled his mind. This unprincipled woman was ambitious for power and authority, and thought if she became the wife of Herod, her object would be gained. As Herod list-

ened to the practical truths proclaimed by John, reproving the transgression of the law of God, and setting forth the future punishment which the guilty must suffer, he trembled, and greatly desired to break the chain of lust which held him. He opened his mind to John, who brought Herod to the law of God, face to face, and told him it would be impossible for him to have part in the kingdom of the Messiah unless he should break away from the unlawful connections with his brother's wife, and, with his whole heart, obey the commandments of God.

Herod was inclined to act upon the advice of John, and stated to Herodias that he could not marry her in defiance of the law of God. But this determined woman would not be thwarted in her designs. Intense hatred was awakened in her heart toward John. Herod was weak in principle, vacillating in mind, and Herodias had no great difficulty in re-establishing herself in his favor, and holding her influence over him. Herod yielded to the pleasures of sin, rather than submit to the restrictions of the law of God.

When Herodias had gained influence over Herod, she determined to be revenged upon the prophet for his daring to reprove their course of crime. And she influenced him to imprison John. But Herod intended to release him. While confined in prison, John heard, through his disciples, of the mighty works of Jesus. He could not personally listen to his gracious words; but the disciples informed him, and comforted him with a relation of what they had seen and heard.

John having spent his life in the open air, in active, persevering labor, enduring privations, hardship, and toil, he had never before experienced the trials of confined living. He therefore became desponding, and even doubts troubled him whether Christ was indeed the Messiah. His disciples had brought to him accounts of the wonderful things they had witnessed in the ministry of Christ. But he concluded that if Christ was indeed the Messiah, he would publicly proclaim himself as the Saviour of the world.

John had indistinct ideas of the kingdom Christ came to establish, as also had the disciples of Christ. They thought Christ would establish a temporal kingdom, and reign upon the throne of David in Jerusalem. He became impatient because Christ did not immediately make himself known, assume kingly authority, and subdue the Romans. He hoped that if Christ established his kingdom, he would be brought out of prison. He decided that if Jesus was really the Son of God, and could do all things, he would exercise his power and set him at liberty.

John sent his disciples to inquire of Christ, "Art thou he that should come, or do we look for another?" The disciples sought the presence of Christ; but they could not communicate with him immediately, because of the crowd who were bearing the sick to Jesus. The afflicted, blind, and lame, were passing through the throng. The disciples of John saw the miracles of Christ, and that at his word the lifeless clay became animate, and the glow of health took the place of the pallor of death. Jesus said to the disciples of John, "Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

In these words, John is gently reprov'd for his impatience. The cautious reproof returned to John was not lost upon him. He then better understood the character of Christ's mission. And with submission and faith, he yielded himself into the hands of God, to live, or to die, as should best advance his glory.

After the disciples of John had departed, Jesus addressed the multitude concerning John, "What went ye out into the wilderness for to see? A reed shaken with the wind?" Jesus knew that a reed trembling in the wind was the very opposite of John's character. John could not be moved by flattery, nor be deceived by prevailing errors. Neither could he be turned aside from the work he came to do, by rewards, or worldly honors. He would preserve his integrity at the expense of his life. Steadfast as a rock stood the prophet of God, faithful to rebuke sin and crime in all their forms, in kings and nobles, as readily as in the unhonored and unknown. He swerved not from duty. Loyal to his God, in noble

dignity of moral character, he stood firm as a rock, faithful to principle.

"But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of Heaven is greater than he. And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force."

The people whom Christ addressed well knew that the apparel worn by John was the opposite of that worn in royal palaces. Christ virtually inquires, What motive induced you to flock to the wilderness to hear the preaching of John? The wilderness is not the place to find those who live delicately, and who clothe themselves in rich, soft apparel. Christ would have them observe the contrast between the clothing of John and that of the Jewish priests. The prophet wore a plain, rough garment, possessing no beauty, but answering the purpose for which clothing was first designed. In marked contrast to the clothing of John, was the gorgeous apparel of the Jewish priests. The burden of the priests and elders was outward display, thinking that they would be revered in accordance with their external appearance. They were more anxious for the admiration of men, than for spotless purity of character and holiness of life, that they might meet the approval of God.

Christ admonished his disciples, and also the multitude, to follow that which was good in the teachings of the scribes and Pharisees, but not to imitate their wrong example, and not be deceived by their ambitious pretension.

He says, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

John saw that the Jews who made high pretensions to piety, were exalting and glorifying themselves. Portions of the law were printed and bound upon their foreheads, and about their wrists. God had commanded the children of Israel to have a ribbon of blue in the border of their garments, upon which was embroidered words of the law, which expressed in short the ten commandments, to remind them of their duty to love God supremely, and to love their neighbor as themselves. The farther they departed from their primitive purity, and simplicity in their words and example, and the more their works were directly contrary to the law of God, the more particular were they to make broad their phylacteries, and add to the words that God had specified that they should have in the ribbon of blue. In their outward appearance, they were expressing exalted devotion and sanctity, while their works were in the widest contrast.

The spirit of reform was stirring the soul of John. The spirit of wisdom and the power of God were upon him. Inspiration from Heaven and holy zeal led him to denounce the Jewish priests, and pronounce the curse of God upon them. They made high pretensions to godliness by their gorgeous apparel, while they were strangers to mercy and the love of God. And while the Pharisees were very exact in their dress to inspire awe and command respect of men, they were abhorred of God. They did not conform their heart and life to the will and word of God. They deceived themselves with the vain supposition that eternal blessings were theirs by virtue of the promises made to Abraham, the father of the faithful. They were not clothed with humility. They bore no resemblance to the faith and piety of Abraham. They had not earned by integrity and purity of life, moral worth, which would ally them to Abraham as his children, to share with him the promises.

(To be Continued.)

Is it God's Will?

In the beginning it was the Lord's will that man should not sin. In consequence of his having transgressed, he brought death upon himself; hence, sickness, pain, and suffering, are more or less man's lot.

How often individuals charge God wrongfully, by saying, It is the will of the Lord. It never was, nor ever will be, his will that man should suffer. This we see from Eze. 18: 32: "For I have no pleasure in the death of him that dieth," &c. Then, dear reader, let us cease to charge God with such dealing.

When sickness comes to any of us, how quickly we seek some remedy, something that will restore us to health again. Why do this? If it is the will of the Lord that we should be sick, why seek to undo his will?

In the case of Job, the Lord permitted the enemy to afflict his servant; but far be it from me to say that it was the will of the Lord that all this suffering should come upon Job. When Jesus died the agonizing death of the cross, would any one say this was the will of God? No! We learn from the Spirit of prophecy that the Father turned away his face from the ignominious death. So let us remember that we have a loving Father, one who has given us light through which we may thwart the enemy's plans.

The health reform is one evidence of its not being the will of the Lord that man should be afflicted. Let us, therefore, dismiss the idea, and cease saying, It is the will of the Lord, when man has brought all this sorrow upon himself. I would ask, How can it be his will that we should be sick when sickness unfits us for his service? Even prayer for the sick would be out of place if sickness is in accordance with his holy and just will.

J. F. BAHLER.

Rochester, N. Y.

The Christian's Discipline.

WHEN the young convert enlists under the banner of King Jesus, he sees, dimly, something of what is required of him to be a good soldier of the cross, and he sets joyfully about the work of fitting himself for his Master's service. At first, his task seems comparatively easy. The joy of his newly awakened soul is so rich and full that the daily burdens of life pass off lightly. He lives in an atmosphere of perfect peace. But as he advances, he meets more difficulty. He had not calculated on such discipline as this. He begins to grow weary and discouraged. The light that has shone about his pathway begins to fade away, and he feels darkness closing about him. God is testing him. Will he stand the test?

Very many start well at first, and they bid fair for running the race to the end. But they lack endurance. And when some great trial overtakes them, they lose their confidence, and feel that it is useless to struggle longer. They lose sight of the reward when the battle is over, and they lay off their armor, and yield to the foe.

Such are not good soldiers. The good soldier will never falter. The more bitter the trial he is called to pass through, the more earnestly will he strive in the great work of gaining the mastery over himself. Here is where the great battle lies—it is with ourselves. In the strength of Jesus we can conquer; but never in our own strength. This work of overcoming self is not an easy task. Never shall we gain entire victory without enduring much of suffering and keen mental anguish. But we have in all our trials the great consolation that our Saviour is permitting us to pass under the rod for our good. We may not understand why he tries us thus. It may seem very strange that we are called to endure such severe discipline. But if through all the darkness and the agony we can calmly trust, and feel to say, I know it is my Father's hand, let him do what seemeth to him good, we shall come forth from the furnace purified, to the enjoyment of richer and purer blessing in Christ than we have yet known.

"Oh! blessed thought! there's not a drop
In all the cup of woe,
That is not measured by His hand,
And will not overflow.
Then may we ever trust His love,
And, though severely tried,
Remember that it needs to be,
And in His strength abide."

A. S. NASON.

Lynn, Mass.

THE CHRISTIAN'S FATHERLAND.

Where is the Christian's Fatherland? Is it the Holy Hebrew Land? In Nazareth's vale, on Zion's steep, Or by the Galilean deep? Where pilgrim hosts have rushed to lave Their stains of sin in Jordan's wave, Or sought to win by brand and blade The tomb wherein their Lord was laid?

Where is the Christian's Fatherland? Is it the haunted Grecian strand Where apostolic wanderers first The yoke of Jewish bondage burst? Or where, on many a mystic page Byzantine prelate, Coptic sage, Fondly essayed to intertwine Earth's shadows with the light divine?

Or is the Christian's Fatherland Where with crowned head and croziered hand, The ghost of empire proudly flits And on the grave of Caesar sits? Oh! by those world-embracing walls, Oh! in those vast and pictured halls, Oh! underneath that soaring dome, Shall this not be the Christian's home?

Where is the Christian's Fatherland? He still looks on from land to land— Is it where German conscience woke When Luther's lips of thunder spoke? Or where by Zurich's shore was heard The calm Helvetian's earnest word? Or where, beside the rushing Rhone, Stern Calvin reared his unseen throne? Or where from Sweden's snows came forth The stainless hero of the north?

Or is there yet a closer band— Our own, our native Fatherland? Where law and freedom side by side In Heaven's behalf have gladly vied? Where prayer and praise for years have rung In Shakspeare's accents, Milton's tongue, Blessing with cadence sweet and grave The fireside nook, the ocean wave, And o'er the broad Atlantic hurled, Wakening to life another world?

No, Christian! no—not even here, By Christmas hearth or churchyard dear; Nor yet on distant shores brought nigh By martyr's blood or prophet's cry— Nor Western pontiff's lordly name, Nor Eastern patriarch's hoary fame— Nor e'en where shone sweet Bethlehem's star; Thy Fatherland is wider far.

Thy native home is wheresoe'er Christ's Spirit breathes a holier air; Where Christ-like faith is keen to seek What truth or conscience freely speak; Where Christ-like love delights to span The rents that sever man from man; Where round God's throne his just ones stand, There, Christian, is thy Fatherland.

—Dean Stanley.

DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELD. J. H. WAGGONER, S. D. ADVENTIST, AND ELD. PETER VOGEL, DISCIPLE.

THIRD PROPOSITION.

"Do the Scriptures teach that the seventh-day Sabbath is to be observed by Christians throughout the gospel dispensation?"

ELD. WAGGONER affirms; ELD. VOGEL denies.

