

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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MY SAVIOUR.

My Saviour! what a theme for mortal tongue!
For never yet hath burning spirit flung
O'er thrilling chord his rapture-waking hands,
To theme so great, 'mid Heaven's seraphic bands.
Through the long silence of eternal night,
Thou wast, enthroned in uncreated light;
Thyself a universe—thyself thine all!
And when, of thy mere goodness, thou didst call
Angelic worlds around thee, sweetly rolled
Their strains o'er harps of pure ethereal gold.
They sung thee, God—Creation's fount and end,
Their Sovereign, Benefactor, Lord, and Friend.
Their Holy, holy, holy, pealed around,
Deep echoing through immensity's profound;
Yet none among their shining hosts of light,
E'er hailed thee Saviour! that supreme delight
Reserved for guilty man—for guilty me!—
To sing through time and through eternity.

—Sel.

The Sermon.

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

THE GIVING OF THE LAW.

BY ELDER J. N. ANDREWS.

TEXT: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God; and the promises." Rom. 9:4.

THE things here enumerated as pertaining to the Israelites are worthy of our particular attention. These are said to be, 1. The adoption; 2. The glory; 3. The covenants; 4. The giving of the law; 5. The service of God; 6. The promises. And if we quote the next verse (which reads, "whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."), we shall be able to make the following important addition to this list of Hebrew "advantages": 7. Whose are the fathers; 8. Of whom, as concerning the flesh, Christ came.

Those who speak derisively of the moral law as a Jewish code, because "committed" or "given" into the hands of the Hebrews at a certain time, and for a certain period, would do well to study this list of things which "pertain" to the Hebrew people quite as much as does the giving of the law. Here is, first, the adoption, *i. e.*, the choice of Abraham and his posterity through Isaac, to be the heritage of God, while all other nations were left to the false gods of their own choosing; secondly, the glory, as manifested in God's wonderful revelation of his glory to the patriarchs, to Moses, to the judges, the prophets, and the people of Israel; thirdly, the covenants, *i. e.*, the old and new covenants, both of which are made with this people (see Jer. 31:31, 32; Heb. 8:8, 9); fourthly, the giving of the law upon Mount Sinai; fifthly, the service of God in the priesthood, and in the worship which he accepted at the hands of this people; sixthly, the exceeding great and precious promises which were made by God unto the fathers; seventhly, the fathers, Abraham, Isaac, and Jacob; eighthly, and lastly, what is indeed a very great honor, of them "as concerning the flesh, Christ came, who is over all, God blessed forever."

We can now appreciate the language of Paul, Rom. 3:1, 2: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God." After reading his enumeration of the eight distinguished blessings and honors conferred by the God of Heaven upon the Hebrew people, we may say with Paul that the advantage pertaining to the circumcision was "MUCH

EVERY WAY." But the Spirit of God led Paul to distinguish, among these eight "advantages" which the Israelites possessed over the Gentiles, that one which is greatest. And here is the manner in which he does this: "Chiefly because that unto them were committed the oracles of God."

The greatest of all these advantages conferred on ancient Israel was, therefore, "the giving of the law." This grand event took place at Mount Sinai, about twenty-five hundred years after the creation. When the law thus "entered," it was by the personal descent of the Lawgiver with the thousands of his angels in flaming fire, and its proclamation was ushered in by the sound of the trump of God. Ex. 19; Deut. 33:2; Ps. 68:17. The Almighty spoke his law in ten precepts. The fourth precept of the law reads thus:—

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

This precept has one very remarkable feature. It asserts its authority from the time that God blessed and sanctified his rest-day in Eden. Man's obligation to observe this precept rests upon what God did at the close of his work of creation. Even the statement that God hallowed his rest-day is equivalent to saying that he appointed it to a holy use. And that original appointment is the fourth commandment in the form in which it existed in Eden. We may therefore assert, without fear of reasonable contradiction, that the law of the Sabbath was in full force from Adam to Moses; and those who during this entire period kept God's commandments and walked with him in holiness, were, of necessity, observers of this hallowed rest-day of the Lord.

What Paul has designated in the book of Romans as the "giving of the law," or the entrance of the law, or the committing of the oracles of God to the circumcision, was not, therefore, the commencement of existence to the law of God. Indeed, no dispute exists concerning nine of the commandments. Idolatry and blasphemy and murder have never been acts against which God has had no law. And so of all the nine commandments. But it is a remarkable fact that the fourth commandment, concerning which all the dispute in this case exists, is the only one of the ten which asserts its own existence from the beginning of the world.

At the present day we have a remarkable spectacle presented to us by the religious world. 1. The authority of the fourth commandment is very generally acknowledged. 2. But almost the entire body of professed Christians who thus acknowledge the authority of the law of God, observe, as the Sabbath, a day not enjoined in the commandment. Here is, indeed, a very palpable contradiction between the theory and the practice of the so-called Christian world. Yet a way has been devised by which it is supposed that the two are made to harmonize. Very few people know the date of this discovery, or even the name of the discoverer. Indeed, the most of those who quiet their consciences by this convenient doctrine suppose that it is as old as the law of God, and that it is really a part of the faith once delivered to the saints. Here, then, is the doctrine which is now almost universally accepted: "The fourth commandment enjoins the observance of one day in seven, but not the definite seventh day."

This important doctrine was first announced to the world in the year 1595, by

Dr. Nicholas Bound, of Norton, in the county of Suffolk, England.* It soon found general acceptance in the religious world; for it enabled men to observe the first day of the week; and yet to keep a commandment which every one had previously supposed required the observance of the Creator's rest-day. It was welcomed everywhere by the observers of the first-day Sabbath, for it appeared to show that they were obeying the fourth commandment, a thing which previously they had not even imagined to be true. But let us consider this modern explanation of the law of God. The fourth commandment, according to this interpretation, enjoins the observance of "one day in seven, but not the definite seventh day."

Is this doctrine true or false? It ought to be true, inasmuch as almost every one believes in it, and all persons who keep the first day of the week depend upon this "seventh-part-of-time theory" as the means of satisfying their own consciences for the serious difference between first-day observance and the letter of the fourth commandment.

1. No one claims that the commandment actually says, "One day in seven, and no day in particular." Indeed, no one ever taught such a doctrine till the year 1595. Up to that time every one supposed it to require the observance of the very day of the Creator's rest. And, in fact, it is by no means strange that such an idea should have prevailed respecting this precept, inasmuch as the very letter of the commandment does necessarily teach it.

2. There is not one indefinite expression contained in this precept. It does not say, "One seventh part of time;" it does not say, "A seventh day;" it does not say, "A Sabbath after six days of labor." Such language is constantly used by men respecting the commandment, but never used in it. The indefiniteness is all in the mind of the expositor.

3. But it does say in plain terms, "Remember the Sabbath day to keep it holy;" "the seventh day is the Sabbath of the Lord thy God;" "in it thou shalt not do any work;" "in six days the Lord made heaven and earth, . . . and rested the seventh day;" "the Lord blessed the Sabbath day, and hallowed it."

4. There is something to be remembered; it is not the sabbatic institution, but the "the Sabbath day." What does this term signify? It signifies literally the rest-day. Whose rest-day is it? The commandment answers this question: "The seventh day is the Sabbath [or rest-day] of the Lord thy God." But how did the Lord ever happen to have a rest-day? The commandment answers this question also: "For in six days the Lord made heaven and earth, . . . and rested on the seventh day." But what of all that? How does that indicate any obligation on our part respecting that rest-day? The commandment answers this question also: "Wherefore the Lord blessed the Sabbath day, and hallowed it." This word, hallowed, is the same in the Hebrew as the word rendered sanctified in Gen. 2:3. It signifies, in that language, just what hallowed and sanctified signify in English, *i. e.*, "to set apart to a holy use."

5. The fourth commandment does therefore, expressly enjoin the observance of the day of the Creator's rest.

6. We are to keep that day holy which himself blessed and hallowed. But that work did not relate to an indefinite portion of time, or to an indefinite seventh day. It related only to the day of his rest.

7. Nor is the rest-day of the Lord something indefinite in its signification. The Creator employed six days in the work of creation. The seventh day he rested from all his work. This, his rest-day, he set apart to a holy use. Now it is impossible to confound the day of the Creator's rest

with any one of the days on which he wrought in the work of creation.

8. Nor is the rest-day of the Lord something that the people who listened to the fourth commandment could not identify. The manna had been falling several weeks. And there stood the Sabbath of the Lord each time unmistakably identified. Six days of manna, and one day in which no manna fell, could not otherwise than establish two great facts with the children of Israel: (1) That the commandment did not mean one day in seven, but the definite seventh day. (2) That it was possible to determine with perfect certainty that definite seventh day on which the Creator rested. For the commandment plainly enjoins the day of the Creator's rest; and the fall of the manna left no possible chance to dispute what day this was.

9. In fact, the definite character of the fourth commandment is established on yet another ground. That precept does not aim, as its principal object, to secure rest for man from wearisome toil; nor yet to secure merely a stated day of weekly worship. Were either of these objects the chief or primary object of the Law-giver, we might well reason that there was no importance to one day of the seven above another. But the commandment has another object in view. It is the celebration of a memorial. There is something to be remembered. That something is the rest-day of the Lord. The reason for that remembrance is that we may keep in mind the fact that God is the Creator of the heavens and the earth. Hence it is that a definite day, the day of the Creator's rest, was hallowed by him, to be observed by all his creatures, in grateful acknowledgment of the fact that they owe their existence to him. We cannot change the day, nor render the commandment indefinite, without destroying its character as a memorial of the creation of the heavens and the earth.

10. Nor is there any lack of distinctness as to the day of the Sabbath in the New Testament. The gospels do each plainly distinguish the Sabbath as the last day of the week, in that they speak of the day following as the first day of the week. Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1; John 19:31, 42; 20:1.

11. But the language of Luke is peculiarly worthy of our notice, inasmuch as it makes distinct reference to the commandment. We learn that those who kept the Sabbath day according to the commandment observed the day preceding the first day of the week. Compare Luke 23:56; 24:1. Then it is certain that they kept the seventh day of the week in keeping the day designated in the commandment. And as that commandment enjoins the observance of the seventh day, and as the New Testament, in recording the observance of that day according to the commandment, makes it come on the seventh day of the week, it is evident that the seventh day of the commandment and the seventh day of the New-Testament week are identical.

12. Finally, the measurement of time by weeks is a conclusive argument for the definite seventh day. The week is not a natural or providential measurement of time, like the day, or month, or year. It is measured by divine appointment in commemoration of God's rest on the seventh day. Weeks exist in consequence of the sabbatic institution. The last day, therefore, of each week is the Sabbath of the Lord. This divine arrangement originated at the close of the creation week, by God's act of appointing the seventh day to a holy use in memory of his own rest upon that day. And the week thus ordained has come down to us, its close each time being marked by the rest-day of the Creator.

The law of God was given to the Hebrew people. In that law is the precept which enjoins the observance of the sacred day of the Creator's rest. The law and the Sabbath were not rendered Jewish by being thus entrusted to the hands of that people. Indeed, if we object to the law of God

*Coleman's Ancient Christianity Exemplified, chap. 26, sec. 2.

on this ground, then we must, as Paul shows in Rom. 9:4, 5, disclaim all part in the new covenant; for that, as well as the old one, was made with the Hebrew people; we must exclude ourselves from the promises made to the fathers, for they were Hebrews; and we must even decline to accept of Christ as our Saviour, because, as concerning the flesh, Christ came of the Jews. Surely, the law of God and the Sabbath were in good company when they were associated with these inestimable blessings which were conferred on the Hebrew race.

Certainly, we have nothing to boast of in the fact that we are Gentiles by nature. If we are the people of God, we belong now, ourselves, to Israel. If God has preserved to us the knowledge of his Sabbath and his law by means of the Hebrew people during all the time that all our Gentile ancestors went astray after false gods, let us not boast ourselves against the oracles of God, nor against that people who were for a time their depositaries. We may now share in the blessings of the law of God, his promises, his new covenant, and his Sabbath. Let us not despise these inestimable blessings.

