

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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SOWING AND REAPING.

Sow with a generous hand ;
Pause not for toil or pain ;
Weary not, through the heat of summer,
Weary not, through the cold spring rain ;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed and fear not—
A table will be spread ;
What matter if you are too weary
To eat your hard-earned bread ;
Sow while the earth is broken,
For the hungry must be fed.

Sow while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it.
They will stir in their quiet sleep,
And the green blades rise the quicker
Perchance for the tears you weep.

Then sow, for the hours are fleeting,
And the seeds must fall to-day,
And care not whose hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow, and look onward, upward,
Where the stray light appears ;
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.—*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 FIRST DAY OF THE WEEK NOT THE SABBATH.

BY ELDER J. N. ANDREWS.

TEXT: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

WHEN man came from the hand of his Creator, he was an innocent and virtuous being. He had nothing evil or perverse in his nature. The carnal mind had no place in him. He had the law of God in his heart. The earth was not tainted with sin. Death had no existence in any nook or corner of the earth. Paradise was upon earth, and man's home was in that paradise. The tree of life was his; and so also was every tree of the garden except one. Man was appointed ruler over all the earth. Everything was in subjection to him.

The curse of God did not rest upon a single spot under the whole heaven. God was well pleased with the work of his hands. To commemorate the creation of the heavens and the earth, God gave to man the Sabbath by resting on the seventh day from all his work, and blessing the day of his rest, and setting it apart to a holy use. Man was surrounded with every blessing that could make life desirable. Not one evil of any kind existed to be a grief to him. All was in subjection to him for he was in subjection to God. He was upright in the sight of God, and such he might have remained. But man, being in honor, did not thus continue. He was induced by Satan to attempt the improvement of his situation by rebelling against God. This is what Solomon designates as seeking out many inventions. Let us take a view of some of them.

1. When man had the tree of life, and might have had free access to it, and thus have lived forever had he obeyed God, he was made to believe that he could find good, superior to this, in disobeying him, and in eating of the tree of knowledge of

good and evil, though he had been warned that this would be to him certain death. The result showed that he committed a fatal mistake.

2. When he had knowledge of good only, he was made to believe that his well-being would be immensely promoted by the knowledge of evil also. He found to his cost that there was no good in evil.

3. When he was "a little lower than the angels," he aspired to elevate himself by sin to the rank of gods. He found that, though sin had no power to elevate, it had fearful power to debase, and that he was rendered earthly, sensual, and devilish.

4. He aspired to greater freedom than he could find in the service of God, but found that though sin promised liberty it could give only servitude, bondage, and death.

5. He was not satisfied with innocence, and reached after good in guilt, finding when it was too late that he made a ruinous exchange.

6. The joys of paradise, access to the tree of life, the favor of God, free converse with the angels of God and even with the Creator, and life without pain, or toil, or care, and that was not designed to come to an end, these were not good enough for poor man. He must ascertain for himself how much of good there was in the service of Satan. The result of this experiment shows him banished from paradise, and from its immortal fruit, under the displeasure of God, subjected to labor, to sorrow, and at last to death.

7. But though the first man did thus make such palpable mistakes in seeking something better from Satan than that which God had in his infinite benevolence conferred on him, the lesson has been wholly lost upon the vast majority of his posterity. The one God of perfect holiness and excellence, having revealed himself to fallen man, his character has not been admired nor loved. They have not liked to retain God in their knowledge. So they have "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things." Rom. 1:21-23, 28.

8. God gave to man the institution of marriage. Gen. 1:2; Mal. 2:14, 15; Matt. 19:3-8. The perverse invention of man has marred God's work with polygamy, and even, from the hardness of the heart, with divorce. Yet men have not found themselves happier for these changes in God's institution. Witness in this the families of Abraham, of Jacob, and of David.

9. The first of all the duties of the second table of the law, is that which we owe to our parents. The perversity of man's evil heart found out a way to apparently obey God and yet break this commandment. Matt. 15:1-9.

10. The blood of Christ can cleanse the penitent sinner from every sinful stain. Yet a majority of those who profess to make Christ their Saviour, prefer for this very purpose the flames of purgatory.

11. The Lord's supper commemorates the death of Christ. Yet in the place of the broken bread and the wine in the cup, so expressive of our Lord's sacrifice for us, vast multitudes prefer the celebration of the mass with its wafer for the people and its wine for the priest.

12. The ordinance of baptism commemorates the burial and resurrection of Christ. Yet even of Protestants there are only a minority who do not exchange the burial with Christ in baptism, so expressive as a memorial of the Saviour's burial and resurrection, for a few drops of water sprinkled upon the face. Rom. 6:3-5; Col. 2:12.

"God hath made man upright; but they have sought out many inventions." And every one of these inventions has been a dishonor to God, and a source of evil and of sin to mankind. Let us now consider

that invention whereby man has found a substitute for the Sabbath of the Lord. When man was upright and had not yet lost his innocence, and while he dwelt in Eden itself and held converse with God, the Sabbath of the Lord was given to him as a most expressive memorial of the creation of the heavens and the earth. Thus we read:—

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 1:31; 2:1-3.

Here is a divine institution set up from the foundation of the world, and designed expressly to commemorate the creation of the heavens and the earth. This institution was made out of the seventh day in consequence of three acts which pertain to that day, and never can pertain to any other. One tenth part of the moral law pertains to this rest-day of the Lord.

"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 maid-servant, 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.