J. H. WAGGONER'S FIFTH AFFIRMATIVE.

8. THAT men are proved sinners by the law, and are of course under condemnation as long as they disregard it, is further shown by Paul in Rom. 7: 7: "I had not known sin but by the law; for I had not known lust except the law had said, 'Thou shalt not covet.'" By this it will be seen that "primary law" does have its part in the work of conversion; it convinces of sin, without which there can be no genuine repentance, and, of course, no genuine conversion. Hence Paul taught "repentance toward God"—whose law has been transgressed—"and faith toward our Lord Jesus Christ," who takes away the carnal mind, which "is not subject to the law of God," and brings back the straying into harmony with the will and government of Heaven. If Eld. Vogel has any other means than the law to prove men guilty in the sight of God, let him produce the text, or cease his vain speculations. Ps. 19: 7, cannot be referred to the law of types of the O. T. without contradicting the New; for that law by which annual sacrifices were offered, was "unprofitable" and "made nothing perfect." His error is that he makes no distinction between types and shadows, and the law defining moral obligation, forbidding theft, adultery, &c. His illustration by the duty of giving is entirely defective. To show a distinction between precept and morality, he says the statutory duty of giving a tenth, is abolished, leaving the duty of giving on a moral basis. But the requirement to give a tenth is no more explicitly stated in the O. T. than is the precept to give in the New. And he can only prove the existence of the duty to give by express statements to that effect. The distinction he claims is a fallacy.

We read in the Scriptures that men cannot be justified by the law because they are sinners—they have all transgressed the law—and are of course condemned by it. His insinuation that we seek justification by the law is as unworthy as it is unjust, for he knows better. Condemnation and justification each have their place in the experience of a sinner redeemed, and condemnation must precede pardon. And here I will notice another fallacy which underlies his whole system. He says the law was abolished, but the principles were not. This is the rankest antinomianism, and leaves every one to follow his own inclinations; for if men are left to judge of the application of principles without precepts, a revelation is a nullity. I repeat, he opens the door for just such liberty as the carnal mind will greatly enjoy. Rom. 8: 7. And his position will not bear the test of Scripture. "By the law is the knowledge of sin." Will Eld. Vogel show that the knowledge of sin is by principles, and not by the law? Again, "Sin is not imputed when there is no law." Will he prove his position by showing that sin is imputed on principles without the law? Every reader of the Bible knows that he cannot. Paul was not convinced of sin by abstract principles, but by what "the law said." Will Eld. Vogel confess to an experience like that of

Paul? If not, whose "mouth" should be "stopped"—mine? or his?

9. The purity and perfection of the law is as clearly stated in the New Testament as in the Old. "The law is holy, and the commandment holy, and just, and good." Rom. 7: 12. There is no necessity for mutilating Ps. 19: 7, as Eld. V. does to make it read, "The law of the Lord was perfect," for Paul confirms it just as it stands. All that has been said of the necessary relation of law and character will here apply. If the law is holy, it is designed to form a holy character, and would therefore justify the doer; and this is also the reason why it witnesses to the righteousness of God. Rom. 3: 21. And its perfection is shown by all those scriptures which declare that it will not justify sin, or the sinner. It condemns sin, as a good law must; for if it justified the sinner in his sin, it would be a bad law.

On this subject, I may notice a most singular position taken by Eld. Vogel. He pronounces my argument a "sophism," and says a man may be "perfect and holy, as measured by that law, whether the law itself be perfect or imperfect." I am not surprised at his making this declaration; it is according to his crude notions of law and morality. A man would not be blamed or condemned by an imperfect law if he kept it; but he would not therefore be perfect. If we have any means of determining that a law is imperfect, the same means will determine that a character must be imperfect that is conformed to that law. His assertion is equivalent to saying that a certain thing is straight because it is so like a crooked stick, or that a given angle may properly be called a right angle because it bears comparison with an obtuse angle! The crudity of his notions of law and of perfection of character would appear only humorous, were not the subject one of solemn importance, and did not errors in regard to it lead to fatal results.

10. "For we know that the law is spiritual." Rom. 7: 14. Of course, obedience to it is pure, spiritual worship of God. And this fully justifies that other statement of Paul, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Spirituality and carnality cannot coalesce; there must be antagonism between them. Hence, wherever there is opposition or insubordination to the law, there is carnality. As before stated, in such case there can be no genuine conversion—no true repentance. They may cry, "Lord, Lord," to Jesus, but as they do not the will of his Father they are workers of iniquity—law breakers. The reader will remember that Eld. Vogel very conveniently passed over the evidence I gave on Rom. 2 that the will of God is the law, and that he is dishonored by the breaking of the law, and that the Gentile is accepted of God if he keeps the law. Rom. 2: 17-20.

Now if the law is spiritual it is moral. And this text opens the way to expose another instance of false reasoning on the part of Eld. Vogel. To say that I am surprised at the use he makes of Webster's definition of statute, does not half express my feelings, because he knows as well as I do that in that definition Webster has no reference to the theological distinction of positive and moral. Webster's third definition of positive is, that which is explicitly stated, as opposed to implied. The fifth definition has regard to the theological distinction. Now, according to the third definition, the decalogue is positive, that is, explicitly stated; but not according to the fifth definition, that is, in distinction from moral. For Webster says, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone." Had not Webster expressly contradicted his use of the word positive, there might be some excuse for his course; now there is none. I repeat, his position subverts all morality by subverting the moral law.

11. Heb. 9: 15: This text says that Christ "is the mediator of the New Testament, that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance."

(1) As Jesus mediates in behalf of transgressors under the first testament, his mediation takes hold of that law which they transgressed; for their transgressions were real—not of a typical system, but—violations of God's moral law, written on the tables of stone. Of course that law is not abolished, but stands to appear against them in the Judgment if Jesus does not blot out their sins.

(2) The transgressions of that law stand between them and the eternal inheritance, which they could not do if, as Eld. Vogel asserts, it looked only to temporal benefits. If it was given to them as a civil law only, they could have broken every precept of the decalogue without incurring moral guilt, or being therefor subject to a future judgment. But every scripture which speaks of its holiness, perfection, spirituality, as a rule of life, of justification, &c., is a direct contradiction of that assertion. Was any moral law binding on the Jews except that which God revealed to them? If there was, by what scriptures do we learn that fact? A little consideration of these queries will convince any one of the groundlessness of Eld. V.'s assumptions.

12. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. This is the necessary conclusion from the apostle's argument in this and the preceding chapter. And this confirms the view I have presented on the two laws—the moral and the ceremonial or positive. The moral law is established by faith, because condemnation must precede justification, of a sinner; and pardon supposes the justice of the condemnation, that is, it recognizes the claim of the violated law. Pardon in the absence of law is a nullity. And the idea of abolishing the law and pardoning the transgressor, also, is absurd. But we know that the types or positive laws of the O. T. are not established by faith; they are made void. The moral law—the decalogue (Webster), is confirmed and established (magnified, extolled, honored, Isa. 42: 21) by the gospel. The ceremonial law was blotted out, abolished, or made void, nailed to the cross. This text settles absolutely the controversy relative to the abolition of the law.

I re-affirm my position on this chapter: that it refers to the moral law of the O. T., and it condemns both Jew and Gentile. It needs but a few words to expose the fallacy of Eld. V.'s view. He affirms that the law in this chapter includes the Mosaic ritual of types, and that it cannot refer to the Gentiles. Notice: once in this chapter the apostle refers to the judgment of the world, in arguing the perpetuity of "the oracles of God" which were given to Israel. Twice, he speaks of both Jew and Gentile. Twice, he says that all have sinned, or gone astray, which he applies to both Jew and Gentile. Once, he says that all the world are guilty before God. Now, if nothing more definite could be produced, this would prove Eld. Vogel's assertion illogical and unjust. But notice the connection and relation upon which the apos-

tle makes his application: "We have before proved, both Jews and Gentiles, that they are all under sin, as it is written, there is none righteous, no not one," and thus he proceeds to sustain his charge against Jews and Gentiles by quotations from Psalms, Proverbs, and Isaiah. If this is not proving the Gentiles sinners by the Old Testament I know not what would be proving them such. Reader, what think you? Verses 19 and 20 contain the logical conclusion from this statement; "all the world" are guilty before God, and "no flesh" is exempt from this condemnation. And the inference of Eld. V. that Psalms, Proverbs, and Isaiah, are "the law" referred to, is groundless. These quotations are the evidence that Jews and Gentiles are all sinners; but these quotations are not the law, nor any part of the law, which they violated in sinning! Not a position that he has taken in his last negative will stand the test of examination.

And therefore, again, the law here referred to does not include the "Mosaic ritual;" for the Gentiles were not so related to that law, nor was that law to point out sin; it was remedial in its nature, based in its operation on the existence of sin. But the moral law, which is spiritual, perfect, and holy, reaches "all the world," and "all the world" must be used in this extended sense when both Jews and Gentiles are so distinctly specified.

I have quoted literally the Authorized Version of Rom. 3. Eld. Vogel says the article should be omitted in verse 20. He has before hinted at the difference of "law" and "the law" in the N. T. If that difference exists, let him show it. If he wishes to make the issue on the Greek article, the way is open. I deny his claim, and promise to meet it whenever he offers anything to sustain it.

12. "For sin shall not have dominion over you, for you are not under the law, but under grace." Rom. 6: 14. Our position on this text is no novelty. We hold that "under the law" expresses the condition of one under condemnation—not merely under obligation; for our redemption is from the curse, (Gal. 3: 13, 14), not from the duty. And this expression—under the law—describes the condition of all who are not justified. The contrast is plain between "under the law," and "under grace;" it is exactly the contrast between condemnation and justification. But the Scriptures never present a contrast between obedience or obligation and justification. On the contrary, Paul says, "The doers of the law shall be justified." Here justification is joined to doing the law, but justification is never joined to breaking the law under any circumstances. Selah. All are by nature under the law; or otherwise, if the law is abolished, then none are under the law, but all are under grace, and no condemnation exists. This is the inevitable result of abolishing the law, and is very comforting to Universalists. Are the "children of wrath" under grace? No. Where, then, are they? Under the law—under condemnation; in sin. Shall we sin, or transgress the law, that grace may abound? "God forbid." He that sins is the servant of sin; not the servant of God. There was a time when each one who is now a Christian was not under grace, but under condemnation. This relation was only changed by being "redeemed from the curse of the law;" but the curse comes by transgression—not otherwise. Therefore the curse continues as long as the transgression continues, for "by the law is the knowledge of sin." Christ came "to put away sin;" not his own, for he had none, but ours, which is not done if we "continue in sin." It is easy to be seen that the apostle's argument is based upon the existence of the law, and that Eld. Vogel, in quoting scriptures which may and do prove the abolition of the typical law, is "heating the air," and subverting morality by applying them to the moral law.

13. But Eld. V. hit upon one important truth, and I will adopt it as a point in my argument. I wish that his intention had been such that we could give him credit for it. He says, "The decalogue is the constitution of the Mosaic laws, i. e., it sustains the same relation to the laws that the Constitution of the United States sustains to our laws." Exactly so; and those laws, as our laws, could be abolished without abolishing the constitution or destroying the government. But that was the constitution of a moral government, being a moral law, and it must remain as long as moral obligation remains, without regard to the abolition of laws of a different nature, not fundamental. When the constitution is abolished, all is overthrown. But Jesus never professed the intention to destroy the government of his Father and to erect another in its stead. He came to reconcile rebels to his Father. His position as "mediator" also attests this. The theory which abolishes God's constitution has Jesus Christ coming to earth and finding a rebellion against his Father; and on which side does he array himself? On the side of the rebellion, and against his Father's government, totally subverting it by abolishing its constitution! Verily, if that be so, he was the worst rebel of the whole. They had the disposition to overthrow the government of God, and he carried it out for them! Lord, pity those who thus make "Christ the minister of sin."