Signs of the Nearing Advent of Christ.

BY HORATIO BONAR, D. D.

(Concluded.)

8. *The Maturity of the Papal Antichrist.*—Popery itself is no new thing on earth, so that its mere existence is no peculiar sign of the last day. But its progress and prevalence are entirely new. There is a maturity about it which, in other ages, it could not claim. It is rising in stature and fast hastening to its consummation. In extent of circle she stretches far beyond the territories of other days. In all regions of the earth she is planting her banner and claiming dominion over the nations. Never did she show herself more thoroughly in earnest. She is flinging her chains across the globe. With stealthy foot she has been advancing, step by step, till now she walks abroad at noonday with the sound of the trumpet, lifting up her head in bold defiance. Her hand, like Amalek's, is "upon the throne of the Lord;" and she acts and speaks as if in nothing she would be restrained of all that she has imagined to do.*

Never, since the Reformation, has popery made so deadly and determined a struggle for the recovery of throne and altar. Hundreds of missionary priests are thrusting themselves into every corner, winding themselves into the confidence of the influential, and insinuating themselves with serpent-stealth and subtlety into all seats of power. They mark off their districts, and rear their churches everywhere, carrying on their work of proselytism at any expense, and by every method. They build with costly splendor; they adorn with most attractive grace; they cast the net with consummate art, that beneath its ample stretch they may entangle the thousands of every age, and class, and temper, who love a theatrical religion, that will gratify the carnal sense, and furnish men with a license for the commission of any amount of iniquity. They talk proudly, too, and boast openly of their success, casting off the mask of meekness and modesty which they had in some measure assumed; proclaiming loudly that as no heresy was ever allowed more than a duration of three centuries, the British apostasy has now reached its close. Thus they prophesy of their own speedy triumph, and of our hastening doom.

It is not my part either to confirm or to confute the prophecy. A few years will unfold it all. There may be darker days in reserve for Britain than many will believe. Her day has been long bright, her sky long cloudless. What nation has ever enjoyed a century of such profound tranquility as we have experienced, unbroken save by a few political commotions, or a few murmurs of fretful discontent. The cup of trembling, which was put into the hands and pressed to the lips of every nation in Europe, in 1793-1815, passed us by. The revolutionary earthquake shocks that have during this century successively laid waste every kingdom around us, convulsing nations and overturning thrones, tearing up a thousand hearths, and agitating ten thousand fearful bosoms with alternate despair

and hope, reached us not, nor stirred even one ripple on our sea-bound shore. When God raised up Napoleon Bonaparte as the scourge of the papal empires; when he called him to his foot, gave the nations before him, and made him ruler over kings, giving them as dust to his sword and as driven stubble to his bow, he appointed him his bounds that he could not pass over, and we were preserved, unmolested and secure. When every capital in Europe was in flames, from Moscow to Madrid, we were sitting each man under his own vine and fig-tree, with none to make us afraid. The enemy, with the vanquished might of Europe in his train, prepared to overwhelm us. He threatened, boasted, numbered his armies, talked of a second Armada; but in vain! We were secure. We needed "no bulwarks, no towers along the steep." We were Protestant, and therefore invincible. Our protest was our palladium. From our far-off lonely island, there went forth upon the earth the solitary voice that testified for Christ against Antichrist, in the midst of a world of idolatry and darkness. God heard the testimony, and he blessed the witness!

But since that time what has taken place? We have laid aside our protest as too bigoted for an enlightened age like ours. We have struck our Protestant colors, and hung out the flag of neutrality; or rather we should say, of religious indifference. With our own hands, we have taken down the old ancestral standard which has braved three centuries of storm; allowing the spoiler to tear in pieces and trample under foot the inheritance of our fathers, the birthright of our sons; proclaiming to the world that our past protest was a stain upon our history, and that it matters nothing to a nation's well-being whether the Bible or the Koran be the basis of her statute-book, or whether the national ensign be surmounted by the cross, the crescent, or the triple crown. We have little reason to hope that we shall ride out another storm as we have done the last. The anchor of our national Protestant testimony is gone!

9. *The Diffusion of Infidelity.*—This at least is new. Our fathers knew comparatively little of this, and our fathers' fathers almost nothing. An infidel was rare indeed in their day—a man wondered at and shunned. Toward the close of the last century, infidelity burst forth in France, and partially extended itself elsewhere. Of late years it has developed itself with prodigious swiftness, and assumed a bold and lofty attitude of assault. Its extent is incredible. The masses are thoroughly leavened with it. It has insinuated itself everywhere, and is eating out the very heart of everything like deep principle among men. It has corroded the cement by which society hangs together, so that nations and communities are now like walls or towers without mortar, ready to fall to pieces of themselves, or be leveled by the first blast. Its ferocity is alarming, its activity unceasing. Much of it is undisguised and confessed; but very much of it is still secret and unavowed. It taints the air; it blights life; it ossifies conscience; under it all good things wither. It is the worm at the root of all that is noble and excellent in these last days. Hence the hollow condition of things among us—the chill that is upon life's fellowships and offices of love. Social, political, kindred ties are worm-eaten and ready to break asunder. The erect bearing and manly vigor which religion imparts is no longer visible. Superstition has come to the rescue, and is trying to supply its place. But in vain! Expediency rules. Large masses of the people are either openly or secretly infidel, if not atheistical. God is not acknowledged. His yoke seems to gall men's shoulders. The nations are ready to cast it off. And what hope is there, what token, that this is to end before the Lord return to end it. Is it not a sign of his approach, and a denial of the possibility of a previous millennium of holy blessedness upon the earth?

10. *The Increase of Immorality.* Like a flood it is swelling and widening in its course. It is without shame and without fear. Crimes that our fathers knew not of, are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is "a shame even to speak of those things that are done of them in secret." Drunkenness staggers along every street. Blasphemy pours itself forth, till we shudder, and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers

are telling some horrible tale of bloodshed; man slaying his fellow-man, in fiendish hatred, or more fiendish love of gain; none spared; the parent slaying his children, the child his parent, the husband the wife, the wife the husband; no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer. Oh, what a cry is going up to God from this land of ours, the cry of innocent blood, blood which a righteous God will yet avenge! But the picture of our spreading immorality is one not easily drawn, save by the record of facts, facts which one man scarcely ventures to whisper to another, too awful to be laid bare before the public eye. It calls for a prophet's eye to see it, a prophet's pen to record it, and a prophet's soul to weep over it "in secret places" before the Lord. Men are truly "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." All this is to come to pass in the last days, and to wax worse and worse till the Lord come. How vivid, then, and how numerous, are the signs of the advent,—signs of whose nature, whose progress, and whose termination, demonstrate irresistibly that there can be no millennium before his coming.

11. *The Prevalence of Superficiality and Formalism in Religion.*—Form without power, a body without a soul, religion without vitality,—these are among the signs of the last days. The show of piety is widespread, but the thing itself occupies a narrow circle. There is much profession, but profession lies on the surface, and underneath all may be worldliness. Depth and solidity are wanting; the aspect of religion is unhealthy; the fresh hue of primitive times is departed; the intense vitality, which of right belongs to it, is dried up, so that, instead of its being the living source of motion to the world without, controlling, or counteracting, or impelling its currents, it lies inert and passive, at the mercy of every outward movement. It is a worldly, self-pleasing religion, adopted for fashion's sake, and used according to convenience.

Satan has now transformed himself into an angel of light, and under this fair disguise he is working with marvelous success. He is teaching us to build the tombs of our fathers, that we may rest content with the mere approbation of their principles without any imitation of their practice. He leads some astray into fatal error under the pretext of candor and the love of truth; others he saturates with the orthodoxy of the head, that they may become indifferent to the state of their heart before God. Some he persuades to deny the Bible; to others he lauds it, that he may make it a substitute for the God of the Bible. He allows us a wide range of religious feeling and sentiment, if he can only succeed in making them a substitute for God. He hinders not our being serious, earnest, solemn, if he can thereby feed the cravings of a restless, empty soul with something which may prevent us from seeking the bread of life. He permits us to denounce the world's vanity and hollow pleasures—to be weary of its unsatisfying round of folly, that he may delude us into the idea that this dissatisfaction with the world is a proof that we are religious, and thereby cause us to sit down contented, when yet a great way off from our Father's house.

These outward things may be in themselves right and good, but what are they without the indwelling Spirit! What is truth without the True One? What is the perfection of church order without the vital power from above? The body is there, but the living spirit has fled.

And are not these the signs of the last days? Is it not when the virgins are slumbering that the midnight cry is to be heard, "Behold, the Bridegroom cometh;" and "when the Son of Man cometh, shall he find faith on the earth? Where, then, is there room for a millennium before the advent? * * * *

12. *Religious Deceivers.*—The extent to which these are flourishing in our day is much overlooked. We have grown so familiar with strange opinions that we have almost ceased to notice them. Yet in all countries and in all churches these are springing up. Besides the great leaders in our day, Romanists, Jesuits, and Tractarians, there are the Unitarians, the Mor-

mons, the Latter-Day Saints, the Swedenborgians, the spiritualists, and suchlike, who are all saying, "Lo, here is Christ; or, lo, there." Incredible and absurd as these systems are, they are believed in by tens of thousands, who seem to be given over "to strong delusion that they should believe a lie." And, then, in addition to these, there are sad heresies springing up around us in various forms, and indicating a restless, feverish state of mind, which must, ere long, issue in something more hideous and fatal.

These are a few of the many signs of the times. Some of them belong specially to our own day, not having been witnessed by any former age. Others, though seen by former generations, have shone out far more fully and decidedly in our own. No previous age can point to signs so many and so vivid as we can do; and it is this that renders our position so very solemn and responsible.—*Signs of the Times.*

The Unpardonable Sin,

OR THE SIN AGAINST THE HOLY GHOST.

THIS sin stands at the head of the sins of presumption. It is the crowning sin of rebellion against God with a full knowledge of sin and duty, and has no promise of forgiveness. It can be committed only by those who have enjoyed great light and exalted privileges in the service of God. It is not, therefore, a sin of ignorance; neither is it a sin committed through the weakness of the flesh while the mind is opposed to evil; nor is it even one of those transgressions which are common in ordinary cases of backsliding and hardness of heart.

This is a particular sin. By comparing Matt. 12:22, etc.; Heb. 6:4-6; 10:26-29, which are the principal New Testament scriptures that treat on this subject, we learn that in order for man to commit the unpardonable sin, 1. He must have been once enlightened—must have seen his sins as opposed to righteousness, and understood the plan of salvation. 2. He must have tasted of the heavenly gift; by faith must have taken hold of Christ, the gift of God, the bread of life that came down from Heaven. John 4:10; 6:32; Eph. 2:8. 3. He must have been made partaker of the Holy Ghost in the special sense that the early Christians were when they received the gift of the Holy Spirit. This implies more than a common blessing. It supposes a physical contact with that holy influence, that mighty agency proceeding from God; a baptism of the Holy Spirit, giving a mighty impetus to the new covenant in the way of righteousness. 4. He must have tasted the good word of God, realized its sweetness and preciousness by making experiments in living it out. 5. He must also have tasted of the powers of the world to come; have been so impressed with the power of the coming kingdom by personal experience in overcoming through the efficacy of the Holy Spirit that the powers and glories of the world to come will have become a living reality. When these blessings have been realized, then to willfully turn away from them, repulse them, fall away, and attribute the operations of God's Spirit to the devil, or to a bad influence, calling the good work of God's Spirit an evil work, would be committing the unpardonable sin.

At the time that the Pharisees were accusing Christ of doing his works by the power of Satan, many who were hearing Christ and had been enlightened and felt the power of his Spirit in their own bodies removing disease, etc., were in special danger of coming under the rebellious influence of Christ's enemies and committing the unpardonable sin.