But at the present time a rival institution has possession of the field, and this ancient memorial has, even among God's professed people, hardly any to regard it. It is a most palpable fact that this later institution is only an ordinance of man, that makes void God's commandment. It is one of the many inventions wherein man has found out how to depart from his uprightness. Yet it is with the first-day Sabbath as with the ceremony of sprinkling: its advocates profess to sustain it by the Bible. After reading the institution of the Sabbath of the Lord in Gen. 2:1-3, and the law enforcing its observance, as uttered by the voice of the great Lawgiver, let us now read the texts which it is alleged prove that the rest-day of the Lord is superseded by the first day of the week:—

Ps. 118:22-24: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."

Eze. 43:26, 27: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar and your peace-offerings; and I will accept you, saith the Lord God."

Matt. 28:1, 2: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it."

Mark 16:1, 2: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun."

Verse 9: "Now when Jesus was risen early the first day of the week, he ap-

peared first to Mary Magdalene, out of whom he had cast seven devils."

Luke 23:56; 24:1-3: "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus."

John 20:1, 2: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him."

Verse 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Verse 26: "And after eight days again his disciples were within, and Thomas being shut, and stood in the midst, and said, Peace be unto you."

Acts 2:1, 2: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting."

Acts 20:7, 8: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together."

1 Cor. 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Rev. 1:10: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

These are the texts which are cited to prove that the Sabbath has been changed from the seventh to the first day of the week. Yet not one of them makes any such declaration, or even implies any such thing. Three of them; viz., Ps. 118:22-24; Eze. 43:26, 27; Rev. 1:10; do not even name the day, and what is more, cannot have even the slightest reference to it. Two other of these texts, viz., John 20:26; Acts 2:1, 2, do not mention the day of the week, and record nothing which might not, with the strictest propriety, have transpired on any day of the week so far as that is concerned. There is the strongest reason to believe that John 20:26, cannot even allude to the first day of the week, to say nothing of its utter silence respecting the sacredness of the day as one of abstinence from labor, to be celebrated as the Christian Sabbath. And as to Acts 2:1, 2, it has not the slightest bearing upon the subject. It mentions the events of the day of Pentecost, which have not, however, any relation, in any way, to the change of the Sabbath, and it is, at least, a disputed point among first-day writers of distinction, whether this day of Pentecost actually fell on Sunday, or not. *Hacket's Commentary on the Acts*, p. 50.

The remaining eight texts do, however, have this merit as evidence for first-day sacredness, that they each actually mention the day. But when we inquire further what they say respecting the first day as the Christian Sabbath, the answer is simply this: that they have nothing to say on the point. They do mention in three

instances the Sabbath, but in each case it is the preceding day which bears this honorable title, and never the first day of the week. Indeed, one of these texts mentions the fact that the day preceding the first day of the week was the Sabbath ordained in the commandment. The first day of the week has been sacred time, as we are told, ever since the resurrection of Christ; for the Sabbath was changed at that point to commemorate the event. Yet here are four inspired men who each describe the resurrection of Christ as historians, and each mentions the first day of the week in connection therewith, and yet no one of them alludes to this sanctification of the resurrection day. This is the very point where Sunday became sacred, if at all. Yet here is no intimation of any such occurrence. Were the sacred writers neglectful of their duty? or, is the sanctification of Sunday, in commemoration of the resurrection, nothing but a fable? We know the first supposition cannot be true, and if the first is not true, the second one must be. As to Acts 20:7, 8, it contains palpable proof that the first day of the week was not regarded by Paul as a day of abstinence from labor; and 1 Cor. 16:2, designates the duty of the people of God at their own homes, and not at the house of God.

On Ps. 118:22-24, it is sufficient to remark that there is no proof that Christ became the head of the corner on the day of his resurrection, rather than when he ascended into Heaven. Eph. 1:20-23; 2:19-22. Nor is there any authority for saying that Sunday was ever appointed for the commemoration of Christ's resurrection. The day of this text is the same as in John 8:56.

The use of Eze. 43:26, 27, is simply preposterous. The text makes not the slightest allusion to the Sabbath, nor to the first day of the week. The period of seven days was to be employed in cleansing the altar; and on the eighth day, and thence forward, *i. e.*, every day after that, the altar was ready for offerings.

The four evangelists record the resurrection of the Son of God; and as they mention it in connection with the first day of the week, their total silence respecting the sacredness of the day at the very point when it became sacred, if at all, makes these five texts mighty witnesses against Sunday sacredness instead of witnesses in its favor. Thus we set down Matt. 28:1, 2; Mark 16:1, 2, 9; Luke 23:56; 24:1-3; John 20:1, 2.

If John 20:19, be cited to prove that the disciples did begin, even on the day of Christ's resurrection, to celebrate the first day of the week in honor of that event, it is sufficient to reply, 1. That no such thing is stated in the text; 2. That we do know, from Mark 16:14, that the disciples were assembled on this occasion, simply, to eat their evening meal; and that Jesus, on entering their presence, rebuked them for *not believing* his resurrection.

After eight days, Christ met with his disciples again. John 20:26. This can never be proved to have occurred on Sunday. But if it could, it would not make a Sabbath of the day when nothing of the kind is said, unless we can thus treat his next meeting, which was a fishing occasion (John 21); and also his final interview with them when he ascended from the Mount of Olives on Thursday. Acts 1. But there is very strong reason for believing that this meeting occurred later in the week than on first-day. It was after eight days from Sunday night. The period of one week is designated in the Bible as "after seven days." 1 Chron. 9:25.

There is no propriety in citing Acts 2:1, 2, to prove the change of the Sabbath, as it makes not the slightest allusion to any such thing. But so far as that is concerned, it can be said also of every text that is quoted for the purpose. However, this text does not even mention the day. It is simply the record of the antitype of the feast of Pentecost.