But further; Eld. V. says, "The law was the only bond of union in the commonwealth of Israel," and he thinks therefore it was only political. But in this he jumps from the truth to his conclusion. Of course, "the constitution" only is the bond of union, even as our laws might all be abolished without destroying the Union, if the Constitution remained. His reference is Eph. 2, which we will examine. Paul is therein speaking to Gentile converts to Christianity. He says that before their conversion they were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." A bad condition, truly. Does Paul further say, as Eld. V. argues, that "the commonwealth of Israel" is destroyed, its "constitution" abolished, and their "hope" built upon its ruins? No; he says "the middle wall of partition" is broken down, those shadowy laws which were peculiar to a natural seed, and now, through the gospel, the great plan of naturalization, those Gentiles by nature "ARE NO MORE STRANGERS AND FOREIGNERS, BUT FELLOW-CITIZENS with the saints and of the household of God." And so in Rom. 11; "the root" is not dug up and destroyed; but the natural branches were broken off, and unnatural branches, Gentiles, "grafted in." The Gentiles may be saved if they embrace the covenant made with Judah and Israel, Heb. 8, and are "grafted in" so as to be of "the Israel of God," Gal. 6: 16, and are no more strangers and foreigners from the commonwealth of Israel. But if Israel was but a political body, and that commonwealth only a "civil compact," as Eld. V. teaches, why is it that the New Jerusalem, the heavenly city, has its gates named after "the twelve tribes of Israel?" Rev. 21: 12. Perhaps Eld. V. has not yet learned that "salvation is of the Jews;" his system of theology may need remodeling to embrace the fullness of Scripture truth. None but "Israelites indeed" will enter those gates; therefore a

blessing is pronounced upon them "that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. The commandments are the "constitution" of "the commonwealth of Israel," and it is not necessary to argue that when Gentiles are no more strangers and foreigners from the commonwealth of Israel, they are in duty bound to obey the "constitution" of that commonwealth, and this will they do if they are good citizens. But if they will not do this they disfranchise themselves. See Rom. 6: 14-16. If Eld. Vogel acknowledges that he and his brethren are a part of "the Israel of God," they must come to this. But of this I will speak further when I examine the subject of the covenants.

ELD. VOGEL'S FIFTH NEGATIVE.

5. THAT the ten commandments were abolished is further evident from Col. 2: 14, where we read expressly about God's "blotting out the handwriting of ordinances that was against us," and that he "took it out of the way, nailing it to the cross."

(1) The ten commandments are the only "handwriting" God ever had (Ex. 31: 18; 24: 12; 32: 16); therefore they are here specifically referred to and are declared to be "blotted out" and "taken out of the way" in so far as they were "ordinances."

(2) "Ordinance" (Gr. dogma, Fr. dokos, to think) signifies a decree, a statute, a positive ordinance; as, Luke 2: 1, "There went out a decree from Caesar;" Acts 16: 4; "They delivered the decrees." See also "Dr. Webster."

(3) "Blotted out." Gr. exaleipho=Lat. obliterare, to obliterate, to cancel; opposed to anagrapho, to record.—Liddell and Scott.

(4) The ten commandments as "ordinances" were "against us" and "contrary to us," since (a) they were largely political and the New Dispensation is not. (b) The New Dispensation has the Messiahship of Jesus as its basis or constitution (Matt. 16: 16-18), hence the ten commandments could not be received in their constitutional aspect. (c) As a political constitution they had a temporal death-penalty (thus treason is punished in political governments) and so were "contrary" to a dispensation of "grace."

(5) When this "handwriting" was blotted out, the whole law fell with it as the house falls when the foundation is taken away. Hence, Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of sabbath days; which are a shadow of things to come; but the body is of Christ."

6. "God also made us sufficient ministers of a new covenant; not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministration of death, in the letter, engraven in stones, was glorious, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be more glorious? . . . For if that which is done away was glorious, much more that which abides is glorious."—Bible Union.

There are two things here spoken of as "done away;" (1) "glory was done away," and (2) another something is done away which had glory or "was glorious." That which "was glorious" is "the ministration of death, in the letter," as contained in the ten commandments "engraven in stones." In other words, the ten commandments were done away, (a) in their death-penalties attached or as "the ministration of death," and (b) "in the letter," i. e. as "ordinances," "statutes," or positive enactments. Hence there remains nothing of the ten commandments but their moral basis, the principles that underlie them. The Sabbath, having no moral basis, but being purely positive, is wholly gone.

I turn now to Eld. W.'s fourth affirmative.

That of which he complained in a private note was, as I supposed (for he made no definite charge), the effect that I had added new matter in my last negative on the first proposition. I expressed myself as unaware of having done so, and said that to such matters he had yet an opportunity to reply and a right to rebuke me publicly for it. This differs the width of the heavens from re-discussion of a closed question.

Just as in the Greek, with reference to Ex. 16: 23, Bro. W. evaded the issue by talk about "manuscripts" differing in the use of the article (Crosby § 489) when we had nothing to do with differing "manuscripts," but argued from a settled text, so has he done with reference to the Hebrew. He claimed a definite construction for Ex. 16: 23, which is impossible, since lamed is not there used "in its possessive sense" (Green § 257), hence not in a construct way as in Ex. 20: 10. Here he shifts the issue by saying that I place him in this blunder with Gesenius and the old grammarians generally. No. He has the honor of being alone in this blunder; he cannot escape it. It was with reference to the assertion that the predicate does not take the article that I said he blundered with the old grammarians. Winer is not quoted by Green for the simple reason that his grammar is Greek, though on the point on which I quoted him he takes in other languages. Green lays down the same rule—"A noun in the predicate may receive the same adjuncts as in the subject," § 259. Hence, while he considers Gesenius "the prince of lexicographers," as a grammarian he condemns him on this point.

Eld. W. has "never thrust" his profession of scholarship before the reader. No, no, he was only the first to enter into a disquisition on the Hebrew, telling us the equivalent for "rest." And how wonderfully he hangs on! it is equal to the turtle which is said not to let go its bite till it thunders, though its head be cut off. In Eld. V. this would be "pedantry," but the case is altered by the ox which is gored.

Respecting the Lordship of Jesus Christ I shall speak more fully in its proper place, the next proposition. Meanwhile I would say that I do not mean that the Father has ceased in his nature to be Lord, i. e., Jehovah, the self-existent one, but that in the official sense of "head over all to the church" (Eph. 1: 22), (hence also head over the "Lord's day"), Jesus is the only head, the "one Lord (Eph. 4: 5)" without a rival, with "all authority (Matt. 28: 18)." Christ in his Word-state was indeed present at creation, but only as agent, not as proprietor; By him the Father made the worlds. Heb. 1: 2. Hence, if the Sabbath had even originated there, Jesus would no more be the Lord of it than a carpenter is owner of the house which he builds for another. Nor does Jesus set up such a claim in Mark 2: 28, as I have abundantly shown without reply.

But what means this trying to show that Jesus is the Lord of the Sabbath? Is it not a latent conviction that "Lord's day," in Rev. 1: 10, refers to him as the Lord?

(Continued on page 95.)

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 4, 1873.

ELD. JAMES WHITE,
" J. N. ANDREWS,
" J. H. WAGGONER,
URIAH SMITH, EDITORS.
RESIDENT EDITOR.

Historical Gleanings.

IMAGE WORSHIP.

THE rapid development of apostasy in the early ages of the Christian church, is seen in the exceedingly brief space of time it took to establish openly the worship of images. Gibbon, in his "Decline and Fall of the Roman Empire," Vol. 5, p. 4, says:—

"The use and even the worship of images was firmly established before the end of the sixth century; they were fondly cherished by the warm imagination of the Greeks and Asiatics: the Pantheon and Vatican were adorned with the emblems of a new superstition; but this semblance of idolatry was more coldly entertained by the rude Barbarians, and the Arian clergy of the West."

This worship of images was one of the elements of that heathenism which the devil was trying to foist into the Christian worship, and justly subjected the Christians to the reproach of idolatry. On page 7, Gibbon again says:—

"The worship of images had stolen into the church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort, and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that, under the mask of Christianity, they had restored the religion of their fathers: they heard with grief and impatience the name of idolaters; the incessant charge of Jews and Mahometans, who derived from the Law and the Koran an immortal hatred to graven images and all relative worship."

We italicize the words, "The religion of their fathers." The religion of their fathers was ancient heathenism.

THE ROMAN EMPIRE CONTINUED UNDER THE POPES.

When the seat of empire was removed from Rome to Constantinople, or, as it is expressed in Rev. 13, when the dragon gave to the beast his seat, and great authority, the supremacy of Rome was continued under the new and strange ruler. The historian thus speaks:—

"A distant and dangerous station, amidst the Barbarians of the West, excited the spirit and freedom of the Latin bishops. Their popular election endeared them to the Romans: the public and private indigence was relieved by their ample revenue; and the weakness or neglect of the emperors compelled them to consult, both in peace and war, the temporal safety of the city. In the school of adversity, the priest insensibly imbibed the virtues and ambition of a prince; the same character was assumed, the same policy was adopted, by the Italian, the Greek, or the Syrian, who ascended the chair of St. Peter; and after the loss of her legions and provinces, the genius and fortune of the popes again restored the supremacy of Rome."—*Id.* p. 14.

BY REASON OF TRANSGRESSION.

In Dan. 8:12, we read, "And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground and it practiced, and prospered." By the daily is meant paganism; and this language applies to the Roman Empire at the time when there was to be a transition in the religion of the empire from paganism, the daily, to the papacy, called in verse 13 the transgression of desolation. How was a host given to the papacy against paganism? Answer. As the Barbarians swarmed down upon the provinces of the Roman Empire, they fell a prey to the workings and machinations of the papacy. They nominally embraced such Christianity as Rome then had to offer, as something better than their native paganism. Thus, while they gained temporal dominion over Rome, Rome gained spiritual dominion over them. This fact is stated in the following words of Gibbon:—

"Fraud is the resource of weakness and cunning; and the strong, though ignorant, Barbarian was often entangled in the net of sacerdotal policy. The Vatican and Lateran were an arsenal and manufacture, which, according to the occasion, have produced or concealed a various collection of false or genuine, of corrupt or suspicious, acts, as they tended to promote the interest of the Roman Church."—*Id.* p. 33.

The popes were then weak to stand against the Barbarians by force of arms, but they were

cunning, and had recourse to fraud; and by means of this transgression, by specious acts of presumption, and forged titles of authority, these Barbarians were brought to acknowledge the pope as their spiritual ruler and head. It was by such accessions to the papal power, accomplished by such means, that the old form of paganism was finally rooted out, as the religion of the empire.

ESCAPING OUT OF HIS HAND.

In a prophecy respecting the king of the north, Turkey, in Dan. 11:41, we read: "He shall enter also into the glorious holy land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab and the chief of the children of Ammon." Gibbon, speaking of the perpetual independence of the Arabs, bears the following testimony, which corroborates this prediction:—

"The body of the nation has escaped the yoke of the most powerful monarchies: the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke, and fruitless to attack. . . . Their domestic feuds are suspended on the approach of a common enemy: and in their last hostilities against the Turks, the caravan of Mecca was attacked and pillaged by fourscore thousand of the confederates. When they advance to battle, the hope of victory is in the front; in the rear, the assurance of a retreat. Their horses and camels, who, in eight or ten days, can perform a march of four or five hundred miles, disappear before the conqueror; the secret waters of the desert elude his search; and his victorious troops are consumed with thirst, hunger, and fatigue, in the pursuit of an invisible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude."—*Id.* p. 83.

THE ARABIAN VIEW OF THE INTERMEDIATE STATE.

The Arabs believed in the consciousness of the dead, or of departed spirits; but with this superstition they connected the equally plausible one that beasts are also conscious in the spirit world; and when a man died, they left his camel to perish on his grave, that his spirit might not be obliged to go afoot, but have a spiritual beast to transport him around in the spirit world. Were they good spiritualists? or good orthodox? which? At any rate, we have concerning them this testimony:—

"The reign of the heavenly orbs could not be extended beyond the visible sphere; and some metaphysical powers were necessary to sustain the transmigration of souls and the resurrection of bodies: a camel was left to perish on the grave, that he might serve his master in another life; and the invocation of departed spirits implies that they were still endowed with consciousness and power."—*Id.* p. 92.

Political Corruption.