The more powerfully the Lord works by his Spirit on the earth, the greater the danger of God's children committing this sin, if they give way to a rebellious spirit. The sin of Satan and his angels in rebelling against the government of Heaven and lowering God and his blessings in their minds was irremissible, because they had enjoyed the light, power, and glory, of Heaven, and had been made partakers of the Spirit of God in a special sense. When God manifested his mighty power in delivering ancient Israel from Egyptian bondage, not a few of the children of Israel committed the unpardonable sin; and when God, through a series of trials and by the mighty workings of his Spirit, shall fit up a people for the final conflict with the powers of darkness and for the final deliverance, many will close their probation by sinning against the Holy Ghost.

*The recent popish dogmas of the Immaculate Conception, and the Infallibility of the Pope, and the revival of Pilgrimages and of Ultramontane Propagandism, manifest the maturing development of the papacy.—Editor of "Signs of Our Times."

While we cherish a tender conscience, and a fear of offending God and grieving his Holy Spirit, while we hate sin and love righteousness, while we cherish a love for God's people and delight to see his cause prosper on the earth, we may know that we have not committed the unpardonable sin. These dispositions being the fruit of the Spirit are good evidence that the Spirit of God is still striving with us and has not wholly left us. May that Spirit never take its flight from us for the last time.

D. T. BOURDEAU.

Did Abraham Keep the Sabbath?

ALTHOUGH the argument for the Sabbath does not turn upon this question, yet as he was a man approved of God for his obedience, satisfactory evidence that he did keep the Sabbath would go far, in some minds, toward establishing its ancient obligation, and removing the objection that it was only a Jewish institution. And such evidence we think can be produced.

1. The ten commandments are God's commanded covenant. Deut. 4:13. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

2. This covenant Abraham had. In 1 Chron. 16 is contained a psalm that David composed to be sung before the ark of ten commandments, after he had brought it from the house of Obadedom, and set it in the tent that he had pitched for its reception. In verses 15-17 is the following: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." This testimony identifies the law of ten commandments, and shows that it did not originate at Mt. Sinai, but was there only confirmed to the Hebrew people, the same having been known to Abraham and Isaac. This covenant is said to have been made with Abraham in the sense of its being the condition of the promise made to him.

3. Abraham kept this covenant. Gen. 26:5. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." All the expressions used above, such as voice, charge, &c., are applied to the ten commandments, making this testimony very explicit as to Abraham's practice; but that, in keeping God's "commandments" and "laws," he kept the Sabbath, more direct evidence is found in Ex. 16. In verse 4, God says, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." The record shows that the trial related to the Sabbath, and when some of the people went out to gather manna on the Sabbath, God says, "How long refuse ye to keep my commandments and my laws?" This testimony shows that the Sabbath existed before the law was spoken upon Mt. Sinai; and it follows that, if they broke God's "commandments" and "laws" by violating the Sabbath, therefore in keeping his commandments and "laws," Abraham must have kept the Sabbath.

S. B. WHITNEY.

A Sensible Question.

AN infidel was lecturing on his favorite topic, against the Bible and Christianity, in one of the largest towns in the north of England. He was particularly bitter against the word of God. At the conclusion of the lecture, feeling much delighted with his effort, he said, "Any one who wishes to reply, let him come forward and speak."

After a brief period, a middle-aged woman came up to the stand, and said, "Sir, I wish to ask you a question."

"Well, my good woman, what is the question?"

"Ten years ago," said she, "I was left a widow with eight small children; my husband died poor; he left me not much except a Bible. That book has been read daily, and I have found sweet comfort and great support in its gracious truths. God has blessed me and my children, and has mercifully supplied my wants and theirs. I have a good hope of Jesus Christ, and expect when I die to dwell with him forever. Now, sir, what has your belief done for you?"

Rather confused, the infidel replied:

"My good woman, I have no desire to interfere with your enjoyment."

That is not the question. What has your way of thinking done for you?

A PRAYER.

A PRAYER is in my thoughts to-night
I hardly dare to say—
"Lord, put my wishes all to flight,
Nor let me have my way!"

I dare not say it, Lord, for fear
My heart I may mistake;
So many earthly things are dear
Perhaps, for earth's own sake.

Nor can I think that thou art glad
In life spoiled of bloom,
Since for all joy the worlds have had
Thyself hast opened room.

And yet the poison plant, so fair,
So like the wholesome grows,
To pluck my flowers I will not dare,
But trust His hand who knows.

And this indeed is life's best thing:
To take sweet gifts from Thee.
If thou some dark, sealed bud shouldst bring
It must hold light for me.

In sadness I withheld my prayer,
Hid under trembling fear;
In praise it blossoms, unaware,
Because the sun is near.

My heart thou wilt not crush or chill,
"Lead into thine my way!
Though all my wishes breathe thy will!"
This prayer to-night I say.
—Lucy Larcom.

Meditation 92.

MERCIES, though apparently delayed, come at the appointed time.

How is it that thoughts rise in my mind about the promise proving abortive? or how can I conclude that the delays of Providence are ill-timed and unkind? Yet God, notwithstanding all the risings of unbelief in my breast, is punctual to a day. Hence says Moses, that God brought forth the children of Israel in the "self-same day" that he had promised, and that their sojourning in the land of Egypt was completely expired. But what a groaning time did the poor Israelites undergo! Their service was with rigor, their bondage was bitter, their oppression unsupportable, and the cruelty of their foes had arrived at that infernal pitch as to plunge their helpless males into the river. At length, in this melancholy time, Moses was born; but this sad season was spun out till he was forty years old before he hinted to his brethren that he it was that should deliver them. Yet this faint dawn of relief immediately disappears. Moses is no more to be seen or heard of in all the land of Egypt, and the night of sore affliction is protracted for another forty years.

Now, what cogitations of heart, may I suppose, struggled all this time in the breasts of Jacob's sons, in the breast of Moses? Well he knew in what deplorable circumstances he had left his brethren, and he knew not how their bondage might be increased in his absence; yet, in the account of their glorious deliverance, he confesses that God was a God of truth, and that, however he seemed to delay, still his suffering people were brought forth from the iron furnace at the appointed time, and not a day later than the promise.

Have I, then, any reason to complain of days and months of delay? No. God has appointed a set time, and at the set time will remember me; and it well becomes me, though the time should seem long in my view, to wait with patience for it. God has in all ages so dealt with his people for the exercise of their graces; and these trials, like the instruments of the husbandman, breaking up the fallow-ground of their heart, make them bring forth a plenteous crop of precious fruits, whence accrues an increase of glory to God, and unspeakable joy to their own souls, through the ages of eternity. And is not this more than all that can rise from the present and speedy performance of the promised blessing?

Then sit still, my soul, and calmly wait the end, wondering more that justly-deserved judgments are not immediately executed against thee than that expected blessings are for a while withheld.—*Solitude Sweetened.*

NEVER relax in adding to your stock of useful knowledge, both by reading and meditation. If you read without meditation, you preach only the thoughts of others; if you meditate without reading, you will gain few ideas.

Conversion of Count Gasparin.

ADOLPH MONOD, one of the most gifted and faithful evangelical ministers of the present century, preached Christ crucified and his free grace, to his church in Lyons, France. One Sunday, preaching from the text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," he spoke of the person of Christ as the true God-man. He announced at the same time that the next Sabbath he should show how men could be saved through faith in this God-man. But the authorities of this church were full of Catholic and other errors, and opposed to a doctrine so truly evangelical. Hence, they informed Monod that if he did not omit the sermon he had announced, they would have him arrested, and brought before the prefect, and dismissed from his office. Monod, notwithstanding, preached his sermon, and the authorities made their complaint. The prefect demanded the two sermons of the accused, and Monod sent them to him. The prefect was a Catholic Count—Count de Gasparin. He came home at evening to his wife, and found the sermons. He never liked sermons, especially evangelical sermons. But he was a man who discharged faithfully the duties of his office. It was necessary that the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labor. She offered, as her husband's worthy helpmeet, to read the sermons with him, so that the task might seem to him less tedious. They began. They read the first. With every page they grew more interested. They forgot that it was evening and night. That which was at first an official duty became a service of the heart. They finished the first, and eagerly grasped the second. And what was the result? As a magistrate—as a prefect—Gasparin was forced to deprive Monod of his place, because all the authorities demanded it. But he and his wife became evangelical Christians; yes, living, joyful, and happy believers in Christ. They found that night the pearl of great price, and it has remained in the family. Their son, Count Agenor de Gasparin, has long been the head and pillar of the evangelical party in France.—*Sel.*

A Religion to Use.

THE following forcible expression occurs in a letter from a pastor's wife. "It seems to me people do not use their religion in earnest nowadays, but do as they please in spite of it. It disheartens my husband sorely, and I am sure it does me."

Is religion something to be used in every-day life? or is it an ornament, or an implement, to be laid away for an emergency? The apostle James certainly presents it as a practical principle, when he pronounces a man's religion vain which consists in a mere creed without consistent conduct accompanying it, and declares that pure religion consists in the denial of self, as well as in purity of heart and life. And this, we suppose, is what our friend meant by using religion in earnest—working out the principles of faith in our daily conversation and conduct. If we believe the declarations of God's word, that the fashions of this world pass away, that riches are deceitful, that all earthly pleasures are transitory, we should remove our affections from "those things that may be shaken" to those which "can not be shaken," and "remain."

If we believe that Christ calls us not alone for salvation, but for service, we should busy ourselves with the multiplied opportunities of usefulness which he gives us. If we are assured that we are our brother's keeper, that our influence tells either for or against Christ, we should be reverently careful how we walk, lest by an indiscreet act, a questionable amusement, a single self-indulgence, we should betray our trust, and lead our unsuspecting brother into sin. And if we believe that time is short, life uncertain, and our eternal destiny self-made and irrevocable, we should walk each day as if it were our last, and so occupy ourselves that we may step unhesitatingly from time into eternity.

Have we any reason to think we have any true faith or religious principle if we only seek to please ourselves? Jesus says, "Whosoever doth not bear his cross and come after me cannot be my disciple;" and, "Except your righteousness exceed the

righteousness of the scribes and Pharisees [mere formalism], ye shall in no case enter into the kingdom of God." No wonder the devoted pastor is disheartened, who, while striving to lead his people up to the heights of holy living, feels them continually dragging back, groping in the low, murky atmosphere of worldliness and self, "doing as they please in spite of" teaching, conviction, and profession. And can we think it strange that such professed disciples of Christ know so little of joy in the Lord and have so little power for good in their daily lives?

"If any man love the world, the love of the Father is not in him;" and if love be wanting, faith, which works by love, must be equally so, and all the blessed fruits of faith must be lacking too. Barren and unfruitful indeed is the life of the Christian who never uses his religion, and who does as he pleases in spite of it. May the Holy Spirit convert such, and give to the hearts of godly pastors and their companions the pure, sweet joy of leading their people, no longer self-pleasing, into the green pastures and beside the still waters of holiness.—*Advocate and Guardian.*

It Cannot Be Burned.

"HAVE you anything like this in the old country?" asked a young American of me one day, in the wonderful city of Chicago, as he pointed to a handsome warehouse, built of stone. "This, sir, is fire-proof; it cannot be burned. There is not a bit of timber about it which is not covered with zinc, and if every other building around here were destroyed, this would be safe."

His eye sparkled as he told me of the various means used to make it resist the power of fire, and he firmly believed what he said was true. But Chicago was ashes. Many of its boasted fire-proof buildings have perished, and persons who took refuge from the flames in them were burned to death.

Reader! have you made any provision against the awful calamity that very soon shall sweep over this guilty world? Are you trusting your soul's salvation to anything, or any one, except Christ and the great salvation which he accomplished for sinners on Calvary's cross? Human devices for salvation may look well now, and promise great things in the future, but when "the day cometh that shall burn as an oven" (Mal. 4:1), when God's "hail shall sweep away the refuge of lies" (Isa. 28:17), they shall all fail, and those who have trusted in them shall perish. Nothing shall stand the searching fire of God's judgment in that day but the refuge which God himself has provided, as a shelter in the coming day of wrath.