The text which is most depended on to prove first-day sacredness, is Acts 20:7. And this amounts to nothing for that purpose, unless it can be made to show that this was the customary day for religious services with Paul. It is remarkable that Luke, the writer of the book of Acts, had a peculiar turn to note just this thing. Thus he says of Jesus, that it was his "custom" to attend the synagogue on the Sabbath. Luke 4:16. Thus, also, he speaks of the observance of the Sabbath at Philippi: "Where prayer was wont to be made." Acts 16:13. And he states this

fact, also, respecting Paul at Thessalonica, that this Sabbath preaching in the synagogue was "as his manner was." Acts 17:1, 2. And thus, also, at Corinth, it is said, "He reasoned in the synagogue every Sabbath." Acts 18:4.

Now if Luke could write thus concerning an ancient institution like the Sabbath, that it was the *custom* or *manner* to act thus in regard to it, how much more important that he should note such a fact respecting a *new* institution, which was absolutely to depend for its sacredness upon the fact that Paul did thus regularly observe the day. Yet it is worthy of the most serious attention of the observers of Sunday, that he says not one word of this, though it was his habit to note these very things, but throws in, as the reason of this special meeting, the immediate departure of Paul. We may, therefore, safely deny the assertion that meetings on first-day were Paul's regular custom. 1. Because neither this text nor any other one asserts it. 2. Because it was a marked peculiarity of Luke's to note such things, which he would certainly have done in this case had it been true. It is also certain that this was a night meeting on the first day of the week; for the days of the week began at evening, whence it follows that the morrow morning was first-day morning, on which he resumed his long journey toward Jerusalem.

On 1 Cor. 16:1, 2, it is proper to remark that this text not only says nothing of the change of the Sabbath, but it does not even allude to public worship on the first day of the week. Each one was to lay by himself in store on that day. Dr. Justin Edwards, in his "Sabbath Manual," p. 116, says this was to be fulfilled by public collections. But in the Family Testament, the notes of which were written by him, he confesses the truth frankly. Thus he says on 1 Cor. 16:2: "*Lay by him in store; AT HOME. That there be no gatherings; that their gifts might be ready when the apostle should come.*"

It is a remarkable instance of handling the word of God deceitfully when Rev. 1:10, is quoted as though it read, "The Lord's day, which is the first day of the week." Never in the Bible has God or Christ claimed the first day as his peculiar day. But from the beginning of the world, he has thus claimed the seventh day. See Gen. 2:1-3; Ex. 20:8-11; Isa. 58:13; Mark 2:28. This holy day he has never put away, to take another in its stead. So this text is a direct proof that there is one day in the gospel dispensation still claimed by the Lord as his; and that that day is his ancient Sabbath—one further fact for the benefit of those who think that John did here give a sacred title to the first day of the week. If he designed to give a sacred title to a day never before designated as sacred in the Bible, it is remarkable that he did not tell what day of the week this new day was. And it is still more remarkable that when he wrote his gospel some years later, and had occasion therein to designate the first day of the week, he should call it by that plain title, and nothing else. It is very manifest that he did not consider it a day ordained of God to be sacred to his church.

Such is the testimony adduced to prove the change of the Sabbath. How wicked it is to use these texts to nullify the fourth commandment! How evident that these passages have no reference to the change of the Sabbath! And what a Sabbath must that be which never was ordained in the Bible! How insulting to the Majesty of Heaven to tell the Lord on each first-day morning, "This is thy holy Sabbath!" How strange that men will cherish a day which God never commanded, and trample down that day which from the beginning of the world he has commanded them to remember, and to keep holy! When man was upright, God gave to him his holy day. He has never authorized him to change this for another of his own selection. Yet man has done this very thing. We are compelled, therefore, to assign the first-day Sabbath a place among the "many inventions" sought out by man's perverse ingenuity. The lesson from all this is obvious. If we would honor our Creator, we must turn from the inventions of men to the commandments of God. He will never accept, as his pure worship, the doctrines of men; and such, most assuredly, is that institution which men call the Christian Sabbath.

TESTAMENTARY charities are no better than dead sacrifices.

The Kingdom.—No. 16.

BUT it remains to notice more fully the error which has Christ reign on the earth, over the nations, till his enemies are subdued unto him.

5. *Christ rules on the throne and in the kingdom of the Father until his enemies are put under his feet.* Mr. Marsh has laid great stress on his construction of this text, considering it sufficient to prove his whole theory. But his construction is wrong, and his theory baseless. Others besides him have used this text as a stronghold; but with the establishment of this truth in regard to the reign, all claims of the Age to Come on this text are forever put at rest; and a mass of parallel scriptures, urged by the writers on that theory, are taken out of their hands and arrayed in favor of the truth that the enemies of Christ will be "dashed in pieces" at his coming.

Now, that Christ will reign as king in two localities, that is, occupy two thrones, is proved by Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Thus, while Christ is on the throne of the Father, he is only in expectation of his own throne. That this is the past and present position of our exalted Head, is further proved by Heb. 8:1: "We have such a High Priest who is set down on the right hand of the throne of the Majesty in the Heavens." And that that is where he will reign till all enemies are put under his feet, is clearly proved by the Scriptures. Ps. 110:1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This is quoted by Jesus, as recorded by the gospels. Matt. 22:44; Mark 12:36; Luke 20:42, 43; and also by Peter, Acts 2:34, 35, in his argument on the resurrection and exaltation of Jesus: "For David is not ascended into the Heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." This is a sure application of David's prophecy, and proves the location of the reign (until his foes are made his footstool) to be "in the Heavens," where Jesus is ascended.