THERE are some things transpiring around us in the political world which shed great light upon the condition of things among the so-called great men of our nation, and afford striking evidence of the tendency of American politics. And it may be well for us to consider some of them briefly, lest we be misled by the so-called progress of our age. No doubt there is progress enough, but the question is whether it be in a right or wrong direction. As many of the readers of the REVIEW do not take the political papers, it may be pardonable to say something in its columns concerning these things; for I believe them to be a sign of the times.

Political purity is absolutely necessary for the success of republican government. When money can buy election, influence legislation, and determine the success of great schemes by means of the votes it can purchase, we may as well conclude we have become sadly degenerate.

Who ever knew a government which had once come into such a condition, to become pure again? The tendency is all in the other direction. Destruction always follows corruption, sooner or later.

Recent events in the State of Kansas are most suggestive. Grave charges of bribery in securing their election are made against both of her senators in Congress. These two officers, holding the highest position in the gift of the State, and members of the first legislative body in our country, are freely accused of bribery, and investigating committees, appointed by the Senate, are looking up the matter. Senator Pomeroy, one of them, was recently up for reelection. Charges of bribery and corruption have been freely made against him for years in the past, till a very large portion of his own party were bitterly opposed to him; and a majority of the Kansas Legislature were elected last fall, pledged beforehand to vote against him when his name came up again for election. Though he came to Kansas comparatively a poor man, he had become immensely rich, as

many believed, by taking advantage of his official position to benefit himself pecuniarily. As the time for the election of senator drew near, Mr. Pomeroy came on from Washington to work the wires and secure his seat for another term. A large majority professed to be opposed to him, but he and his supporters, from the first, felt sure of succeeding, and openly boasted of it. As the contest waxed warm, it was noticed that many, who had talked loudest against him, began to grow weak in the knees, and talk doubtful, and finally go for him. It was fully believed that these changes were brought about by money and bribery. His opponents began greatly to fear he would succeed, and the papers opposed to him came out in mournful terms, almost hopeless of being able to stop this, attributing his expected success entirely to bribery.

At this juncture, a trap is set for the senator. Mr. York, one of the members opposed to him, consents to a proposed interview. Another follows. What transpires between them at the dark hour of midnight, we only know from their own statements. Suffice it to say, on the morning just before the ballot is to be taken, which it was thought would give Mr. Pomeroy his seat for another six years' term in the Senate of the United States, Mr. York takes the floor, and makes a statement to the effect that Mr. Pomeroy had offered him \$8000 for his vote, and he already had received \$7000 of it, which he takes from his pocket and lays before the chairman. Of course, the excitement is tremendous. Members turn pale, perhaps from a consciousness of their own guilt. The ballot is soon taken, and Mr. Pomeroy gets not a single vote. His competitor gains his election. Mr. York becomes the hero of the hour. Mr. Pomeroy goes away baffled, sick, and terribly disappointed. And the papers which rejoice over his defeat, confess it was owing solely to this exposure, and that his defeat could not have been brought about any other way.

If that be true, what a terrible confession! A great State, settled up from the most intelligent portion of our country, has fallen so low that it cannot defeat a candidate for the highest office within its gift, even when a majority of the Legislature is elected, pledged to vote against him, and when he is believed to be most corrupt and venal, simply because those whom they have sent cannot be trusted. They will yield to bribery. And the only way he can be defeated is for a member to hold a secret meeting with the briber, solemnly promise to vote for him, lie to him, and come out and betray his confidence. And the man that does this is lauded to the skies. Ministers of the gospel speak his praises, and many of the organs of public opinion hold him up as a model hero.

Again, how can a man afford to pay \$8000 for one man's vote? A very few purchased in this way would take more than his whole salary would amount to. The only answer that can be given, is, that his official position as a senator gives him opportunities to fill his pockets. It shows that jobbery and corruption are plenty in our national Legislature at Washington. If the great mass of senators and representatives there were honest and pure, such things could not go on. The very air is filled with stories of corruption, which are fully believed by the masses of our people. Each party has to confess its own iniquity.

Each party is very zealous to expose corruption in its opponent, but has plenty of excuses for its own. The Republicans denounce the corruptions of the Tammany ring in New York city. The Democrats retort by references to Credit Mobilier, in Washington. In the latter, some of the most respectable reputations in the country have been brought into suspicion. Names that have stood high as leaders of the great anti-slavery struggle, are smudged over with a taint of corruption. Hundreds of thousands of dollars in a lump are known to have been put into the hands of lobby members for the purpose of influencing legislation, and men go to prison rather than reveal the uses they have put it to. Such terrible things are known to be going on, and some of the leading papers in our country boldly declare that there is far more beneath the surface, and demand that it shall be brought out.

In some of our States, rival legislatures and sets of officers fiercely contend with each other for the mastery, each claiming to be entitled to the exercise of authority, and keep the country in uproar for months and years. Murder holds high carnival in our largest cities, and the Governor of New York comes out in a public message, intimating that respectable people begin to doubt the value of our boasted republican form of government, because it fails to secure life and property. Strong threats are made that in the commercial metropolis of the new world vigilance committees shall be organized, to take the law into their own hands, because of supposed connivance between officials and criminals, and as the only way to secure punishment for crime, and consequent safety of life and property. Political rings are organized, who gain control of party machinery, and millions of dollars are stolen from tax-payers.

All these things are around us. Our ears are filled with the constantly repeated story of them. To be sure, the papers are telling us that these things are being exposed and broken up, and that greater purity will be the consequence. But to what party can we look for purity? Are

not all of them tainted? Do they not excuse and defend just as long as they can? And when the thing becomes so notorious that it can be smoothed over no longer, the corruptionist is dropped, and left to enjoy his ill-gotten gains. Who has been punished?

Even Tweed, the most notorious character of any age or country, almost, in this line, walks the streets months and years after his guilt is known, his name standing upon the senate list of New York as still a member, and they find it nearly impossible to convict him.

Mayor Hall of New York city, his accomplice, holds out his official term. If a man steals a loaf of bread to keep him from starving, he soon finds his way to prison. But the man who pockets millions of dollars wrung from the poor, in taxes, goes off with his ill-gotten gains. Investigating committees smooth over these things, and the grand rush for money, money, goes on. If men have that, they can pass on, receiving at least outward respect.

Was there ever a country on our globe that made such rapid strides in corruption, as our own? Not quite one century this side of Washington, Hancock, and Patrick Henry, and yet they tell us the millennium is not far distant, the world is getting better, and soon righteousness will reign everywhere. These very things are corrupting our youth and depraving the masses of our people. Men acknowledge everywhere that it is difficult to find men that can be trusted. And no wonder, when men in the highest places profit by corruption and go unpunished. These things are terrible, and plainly show where we are drifting.

GEO. I. BUTLER.

Review the Evidences.

THERE are many persons who have, at some former time, been almost persuaded of the truth of the position held and taught by Seventh-day Adventists. They felt it duty to embrace the Sabbath, being persuaded of the perpetuity and immutability of the moral law, the ten commandments. But after wavering awhile in the balance, convenience and custom prevailed in their minds, and they decided against the truth. They have succeeded in pacifying their mind and conscience in a measure; but still they are not fully satisfied. They still have their convictions, and do not rest in full assurance. To such, I would say, Review the evidences.

If Bible truth had been clearly in favor of the abolition or change of the Sabbath, you never would have had those convictions. Those who hold the truth and obey the plainly revealed commandments of God, never have conscientious convictions that they ought to give up their position and take another course. They may be tempted by convenience or custom to make such a change, hoping that for these things they may be excused; but to feel such a course to be duty is out of the question. Therefore you ought to know assuredly that your convictions were in accordance with truth. Those convictions were not in favor of error; there was strong evidence that produced them; hence you ought to take this as an evidence that the truth is found in the direction of those convictions. Candidly review the evidences in the fear of God, and you will find that those convictions were the fruit of truth bearing on your mind, and which ought certainly to be obeyed.

Could you be persuaded for a moment that circumcision is still binding? By no means. The fact is the Bible is not so blind a book as men would make it. Those who will take its teachings in preference to tradition and custom, can find the path of duty.

To illustrate: The person cannot be found, who, having accepted of, and practiced, immersion as baptism, afterward became dissatisfied with it, and came to the conscientious conviction that he must be sprinkled. But the reverse of this has often been true. So no man ever left the seventh-day Sabbath and embraced the first day instead, from a sense of duty; but thousands have turned from the first to the seventh day, out of the deepest sense of duty.

Do not deceive yourself and procure your everlasting ruin, by thinking that another course is safe, besides the following of those convictions which the word and Spirit of God have made upon your hearts. Choose the path of duty, which is the way of the cross. Look at the evidences fairly, for this is your own interest. If you decide against the truth, you are to be the loser. Your unbelief and unwillingness to obey will not alter the truth; nor will these things change the judgment of God, which will be according to truth.

Do review the evidences, and decide for truth and duty. Follow those convictions which you have been stifling. Choose the path of duty, though it be the way of the cross. Be faithful in this, and an everlasting crown of glory shall be yours.

R. F. COTTRELL.

A CHRISTIAN in worldly company should be like a traveler in a storm—making haste out of it.

Do not let a day pass over your head without a complete surrender to Jesus of your whole heart,—only believe, and thou shalt see the glory of God.

Objections to the Sabbath Answered.

EIGHTH OBJECTION.

We are justified by faith and not by the works of the law.

Answer. As there are several passages quoted on this point, I will transcribe them and answer them altogether. Rom. 1:17. "The just shall live by faith." Exactly the same words are quoted in Gal. 3:11, and in Heb. 10:38. Rom. 3:20. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Verse 28. "Therefore we conclude that a man is justified by faith without the deeds of the law." Eph. 2:8. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

Many more passages to the same effect might be quoted, but these are some of the plainest. Our opponents quote these with a great flourish of trumpets, and try to make it appear that we are endeavoring to be justified, not by faith in Christ, but by keeping the law. Notwithstanding all our protests to the contrary and all our explanations, they still repeat this assertion, simply, it seems to us, because they can create a prejudice by it. When we urge them to keep God's commandments, they say, "We are not saved by keeping the law, but by faith in Christ. Do you think keeping the Sabbath will save a man?" We reply, Can a man be saved while he continues to break the law? Can a man continue to lie or murder and still be justified and saved by faith? Certainly not. Well, then, if a man should keep those commandments against lying and murdering would that save him? Certainly not. Then if he can not be saved by keeping those precepts, why urge him to keep them? Simply because he can not be saved unless he does keep them, and yet keeping them alone will not save him. A murderer can not be saved; and yet simply refraining from murder, and keeping that commandment, will not save him. So of any part of the law, the Sabbath as well as the rest.

But the question is, Does justification by faith abolish the law and free us from keeping it? So it is claimed. Then the law was abolished 626 years before Christ by Habakkuk the prophet, for he said at that time the same as Paul did after him, "The just shall live by faith." Chap. 2:4. Paul only quotes this from him. But this is abolishing the law a little too soon, even for our opponents.

But let us come directly at the root of the matter. Why is it that the sinner is justified by faith and not by the deeds of the law? The reason may be thus stated: It is the duty of every man to do just right all his life, and not do wrong once. This is a self-evident truth. Thus Christ says, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17:10. If a man should live seventy years he should strictly keep God's law all the time. But suppose that he lives a sinner, steals, swears, &c., till just half his life is gone, till he is thirty-five years old. Now he concludes that he will sin no more for fear he will be damned at the Judgment. So he turns square about and never does wrong again the last half of his life. He strictly keeps God's law. Now will this obedience of his justify his past transgression? Will it atone for his former sins? No. Why not? Because during the last half of his life he simply does just what he ought to have done during that time even if he had never done wrong before. He ought to have done just right from his birth to his death; now doing this the last half of his life, is simply doing what is justly due his God during that last thirty-five years, provided he had never lived the first thirty-five years in sin. To illustrate: I trade at the store for a year and run into debt \$100. Beginning with the first day of the next year I promptly pay as I go for everything. At the end of the second year, the merchant asks me to pay that \$100 contracted the year before. Would he not be astonished if I should tell him that I had paid that debt by simply paying for all I got as I went along the last year? Does keeping out of debt in the future pay up past debts? No. Neither does obedience to God's law in the future atone for past sins. Forty years ago a man in New York committed murder. He was not discovered. Now he is arrested and proved guilty. He confesses that he did it, but demands to be set free because he has kept the law ever since, and never murdered another man. But he ought to have kept the law all his life, and never murdered even one man. Simply refraining from murder in the future did not atone for that one murder. In short, a just law never should be violated, even once. So if a man once violates it, it is utterly and forever out of his power to pay for that one transgression by future obedience, for he ought to obey it all the time if he had never transgressed it at all.