Fellow-sinner, once I trembled much, and my heart quaked for fear, when I remembered that the time was fast approaching that I must stand before my God. I discovered that I was a poor, lost sinner. My guilt and sins could not be denied. The wages of sin is death, and I was condemned and sorrowful; but I heard of the death of the Lord Jesus for sinners; I heard that he had said, "Whosoever believeth in me shall not perish;" I believed it was true; I cast myself, just as I was, upon his finished work, and I had the peace of those who know their sins are forgiven. I saw the tempest rising—the storm gathering; I trembled and was sad, until I heard that Jesus was a "hiding-place from the wind, and a covert from the tempest" (Isa. 32:2), and then I fled to him for refuge and was safe.—*Message of Peace.*

"I CAN'T MAKE YOU MIND."—Such were the words that fell from the lips of a mother, after having made several fruitless attempts to secure obedience from her little child! And yet that mother wonders what can be the reason her child will not mind. Does she not know that the very utterance of those words before her child is a virtual surrender of parental authority?

GOD LOVES YOU.—Let this thought equalize all states. Let him do with us as with the waves of the sea, and whether he takes us to his bosom, or casts us upon the sand, that is, leaves us to our own barrenness, all is well.—*Guyon.*

If you are a wise man you treat the world very much as the moon treats it—show it only one side of yourself, seldom show too much of yourself at a time, and be calm, cool and polished; but look at every side of the world.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 21, 1874.

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

The Cause Is Onward.

WE have reached an exceedingly interesting period, one that will be especially noted in the history of the cause of Bible truth. Never has the way opened before our people as it is opening now. And there has not been a time since the commencement of the work that has held out so many encouragements to labor earnestly in the Lord's cause as the present.

And it also is a time of great spiritual darkness, when discouragements and unbelief press the soul as never before. Satan seems determined to hinder the great work in some way, and leaves no means untried to accomplish his designs. He knows "that he hath but a short time," that the period to rescue souls from his hands is very brief, hence his efforts to lead those who should be decided, strong, and active, to uncertainty, indecision, and, consequently, to delays. He thus holds the stewards of the Lord from giving of their means necessary to push forward the cause, and delays the servants of God in different ways from striking out at once into the great harvest field. This gives him time to advance his delusions, and fasten precious souls in his snares.

The times demand united, determined, vigorous effort. The cause has been advanced from the very first by sacrifices on the part of its friends and supporters, and such sacrifices must be continued to the close of the work. There have been those among our preachers from the first who seemed to lose the spirit of labor in the message God has given us, and who have been inclined to reach for something new, or to seize upon some point to produce a sensation for a time. Each overaction, and consequent reaction, injures any good cause.

These are not the men to be relied upon to lift when the car of truth moves heavily. You do not know where to find such men in an important religious crisis, unless it be invariably on the wrong side. And the influence of such is always calculated to cast doubt and perplexity into the minds of the real friends and supporters of the cause, and to lead them to withhold their means from its support.

Our views of the two-horned beast of Rev. 13, and of the formation of the image, have been before the world for about twenty years. They are as clear and satisfactory as any views can be of unfulfilled prophecy. In connection with the action of the two-horned beast, those who keep the commandments of God and the faith of Jesus have a work of great magnitude and vast importance to do. A most solemn warning, upon which the eternal destiny of the world hangs, must be given. This message embraces a large field of fundamental truth to be thoroughly investigated, and intelligently set before the people. And this immense work must be crowded into a brief space of time.

It is true that the prophecy of the two-horned beast suggests great changes, and such as the people are slow to believe will ever take place under a government like ours. And it is also true that the third warning message of Rev. 14 suggests a work of vast magnitude, which would require a millennium to accomplish with the present movements of existing agencies.

And it is also very evident that there must be a better concentrated effort of all our forces in proclaiming the message God has given us, which, with his blessing, will increase the agencies very rapidly, in order to accomplish the work in our time. Too much time has been spent by our stronger men in the minute and almost endless reviews of, and discussions with, opponents who are more anxious for the mastery than to arrive at truth. It has been a poor policy to thus draw out the opposition and educate a host of wily opponents to bring their strength to bear upon our weaker ministers and young disciples.

God has given us a message to proclaim in the ears of the people; and when we go forth unitedly to proclaim it, and leave the opposition more to his goodness and power to overrule, instead of meeting it too much in our own strength, we shall be filling our mission much better, and we shall see the work prospering in our hands.

The part which Satan has to act in the fulfillment of the prophecy, as manifested in spiritualism and the movements of the religious bodies toward a Sunday law, are far in advance of the message.

We watch with a degree of interest the movements of the Religious Amendment party; but we confess far greater solicitude for what our people are doing to fulfill our part of the prophecy than what was done at the Pittsburg Convention. There are plans to be laid, and work to be done by a united, strait forward effort, and we suggest that while we as a people have on hand all the work we can well attend to, there will be no failure on the part of Satan, and those who are to be our determined opponents in the last, closing struggle to fulfill their part of the prophecy.

Young men and young women, by hundreds, should now be under the most direct and advantageous instruction in our school, some in the common branches, some in the languages, and all in those fundamental doctrines of the Bible especially applicable to this time. And broader plans should be laid, and cheerfully carried out, for the extension of the work everywhere. Bro. Matteson has given himself to the work of teaching the truth of God to the Danes, and others are helping him to proclaim it to that people. The Danish monthly should visit thousands of families in our country, and hundreds of copies should find their way to old Denmark. Bro. Carlstedt and Lee are doing what they can for their countrymen, the Swedes, and it should be a pleasure for our people to raise the small sum of \$2500 to sustain the Swedish monthly one year, and publish a thousand or more pages of tracts and pamphlets in that language.

And then the cause on the Pacific will soon demand the establishment of a weekly paper devoted to the interests of the cause on this coast. Bro. and sister Van Horn are already in the Walla Walla Valley with their sixty-foot cotton church. And their fellow-laborer, Bro. Canright, with renewed strength and consecration, with the sword of the Lord and of Gideon, has already done good battle here in California. Bro. Loughborough is in the hearts of all our people on this coast, and, after twenty years of hard and unremitting labors in the message, retains his youthful vigor wonderfully, to which he has added the ripe judgment of the experience of his past efficient labors, which make his labors here indispensable.

But the disadvantages of laboring so very far from our only printing house cannot be fully described, or fully realized by our people east of the Plains. It requires from three to five weeks to communicate with our people here through the Battle Creek press.

It has required faith in the message, and in the faithfulness of its friends to enter upon the several enterprises in the past, necessary to the advancement of the work, and, as our faith remains firm in both the message and in its true friends, we venture still.

The evidences which sustain our position are satisfactory. More evidence would not make our people stronger. What is wanting to make these proofs a living reality is that divine assurance from the Spirit of God that well-directed action is sure to bring. Bro. Matteson ventured all upon the message, and God has greatly blessed his labors. Bro. Lee stood the severe trials of his lot, ventured all, and God has greatly blessed him in the work. Where are the men who will take hold of the work for the French and the German people in the same spirit of consecration and confidence? And our American laborers, from the Atlantic to the Pacific, will meet with the same success, and share equally the great blessing of the Lord, by venturing all upon the message. It will be of no use for men to labor in any branch of the work unless they so fully cast themselves upon the Lord, and risk all upon the final triumph of the message, that the Lord will go with them.

It is time that all the servants of the Lord settle down upon the fundamental facts of the message, and so labor as to be able to show as the fruits of their efforts many precious souls rescued from the darkness of the delusive errors of our time. There are those, thank God, who have the solemn burden of the work constantly upon them. They desire the closest union with, and the fullest co-operation of, all their brethren. And although their spirits may have been repeatedly wounded because of a want of this, God will sustain them, and make them strong to bear their double burden if they go forward trusting in him.

The cause is onward. If those who should bear responsibilities fail to come up to the help of the Lord against the mighty, God will lay them aside, and will raise up those who will be true.

Not a few of our more wealthy brethren are drawing back. Some of them are doing nothing in the various enterprises to advance the cause. We shall still have to look to the poorer brethren

to sustain the work with their means. If necessary to the advancement of the cause, God will raise up the wealthy and put it into their hearts to give of their abundance. The work is the Lord's. He will advance it gloriously, and will greatly bless, and finally reward all those who are faithful and true. J. W.

The Time of Reward Is not Until the Resurrection.

JOB, the ancient patriarch, had very distinct views respecting the state of the man in death, and the hope of man in the resurrection. Thus he says: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh! that thou wouldest hide me in the grave [*sheol*], that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 12-15. The dead are asleep and are not to awaken till the heavens shall depart as a scroll when it is rolled together. Then the Lord shall call, and Job will answer, and his appointed time having come, he shall be changed to immortality as set forth by Paul in 1 Cor. 15: 51-54.

Job was to wait for this change till his appointed time should come. And thus he speaks of this act of waiting: "If I wait, the grave [*sheol*] is mine house: I have made my bed in the darkness." Job 17: 13. And now he sets forth his hope. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27. Till the time when his Redeemer should stand upon the earth, Job expected to sleep in the dust; and though in the meantime his body should be dissolved, he expected then to awake at the voice of Christ, and in his own flesh, and with his own eyes, to see the God of Heaven.

The psalmist speaks thus of death: "For in death there is no remembrance of thee: in the grave [*Heb. sheol, the place of the dead*] who shall give thee thanks?" Ps. 6: 5. Whatever may be understood to constitute death, there is in that state no remembrance of God. And wherever is *sheol* or *hades*, for these are the Old and New Testament names of one place, there is in it no one who praises God. He further tells us that "the dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. His former statement, that in death there is no remembrance of God, sufficiently explains the present declaration that the dead praise not the Lord. But he speaks again respecting man's state in death: "Put not your trust in princes, nor in the son of man, in whom is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. This is very strong language, but it was inspired by the Spirit of God. But has not David been in Heaven ever since his death? And do not all there praise God? The New Testament will answer these questions. Peter testifies that David in his time which was 1000 years after his death, had not ascended into Heaven. "For David is not ascended into the heavens." Acts 2: 34. And Paul tells us what happened to him at his death. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13: 36. Now let us hear him state his hope respecting himself. "I shall be satisfied when I awake, with thy likeness." Ps. 17: 15. David's hope was therefore precisely that of Job. He expected to sleep the sleep of death. But he also expected to awaken from that sleep at the resurrection of the just.

Solomon bears the same testimony with David his father. He says: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6. It would be difficult to state the case in stronger language than this. Death in the language of the psalmist is a state in which the thoughts have perished; in the words of Solomon, the dead know not anything; and their love, and

their hatred, and their envy have perished. And when these are gone what remains? So much for his view of death. Now hear him respecting *sheol* the place of the dead. "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." Eccl. 9: 10.

Isaiah thus records the language of Hezekiah "For the grave [*sheol*] cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." Isa. 38: 18, 19. This is an explicit statement of the reality of death. Isaiah's doctrine of the resurrection does also imply the reality of the sleep of death. "Thy dead men shall live; together with my dead body shall they arise. AWAKE and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. And the same thing is implied in the words of Daniel: "Many of them that sleep in the dust of the earth shall AWAKE." Dan. 12: 2.

Our Lord plainly fixes the time of the reward and of punishment at the Judgment and not before it. Thus he says: "For the Son of man shall come in the glory of his Father with his angels; and THEN he shall REWARD EVERY MAN according to his works." Matt. 16: 27. Is it consistent with this text to assert that every righteous man enters glory at death, and that every wicked man when he dies enters the fire of hell? Christ states the time of recompense thus: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14. But if they enter the presence of God where there is fullness of joy (Ps. 16: 11) at the moment of death, do they not receive an infinite reward long before the resurrection?

Take our Lord's account of the final Judgment in Matt. 25 as a further statement of the time when men shall enter upon their recompense. If the common view respecting man's condition in death is correct, then the greater part of those on his right hand were summoned from the blessedness of Heaven to be present at the Judgment and receive sentence, and the greater part of those at the left hand were taken from the fire of hell for the same purpose. Yet the language of both the righteous and the wicked is inconsistent with the idea that they had been, the one in glory, and the other in the fire, for ages before this. But the great fact, most important of all in this scripture, is that it clearly indicates that both parties are judged before they are rewarded. And it is hard to state a greater absurdity than the doctrine that these persons who stand respectively at Christ's right hand and his left are summoned from Heaven and from hell to hear the sentence of the Judge.