Paul makes mention of the same in Heb. 1:13, in remarking on the superiority of Christ to angels. And again, in his argument concerning the work of Christ as priest on his Father's throne, he says, "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13. This point is established beyond the possibility of doubt; and the true sense of this scripture clearly appears, Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the mediatorial kingdom to God, even the Father; when the Father shall have put down all rule, and all authority, and power. For Christ must reign on the Father's throne, till his enemies are put under his feet, or made his footstool. Then the Son delivers up or leaves the throne of the universe, and takes his own throne in subjection to that of his Father. It thus appears that,

6. *Christ delivers up that kingdom, or leaves the Father's throne, and receives the throne of David, before his coming.* The first part of this proposition is proved by the text. And that he takes the throne of David, or his own throne, before his return to the earth, has also been proved in our argument on the kingdom. Luke 19:12, 15, says, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." "And it came to pass, that when he was returned, having received the kingdom." The receiving of the kingdom is first; his return follows it; and his receiving the kingdom in this text is the same as that of Dan. 7:13, 14, and both are identical with all things being put under Christ. And it has been shown that he sits at his Father's right hand till this is accomplished.

Another important text is Dan. 7:13, 14, and it has been perverted in a worse manner, if possible, than the former one. Thus we quote an Age-to-Come author:—

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.

"The order laid down is—

"a. Coming of the Son of man.

"b. Giving of the Son of man dominion, glory, and a kingdom.

"c. All people, nations, and languages, and all dominions [rulers], serve and obey the Son of man, the Lord and King of the whole earth."

It is not very surprising that a superficial reading of 1 Cor. 15 should produce such a view as that we have been reviewing; but no one, however superficial, can possibly read the advent of Christ out of Dan. 7:13, 14, unless it be first assumed that the Ancient of days is on the earth prior to the second advent. For he *came to the Ancient of days*, and was brought near before him. But that view would make it read that he came from the Ancient of days, and was taken far away from him to receive the kingdom. And, were it even assumed that the Ancient of days shall be on the earth, that view would not then harmonize with Luke 19, and other scriptures, which teach that he has received the kingdom at the time of his second advent. His receiving the kingdom is identical with "the marriage of the Lamb," which takes place before he comes; as the "little flock" "wait for their Lord when he will return from the wedding." Luke 12:36. And then will they be taken to the mansions prepared in the "Father's house," where they will sit down at the marriage supper.

There can be no difference between his receiving the kingdom and having his enemies put under his feet; they must be identical. But there is a great difference between having his enemies put under him and his destroying them. In 1 Cor. 15:28, the same Greek word is used to express the *subduing* of all things to the Son, and the *subjection* of the Son to the Father. "And when all things shall be subdued [hypotasso] unto him, then shall the Son also himself be subject [hypotasso] unto him that put all things under him." The order of the events is given in Ps. 2:8, 9: The Father gives them to the Son. The Son breaks them with a rod of iron, and dashes them in pieces; which dashing takes place at his coming.

7. *Death, the last enemy of them that are Christ's, will be destroyed, or swallowed up in victory, at his coming.* After having arrived at the true sense of the text in other respects, there is left but little chance for controversy on this point. No one will deny that the resurrection of the righteous to immortality is the same as death being swallowed up in victory. See verses 53, 54. And it is only as the enemy of the saints that death is destroyed; the wicked will never be released from death—the second death. If they are, they must have a second resurrection.

Whiting renders verse 24, death will be conquered. The expressions conquered or destroyed, and swallowed up in victory, appropriately refer to the last enemy of the saints, but not to that of the wicked. Dr. Clarke says, "Death shall be destroyed: *katageistai*: shall be counter-worked, subverted, and finally overturned. But death cannot be destroyed by there being simply no further death; death can only be destroyed and annihilated by a general resurrection." This is truth, but the wicked are never released from the power of death. Their resurrection is unto damnation and the second death.

Against the view here presented, that the kingdom is set up, and Christ receives his kingly power before the second advent, it is objected that as Christ is David's son, it would be inconsistent to have him commence his reign in Heaven, where David never reigned.

All our ideas of the necessity or consistency of any action on the part of God must give way to his own revelation of what he has done or will do. But the objection has no weight, as there are certain facts revealed concerning the reigns of David and of Christ which make the view we advocate a consistent one.

1. The New Jerusalem is the capital of the kingdom of Christ; but that is in Heaven, and will there remain till after the second advent. And there is surely no inconsistency in commencing his reign at his capital.

2. David reigned only part of his time in Jerusalem, and never in the New Jerusalem.

3. Christ was born heir to David's throne; but, partaking of our nature, he died, as had David and all his sons. And, of course, what he gained by birth he lost by death, and his being David's son would have

availed him nothing had he remained dead. Thus, though born heir, he receives the throne by the gift of God, through the resurrection. "The Lord God shall give unto him the throne of his father David." Luke 1:32. See especially on this point Peter's remarks: "Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2:30, 31.

4. David had many sons, but Christ was superior to David; for he called him Lord. And David will also be raised from the dead, but Christ will supersede him in the throne. His special right arises from his being Son of God as well as son of David, and being raised from the dead without seeing corruption.

5. As he is the Son of God, so his throne will be in the house and city of God. Notice 1 Chron. 17:14: "I will settle him in mine house, and in my kingdom forever, and his throne shall be established forevermore." Also verse 12, "He shall build me an house, and I will stablish his throne forever."

6. From all this it is evident that no plea can be raised of informality; it was God's kingdom, and he first ruled over it. When the Israelites desired a king, he said, "They have rejected me, that I should not reign over them." 1 Sam. 8:7. David's was a secondary right, held by sufferance. Many talk as if David had the first right, and as if everything was illegal that differed from his reign.