We have all violated the law of God some time in our lives. Now if we should keep the law ever so strictly in the future it could not possibly wipe out those past sins. Hence it is that Christ had to die "for the remission of sins that are past." Rom. 3:25. Christ comes in to pardon and take away these past sins which it is out of our power to remove or atone for. All who repent of these sins and believe in Je-

sus are offered pardon. This pardon is granted for Christ's sake, and not for our good deeds, for even the best are sinners.

Could a sinner ever save himself by obedience to the law of God? Certainly not. Were not all men sinners before the time of Christ as well as since? Surely. Will not some of them be saved? Yes. How? By their good works? By keeping the law of God? No; but by faith, faith in Christ. But did not these men before the coming of Christ have to keep the law of God, the ten commandments? We know they did. Could they be saved and not keep them? All know they could not. If, then, faith did not free them from keeping the law, why will it free us from it? No; there is no reason, nor Scripture either, for teaching that we need not keep the law because we are justified by faith and not by works. Abraham was justified by faith, Rom. 4:1-3, and yet how carefully he kept the commandments. Gen. 26:5.

So Paul, in Rom. 3, after strongly arguing that a man cannot be justified by the law, but only by faith, yet adds: "Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31. Be it known then that we are not seeking justification from our sins by keeping the law, but only through faith in the divine Son of God. Yet we do not therefore claim a license to sin, to steal, lie, or murder, nor to break the Sabbath either. Be careful, my friend, that you do not trample on one of God's commandments under the vain plea that you believe in Jesus, for he has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21.

NINTH OBJECTION.

We are not under the law, but under grace. Rom. 6:14.

Answer. Probably this objection is urged oftener than any other by the advocates of the no-law theory. That the law here is, or at least includes, the decalogue, we both agree. What, then, is meant by the term, "under the law?" We understand it to mean, to be condemned by the law. Our opponents claim that it means to be under obligation to obey the law; and as Paul says we are not under the law, it follows that we are not now obliged to keep the law; Hence the Sabbath is gone. Can it be that we need not keep the commandments against adultery, murder, theft, idolatry, &c.? If their position is correct, this must follow, for these are a part of the law. Paul's entire argument in this book shows that this is not his meaning.

What subject has he under consideration in this chapter? It is not the difference between the old law and the new, the change from the old dispensation to the new; but the change which takes place in individuals at their conversion, a change from the old man to the new man, from sin to holiness, from condemnation to grace. He first asks, "How shall we, that are dead to sin, live any longer therein?" Verse 2. Then he says, "We are buried with him [Christ] by baptism." Verse 4. This shows that he is speaking only of converted men. Next, he says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 6. That this refers to conversion, and not to a change from the old covenant to the new, will be seen by every candid mind. Further on he says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Verse 11. Of whom is this true? Only the converted man. So he is not speaking of all men in general, but only of saints. Again: "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." Verse 12. What is *sin*? John says, "Sin is the transgression of the law." 1 John 3:4. Paul then exhorts them not to let their fleshly members and passions lead them to transgress the law. "For," said he, "sin shall not have dominion over you." Verse 14. Why not? Because the law is abolished? No; but because they have left the service of sin, have ceased to transgress the law of God. His whole argument shows that this is what he means. "For sin shall not have dominion over you; for ye are not under the law, but under grace." Verse 14. That is, having broke off your sins, ceased to break the law, believed in Christ, and been baptized, you are now no longer ruled over by sin, nor condemned by the law, because you have found grace in the sight of God and your sins are pardoned. Then he asks in the next verse, "What then? shall we sin, [that is transgress the law, for, remember, "sin is the transgression of the law,"] because we are not under the law, but under grace? God forbid."

This conclusion of Paul's, utterly demolishes the theory of our opponents. For if "not under the law" means that we are not to obey the law, then it follows that we could transgress it at will. But this, Paul vetoes with a "God forbid."

Take two more places where Paul uses the term "under the law" as meaning, to be condemned by the law. Thus he says, in Gal. 5:16-18, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the

flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law." Now, in this case, who are not under the law? Those who are led of the Spirit, and those only. And who are those who are led by the Spirit? Those who do not fulfill the lusts of the flesh—that is, do not commit sin. Any other meaning cannot be given to this text. Then those who are not under the law, are converted men whose sins are pardoned, who have received the Spirit of God, and hence do not transgress his law any more. It has not the slightest reference to the abolition of the law. Paul says that those who are led of the Spirit are not under the law. Then it follows that those who are not led by the Spirit are under the law. This conclusion is so plain that no candid man will deny it. Well, are the wicked led by the Spirit? No. Then they are under the law. But if the law has been abolished, then no one can now be under it, no more the wicked than the righteous. This shows that the law does still exist and has power to condemn the transgressor. Now look a moment at the absurdity of our opponents' position. They say that by the term "not under the law," Paul means that the law is abolished, and hence we need not obey it. If this be true, then no one is under the law, whether he is led by the Spirit or not. But Paul declares that in order not to be under the law, we must be led by the Spirit. How plainly this contradicts their conclusion.

Take one more case. Rom. 3:9-19, Paul says, "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." And so he goes on in several verses to prove that all are sinners. Then he concludes thus: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Verse 19. Now, what is the consequence of being under the law? Paul says, it is "that every mouth may be stopped, and all the world may become guilty before God." So that to be under the law is to have our mouths stopped and stand guilty and condemned before God. No better proof could be given that this is the simple meaning which Paul designs by the use of the phrase, "not under the law but under grace." That the term "under the law," sometimes means to be under obligation to keep the law is probably true; as for instance in Gal. 4:21; but that does not prove that it is always so. The connection and the subject must show what its meaning is.

D. M. CANRIGHT.

Faithfulness.

SHOULD those professing present truth be individually faithful in all their callings, what a mighty phalanx of power it would be to bring against the works of the enemy! How mightily would the Lord work with them to bring the truth before the honest ones, who have not as yet heard the warning! The truth is a powerful lever in our hands for good, if by a holy example and apostolic faith we can recommend it to others. What incentive to faithfulness can be instituted that has not already been brought to bear upon us? God has done all on his part that can be done, until we act more fully on our part. There is opportunity for us, from day to day, of proving our calling, and how will it foot up at the last? Will it be time wasted? opportunities for doing good thrown away? Will our conversation be on subjects that will have a scattering influence, dividing our affections, leaving but half, if even that, for God? No language can express the importance of this time, the importance of a thorough work on our part. The young can shed a good influence for the truth, if they have been rightly trained. Young men and young women who have their hearts in the work can accomplish much; and how sweet the savor that will arise from such labor; while those with a larger experience and capacity, on whom the harness rests not too lightly, may each be a father and mother in Israel, and help to push forward the cause in all its departments. Perhaps even the aged are not aware how much they can severally do. They have long trodden the pathway of life, and their testimony has a peculiar weight, as it shows the value of their experience in addition to the preciousness of the truth.

An aged friend, now nearly eighty years of age, comes to mind as I write, who, some twenty years ago, embraced present truth. Her attention was called to it by her daughter, a Sabbath-keeper, who often talked with her on the subject. She said to herself, "Either I am right, and A. is wrong, or, A. is right, and I am wrong." She at once commenced an investigation of the Sabbath question, reading the New Testament through in search of that one text for Sunday-keeping, which, as she reached the closing chapter of the Revelation, she found had never been there, or had mysteriously disappeared. No foothold now for Sunday observance; but on the contrary, the clear truth shone out that there was no proof that God had repealed any part of the ten commandments; consequently, they were yet binding. She at once obeyed;

and when visited by the minister and deacons of the church of which she was a member, stated to them her convictions and begged for a release from the Presbyterian church. They were unwilling to give her up, and held her name a number of years. Copies of the REVIEW were scattered by her at every opportunity. Meetings were held at the school house in her neighborhood, and the ministers of other denominations visited her. Her views were always set before them. On one occasion, she read to them some articles in the REVIEW, and said, "I wish the people could hear that." Said they, "Come down this evening and read it to us," thinking perhaps that she would not have confidence. But faithful to the invitation given, evening found her at the school-house with her paper. After the sermon, an opportunity was given her, and moving forward to the desk, she read the articles, and followed with an exhortation. And many will long remember her earnest words during those meetings.

She stood alone, but let her light shine. Admitted from an early age to the use of snuff, the filthy habit, was no sooner seen and realized, than it was laid aside forever. Efforts to break from the use of tea, though at a later date, were alike successful. Those who were at the N. Y. camp-meeting, the past summer, will remember her childlike, yet earnest, heartfelt testimony on the point. Said a sister, in a letter, a few days since, "I can think just how her sweet testimony sounded." A church of Sabbath-keepers now meet weekly in the house where she has lived for over fifty years. I have related this simply to show the bearing which the example of the aged may have, and the influence they can exert. Let us all be encouraged to act well our part. A. M. L.

Search the Scriptures.

"SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

NEARLY two thousand years have passed away since this admonition was uttered by our Saviour. A few have gladly searched the word of life, that guide which was given, to be a lamp to our feet and a light to our path; but how few, comparatively, have realized the importance of searching it earnestly, prayerfully, and with a mind enlightened by the Spirit of God.

How are we to know the will of God, and understand his dealings with the children of men; but by studying his word. "These things are written for our admonition, and for our learning, that we, through patience and comfort of the Scriptures, might have hope." How shall we know our dangers? how distinguish right from wrong, error from truth, but by his word? Paul, speaking of the people in Berea, says, These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so.

We have here an example of testing new and strange doctrines by the word of God, the detector given us by our kind, compassionate Heavenly Father. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If it was important in Paul's day to search the Scriptures, is it not doubly so now, when darkness covers the earth, and gross darkness the people? when men's hearts are failing them for fear, and for looking after those things, which are coming on the earth?

Yes! it is important; and, thank God, the Bible student is not left to float down the stream of time, without chart or compass. We may trace the lines of prophecy and know just where we are in the world's history, and how to escape the impending wrath of an offended God. We may find, in this priceless record, something to meet our every condition. There is no circumstance in life in which we may be placed, but we may find some word of promise applicable to us. The sinner may have pardon, the backslider may hope. "Return, ye backsliding children, and I will heal your backslidings." We need not despair though our sins be as scarlet.

We may be poor; we can find words of encouragement here. The same God, who caused that the widow's handful of meal in a barrel, and a little oil in a cruse should not waste, will care for those who put their trust in him. That God lives and reigns to day. But we cannot expect him to work a miracle to save us, if we neglect the means of salvation he has provided. Let us search his word, that we may be able always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear.

I will here copy a few sentences from Testimony No. 2. "I saw that young and old neglect their Bibles. They do not make that book their study and rule of life as they should, especially the young. * * * a day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw they must have to strengthen their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision." E. PUTNAM.

Battle Creek, Mich.

OVER THERE.

To toil for the Saviour is sweet,
All his trials and sorrows to share,
If with him at last we may meet,
And his praises recount over there.

Though thorny the path that we tread,
Though here scorn and derision we bear,
Think that thorns once encircled his head,
And of reigning with him over there.

Let others, deceived by the foe,
Upon earth seek a home to prepare.
Pain mingles with pleasure below;
But not so in our home over there.