Our Lord's explanation of the parable of the wheat and tares is very decisive as to the time when the saints shall enter glory, and when the wicked shall be cast into the fire. He says: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 40-43. This text fixes the time when the righteous shall shine in the kingdom of God, and the time also when the wicked shall be cast into the fire of hell. This is at the end of the world, and after they have each been judged, and is not at the death of each individual.

Christ plainly teaches that hypocrites will not be undeceived with respect to themselves till the great day of final account. "Many will say to me IN THAT DAY, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 21, 22. These persons come up to the Judgment self-deceived. But how could this be if they entered perdition at death?

He states the same fact on another occasion, and there can be no mistake that he speaks concerning those who were alive when he was upon the earth, and that they come up in the Judgment expecting salvation, a plain proof that they

have not been in hell-fire during the past 1800 years. Thus he says: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, *We have eaten and drunk in thy presence, and thou hast taught in our streets.* But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Luke 13: 25-27. Can any one explain these words so that they will harmonize with the doctrine that these persons had been wailing with the damned for ages before they were resurrected from the dead and summoned to the Judgment? The language plainly implies that they were self-deceived till they were told their true condition by the Judge himself. If death is a state of sleep in which men have no thought and no knowledge, as the sacred writers expressly affirm, then we can well understand how men who are self-deceived during the present life may come up in the resurrection still self-deceived. But if they spend the period between death and the resurrection in the fire of hell, how can they come up in the Judgment expecting that they are to be admitted to the kingdom of God? J. N. A.

The Third Angel's Message. Rev. 14: 9.

EXPLANATION OF THE MARK.

THE worship of the beast and his image, and the reception of his mark, must be something that involves the greatest offense that can be committed against God, to call down so severe a denunciation of wrath against it. This is a work which takes place in the last days; and as God has given us in his word most abundant evidence to show when we are in the last days, so that no one need to be overtaken by the day of the Lord as by a thief, so likewise it must be that he has given us the means whereby we may determine what this great latter-day sin is which he has so strongly condemned, that we may avoid the fearful penalty so sure to follow its commission. God does not so trifle with human hopes and human destinies as to denounce a most fearful doom against a certain sin, and then place it out of our power to understand what that sin is, so that we have no means of guarding against it.

That we are now living in the last days, the volumes both of revelation and nature bear ample and harmonious testimony. Abundant evidence has been presented to show that the time has now come for the proclamation of the third message of Rev. 14 to be given, and for men to understand the terms which it uses, and the warning it gives.

We therefore now call attention to the very important inquiry, What constitutes the mark of the beast? The figure of a mark is borrowed from an ancient custom. Says Bp. Newton (Dissert. on proph., Dove's 1 vol., London ed. p. 546):—

"It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their right hand, or on their foreheads, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer."

Prideaux says that Ptolemy Philopater ordered all the Jews who applied to be enrolled as citizens of Alexandria to have the form of an ivy leaf (the badge of his god, Bacchus) impressed upon them with a hot iron, under pain of death. (Connection B. c. 216.)

The word used for mark in this prophecy is *χαράγμα* (*charagma*), and is defined to mean, "a graving, sculpture, a mark cut in or stamped."

The mark, as literally used, signified that the person receiving it was the servant of, acknowledged the authority of, or professed allegiance to, the person whose mark he bore. So the mark of the beast, or the papacy, must be some act or profession by which the authority of that power is acknowledged. What is it?

It would be naturally looked for in some of the special characteristics of the papal power. Daniel, describing that power under the symbol of a little horn, speaks of it as waging a special warfare against God, wearing out the saints of the Most High, and thinking to change times and laws. The prophet expressly specifies on this point: "He shall think to

change times and laws." These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws," would be doing evident violence to the language of the prophet. But to apply it to the laws of God, and let it read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High"—then all is consistent and forcible. The septuagint reads, *νομος* (*nomos*), in the singular, "the law," which more directly suggests the law of God. So far as human laws are concerned, the papacy has been able to do more than merely "think" to change them. It has been able to change them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its long arm into the affairs of nations, and brought rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavor to do what it was not able to do, but could only think to do; he sees it attempt an act which no man, nor any combination of men, can ever accomplish; and that is, to change the laws of the Most High. Bear this in mind while we look at the testimony of another sacred writer on this very point.

Paul speaks of the same power in 2 Thess. 2, and he describes it, in the person of the pope, as the man of sin, and as sitting as God in the temple of God (that is, the church), and as exalting himself above all that is called God or that is worshiped. According to this, the pope sets himself up as the one for all the church to look to for authority, in the place of God. And now we ask the reader to ponder carefully the question how he can exalt himself above God. Search through the whole range of human devices; go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law and teach the people that they were under as great obligations to that as to the law of God. Then he would only make himself equal with God. But he is to do more than this; he is to attempt to raise himself above Him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own in preference to God's. There is no other possible way in which he could place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God, the law-maker. And this is the very work that Daniel said he should think to do.

Such a work as this, then, the papacy must accomplish according to the prophecy; and the prophecy cannot fail. And when this is done, what do the people of the world have? They have two laws demanding from them obedience: one, the law of God as originally enacted by him, an embodiment of his will and expressing his claims upon his creatures, the other, a revised edition of that law, emanating from the papal power and expressing its will. And how is it to be determined which of these powers the people honor and worship? It is determined by the law which they keep. If they keep the law of God as given by him, they worship and obey God. If they keep the law as changed by the papacy, they worship that power. But, further, the prophecy does not say that the little horn should set aside the law of God and give one entirely different. This would not be to change the law, but simply to give a new one. He was only to attempt a change, so that the law as it comes from God, and the law as it comes from the hands of the papacy, are precisely alike, excepting the change which the papacy has made therein. They have many points in common. But none of the precepts which they contain in common can distinguish a person as the worshiper of either power in preference to the

other. If God's law says, "Thou shalt not kill," and the law as given by the papacy says the same, no one can tell by a person's observance of that precept whether he designs to obey God rather than the pope, or the pope rather than God. But when a precept that has been changed is the subject of action, then whoever observes that precept as originally given by God is thereby distinguished as a worshiper of God; and he who keeps it as changed, is thereby marked as a follower of the power that made the change. In no other way can the two classes of worshipers be distinguished. From this conclusion no candid mind can dissent; but in this conclusion we have a general answer to the question before us, "What constitutes the mark of the beast?" THE MARK OF THE BEAST IS THE CHANGE HE HAS MADE IN THE LAW OF GOD. U. S.

Ancient Adventists.

(Concluded.)

As we pass along, we listen a moment to the captive Ezekiel and hear him adding his testimony to the same blessed hope: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Chap. 37: 12.

Daniel also, from the courts of the heathen kings, comes forward and adds his testimony to the same great truth. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life," &c. Dan. 12: 2.

Hosea likewise comforts Israel with this promise of God: "I will ransom them from the power of the grave; I will redeem them from death." Chap. 13: 14.

Finally in the closing chapter of the Old Testament we see the eyes of the last prophet, like all before him, still fixed upon that long-wished-for event, the coming of that great day and the rising of the Sun of righteousness. Mal. 4: 1-3.

Thus we have seen that in one unbroken line from Adam down through the sons of God in the antediluvian age, the old patriarchs, the pious kings, and the holy prophets—men from every age and every clime—all have cherished that one blessed hope, the resurrection of the dead and the coming of the Lord.

We now come to the New Testament. Here we find the doctrine of the reward of the righteous at the second advent of Christ and the resurrection of the dead even more frequently and more prominently taught than in the Old Testament. Let us hear Jesus himself on this subject: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed [when?] at the resurrection of the just." Luke 14: 13, 14. The time, then, for the reward of the righteous is, not at death, but at the resurrection. So says Christ, and who could be better authority? Contrast this with the modern popular doctrine of rewards at death. Suppose a benevolent man in a community dies. He has been noted for his piety, for feeding the hungry, for clothing the naked, visiting the sick, &c. At his funeral, the minister recounts his good deeds, and says, "Our loss is his gain. He has gone to his reward. He is now in Heaven receiving the fruit of his labor." Such language we hear at almost every funeral, though a direct contradiction of the teachings of Christ. He points to the resurrection as the time of reward.

Hear him once more: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27. How beautifully all the witnesses agree in placing the reward of the saints, not at death, but at the second advent. Even the angels of God have come forward with their testimony to point the anxious, longing ones forward to that ancient hope of Israel—the personal return to the earth of the Son of man. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11.

These are good witnesses, and their testimony is plain. This same Jesus is coming back as really and as personally as he went up. Forward to this event they point the minds of the mourning disciples; but they are totally silent about going to Heaven at death. But Paul is waiting to bear his testimony on this glorious subject. His warm heart was ever full of it, and it was the theme above all others upon which he loved to dwell. To Titus his son, he writes that he is "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2: 13. He is not ashamed to call it "that blessed hope," though alas! it is now everywhere spoken against and anathematized as heretical. The modern church has departed from the old landmarks and has gone after another gospel which neither Paul nor an angel from Heaven ever taught.

In 1 Thess. 4: 13-18, the apostle has left us a short but model funeral sermon. If he believed that the saints went immediately to Heaven at death, this was certainly an occasion which would necessarily call out a statement of it from him. Those who believe this doctrine always use it on a funeral occasion as the best consolation which they can offer to the mourning friends. Says the minister to the bereaved wife: "Dear sister, your husband is not dead. He has only gone before you. Be faithful, and you will shortly go to join him in the heavenly land." Now listen to the consolation which Paul offered to stricken friends: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." They were sorrowing. He wished to remind them of the hope of the righteous. Now we are interested to know what it is. He continues: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Your husband is dead. So Jesus himself was dead once. Your husband is in the grave, so was Jesus also once just where he now is. But did not God raise him from death and the grave? Yes, you believe that he did. Just so, my sister, God will bring up your husband also. This he goes on to say will occur at the coming of the Lord. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." This has the genuine second advent ring—the saints asleep, the living waiting for the Lord to appear; and comforting one another with this hope: and finally all to "go up" together. So taught Paul, and so we believe.

Next the apostle James shall be heard on this subject, and his testimony will be as clear and decided as the others. His brethren are in great affliction, and he is endeavoring to encourage them. Will he not present the true hope of the church, the nearest prospect of deliverance? Certainly. Is it that the soul is immortal, and that the gate of death will soon open and let them all into Heaven? Listen: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 7, 8. Ah! that is it, the same old story, the coming of the Lord. This wonderful agreement of all these witnesses shows them all to have been inspired by the "one spirit and one hope." Eph. 4: 4.

But Peter, one of the "pillars" of the faith, must also be heard as to when the faithful are to be rewarded. To the elders he says: "Feed the flock of God which is among you. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 2-4. Not a word about reward at death, but, like all others, he points them to the appearing of the great Shepherd for their crown of reward. Did witnesses ever agree better? And are we not in good company in talking so much about the coming of the Lord? in hanging all our hopes upon that event?

As we pass along, let us now listen a moment to John, the beloved disciple. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. Yes, "when he shall appear," not when we die. So they all wrote, and so we Adventists all believe.

And now we come to the closing words of the Bible. Remarkable and impressive are they indeed. As we have seen, the Scriptures opened with the promise of the coming Redeemer. From that time on down through the long weary ages of waiting and hoping, of watching and longing, the eyes of the faithful have all and ever been turned with eager desire to that one guiding star of promise—the coming of the Lord of glory. The old patriarchs, the kings upon their thrones, the prophets moved by the Holy Ghost, the martyrs from their prisons, the Son of God while on earth, the angels from Heaven, the apostles in the gospel—all these, though separated by centuries, and scattered in different climes, possessing every diversity of talent and temperament, still agree in expressing their hope in the one glorious event—the coming of the Lord. With a fervent prayer for the speedy coming of Jesus, closes the Bible. "He [Jesus] which testifieth these things saith, Surely, I come quickly. Amen." To which John responds, "Even so, come, Lord Jesus." Rev. 22: 20.

Thus the sacred record concludes with this prayer for the advent of Christ, while the eyes of the prophet are upturned watching for its dawning.