Now, no one will deny that, before the selection of David or Saul, the ruler of Israel reigned in Heaven. And there is no reason that can be given why he "whose right it is," should not commence his reign in the same locality. On the contrary, there is abundant proof that he does take the kingdom while yet he is there. How long he will continue to reign there can only be determined by ascertaining when the New Jerusalem will come down to earth. As that is the capital of his kingdom, the seat of power is of course determined by its location.

J. H. WAGGONER.

Sacrifices of Early Anti-slavery Reformers.

I HAVE just been reading a series of articles on the sacrifices made and persecution endured by the first leaders in the anti-slavery movement. Now that the battle is over and the victory won and the leaders in it have become the heroes of their age, it is hard to realize that they were opposed, hated, and persecuted, by all classes, especially by ministers and churches, as they were. Mr. Garrison was east into prison for speaking against slavery. In Boston he tried in vain to obtain a church in which to lecture against slavery. Ministers and churches opposed him. An infidel club finally consented to let him occupy their hall.

Of his sacrifices and struggles in starting a paper, the writer says:—

"It was no idle or empty boast on the part of the two young printers of *The Liberator* that they would print it as long as they could 'subsist on bread and water, or their hands obtain employment.' After the first three weeks, they were able to obtain, on credit, of the well-known type-founders, Greeley and Willis, a small font of second-hand type and a hand press. They rented a dingy office in the upper story of the old Merchants' Hall, in Congress Street, where for a long-time they did all the type-setting, press-work, mailing, etc., of the paper; Mr. Garrison doing most of his editorial work in the night, after laboring all day at case or press, and often putting his editorials in type without committing them to paper. The office, for at least a year and a half, was their home as well as their work-shop. Too poor to pay for better lodgings, they made their bed on the floor and lived upon bread and milk, cakes and fruit, obtained from a baker's shop on the opposite side of the street, and a cake shop in the basement. I visited them frequently in these humble quarters, which they shared with a friendly cat that protected them from the depredations of mice."

This shows the spirit of a true reformer and a moral hero. It reminds us of the way in which our own dear paper was

started. May it encourage us to push on the good cause, hoping on till victory shall turn on our side, as it surely will in the end, not by the bringing over the masses to our views, but by the appearing of Him who is soon coming for the deliverance of his people, and the vindication of his downtrodden truth. D. M. CANRIGHT.

Prophecy.

"WE have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19.

What is prophecy? It is history written in advance. If a person by the direction of the Holy Spirit could have written out twenty years ago the history of our own nation from that time till the present, those events not then transpired would have been matters of prediction, or prophecy; but a record of the same facts written now, after the events have occurred, becomes history.

And thus it is. History is a record of events already consummated, while prophecy lifts the dark curtain of futurity, penetrates the regions beyond, and points out what will take place in time to come.

Any person of ordinary ability may become a recorder of historical facts to a greater or less degree; but none except God's chosen instruments, who are especially moved by the Holy Ghost, can foretell with accuracy (astronomical and scientific calculations excepted) the events of a single day.

Can the prophetic Scriptures be understood? and are they not among the secrets of the Almighty that we ought not to pry into? Many persons can say of a truth that they do not understand them, for the reason that they have never tried to do so; but to say that they cannot be understood is to teach an infidel principle.

To say that the Bible, as a whole, is not a revelation from God to man is infidelity. To say that it was given by God, but cannot be understood, is not the slightest modification of the same principle of infidelity, inasmuch as God has not revealed anything to us through his word if we cannot understand it. Therefore, if we teach that even one page of the Bible was never designed to be understood, just so far we inculcate the principles of infidelity.

We are informed by the sacred word that "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever;" Deut. 29:29; and that "no prophecy of the Scripture is of any private interpretation." 2 Pet. 1:20. Therefore, we may rightly conclude that the prophecies are neither secret nor private, and that they are designed to be understood. Should we give any attention to the study of the prophecies? and does it not bring darkness upon our Christian pathway to do so?

The text at the head of this article is an answer to this question. Peter says we do well to take heed unto the sure word of prophecy; and, instead of its bringing darkness upon us, he says it is as a light that shineth in a dark place.

A light is often of the greatest importance to a person who is in a dark place. Just so is the sure word of prophecy to God's people while journeying through this world of moral darkness.

Among the important facts which may be learned from the sure word of prophecy are the following:—

1. That the prophets must have written under the direct influence of the Spirit of God, else they could not have foretold, with such unerring exactness, events which would transpire so far in the future.

2. That the Bible, of which the subject of prophecy forms an important part, is a revelation from God to man, and that it is given to us in language that can be understood by us.

3. That God has directly, and by the mouth of the prophets, foretold many important events which would transpire in the history of certain individuals, countries, cities, nations, the church, and the world at large; and that, if we trace the history of these different parties, as they have successively arisen and acted their part in the world's grand drama, we shall see that they have thus far fulfilled the specifications of prophecy relating to them.

4. That the nations whose deeds and acts God has pointed out beforehand have

generally been those that have had some important connection with his people.

5. That God has by the prophets pointed out, in consecutive order, the history of certain nations, extending from the days of Daniel the prophet and the Babylonian Empire to the second coming of our Lord Jesus Christ.

6. That very many events in the history of the true and the apostate churches, and also mankind at large, have been foretold in different lines of prophecy, many of them extending from before the commencement of the Christian Era to the closing-up scene of this world's history.

7. That the world, in its history, has now reached the last link in the great prophetic chain, and the events now taking place in the world, and among the people of God, and especially in our own country, are but the fulfillment of the specifications of prophecy which foretell the scenes to transpire just prior to the close of human probation and the second coming of Christ.