Over there, is no sorrow or pain,
Over there, all is joyous and fair.
Our loss over there will be gain,
All is peace in our home over there.

Oh! give me a home with the blest,
Where, released from all sorrow and care,
The weary are ever at rest,
On the evergreen shore—over there.

N. ORCUTT.

Progress of the Cause.

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

California.

My last report was made Jan. 14. Sabbath and first-day, the 18th and 19th, I had the privilege of attending with Bro. and sister White the excellent quarterly meeting at Healdsburg. The 25th and 26th, I was with the church in Santa Rosa. Held three meetings. Bro. and sister White were at the same time in San Francisco.

From Jan. 30 to Feb. 2, we had the second session of our California Musical Convention in connection with a two days' meeting which Bro. White attended, sister White still remaining in San Francisco, to follow up their labors there.

The idea of holding meetings occasionally, in which we could practice singing, seeking to promote harmony and correct some of our common errors in singing, was first proposed at our last State meeting. The first convention was held from the 2d to the 4th of last July, and was such a success that it was thought advisable to have the present one above named. It was very stormy just before and during the whole time of this second Convention, so that it was not largely attended; but connected as it was with the impressive discourses of Bro. White and the good social meeting of the Sabbath, it gave excellent satisfaction to those who did attend.

The following resolutions were passed unanimously by the Convention in one of its sessions:—

Resolved, That we hereby express our gratitude for the presence of Bro. White at this Convention, and for the wholesome and timely remarks with which he has favored us upon the topic of singing.

Resolved, That we express our thanks to Bro. Morton for the able manner in which he has performed his part, as instructor in this Convention.

Whereas, We have listened to the remarks of Bro. White during this Convention, concerning the propriety of Seventh-day Adventists publishing two hymn books; one of hymns simply, and the other containing rudiments and tunes, therefore,

Resolved, That this Convention fully indorse the idea of two books, as set forth by Bro. White.

Whereas, Success has seemed to attend these Musical Conventions thus far, therefore,

Resolved, That it is our mind that still another be held at such time and place as the directors may deem proper.

Whereas, We have listened to the remarks of Bro. White during this Convention, concerning the propriety of holding our State Meeting immediately, instead of waiting till May first, our usual time, referred the matter to the brethren and sisters assembled, and it was

Resolved, That we hold our next State Meeting with the Bloomfield church, Feb. 22, 1873. It was also unanimously

Resolved, That Brn. Loughborough, Ferguson, and Judson, be requested to write a call for said meeting.

The call was accordingly made and sent to the REVIEW for publication, but it was afterwards decided, under all the circumstances, to hold the meeting from Feb. 14-16, instead of from 21-23. Letters were immediately dispatched to our brethren and sisters, calling them to the Conference. I write this to explain the apparent discrepancy between the appointment sent to the REVIEW and the actual time of holding the meeting.

The meeting closed last evening, and has been quite well attended, considering the short notice. Everything moved off with perfect harmony and good feeling, and it was a source of deepest gratitude to us all, that we were favored in our deliberations and meetings with the presence of Bro. and sister White.

The preaching at this Conference was solemn, searching, cheering, and impressive;

especially we call to mind the triumphant discourse of Bro. White, first-day morning, on the great theme of the near advent of Christ, and sister White's discourse the same day, at evening, on the words of Christ: "Seek ye first the kingdom of God and his righteousness and all things shall be added unto you."

It was rich, stirring, and thrilling, and seemed like the words of one who had had a glimpse of glory and esteemed it of more value than all things earthly.

During the Conference there were searching testimonies given, reproving wrongs existing in some present, which brought forth in the social meetings, feeling confessions, and vows to do better in future. The love for plain testimony, and a desire to know our wrongs and put them away, is, to say the least, a very hopeful frame of mind to be in, if we would be used of the Lord in disseminating the light of truth.

During this State Meeting our organization was resolved into a State Conference; and the second yearly session of the California State Missionary Society was held. Reports of the business transactions of each of these organizations will appear soon in the REVIEW. The selection of officers in these two organizations has been such as to divide the labor incident to the financial and missionary department of the work, so that so much shall not rest upon one individual as heretofore.

Our brethren have gone from the meetings encouraged, and determined each to labor earnestly in his proper sphere. For myself, I would say that the action of the Conference has so relieved me relative to financial burdens, that I shall now be more free to throw my energies entirely into the spiritual interests of the cause, still I am willing to counsel with my brethren in their various offices as they may desire, and the cause demands.

While writing this, we receive REVIEW No. 9, with the appointment of General Conference, with the call for Bro. and sister White to attend. So we perceive that our Conference here was none too early to secure their attendance before going East. May the Lord go with them and guide his people as they assemble in the General Conference is our prayer. J. N. LOUGHBOROUGH.

Oak Orchard, N. Y.

THERE were several unfavorable circumstances in connection with my labors there which caused the meetings to be discontinued. But we hope that the labor is not lost. Intelligence has just come that one family have embraced the Sabbath, and that others desire more meetings. So we expect to renew our labor there. R. F. COTRELL. Feb. 21.

Report from Eld. D. T. Bourdeau.

SINCE reporting last, I have spent my time in writing, translating, and holding three or more meetings a week. Two weeks ago, by sudden and unexpected exposure, I took a severe cold and had an attack of fever; but I am now better, and am prepared to labor as Providence shall direct. I greatly desire to move aright.

I have read the last testimony with interest, and intend to be profited by its reproofs and instructions. How encouraging is the thought that we can get right by humbly confessing our wrongs. Here is where the blessing of God comes to the soul. Let us try it, dear brethren and sisters. I know this is a mortifying duty; but it will do us good to die to self. How exceeding sinful our wrongs are in the light of our special privileges. How merciful God has been to us as a people. What has he not done for us that he could do? How wicked it would be in us not to respond to his great goodness by hearty repentance and thorough reform. But there is danger of being indifferent and losing our strong impressions and convictions. The least sin unconfessed and unrepented of, will shut us from Heaven. We cannot afford to pass over this work carelessly. I intend not to do this. Why not make a thorough work, and have God's purpose respecting us carried out, that we may enjoy the fullness of his blessing and the help we so much need to do his will.

I realize in a measure the solemnity of the times and the importance of the work in which we are engaged. One encouraging feature to me is, that the time has come for the message to go to other nations. Praise God, we are nearing the end and the work will soon wind up. Are we as a people prepared to meet the claims God has on us in the light of talent or means to advance his cause? Are we awake to our duty?

I receive encouraging letters from Kentucky. Two have recently embraced the truth. The friends there are anxious to have help. Has Bro. Osborn received my letters?

My P. O. address, until further notice, will be Barton Landing, Vermont.

D. T. BOURDEAU.

Irasburgh, Vt., Feb. 21, 1873.

Vermont.

SINCE my last report, I have attended meetings two Sabbaths and first-days, at East Charleston, at Burk one Sabbath and first-day. On very short notice, Sabbath, Dec. 21, some twenty-five persons convened, at the house of Bro. G. M. Dean, who attentively heard the word spoken. The next day, I spoke to a candid audience in the meeting-house. These were the first discourses ever preached by one of our faith in this town. Formed some pleasant acquaintances, left some tracts with the friends and obtained one subscriber for the *Reformer*. I learn there is an anxiety to hear further on our views here.

Have visited the friends at West Bolton, and held three meetings with them. Found them with unshaken confidence in the truth, on which they have taken a good stand. These friends are all near to my heart. May the motto of each one of these dear brethren and sisters be Bible holiness. And through obedience to the whole truth, may each one know from personal experience the power of Bible sanctification.

I have preached three times in the village of Irasburgh. Once, by invitation of the Methodist minister in the meeting-house, and twice, on Sabbaths, in the dwelling-house of Bro. J. Barrows. These are the first meetings ever held by S. D. Adventists in this place. Some of the citizens manifest a very friendly feeling toward us. Some of our tracts and pamphlets, also the REVIEW and *Reformer*, are being read with interest. Though there is but one Sabbath-keeping family in this village, we hope so to let our light shine that some may be led to glorify God. Already, some confess we have the truth on the Sabbath question. Oh! for more of the Spirit of the Most High to accompany this truth, that we may burn our way into the hearts and consciences of perishing souls.

A. S. HUTCHINS.

Greenup Co., Ky.

I CAME to this State the 17th of last November, and found things in rather a bad condition. About one-half of those who came out last winter had given up the Sabbath, and those who were holding on had not that life in them that they should have. I spent the time up to December 6th, in arranging and getting ready for winter, and in making my family comfortable.

Dec. 6th, commenced a course of lectures at the Fairhaven school-house, in this county. At the first, it was good weather and we had a very good hearing; but the weather became so disagreeable, in sleet, snowing, and storming, that our meeting was partly a failure, though two good, strong souls came out to keep the Sabbath, and are satisfied on all points of our faith.

What is peculiar, the entire community (except the Disciples) are convinced that we have the truth (so they say), but they do not move out to keep God's commandments. I do not know what will be the result of this meeting. There is a great excitement just now.

On the evening of the 1st inst., a Disciple evangelist preached a discourse against us, and I, being present, reviewed him before the same audience. God gave liberty, and the review was a success. This excited that party, and they announced that on the next Saturday evening they would have a man there to review me. So last evening I attended to hear him; but instead of reviewing me, he said but little, so far as argument is concerned, against us, but uttered a great deal of slang, made many assertions, and brought in the *hog* from time to time, to excite the mirth of the unconsecrated.

I reviewed him before the same audience, and some of the oldest and best citizens said to some of his friends that they had better take him home and take care of him.

To-night, I speak on the law in the New Testament, and on the 11th, will start on a visit to the brethren in Hardin County. I have been hindered from going there until now on account of the ice in the river. Oh! may God work for the cause in this State. I feel my littleness and unworthiness to take such responsible positions as leading out in this work. I pray for heavenly wisdom to move aright. I ask the prayers of all the brethren for help. S. OSBORN. Feb. 10, 1873.

Ingham Co., Mich.

FEB. 5, I left home hoping to find a place to hold meetings in Shiawassee County. Came to Perry Center, and on learning of a protracted meeting's being held there, I came to Locke. Here I found Bro. Stoddard filling his previous appointments, much worn and nearly sick. That evening was his last appointment, which he invited me to fill. He, with the brethren here, had decided that a course of lectures at the present time was needed in this place, and had written that day for Bro. Van Horn to come. It is about eighteen years since Bro. M. E.

Cornell first introduced the truth into this place, and some of the fruits are yet plainly to be seen. The consistent lives of the Brn. Avery and Brown, and some of their children, with others, speak well for the cause which they love. They love to talk of the blessed hope at the fireside. They feast when they hear the word spoken in demonstration of the Spirit. In short, there is a readiness among them to lift in meetings, instead of being dead weights.

Our united prayer is that the Lord in mercy will help some of their neighbors and children (who are not already in the truth) to see this precious light. I have now held eight meetings here, with some interest, though it was not as deep as was anticipated. Some of the professing community are using the strongest and most dangerous argument—Keep away—yet all do not heed it.

The house being occupied part of the time by other entertainments, I decided to improve all the time, and accordingly commenced meetings each alternate evening four miles west, in the brick school-house. I have spoken five times there, to a congregation increasing from about forty the first night, until last evening one hundred and fifty were present. The house was literally packed. Good attention was given. I spoke about an hour and a half. Subject, The Sanctuary. The Lord gave liberty. Praise his holy name. What the fruits will be, remains unseen as yet. I am trying to make God my refuge and strength.

The Solemn Appeal and Testimonies the Lord is giving us in mercy, through his humble servant, I feel are just what I need. The Lord help me to heed them, is my prayer.

Feb. 12, I spoke at the funeral of James Cole, at the Bell Oak school-house, to a large congregation, from 1 Cor. 15:21-23. "For since by man came death," &c. Formerly he was a commandment-keeper. He leaves one sister (in this region) and an orphan daughter of about thirteen years of age, to mourn their loss. May she heed the counsel of those that seek her good.