And now, dear reader, the long-looked-for time for the fulfillment of this hope draws nigh. Not much longer shall we have to wait. Have you an interest in this blessed hope? Do you love Jesus? Do you want him to come? Are you praying for his return? If not, why not? If he was your dear friend, would you not long for his return, and rejoice for any evidence that it is near? May the Lord help you to yield your heart to him before it is too late.

D. M. CANRIGHT.

Woodland, Cal., April 5, 1874.

SOMEBODY.

SOMEBODY'LL stand in the darkest hour
Free from sin and from Satan's power.
When the Prince of glory to earth shall come
Somebody'll have their work well done.
Though the vision tarry, they patiently wait
And day and night breathe forth the cry,
"Thy kingdom come. Thy will be done"—
Somebody—will it be you and I?

God's Spirit will send the plain truth home,
Somebody'll thank him that it has come.
The fearful shaking time will prove
What hearts have purest, deepest love.
Somebody'll leave, mid the gathering gloom,
A right hand here, and there an eye,
And press to the light, though left alone—
Somebody—will it be you and I?

When the last day comes with trumpet sound,
Somebody'll be on enchanted ground;
With light for darkness, and darkness light,
Calling right wrong, and wrong the right.
It will be too late to correct mistakes,
For rocks and mountains they'll vainly cry,
While the storm bursts over the shelterless heads
Of somebody—will it be you and I?

From east to west, from south to north,
From sea and land, the dead come forth;
Gone from the brow all traces of care,
Somebody'll meet their loved ones there.
Life's tortuous path will be straight again,
Its brief, sad dream will have all passed by,
Heaven's bank of exchange give bliss for pain
To somebody—will it be you and I?

They will wash their robes and be free from sin,
And through pearly gates will enter in;
By life's fair river and streets of gold,
Their Saviour's face will at last behold.
On their heads, he'll place a starry crown,
As one by one they pass him by,
With Heaven-tuned harps clasped in the hands
Of somebody—will it be you and I?

MARY MARTIN.

New Hampshire.

The Atonement.—No. 12.

BESIDES the dignity of our sacrifice, there are other reasons why it was necessary that the exalted Son of God should die for our sin.

As a man could not make an atonement for himself, being himself under condemnation, so no one of the race could make atonement for another, all being alike involved in sin. And we may go further than this: Were a part of the human race unfallen, or free from sin, they could make no atonement for the other part, inasmuch as they would still be the creatures of God, and the service of their lives would be due to him.—Therefore, should they offer their lives to God for their fellow-creatures, they would offer that to which they had no absolute right. To illustrate: He who owed all that he possessed, could not justly use his possession to pay the debts of another.

And the same reasoning would hold good in the case of the angels. They are but the "fellow-servants" of all on earth who serve God. Rev. 19:10; 22:8, 9. The life of an angel would be utterly inadequate for the redemption of man, as the angels are dependent creatures as man is, and as really owe to God the service of their lives as man does.

And again, as man has been in rebellion, were it possible for him to extricate himself from his present difficulty, he could give no security—no satisfactory assurance—that he would never again turn from his duty. And of the angels, we must say that sin has entered their ranks; the "Son of the Morning" lifted up himself against God. Any redemption wrought by them, or by beings of that order, would still leave distrust in regard to the security of the government from any future attempts against its authority.

But there was one Being to whom this reasoning and these remarks would not apply. It was the Son of God. He was the delight of the Father; glorified with him before the world was; adored and worshiped by angels. Prov. 8:30; John 17:5; Heb. 1. All creatures were made by and for him, and he upheld all things by the word of his Father's power. John 1:1-3; Col. 1:15-17. Heb. 1:3. Enjoying the glory of the Father, he sat with him upon the throne from which all law proceeded. Now it is evident that he to whom such remarks will apply could make an offering that would meet the necessities of the case in every respect. He possessed the requisite dignity to magnify and vindicate the honor of the law of his Father in suffering its penalty. He was so far removed by nature and position from the rebellion that he could not be suspected of any complicity with it. He was so well acquainted with his Father's holiness and justice that he could realize, as no other could, the awful condition of the sinner, and the terrible desert of his sin. He was so pure and exalted that his sufferings and death would have the desired effect upon the minds of those who were the recipients of his grace, to produce in them an abasement of themselves and an abhorrence of the sins which caused him to suffer, and thus to guard against a future rebellion amongst them whom he redeemed. And he left that throne of glory and of power and took upon him the nature of fallen man. In him were

blended "the brightness of the Father's glory" and the weakness of "the seed of Abraham." In himself he united the Law-giver to the law-breaker—the Creator to the creature. He was a connecting link between Heaven and earth; with one hand on the throne of God, and the other reaching down to grasp the poor, ruined creatures under the condemnation of a holy law. He "humbled himself" as it is not possible for any other to do. "He was rich" in a sense, and to an extent, that no other was. He had something to offer, of value far beyond our comprehension, and he freely gave it all for us. For our sakes he became poor. He left that glory to take upon himself grief, and toil, and pain, and shame, and to suffer even unto death.

"O Lamb of God, was ever pain,
Was ever love, like thine?"

Well might an inspired one exclaim, "Oh! the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Well might he pray that we "may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."

With this clear testimony before us, we are better prepared to appreciate the Law of God, to the honor of which such an amazing sacrifice has been offered. If we estimate it according to the price paid for its vindication, we are lost in wonder, and can only pray with David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. The law is holy and just, and without a sacrificial offering, man must have perished. And what an offering! the brightest ornament of Heaven, by whom the Eternal Father made all things, who was worthy to receive the worship of angels, became obedient to death to redeem guilty man from the curse of his Father's law, thus showing to a wondering universe that the law cannot be set aside, nor its judgments reversed. Truly has the Lord fulfilled his promise to "magnify the law and make it honorable." Isa. 42:21. All the statements of the Bible writers are shown by this to be fully warranted, in regard to its perfection, its completeness, as containing the whole duty of man, the elements of justification, being a rule of holiness, etc.; also the remark previously made, that the holiness of this law, and of course of those who would keep it perfectly, is that which grows out of the attributes of God, as pure and changeless as Heaven itself. And I leave it to the candid judgment of those who lightly esteem and wantonly break the law, if God in justice spared not his Son, his well-beloved Son in whom he greatly delighted, but let him suffer its penalty when he took its transgressions upon him, how can you hope to escape his justice and his wrath in the great coming day, if you continue to transgress it? Can you hope that God will be more favorable to you if sin be found upon you in that day than he was to his Son? Do not abuse his mercy, because he grants the "remission of sins that are past," by claiming indulgence for sins in the future. Be warned in time, for Christ is not the minister of sin, but of righteousness. He will not save you *in sin*, but *from sin*. While the carnal mind is enmity against God, and not subject to his law, the Christian can say, "I delight in the law of God." Rom. 7:22; 8:7.

J. H. WAGGONER.

Peculiarities of the Papal Church.

THE peculiarities most apparent and striking in the Romish church, are infallibility, transubstantiation, masses, purgatory, absolution, indulgences, penance, worship of images, relics of the saints, invocation of the saints, works of supererogation, celibacy of the clergy, monasteries and monks, convents and nuns, Jesuits and various orders—as St. Sylvester and others—church processions, holy water, holy wafers, &c. These doctrines, forms, and appendages, peculiar to the Romish church, were not introduced by Christ or his apostles. The manner and time of the introduction of each may be read in the history of the bulls, edicts, and councils of the Catholic church, but not in the Bible.

The Protestant rejects all these because not in the Bible, claiming that the Bible is his only standard of faith. The papist takes the Bible, not as Bible simply, but as explained by tradition and the glosses of the Romish church, and in this manner the way is opened for the introduction of heresy. Eusebius and Clement of Alexandria both state that apostolical tradition was the best arm, if not the capital invention, of the first heretics." Basilides stated that he had his doctrine by tradition from Glanica, the interpreter of St. Peter. So Valentine had his from Theodotus, familiar to St. Paul. Marcion claimed to get his doctrines by tradition from the disciples of St. Matthew and Mark. Even some of the

ancient fathers themselves show in their testimony how the heretics were smuggling in their so-called apostolical traditions. "Tertullian against Ermegeus said, 'The school of Ermegeus may demonstrate that the things it teaches are written; for, if not written, then it must fear the anathema which is destined to all who add to or take away from the Scriptures.' Basilus, who came after, says, 'To reject what is in the Scriptures, or to receive what never was written, is an evident mark of infidelity.' . . . Hierom says, 'All that is taught without the authority, and without the testimony of the Holy Scriptures as if it were of apostolical tradition, is struck by the sword of God.'"

To learn how the Catholics do regard the Bible, I will quote from one of their Catechisms. "Q. Where do you find the Scriptures entire and unaltered? A. In the Catholic church, to which God has intrusted these Holy Scriptures, through the apostles. Q. Who explains the true meaning of the Scriptures? A. The Catholic church. Q. May every Christian read the Scriptures? A. Yes; provided he reads them according to the spirit of the church, and with the explanations which she gives of them."†

Remember, this quotation is from a Jesuit Catechism, and that Jesuit's statements are sometimes made "with mental reservation." The catechism is a Cincinnati catechism, and hence for a Protestant country. If we wish to get a genuine papal sentiment, for a papal country, let us take testimony in other lands, at other times.

"The Council of Trent, which first met in A. D. 1545, appointed certain of its members to draw up rules concerning prohibited books; these rules were approved by Pius IV. † Now listen to the fourth of these rules, as it bears directly on the subject in hand. It is as follows: 'Whereas it is evident from experience that, if the Sacred Books be permitted in the vulgar tongue indiscriminately, more harm than good arises therefrom, by reason of the temerity of men; in this respect, let it depend on the discretion of the bishop or inquisitor, so that with the council of the parish priest or confessor, they may permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose piety and faith they apprehend will be augmented and not injured thereby; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such permission, he shall not receive absolution, until he has first delivered up the Bible to the ordinary.'"

Peter Dens, whose work on Moral Theology was taught in several Roman Catholic colleges, till superseded by that of Alphonsus Liguori, distinctly says in reference to this rule of the index, that "this law has been received and maintained with some variation, according to the peculiar genius of nations, in by far the greater part of the [Roman] Catholic world; nay, in the whole of that part which is completely [Roman] Catholic; only more indulgence has been granted in the case of those who have to live among presumed heretics."‡

Christ says, "Search the Scriptures." Rome says, "You must have my permission before you venture to obey Christ's command. Paul says, 'Faith comes by hearing, and hearing by the word of the Lord.' But Rome fears the faith of some will be injured by having the Bible to read! I presume it would destroy their faith in many Roman dogmas to find by reading the Bible that these dogmas were not there.

"Pope and Bible cannot go together; and, therefore, the popes have always absolutely prohibited the reading of the Bible. Roman Catholic divines may call it a lie—but I am ready to prove my position. Pope Innocent III. issued a bull against the Waldenses, the first translators of the Bible into a vernacular tongue, and commanded that all their books should be burned, the main part of which was the Bible, translated into the Roman language. The Council of Toulouse forbade the reading of the Bible in any vernacular tongues. The Council of Bologna in Italy forbade the general reading of the Bible, and especially the gospel of Christ. The famous bull "Unigenitus" forbade the reading of the Bible, and not in a special way, namely, against Bible societies, but in a general one, against Bible as Bible. The fourth rule of the "Index Expurgatorius" forbids the reading of the Bible, under the pretext that *more harm than good* comes from the reading of the Bible; so that, by this rule, the Bible must be considered the greatest corrupter of Christian morality. Can any popish priest deny those five popish documents? No; therefore the popes absolutely forbid the reading of the Bible."§

"As the ancient popes forbade the reading of the word of God, so the modern popes forbid the reading of the word of God. . . . All the late popes, Pius VI, Pius

* Gavazzi's Lectures, p. 38.

† Wexinger's (Jesuit) Catechism, pp. 13, 14.

‡ Pius IV. commenced his reign A. D. 1564.

§ Dens' Theologia, vol. ii., p. 103—Dublin 1839.

¶ Gavazzi, p. 28.