8. That now, while we are amid the perils of the last days, 2 Tim. 3, when evil men and seducers wax worse and worse, deceiving, and being deceived, and iniquity and crime of the most horrible forms is flooding the land, and when men's hearts are turned away from the truth and turned unto fables, and professed followers of Christ evince a greater love of pleasure than of God, the light of the sure word of prophecy, as it emanates from the sacred page, is shining on every hand, and its piercing rays penetrate the cloud of moral darkness and corruption that is now settling down upon the world; and with glorious beauty and brilliancy it falls upon the pathway of the humble student of God's word, who would take heed to the sure word of prophecy, and walk in the light of present truth.

W. H. BLAISDELL.

The Joys of Heaven.

WE have joys even in this life; but here there is much to detract from our peace, where we see the laws of our Heavenly Father violated, and loved ones exposed to eternal death. Christ does not free us from the common ills of life. He makes no promise to us that our names shall never be cast out as evil. He gives no assurance that we shall never endure the sorrows of poverty, nor does he free us from man's liability to physical suffering. But he does assure us that in his Father's house are many mansions, and he has gone to prepare a place for us, and will soon come again and receive us into his kingdom.

The inhabitants of that clime never say they are sick, and the tongue of the slanderer never robs the child of God of his good name. There the Christian's battles are ended, and he has entered a state where sorrow, pain, and death, are strangers. Are not these joys worth contending for? How worthless in comparison to them are all the trifles of this earth! What is earth's fleeting wealth in comparison to an inheritance that fadeth not away? Reader, will you make every sacrifice for this world's goods, and none for the cause of Him who provided Heaven for you if you will only come? And he says, "Come unto me, all you that are weary and heavy laden, and I will give you rest." MARY L. WILLIAMS.

Self-Reliance.

No alliance with others can diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rains, and warmed by the same sun as others, obeys its own laws of growth, preserves its own physical structure, and produces its own peculiar fruit; so each person, though in the closest communication and intercourse with others, and surrounded by similar influences, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties. There is too much dependence placed upon all kinds of co-operation for security from evil, and too little reliance upon personal watchfulness and exertion. Too many friends are sometimes worse than none at all. There are some who seem to feel in a great measure released from obligations if they do not receive such aid, and some will plead the shortcomings of others as an excuse for their own.

We would by no means disparage the

effect of influence, or discourage in the slightest the generous assistance which we all owe to one another, or undervalue the important effect of a worthy example. These are vital elements of growth, and their results can never be fully estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred. Material benefits may be conferred by a single gift, but mental and moral activities can only be sustained by their own exercise. Thoughts may be exchanged, but not thought power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do to others is to nourish this individual strength. To aid the physically destitute most effectively, food, fuel, and clothing, are not nearly so valuable as steady, remunerative employment. To educate a child it is not half so important to instill large amounts of information, as to set his mind at work, to bring out his mental powers, to stimulate his thoughts, and quicken his faculties. And in moral life, especially in cities, where masses are crowded together, and men incline to lean upon each other, the best lesson to enforce is, that virtue, to exist at all, must be strictly individual.

That which cannot stand alone, but depends upon props and supports, which needs the constant spur of fear and the bribe of reward to insure its activity, is but the semblance of virtue, and will crumble before temptation.

A well-developed body ever excites admiration. But a well-developed and self-reliant spirit is a nobler thing. It is calm, modest, and unassuming, yet firm in conscious integrity of purpose, and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.

And the truest self-reliance is found in those who have learned to renounce self and rely upon the everlasting God. Trusting in him, they fear not the wrath or rage of man. Anchored to the Eternal Rock, no storms can start them from their moorings, no waves nor tides can bear them from their place of rest.

The world wonders at their course. Calm, firm, steady as the stars above, and steadfast as the rock beneath, worldlings have yet to learn that those who have made the Most High their refuge, need and want no other trust.—Sel.

The Promise Sure.

THERE is much prayer which brings no results. Mere repetition of good words is not prayer. Prayer is bringing God's promise to him, and pleading it with him. It carries the checks to the bank, and comes away with the cash. Many prayers are defective for want of pleading promises. I cannot pray very long prayers. I just go and plead the promise and come away. I present the check and then go about my work. What would you think of men going to a bank, and loafing about the counter for the half hour together? Praying is not spending a great deal of time on your knees, and saying a great many things to God which he knows beforehand. Yet though we may not constantly pray very long at a time, we go again and again. Prayer needs faith in the promises. Do you say you cannot believe? Think what that means. What! cannot trust your God? Heaven and earth shall pass away, but no promise of God shall fail.

Do we not often miss answers to prayer because we present the check, and then go without waiting to have the cash? Do you expect and actually look for answers to your petitions? Are you like the child who went to prayer-meeting appointed in time of drought to pray for rain, and brought her umbrella with her, because she expected an answer to the prayers to be offered? Do you say to yourself, "True, I have asked; true, God has promised, but will he give?" Away with the question! God forbid that it should loiter for a moment on your minds! Let us be in earnest; let us have no playing with God! Put your name down, "I do believe this promise. I asked with a real faith." —Spurgeon.

DOCTRINES are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 12, 1874.

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

Dives and Lazarus.

(Concluded from No. 21.)

WE answer these questions precisely as we do those which arise from the testimony of "Moses and the prophets," to which we are in this parable referred. When Rachel, long dead, is represented as shedding tears and lamenting the murder of her children; when the mighty dead converse with Pharaoh in hades, and he is "comforted" with what he sees in the nether parts of the earth; and when the king of Babylon is mocked by dead kings who rise up from their thrones in hades and taunt him with his overthrow; when we read all this of that place where all is darkness, silence, secrecy, and death—a place within the earth itself, and when we consider that this parable relates to this very place, and cites us to these very testimonies for information on the subject, it becomes evident that one common answer pertains to all these questions.