D. W. MILK.

Feb. 17, 1873.

Wisconsin.

I HAVE been holding meetings near Westfield, Marquette Co., Wis., for the last three weeks. The vicinity in which these meetings were held being thinly settled, the congregations were not large, yet a good interest to hear was manifest from the beginning, which increased as the meetings progressed. The Lord gave freedom in presenting his truth, which I trust has resulted in some good. A few have commenced to keep the Sabbath, and others are interested and think we have the truth, who have not yet decided to obey. May God help them, is my prayer.

I have distributed quite a number of books, and obtained four subscribers for the REVIEW, and one for the *Health Reformer*. I feel like laboring on in this good cause, hoping that the Lord will bless my labors and make me successful in winning souls to him.

RUFUS BAKER.

Westfield, Wis., Feb. 13, 1873.

Light Given Must not Be Neglected.

DEAR BRETHREN AND SISTERS: I wish to speak a few words to you through the REVIEW in relation to my case. I have been reviewing my past life, and I find by so doing that my character has been very imperfect; especially as a minister of the gospel, it has been deficient in many respects.

I embraced the Advent doctrine in 1839, under the preaching of Father Miller, and tried to get ready for the coming of the Lord, which it was expected would soon take place. With others, I was disappointed in not seeing the King in his beauty. The nature of this disappointment was fully explained to my mind by the third angel's message, which I gladly received over twenty years ago. From that time I have been identified with my ministering brethren in preaching this message, with its kindred doctrines. But how far have I come short of doing my Heavenly Father's will! Light from Heaven has shone upon my pathway, and by the testimonies given, my defects and errors have been pointed out. But, how have I treated this light? is the great question. I have not risen up against the Testimonies, nor ever doubted them; but have ever believed that they were from Heaven. But why is it that I have not corrected my defects of character, as the light has shone upon my pathway? This is the point. Time after time, light has been given relative to my duty in my family. My children, as soon as they could discern between right and wrong, should have been trained and educated for the better world. Their wrong habits should have been corrected, and they pointed upward to God and Heaven. Here I have failed. In neglecting to live out the

light given relative to my duty to my family, the devil was permitted to open another door, and lead me into danger.

Back in 1844, I was dead to the world, and remained so for years; but after neglecting to live out the light given in the Testimonies, Satan was permitted to inspire in my heart a love for the world.

In turning my attention to the things of this life, mostly for the benefit of my children, I soon found my hands tied by increasing cares. My time was so divided between the cause of God and the world, that my labor was worth but little for the advancement of the third angel's message;

As I now look over the past, I heartily regret my indifference to the light God has given for my benefit. As I look at the present state of the church, I find many in darkness, and, probably, from the same cause. Light, if not rejected, has been neglected.

Your afflicted brother in hope,
W. S. INGRAHAM.
Health Institute, March, 1873.

Tract and Missionary Department.

Cal. Tract and Missionary Society.

The second session of the Cal. Tract and Missionary Society was held in connection with the Cal. Conference, at Bloomfield, Feb. 16, 1873.

Meeting called to order by the President, J. N. Loughborough. The Secretary being absent, J. W. Bond was elected Secretary pro tem. The Secretary's report of the rise and progress of the missionary society on this coast, in connection with the report of the last meeting, was read and accepted.

The Treasurer's report was made and accepted as follows:—

Table with 2 columns: Item, Amount. Includes Treasury balance, income from May 1, 1872, and expenses for books and papers.

Balance in Treasury, \$5.08
No. of paid members, 130.

Owing to the absence of the Secretary, no written report was made of the workings of the society for the last year. Verbal reports, however, were made by several members present who had embraced the truth by reading tracts during the year.

Excellent and timely remarks were made by Bro. White, showing the objects of missionary societies; how effective a means they are of extending the work and how, by them, the way is opened for all to become laborers in the cause of present truth.

The election of officers was then made for the next term, resulting as follows: President, John Judson, Bloomfield; Vice-President, W. B. Dennison, Santa Rosa;

Secretary, J. W. Bond, Healdsburg; Treasurer, G. D. Hager, Santa Rosa; Executive Committee, William Harmon, of Healdsburg, and J. B. E. Young, of Santa Rosa.

The following preamble and resolution were then adopted.

Whereas, The funds of the Tract and Missionary Society have to be replenished from time to time, therefore,

Resolved, That all those members who are able to do so, be requested to donate one dollar or more each, annually, for this purpose.

JOHN JUDSON, President.
J. W. BOND, Secretary.

Quarterly Report of the Vermont T. and M. Society.

ACCORDING to appointment in REVIEW, I attended the quarterly Tract and Missionary meetings for the five districts in Vermont, in December last and the first week in January. Reports of the working of the Society during the quarter were presented, showing the following results:—

Table with 2 columns: Item, Amount. Includes money received for memberships, donations, and book sales.

Whole amount of money rec'd, \$297.72
No. of families visited, 233.

No. of subscribers for REVIEW, 61; Reformer, 126; Instructor, 11.

Amount pledged on poor fund, \$157.35
of which there has been raised, 120.35

Raised for shares in Publishing Association, 20.00

Raised for shares in Health Institute, 50.00

Amount pledged on Hygienic Book Fund, 73.00

of which there has been raised, 57.00

Value of books and tracts given away, 43.49

Value of books and tracts loaned, 23.80

The general agent and the assistant agents in the several districts have tried to do their part in collecting dues on periodicals. Measures are now being taken to settle all arrearages up to Feb. 15, 1873, and to ascertain who are the worthy poor who should receive the REVIEW free.

A. C. BOURDEAU, Pres. Vt. T. & M. Society.

Tract Meeting at Wright, Mich.

THE quarterly meeting of the T. and M. Society of District No. 7, of Michigan, was held at Wright, Feb. 22 and 23, according to appointment. All the churches in this district were represented except Oceana. Eld. S. N. Haskell was not present. Meeting opened with prayer by Bro. E. H. Root, after which a discourse was delivered by Eld. J. Byington, from Rev. 22:3. He spoke of the curse that is resting on the earth and the inhabitants thereof, on account of sin; and also brought to our minds the beauty and joy of the earth when it will be brought back to its Eden state.

It inspired us with a hope that we should be found worthy to be there.

In the afternoon, interesting remarks were made by E. H. Root and others. The second day there was a prayer and conference meeting at half past nine, in which eighteen testimonies were given, after which a discourse was given by Bro. A. Smith. The report of the last quarter was then read, and business of the district attended to.

After some further remarks by E. H. Root and Eld. J. Byington, the meeting adjourned.

C. BUCK, Director.

Feb. 4.

Faith and Works.

THEY are the two oars of a boat. Row with the right oar alone, and the boat describes a useless circle on the water. Row with the left oar alone, and it merely goes in the opposite direction. But use both oars with equal force, and it moves swiftly and evenly forward.

Faith and works: they are the two wings of a bird. Using but the right wing, the bird flutters helplessly on the earth. Using the left wing alone, there is the same result. But plying both with equal vigor, it plumes its flight heavenward.

So faith alone, or works alone, distract the soul—bind it in helplessness to earth, or turn it in idle circles; but give faith and works in equal strength, and movement is uniform. "What God has joined together let no man put asunder."—American Messenger.

PRIDE.—God crowns with mercy, says Jenkyn; but a swollen head is not fit to have that crown put upon it.

A proud man, is seldom a grateful man; for he never thinks he gets as much as he deserves. When any mercy falls, he says, "Yes; but it ought to be more. It is only manna as large as a coriander seed, whereas it ought to be like a baker's loaf."

Eld. Vogel's Fifth Negative.

(Continued from page 91.)

The O. T. Scriptures furnish us "unto all good works" or make us "wise unto salvation" only "through faith which is in Christ Jesus," i. e., through the gospel. 2 Tim. 3:15. The ten commandments—"the law"—which my brother would extol beyond measure, could neither furnish one "unto all good works" nor make one "perfect," even in the days when they stood as given from Sinai. "All these have I observed from my youth," said a young man. "One thing thou lackest yet" (Mark 10:21), said the Saviour, "If thou wilt be perfect," &c. Matt. 19:21. Therefore, the ten commandments are not perfect.

If my brother would distinguish between a principle and its application, he would experience no difficulty in seeing that a moral law can be abolished and yet the underlying principle remain intact. Then, also, my position would cease to seem to him contradictory.

I would not object to the terms "the moral law," "the ceremonial law," &c., if there were separate laws corresponding to these terms. But since the law is one, and portions of it are "moral," it is obviously proper to speak of moral "parts."

"The beginning of the gospel [good news] of [concerning] Jesus Christ," that is, the beginning of a history of Jesus, is the introduction to Mark's biography of him. At most, it can only refer to the gradual exhibition of the principles of the reign of Christ; for long after this, Jesus still says, "I will build my church (Matt. 16:18). The gospel, in fact, could only begin after the death, burial, and resurrection of Christ, since these are essential items in it. 1 Cor. 15:1-4.

It is simply not true that I said, I am not concerned whether marriage is moral or not. Eld. W. must have described himself, when he said, "There is a certain peculiarity in him, which prevents his doing justice to an opponent." I spoke only with reference to this discussion.

If I have done my brother injustice in saying that he regards all "duty" as having originated before the fall, it is with pleasure that I stand corrected. But he certainly argued that the ten commandments are "primary law," and that all "primary law" is moral, intending, thus, to prove the Sabbath moral. I showed the defect in his reasoning by pointing to the command not to eat of a certain tree in Eden, as "primary," and yet positive.

Galatians was indeed written to Gentiles, but not with reference to their paganism. The law, the law, the law, was their cry, and Paul addressed them as those who "desired to be under the law." Hence, the "times" of Gal. 4:10, are not identical with those of Deut. 18:10, and the "days" are clearly Jewish days. Nor is it a question as to the number of days observed, but as to the kind; if mine are gospel days, and my brother's Jewish, then he is condemned, and I approved. Neither must he be too hasty in calling Christian Sunday-keeping a "heathen time," on mere human authority; we will soon hear the Scriptures on this point.

I said that I knew of no text which calls the ten commandments the law simply (Please note this little word when you quote me again, Bro. W.); certainly, Ex. 24:12, does not do it, but qualifies it by "which I have written," so making "law" definite and sufficiently accounting for the presence of the article. Says Kerl, Comp. Eng. Gram., p. 180, a noun may be "definite, as being made so by some accompanying, descriptive words," and so take the article; as, "the man who is upright." Having so often had occasion to chide my brother, I must here give him credit for a clever thing. The Hebrew accent over "law" in Ex. 24:12, is indeed *pashta* and not *hahma*; they are just alike in character, and often nearly, and sometimes wholly, in position, so that they may be easily mistaken for each other, as I inadvertently did. But the practical result remains unchanged—"law" is less disjoined from "commandments," than this from "which I have written;" the latter is so separated by *zakeph katon* that it must qualify "law" as well as "commandments." This is not "fanciful," as Bro. W. says, but, as Green says, §28, "The punctuators have attempted . . . to represent to the eye the precise position held by each word in the structure of the sentence."

I can easily account for God's writing only the ten commandments. They were the Jewish constitution, and constitutions are usually better cared for than other laws.

On Jer. 7:22, 23, Eld. W. has not even tried to grapple with my explanation. The surface meaning of words is not always their intended import. "If thy hand offend thee, cut it off"—who would take the surface meaning here?

Bro. W. seems unfortunate in his collation of evidence in favor of two laws. If there are two laws, and Eph. 2:15, refers to one exclusively, it is to the ten commandments—"the law of the commandments"—and "blots" them out. Moreover, the same law may be "spiritual" or "carnal," according to the standpoint from which it is viewed, or the standard with which it is compared. In different conditions of a patient, the same dose may be poison or medicine; and any one's love, as compared with that of his fellows, may be warm, but as compared with God's, cold. In one condition, the law would be a "delight," in the other, "a yoke of bondage;" in the one, good, in the other, not good. It is also quite possible to "magnify" a law by an "honorable discharge."

Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law"—requires a few words. If we accept the common version here, the allusion is to the entire Mosaic code, with special reference to its moral or basic principles. So Conybeare, who retains the article before *law*, construes it. If the reference were even exclusively to the ten commandments, it would recognize only the binding force of the moral principles therein contained, and would in no wise prove the perpetuity of the Sabbath, which is purely positive. This is not simply a possible explanation, but a necessary one, since the Sabbath, together with every positive enactment of the law, are elsewhere declared abolished.

But as Paul wrote it, the case is still stronger. Macknight renders him literally thus: "Do we then make law useless through the faith? By no means, for we establish law." While the word *law* without the article may and often does refer to the Mosaic law (though the conception is necessarily different from that in which the article is used), it is also the only way we can use the word, when we wish to speak of law in general. And who shall say that this last is not Paul's thought? It is the very expression best calculated to set it forth, and the Jewish law would have been better referred to in the use of the article. See, too, how it suits the connection. Paul is proclaiming a universal system of pardon upon faith in

Christ (verse 30). A few object that a system of pardon so accessible would render law useless, since there would be no sense in condemning a man and pardoning him, in one breath; it would make condemnation a mere farce, and law a sham; it would be better to have no law. On the contrary, replies Paul, we establish law; that is, (1) A system of pardon recognizes the existence of law, for pardon without law transgressed is impossible, and (2) The presence of a system of pardon in the economy of God declares it a necessity, and by implication, law, with reference to which it was made, a necessity. And so far is a system of pardon from being an evil, that even the Jew's own Scriptures speak well of it. David pronounced it a "blessed thing" (chap. 4:6-8), and even father Abraham was pardoned upon faith. (Verse 3; Gen. 15:6.)

We come now to passages that are such excellent proof-texts in favor of the abelition of the law, that I shall not be content with simply rescuing them from the wrong service into which they are pressed, but shall duly marshal them for aggressive warfare. When I turned aside from my first argument, I had made three counts.

4. "Christ hath redeemed us from the curse of the law." Gal. 3:13. This implies redemption from the law itself. In fact, just as "the gift of the Holy Spirit" denotes the Holy Spirit as a gift (Acts 2:38), so to be redeemed from "the curse of the law" is to be redeemed from the law as a curse, as "a yoke upon the necks of the disciples which neither our fathers nor we were able to bear."

Am I asked how Christ redeemed the Gentiles from the curse of a law under which they never were? The answer is twofold: (1) The curse of the law as applied to the Gentiles, need not denote identity with that of the Jews, but simply similarity, just as "the reproach of Christ" (Heb. 11:26), as predicated of Moses, denotes not identity, but similarity. (2) In one sense, the Jewish law was a curse, even to the Gentiles. The gospel could not come to them till it came first to the Jews (Jer. 31:31)—for "salvation is of the Jews"—and to these it could not come till the law was removed.

The law, so far from being the basis of the Abrahamic covenant, was a mere appendage, "four hundred and thirty years after," and "was added because of transgression till the seed [Christ] should come. Gal. 3. "For the promise [or covenant] that he should be heir of the world was not to Abraham, or to his seed, through the law." Rom. 4:13.

5. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law (not being myself under the law), that I might gain them that are under the law." 1 Cor. 9:20. The parenthesis is not in the common version, but in improved versions. If we accept it, Paul says expressly that he is not under the law; if we reject it, he says no less—he "became as under the law," for special purposes. And if Paul, who was a Jew by nature, was not under the law, who will presume to put this yoke upon the necks of the disciples?

But, says Eld. W., "under the law" means under condemnation. So, then, Paul became as "under condemnation!" and the Galatians "desired to be under condemnation!" (Chap. 4:21.) "O foolish Galatians." No; Paul himself puts "under the law" in antithesis with "without law." (1 Cor. 9:21.)

ENDURANCE.

"If thou faint in the day of adversity thy strength is small."—Prov. 24:10.

FAINT not beneath thy burden, though it seems Too heavy for thee, and thy strength is small; Though the fierce raging of the noontide beams On thy defenseless head untempered fall.

Though sad and heart-sick with the weight of woe Which to the earth would crush thee, journey on; What though it be with faltering steps and slow, Thou wilt forget the toil, when rest is won.

Nay, murmur not, because no kindred heart May share thy burden with thee, but alone Still struggle bravely on, though all depart Is it not said, that each must bear his own?

All have not equally the power to bless, And of the many, few could choose our lot, For each heart knoweth its own bitterness, And with its joys a stranger meddles not.

Then be not faithless though thy soul be dark, Is not thy Master's seal upon thy brow? Oft has his presence saved thy sinking bark, And thinkest thou he will forsake thee now?

Hath he not bid thee cast on him thy care, Saying, he careth for thee? Then arise, And on thy path, if trod in faith and prayer, The thorns shall turn to flowers of Paradise. —Sel.

Obituary Notices.

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

DIED, of typhoid fever, in Peace Dale, R. I., Willie A., only son of Bro. Arnold, and sister Ruth A. Holland, aged fifteen years, eight months, and eight days.

Willie was ever a dutiful son, never associating with other village boys, but with those only that are keeping the commandments. He was a reader and lover of the Instructor. His father, mother, and sisters, and the members of the Sabbath-school and church, feel and mourn their loss. But we expect he will come forth at the first resurrection, clothed in immortal beauty, and eternal life. Words of comfort were spoken by Eld. J. A. Sullivan from 1 Cor. 15:22.

JABEZ C. TUCKER.
Kingston, R. I., Feb. 19, 1873.

DIED, in Monterey, Allegan Co., Mich., of black jaundice, Sally Howard, wife of Salmon Howard, aged seventy-five years, one month, and fourteen days. She sweetly fell asleep in Jesus, and now rests in hope. Her last hours were those of suffering, yet her mind was perfectly clear to the last. She died in full faith of the Saviour's soon coming to wake the sleeping saints, change the living, and gather them home to rest.

CHARLES JONES.

The Review and Herald.

Battle Creek, Mich., Third-day, March 4, 1873.

New and Important Work.

The Complete Testimony of the Fathers of the First Three Centuries, Concerning the Sabbath and First-Day. By Eld. J. N. Andrews.

Such is the title of a work of 112 pages just issued by the Association. Bro. Andrews has in this work, by much careful research, collected, so as to present it all together, everything that any Father of the first three hundred years has said respecting either the Sabbath or the first day of the week.

Answers to Correspondents.

A. J. HONSTAIN: The expression, "flesh and blood cannot inherit the kingdom of God," 1 Cor. 15:50, we understand to be a declaration that we cannot, in our present nature, inherit or enter into that kingdom.

J. C. SHELEY, RUSSELL HART, AND T. D. WALLAR: We have referred your queries to Bro. Cottrell.

C. A. RUSSELL, G. E. FISHER, AND W. W. L.: We have referred your queries to Bro. Waggoner.

A CORRESPONDENT inquires, "Would it be a violation of the fourth commandment for me to let men work in my shop on the Sabbath, if they work by the piece?"

It would be a violation of the fourth commandment. See Ex. 20:10. Is there any difference between working by the day and working by the piece? You hire in either case.

A Request.

ART. IV. of the Constitution of the Tract and Missionary Society of Vermont, reads as follows:—"Any person may become a member of this Society, who may be recommended by a church of Seventh-day Adventists, by the payment of one dollar."

There are isolated friends of the cause within the limits of the Conference of Vermont and Canada East, who have not had an opportunity of becoming members of this Society, and who cannot have ready access to the books in a church library. Any such person who desires to become a member of this society, and to labor according to our usages in the missionary work, can send "one dollar," or more, to me at Bordoville, Franklin Co., Vt., and the donor will be supplied at once with tracts from the REVIEW AND HERALD Office by mail.

A. C. BOURDEAU, Pres. Vt. T. and M. Society.

My address for the present is Battle Creek, Mich. D. M. CANRIGHT.

Appointments.

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

General Conference.

PROVIDENCE permitting, the eleventh annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Tuesday, March 11, 1873, at 9 o'clock A. M., for the purpose of considering all matters pertaining to the general prosperity and advancement of the cause, which may properly come before this body.

Gen. Conf. Committee. GEO. I. BUTLER, S. N. HASKELL, IRA ABBEY.

A SPECIAL REQUEST.

We deem it of the utmost importance that Bro. and sister White attend this meeting; and we therefore invite and urge, in the strongest terms, their attendance at this session of the General Conference, if their health will permit them to do so.

Will Bro. J. N. Andrews, T. J. Butler, and D. M. Canright, meet the Gen. Conf. Committee in Battle Creek, as early as March 6?

GEN. CONF. COMMITTEE.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its thirteenth annual session at Battle Creek, Mich., Thursday, March 13, 1873, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Trustees. JAMES WHITE, E. W. WHITNEY, L. P. BAILEY, J. N. ANDREWS, J. H. WAGGONER, Mrs. A. P. VAN HORN, Miss A. M. DRISCOLL.

Quarterly Meetings in California.

BEING instructed to re-arrange quarterly meetings for California, we would give the following:—

Table with 2 columns: Location and Date. Santa Rosa, March 22, 23; San Francisco, April 19, 20; Bloomfield, May 17, 18; Healdsburg, June 14, 15; Petaluma, July 12, 13; Green Valley, August 9, 10.

Meetings to commence, if possible, in each case, with prayer-meeting at the commencement of the Sabbath; social meeting Sabbath morning; ordinances Sabbath afternoon; prayer-meeting evening after the Sabbath. Business meeting of the Tract and Missionary Societies, on Sunday mornings in Sonoma Co.; on Sunday evening at the San Francisco meeting.

Bro. Judson, President, or Bro. Dennison, Vice-president, of our State Tract and Missionary Society, design to attend the above appointments. It is the request of the committee that our brethren and sisters within reach of these meetings make it a special point to attend them both days.

J. N. LOUGHBOROUGH, Cal. Conf. Com. JOHN JUDSON, JACKSON FERGUSON, Com.

GENERAL quarterly meeting of the Ohio T. and M. Society, at Clyde, Sabbath and first-day, March 22, 23. Will Eld. Geo. I. Butler, or Eld. S. N. Haskell, attend? Each director is requested to send a report from his district to the secretary, M. E. Reynolds, Mesopotamia, Trumbull Co., Ohio, at least one week in advance of the meeting, or else bring a report to the meeting. O. F. GULFORD.

QUARTERLY meeting at Alaiedon, March 29, 30. All the brethren and sisters belonging to this church, that can attend, are expected to be present. Brethren and sisters from other churches are invited. And we most earnestly request some one of the preaching brethren to attend this meeting. D. V. WINNE, Clerk.

QUARTERLY meeting for Rhode Island will be held at LaFayette, March 15, 16, 1873. A meeting of the T. and M. Society will be held on first-day, the 16th. It is hoped that the members of the Society will send their reports to M. J. Prosser, Wakefield, R. I., as soon as the 10th of March. It is also hoped that the friends of the cause will make an especial effort to attend this meeting. A. P. GREEN, Director.

QUARTERLY meeting for churches of District No. 8, April 5 and 6, at Vergennes. E. VAN DEUSEN.

MONTHLY meeting for the churches of Oswego County, will be held at the church in West Monroe, N. Y., March 8 and 9, 1873. All are invited to attend. DANIEL BOWE.

MONTHLY meeting for Western N. Y. at Olcott, Niagara Co., March 8, 1873. E. TARBOX, Clerk.

ALMONT, Sabbath, March 8, at 10:30 A. M. Will the friends at the Webster meet with us. Webster School-house, Sunday, March 9, 10:30 A. M., and in the evening. H. M. KENYON.

Business Department.

Not afloat in Business. Rom. 12:11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with one more number. A renewal is earnestly solicited.

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