VII., Leo XII., Pius VIII., Gregory XVI., Pius IX., no one excepted, all have forbidden the reading of the word of God. . . . In Rome, Archdeacon Beresford had some scriptural passages written on the tombstone of his wife. . . . Very Holy Father, Pius IX. declared it was not right to have such sentences placed under the eyes of the good Roman people; and these scriptural words, graven by pure piety and tender affection on the grave of a departed wife, were all effaced from the stone by order of Christ's vicar upon earth, His Holiness, Pius IX.*

Pius IX., in his bull, bearing date of May 8, 1844, says, "Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue."†

Read the following testimony borne by Kirwan, in 1851, concerning the condition of Rome: "There is no Bible in Rome. I made my inquiries there for a Bible, but without success. The people have no Bible—they know nothing about it. An intelligent man of fifty told me he never saw one. Multitudes of the priests know nothing about it, and when asked why they have none for sale, the booksellers will tell you that it is prohibited. Captain Pakenham, once a banker in the city, and a most respectable gentleman and devout Christian, is now in banishment for circulating the Scriptures there during the short existence of the Republic. Much of true religion consists in knowing God and Jesus Christ; and how can they be known by a people from whom the Bible is excluded?"

"But," says the papist, "you are allowed to read the Bible here, according to the explanation which the church gives it?" Hear Kirwan on this point, "But, admitting, for the sake of the argument, that I am bound to receive the Scriptures as your church interprets them, then will you answer me a few questions. How am I to obtain her sense of them? On the greater part of the Scriptures she has given forth no binding interpretation. At what period of the life of holy mother am I most likely to get a true interpretation? Is it when she was Arian with Pope Liberius? or when she was pagan with Marcellinus? or when she was Pelagian with Pope Clement XI.? or when she was infidel with Leo X.? or when strumpets were her waiting maids with John XII. and Alexander? or is it when she was drunk with the blood of the martyrs? or when rival popes were tearing out each others' bowels? or is it when in the light of her charity she was thundering her curses from Trent against all who refused to say Amen to her decisions? These, sir, are very important questions to be answered, as I may be Arian, Pelagian, or infidel, a Calvinist, or an Armenian, according to the time I seek from holy mother her interpretations of the word of God. Perhaps my reverence for the venerable old lady, now in her wrinkles and dotage, might be greater than it is, were it not for my sense of her dissolute and changeable life."‡

The Catholics profess to take the Bible as explained by the fathers and the church. But these fathers did not profess to originate the Bible or its doctrines. "Basilus, Cyrillus, and Augustine, said, 'Do not receive our teachings as doctrines, but try them by the Holy Book and the inspired word; and if you find them according to that word, receive them as being so, but not as our doctrines.'"§

J. N. LOUGHBOROUGH.

* Ibid. p. 42.

† The Pope the Foe of the Church, p. 110.

‡ Kirwan's Letters to Hughes, third series, pp. 25, 26.

§ Gavazzi, p. 316.

The Promises of God.

"For all the promises of God in him are yea, and in him amen, unto the glory of God by us." 2 Cor. 1:20.

In harmony with the sacred Scriptures throughout, this text declares that for everything we are dependent upon Christ. Every good and perfect gift comes from God through his Son Jesus. All the promises of God are yea and amen in Christ, and in him alone. Consequently, all the promises of God are conditional, and he that rejects Christ does virtually reject the promises of God. To the same intent is the language of Paul in Heb. 4:1: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

The conditionality of the promises of God is clearly stated in the above scriptures. Indeed, in connection with almost every promise in the Bible the condition is expressed, and where it is not expressed, it should be understood. In the last quoted text, we are exhorted to fear lest we come short of the promises. Now no such admonition would ever be given if God's promises of eternal rest were not conditional, for God cannot lie, and if man's action did not come in as a condition to their fulfillment, there

would be no coming short. It will be observed that the coming short is always upon the part of man.

As to man are given very many exceeding great and precious promises, all of which culminate in the rest that remains for the people of God, and, as the conditions of these promises render it possible that we may come short of them, and thereby fail of the eternal reward, how very important it is that we understand these promises, and particularly the conditions upon which they rest, and see to it that we are fully and heartily complying therewith.

Here is a gracious promise, and a condition very plainly stated: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. The promise is, that we shall be filled with righteousness; the condition, that we hunger and thirst after it. While thus hungering and thirsting, we are pronounced blessed. The experience of the psalmist was like this; for he says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42:1. Righteousness is right-doing. In a pre-eminent sense does obedience to the holy law of God constitute righteousness. Thus we read, "Thy righteousness is an everlasting righteousness, and thy law is the truth. All thy commandments are righteousness." Ps. 119:142, 172.

No person can be said to hunger and thirst after righteousness who will turn away his ear from hearing the law; but, on the contrary, he will seek to be like Jesus, who kept his Father's commandments, John 15:10; for he had his Father's law written in his heart, Ps. 40:8; and also like Paul, who delighted in the law of God after the inward man. Rom. 7:22. The soul that hungers and thirsts after righteousness will be constantly getting broader and more exalted views of God's law, Ps. 119:96, and will ever feel to pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

But how significant the terms used here by our Saviour—hunger and thirst. There are but two ways in which they can be satisfied, by death, or with food and drink. But all those that hunger and thirst after righteousness shall not die, but they shall be filled. But what is it to be filled with righteousness? It is nothing less than Christian perfection. There is no room for a single evil thought, evil word, or evil deed. But who has attained unto this? Here is the mark for which every disciple of Christ should aim. Jesus is our pattern; he knew no sin. But it is obvious to the most casual observer in these days that there are multitudes of professors that do not thus hunger and thirst after righteousness. They appear perfectly content to live year after year without making any advancement in the divine life. And they will admit this fact without apparent concern. Are such persons Christians? Will they ever be filled with righteousness? Will they ever dwell in that land where none but the righteous shall dwell? Never, never; unless they are converted anew and, like a child in the school of Christ, begin again to build up a character that will please God.

Reader, I appeal to you. I pray you to give this matter serious thought. Are you advancing in the narrow way? Are you nearer God to-day than last month or last year? Does your heart pant after the living God? Do you constantly hunger and thirst after righteousness? If so, you shall be filled if you persevere unto the end. But if you have become indifferent, careless, self-satisfied, or lukewarm, oh! be entreated to arise at once. Make a new consecration of all to God. Read prayerfully all the precepts of God's law, and lift your earnest cry to God that he write them upon your heart, that you may love the path of obedience, however much unlike the world it may make you. Set your affections on things above. Press toward the mark for the prize, regardless of what the world may say about you; and a crown of righteousness will be yours, in a little way from this, when the Life-giver comes.

H. A. ST. JOHN.

The True Missionary.

This is truly an interesting and important paper, it being the representative of the tract and missionary work. It embodies a large amount of information relative to the tract and missionary work, anticipates inquiries, and gives clear light upon just those points necessary to be understood. Also, there are new and interesting articles from the pens of our best writers, which are eminently fitted to edify the true-hearted workers in the cause. And there are single articles in this paper, which are not only worth many times the price of the paper, but are inestimable as incentives and exhortations to zeal in the cause. No one who is a consistent Christian can afford to do without this paper.

The *True Missionary* evidently has a mission of its own, and is not like any other pa-

per; but, bent on its work of love, it embarks upon its mission of usefulness, sensible of its responsibility, and confident of its ultimate success. The cause it advocates has assumed such importance and magnitude that the REVIEW could no longer find room in its columns for the reports and articles relative to this subject; and this paper is only a natural outgrowth of the great work going on in the world.

Through the kindness of some unknown friend, I received the January number as soon as it was published. I immediately subscribed, and sewed the first three numbers (Jan., Feb., and March) together and keep them for reading, lending, and for reference, and look upon them as a loving reminder of work and duty. Reader, if you have not subscribed already, do not delay to do so, for delays are dangerous.

JOS. CLARKE.

Michigan.

SINCE my last report I have labored as follows:—

Jan. 1, went to Antrim and found the brethren all firm in the truth, and growing stronger every day. A church was organized with six members, now they have seven, with a good prospect of some more. May the Lord bless them in their work.

Jan 13, in company with Bro. Lawrence, commenced meetings five miles from Howell, Livingston Co., and labored eighteen days, giving twenty discourses. Two embraced the Sabbath.

Feb. 8, commenced meetings in Brighton, continuing three weeks and speaking twenty-nine times. A few embraced the truth while many have come up to the point of decision and halted. It remains to be seen what they will do. The Lord give them strength to move out in duty.

March 13, attended the meeting in Leroy, according to appointment, where we enjoyed an excellent season. Seven were baptized, and, with others, united with the Locke church. One more made a start in these meetings. Here Bro. L. and I separated, he to go directly home, while I should visit the brethren of Williams, Vernon, and Grant, on my way home, which I did. At the last-named place, two who became convinced by the plain truths which they heard, have since taken a decided stand for the Sabbath.

I arrived home March 31, to bury our only child the next day who had died of diphtheria the 30th. Although called to pass through deep affliction, yet we have been much blessed of the Lord in trying to present the truth the past winter. I want a thorough consecration to the work.

J. O. CORLISS.

Wisconsin.

I AM laboring on, and others are embracing the truth. Although the roads are bad, I am having large congregations of attentive hearers. There is bitter opposition, but the blessing of God certainly rests upon me in my labors. I verily believe God is giving me a new conversion that I may be a more efficient laborer in this sacred work of saving souls.

DAVID DOWNER.

Medina, Wis., March 30.

Virginia.

EVER since I embraced the third angel's message I have desired to visit Virginia, my native land, and furnish the people with the great and important truths advocated by our people. Starting from Wisconsin in July last in company with my wife, we arrived in the city of Washington in a few days. While there, I sent to Battle Creek for a box of books, tracts, &c. Arriving at Washington they were forwarded to my address in Virginia. Unfortunately they were lost on the boat burned at that time on the Potomac River (the Wawaset). When I ascertained the fact, I ordered another box, which came safe. I immediately began to scatter the tracts all over the country of my former acquaintance, until I had distributed about fifteen dollars' worth. My plan was to select a small package and loan it to a friend with the understanding that he or she would read it and return the same to me, then get another package, and so on, till all were examined. By so doing, I have kept the entire box of reading matter in the hands of the people, each having a variety of matter without any cost except the trouble of reading.

And now as to the result. As it is in most other places, there are some whose prejudices overpower their judgment. With and for them but little can be done. Yet there are others who like the noble Bereans wish to ascertain whether these things be so. And I am happy to say that quite a number are convinced of the truths advocated by our people.

The name Seventh-day Adventist never was heard by the mass of the people before my visit. The majority of the people are very anxious to hear one of our preachers. Now if it is possible that the general Cou-

ference or the Wisconsin Conference can assist in this matter, I, "although single-handed and alone," desire to bear some humble part in the arrangement, and will bear the expense of some active laborer to and from Virginia, if one can come to call out those who may be willing to receive the truth. Correspond with me at Noming Grove, Westmoreland Co., Va.

RICHARD ASBURY.

Van Buren Co., Mich.

CLOSED my labors at Mattawan, March 19. Opposition has been very strong through the meetings. Nine are now keeping the Sabbath, and others acknowledge the truth, but have not yet fully committed themselves to obey it. We hope they will do so soon.

Sabbath, and first-day, March 28 and 29, was at Kendall. Here are nearly forty keeping the Sabbath, all heads of families. A feeling of union prevails, and a disposition to put away their idols. Bro. Olmstead was with me at this meeting. Steps were taken toward building a meeting-house, which they are very much in need of. Eleven subscribed for the REVIEW, six for the *Instructor*, and one for the *True Missionary*.

I am now holding meetings in Jackson Co., three miles north of Napoleon, with a fair interest.

H. M. KENYON.

A Prayer Heard.

TRANSLATED FROM THE "CHRISTEN BOTE."