The dead are personified,* and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cried to God. Gen. 4. And thus in Job, the depth and the sea are made to speak, and even destruction and death are represented as saying that they have heard the fame of wisdom with their ears. Job 28: 14-22. The stone by the sanctuary heard all the words of Israel. Josh. 24. The trees held an election and made speeches. Judges 9. The thistle proposes a matrimonial alliance with the cedar. 2 Kings 14; 2 Chron. 25. All the trees sing out at the presence of God. 1 Chron. 16. The stone cries out of the wall, and the beam answers it. Hab. 2. The hire of the laborers, kept back by fraud, cries to God. James 5. Dead Abel yet speaketh. Heb. 11. The souls under the altar, slain for their testimony, and who do not live till the first resurrection, cry to God for vengeance. Rev. 6: 9, 10.

Thus, when Job sets forth the nature of that wisdom which is from above, he introduces four things destitute of life, two of them being the very opposite of life, to speak concerning the place of wisdom:—

"The depth saith, It is not in me; and the sea saith, It is not with me." "DESTRUCTION and DEATH say, We have heard the fame thereof with our ears." Job 28: 14, 22.

And, finally, death and hades are both personified—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of gehenna. Rev. 6: 8; 20: 14; 1 Cor. 15; Hosea 13: 14.

The apostle Paul has given us the key to all this, when he says of God that he "quickeneth the dead, and calleth those things which be not, as though they were." Rom. 4: 17. And our Lord, in that remarkable discussion with the Sadducees, in which he proved the resurrection of the dead by the fact that God spoke of dead Abraham as though he were alive, gives us this same key, thus: "For all live unto him." Luke 20: 38. Abraham, though dead, is spoken of as alive, because in the purpose of God he is to live again.

Lazarus died a beggar. But he rests in hope, an heir to the inheritance promised Abraham. Eternal life and endless felicity are his, and by personification it is said that he is "comforted." Dives lives in the greatest splendor, and dies an impenitent man. The lake of fire is to be his portion. By personification, he is represented as in it already. This is in accordance with the teaching of Paul, when he says of God that he

*Webster defines personification thus: "The giving to an inanimate being the figure or the sentiments and language of a rational being; prosopopoeia; as 'Confusion heard his voice.'"

He defines personify thus: "To give animation to inanimate objects; to ascribe to an inanimate being the sentiments, actions, or language, of a rational being, or person, or to represent an inanimate being with the affections and actions of a person. Thus we say, The plants thirst for rain. 'The trees said to the fig-tree, Come thou, and reign over us.'" Judges 9.

He defines prosopopoeia, or intense personification, thus: "A figure in rhetoric by which things are represented as persons, or by which things inanimate are spoken of as animated beings, or by which an absent person is introduced as speaking, or a deceased person is represented as alive and present. It includes personification, but is more extensive in its signification."

calleth things that be not as though they were. That is, God speaks of things that exist only in his purpose just as though they had a present existence, because they shall surely exist; even as he called Abraham the father of many nations, when as yet he had no son. Gen. 17; Rom. 4: 16, 17. There is, therefore, the utmost propriety in thus presenting before the living the dead in hades, and giving them opportunity to speak just as they would, had they the powers of thought and utterance.

This is the more clearly seen when we consider that to Lazarus, in the silence of hades, there will not be a moment between his death, at the gate of the rich man, and his resurrection to eternal life; and not a moment to the rich man between the closing of his eyes in death, and his opening them in the resurrection to damnation.

That we have done right in hearing the testimony of "Moses and the prophets" on this subject, we have the authority of the parable itself to show. And we have this further evidence of the truth of this exposition that, without doing violence to a single text, we have a divine harmony on the subject of the dead in hades, in all that is said by Moses and the prophets and by Christ and the apostles. These writers all place hades in the interior of the earth, and make it a place of utter darkness and silence, where there is no knowledge; yet they present several cases of the dead in this very place conversing, lamenting, or being comforted.

But, probably, no one thinks there are literally dead kings sitting on thrones deep in the earth, and holding discourse. The dead are not alive. Hades is not a place of thought, but one of utter forgetfulness and deep sleep.

When persons or things which have no life and no consciousness are represented in the Scriptures as talking, how do we understand such declarations? Not that they do really have feelings, and thoughts, and powers of utterance, but that they are personified, and made to speak and act just as they would under the existing circumstances were they indeed alive and capable of thought and utterance. Things which in the purpose of God are to be, he can speak of as existing, simply because they shall exist.

This parable of the rich man and Lazarus is therefore in harmony with all the testimonies of the Bible relative to the time of recompense. The day of Judgment comes before God inflicts punishment upon wicked men. 2 Pet. 2: 9; 3: 7.

J. N. A.

The United States in Prophecy.

IN previous articles on the third angel's message of Rev. 14: 9-12, we have shown that that message is now due, and is being proclaimed through the length and breadth of the land. We have shown what constitutes the worship of the beast and image, and the reception of the mark, against which this message warns us. This is a living issue before this generation. And as it is the two-horned beast of Rev. 13 that enforces the worship of the beast and image, and the reception of the mark, it only remains to show that this symbol represents our own government, and that it is already far advanced in the work assigned it in the prophecy. This proved, our position becomes impregnable, and the application of the prophecy is placed beyond cavil or dispute.