ON a pleasantly-situated country-seat not far from the little town of B—, lived Herr L—, a very worthy Christian man. His wife was an estimable woman, who was his true helper in training up their children for the Lord; for they early led their little ones to the same throne of grace where they themselves sought from the Lord wisdom and strength. Those who saw the dear children could not doubt that this up-bringing had borne most blessed fruits. They were obedient to their parents, amiable to each other, and kindly and modest toward strangers. The house, too, was quite a model household. Everything was in its right place; order and cleanliness reigned everywhere. The servants, though they were strictly admonished to take great care over things, and to use their time well, yet knew how to value a good service, and seldom left but under circumstances of absolute necessity. For those who loved and sought after worldly amusements did not suit in Herr L—'s house, and would indeed soon have had warning to leave. The whole family was daily gathered to examine the word of God together; the morning's work was begun by prayer, the evening was closed in the same way. These were seasons of real refreshing and strengthening. In such a house the Lord lingers lovingly; and if trials and provings are not wanting, still he does not let there be any lack of the needed strength.

It was a truly happy family.

The father took on himself the labor of instructing his children in all the various branches of knowledge belonging to a good education, while the mother took care that as soon as they were old enough, her daughters should be accustomed to all womanly handiwork.

Some Christian friends who lived in the neighborhood came now and then to the house, and such visits only passed too quickly.

On a stormy harvest evening, a loud knocking was heard at the outer door of this peaceful house. The servant hurried to answer it, opened the door, and saw two uncommonly tall men standing on the door-steps, who handed him a letter, and said, with an insolent air, "Give this writing to your master, and bring us an answer as quickly as possible; we will wait for it. But look sharp!"

The servant was not a little amazed at the big strangers and their imperious manner, but promised to obey their orders, and come back as soon as possible. He hurried to the sitting-room and delivered the letter, and remained waiting in order to read in his master's countenance what all this could mean, and what might be the contents of the ominous letter. The mother, too, and the children, surrounded their father, and felt not a little anxious when they saw how pale the master of the house became as he read the missive.

"We have got a letter here," he began, "the contents of which are far from pleasant. But, my love, banish all fear; for in this case too we can say, 'If God be for us, who can be against us?' Arm yourself with courage, and I will read the letter to you."

"Sir: The leader of a numerous band stands before your house, with the positive demand that you should, before break of day, deposit 20,000 thalers (£3000) at the gate of your garden. In case of refusal, your beautiful house will this night be given up to the flames.—THE LEADER."

"O thou God in Heaven!" sighed the mother, when her husband had finished reading. The children wept in great alarm, and the servants, who had all by this time gath-

ered together, trembled as if they already heard the crackling of the flames; only the father was again quite calm. After a little reflection, he took pen and ink, and wrote:—

"Sir: Your imperious command deserves a decided answer. I will not comply with your requisition. If it should be according to the counsel of God's will that my house should be a prey to the flames, I hope to be able to say, 'Lord, thy will be done!' only it is certain that you have no power to accomplish this: God is almighty; and whatever godless designs you may have determined on, he reigns. Yours, L—."

At this moment there was again a loud knocking at the outer door, and the servant hastened to take his master's letter to the strangers. They read the writing by the light of a dark lantern, and in a tone of utmost menace called out to the servant, "A friendly greeting to your master; we shall soon present our thanks to him in person." With these words they hurried away.

When the servant returned to the sitting-room, the master barred all in, and then said, "Let us kneel down and pray to that powerful One without whose will no hair can fall from our heads."

All obeyed, and followed with deep devotion their master's words of entreaty, as he commended himself and all his household to the care of his God of strength. They were words that came from the depths of his believing heart, and they could not be unheard. All rose up strengthened; and now awaited their time of severe trial, with their eyes toward the Lord.

"Now let us wait courageously, and see what the Lord will bring us," said Herr L. "Whatever he sends is good, and he will not let us want for strength; has he not said, 'I will never leave thee nor forsake thee?' so that we may boldly say, 'The Lord is my helper, and I will not fear what man shall do unto me.'"

Midnight had just struck. They could not go to the little town for help, because it was too far off, and they feared to meet the robbers on the way. The great bell, which they generally could use to call together the neighbors in case of any unexpected emergency that required their help, had been sent to the town a few days before to be repaired. In short, it was as if God would show them that from him alone help should come. The wind howled from time to time with greater violence round the solitary dwelling, and it appeared as if the storm would increase the coming terrors of the night.

But what happened? About two o'clock in the morning, loud peals announced a severe thunder-storm. Soon one flash of lightning followed another with uncommon rapidity, accompanied by loud resounding thunder. If any one could have observed the little family now, they would have seen that they all appeared more calm. One danger seemed to have chased the other from their minds, and none of them thought any more of the robbers and their threatenings.

Then suddenly a bright flash of lightning zigzagged through the air; a fearful crack followed instantaneously, so that all the windows rattled.

"The lightning has struck!" remarked one of the servants. "See, see, the hayshed is burning."

It was true, and soon they saw the building of which he spoke in flames; it was a happy thing that it stood far enough off to prevent any danger of the house catching fire from it. That clap of thunder was the last. With distant mutterings the storm died away, and the wind calmed down. But still they did not venture to go out for fear of meeting the robbers. After a quarter of an hour had elapsed, a sound was heard outside, and soon they could distinguish the well-known voices of neighbors whom the sight of the flames had called together to help to extinguish the fire. Now Herr L— and his people all hurried out to the burning building. But, imagine their astonishment!—still unconsumed by the flames, there lay at a little distance the body of a man, in whom the house-servant recognized one of the strangers who had the evening before given him the letter of which we spoke. It was, in fact, the much-feared robber-chief, who had been struck by the lightning at the very moment when he was approaching to execute his cruel and desperate purpose of setting fire to the house. There he lay, a corpse, forsaken by his companions in evil, who had fled as soon as they saw their leader fall.

The fire was soon quenched by the help of the kind neighbors, and Herr L— related the remarkable circumstances to them. Deep astonishment seized them all.

When they went to carry away the dead man, they found a paper on him which put them on the track of the other miscreants, who had, for a long time, made the neighborhood insecure.

Thus had the Almighty God made evident that it is to him a light matter to bring to nothing the purposes of men.—*Cor. of the British Messenger.*

The Review and Herald.

Battle Creek, Mich., Third-day, April 21, 1874.

A New Paper

TO BE PUBLISHED ON THE PACIFIC COAST.

We propose to publish a paper in the State of California, when we shall receive sufficient encouragement, with half as many pages, the same size of the REVIEW AND HERALD, to be devoted to the advocacy of the doctrines of Seventh-day Adventists, and the building up of the cause in the Pacific States and Territories.

Although the prices of periodicals printed on the Pacific coast are fully double those printed east of the Plains, yet we propose to publish four thousand copies weekly for one year for \$5200, which would be \$100 for each issue of four thousand copies.

The new paper is not designed to take the place of the REVIEW AND HERALD with any of its regular subscribers for one year at least.

1. Let the true friends of the cause everywhere who take an interest in the paper, and especially the friends on the Pacific coast, give us their names and addresses accompanied with from \$2.00 to \$100.00 each, according to their ability and their interest, with the privilege of having additional copies come to their own address at the rate of \$1.25 a year and copies mailed to their friends at the rate of \$1.50 a year, equal to their entire donation.

2. As the matter to be published in the paper will be to a great extent just what is now used by our tract and missionary workers, we would furnish copies, not taken by regular subscribers, to the tract societies on this coast, or to individuals at the rate of \$2.50 per hundred.

And we further propose as soon as the paper shall be started to offer for sale at the Office of its publication a complete assortment of all our publications at the prices in coin at which they are sold at Battle Creek in legal tender.

But before entering upon this enterprise, we shall expect the hearty co-operation of the General Conference Committee, the committees of the several State Conferences, including the Walla Walla Mission, and the scattered friends in the Pacific States and Territories.

Seventh-day Adventists move in a body, and when there is a general agreement that the time has come to establish the Press on this coast, we are ready to commence by hiring our printing done, and building up safely until a printing house can be owned by our people where the publishing work can be carried on as successfully as it is now at Battle Creek.

JAMES WHITE, Pres. S. D. A. P. A.

Discussion at Napa.

ALREADY considerable has been said relative to the discussion between Elds. Canright and Grant. But we wish to add briefly:—

1. Eld. Canright is clear headed, and expresses his thoughts in good language and forcibly. He has evidently given more attention to his subjects than he has to the manner of delivering them. He is full of ripe thought; and a desire to pour out as much as possible in a short period of time has led him to a hurried style of speaking, sometimes faster than the hearer can well follow.

2. Eld. Grant has evidently given more attention to manner of speaking, and the art of mis-stating his opponent, and misleading the audience, than he has to the subject debated.

In behalf of the committee, H. NICOLA.

A Request.

In behalf of the Illinois Conference, I would extend a hearty invitation to Bro. and sister White to meet with us if they can at all consistent with other duties, as we need their help very much.

R. F. ANDREWS.

Eld. Grant is by no means a strong man; but his unbending self-confidence gives him a very fair exterior in the eyes of those who cannot read him, especially when he puts on that gracious cloak of sanctification.

At an early period in the debate Eld. Grant introduced his favorite theme, the two covenants. And when he had got his views pretty well out, Eld. Canright replied to them in a clear and forcible manner.

3. The friends of the Sabbath are all stronger in the faith than before the discussion. Not one is shaken or in the least discouraged by hearing the opposition.

ANOTHER ADVENT PAPER. We have received the first three numbers of a paper called The Time Appointed, and conducted by Wm. C. Thurman. It is published in advocacy of the coming of Christ in 1875.

Iowa Camp-Meeting.

THE Iowa Camp-meeting for 1874 will be held at Newton, Jasper Co., Iowa, June 4-9.

The main object in locating this meeting at this place is, that it might be as central as possible, and that all of our people in this Conference might have an equal chance to attend.

Great pains have been taken in the choice of grounds that it might be not only central and accessible, but as near right in all other respects as possible.

Let all of our friends that are of a doubtful mind in relation to getting to camp-meeting this season read carefully the article on camp-meetings by Eld. Butler in REVIEW No. 14, present volume.

On the other hand, those who are kept away because of a little pecuniary interest, may be gaining in this respect, but they are losing spiritually thereby; and who can afford this? Is this not a bad exchange? Let him answer for can.

On the other hand, those who are kept away because of a little pecuniary interest, may be gaining in this respect, but they are losing spiritually thereby; and who can afford this? Is this not a bad exchange? Let him answer for can.

Camp-Meeting Tents.

WILL Bro. Butler, or some one else who is posted in the matter, please give notice through the REVIEW of the best place for our Western people to purchase camp-meeting tents, with the prices of different sizes, &c.,

Appointments.

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

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

Western Camp-Meetings.

MISSOURI CAMP-MEETING.

THE Missouri and Kansas Conference Committee announce that the camp-meeting of that Conference will be held at Lee's Summit, Jackson Co., Mo., commencing May 28, 1874.

ILLINOIS CAMP-MEETING.

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

HARTFORD Center school-house, three miles East of Victor, Iowa Co., Iowa, May 2, and continuing over the 10th. As this meeting is designed principally for those interested in present truth, we hope all the friends of the cause in the county will be present.

QUARTERLY meeting of the church at Bowersville, Ohio, April 25 and 26, 1874. There will be a quarterly meeting of Dist. No. 1 in connection with this meeting.

LOCUST Grove, Harding Co., Ky., Sabbath and Sunday, April 25, 26. Meeting to commence with the Sabbath. Come, brethren and sisters, praying that we may have the blessing of God.

As Eld. S. N. Haskell purposes spending May 2 and 3 in Iowa, and the friends of the cause in the northern part of the State have never enjoyed the benefits of his labors, I will designate Marion, Linn Co., as the place for this meeting.

NEXT monthly meeting of Jackson church at Bro. H. H. Bramhall's, in Springport, Mich., Sabbath, May 2, 1874.

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

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

QUARTERLY meetings in California as follows:— Healdsburg, May 23, 24. Petaluma, June 20, 21. Green Valley, July 18, 19.

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

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

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

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

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

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

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

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

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

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

SOME one writes from Portland, Mich., inclosing \$1.10 for books: no name signed.

RECEIPTS

For Review and Herald.

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

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