An exposition of the two-horned beast of Rev. 13 demands a hasty glance at the whole line of prophecy with which it stands connected. This commences with chapter 12, and ends at verse 6 of chapter 14. The symbols introduced are, a woman, representing the true church, and a dragon, leopard beast, and two-horned beast, symbolizing the earthly powers with which this woman or church is more or less persecuted and oppressed through her entire history.

A very general agreement exists among expositors in calling the dragon a symbol of pagan Rome. This is beyond question correct. This dragon gives his seat to the leopard beast. Rev. 13: 2. Rome pagan gave its seat, the city of Rome, to the papacy. The leopard beast of Rev. 13: 1-10, is therefore a symbol of papal Rome. But this point is more clearly proved by the fact that this beast, in its chronology, its location, its character, its work, the time of its continuance, and the doom it meets, is identical with the little horn of the fourth beast of Dan. 7, which all Protestant commentaries apply to the papacy.

The two-horned beast is "another beast," says John. It therefore symbolizes a power in addition to, and different from, the papal beast, which the prophet had just had under consideration;

that is, it symbolizes a power separate and distinct from that which is denoted by the preceding beast. This which John calls "another beast" is certainly no part of the first beast; and the power symbolized by it is likewise no part of that which is denoted by that beast. This is fatal to the claim of those who, to avoid the application of this symbol to our own government, say that it denotes some phase of the papacy; for in that case it would be a part of the preceding, or leopard, beast.

It is claimed by others that the two-horned beast represents England, by still others, France, and by some, Russia, &c. The first, among many other fatal objections to all these applications, is, that the territory occupied by all these powers is already appropriated by preceding symbols. If the two-horned beast symbolized any of these, it would be a part of other beasts instead of "another beast," separate and distinct from all the rest. It is a law of symbols that each one occupies territory peculiarly its own; that is, the territory which constituted the original government was no part of that which had been occupied by the previous powers. Thus Medo-Persia rose on territory not occupied by Babylon; and Medo-Persia and Babylon together covered all that portion of Asia known to ancient civilization. The Grecian or Macedonian kingdom arose to the west of them, occupying all Eastern Europe, so far as it was then known to the ancients. Rome arose still to the west in territory unoccupied by Grecia. Rome was divided into ten kingdoms; but though Rome conquered the world, we look for these divisions only to that territory which had never been included in other kingdoms. We look not to Eastern Europe; for that was included in the dominion of the third beast; nor to Asia; for that constituted the empires of the first and second beasts; but to Western Europe, which territory was unoccupied till taken by Rome and its divisions.

The ten kingdoms which arose out of the old Roman Empire are enumerated as follows by Machiavel, indorsed by Bp. Newton, Faber, and Dr. Hales: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo Saxons, and 10. The Lombards. These kingdoms have since been known, says Scott, as the "ten kingdoms of the western empire," and they are distinguishable at the present day, some of them even by their modern names, as Hungary from the Huns, Lombardy from the Lombards, France from the Franks, and England from the Anglo Saxons. These ten kingdoms being denoted by the ten horns of the leopard beast, it is evident that all the territory included in these ten kingdoms is to be considered as belonging to that beast. England is one of these ten kingdoms, France is another. If therefore we say that either of these is the one represented by the two-horned beast, we make one of the horns of the leopard beast constitute the two-horned beast. But this the prophecy forbids; for while John sees the leopard beast fully developed, with his horns all complete and distinct, he beholds the two-horned beast coming up, and calls it "another beast." We are therefore to look for the government which this beast symbolizes in some country outside the territory occupied by the four beasts and the ten horns already referred to. But these, as we have seen, cover all the available portions of the eastern continent.

Another consideration pointing to the locality of this power is drawn from the fact that John saw it arising from the earth. If the sea from which the leopard beast arose, Rev. 13: 1, denotes peoples, nations, and multitudes, Rev. 17: 15, the earth would suggest, by contrast, a new and previously-unoccupied territory.

Being thus excluded from the eastern continent, and impressed with the idea of looking to territory not previously known to civilization, we turn of necessity to the western hemisphere. And this is in full harmony with the ideas already quoted, and more which might be presented, that the progress of empire is with the sun around the earth from east to west. Commencing in Asia, the cradle of the race, it would end on this continent, which completes the circuit. Bishop Berkley, in his celebrated poem on America, written more than one hundred years ago, in the following forcible lines, pointed out the then future position of America, and its connection with preceding empires.

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

By the "four first acts already past," the bishop had undoubtedly reference to the four universal kingdoms of Daniel's prophecy. A fifth great power, the noblest and the last, was, according to his poem, to arise this side the Atlantic, and here close the drama of time, as the day here ends its circuit.

To what part of the American continent shall we look for the power in question? To the most powerful and prominent nation certainly. This is so self-evident that we need not stop to pass in review the frozen fragments of humanity on the north of us, nor the weak, superstitious, semi-barbarous, revolutionary, and uninfluential kingdoms to the south of us. No; we come to the United States, and here we are held. To this nation the question of the location of the two-horned beast undeviatingly leads us.

As an objection to this view, it may occur to some minds that the two-horned beast exercises all the power of the first beast before him (Greek ἐνώπιον, literally before his eyes), and does wonders in his sight; and how can the United States, separated by an ocean from European kingdoms, hold such an intimate relation to them? We answer, Space and time are annihilated by the telegraph. Through the Atlantic cable (an enterprise which, by the way, owes its origin to the United States), the lightnings are continually picturing to European beholders the affairs of America. Any important event occurring here is described the next hour in the journals of Europe. So far as the transmission of an account of our proceedings to the people of the old world is concerned, it is as if America lay at the mouth of the English Channel.

And the eyes of all Europe are intently watching our movements. Says Mr. Townsend (New World and Old, p. 583):—

"All the great peoples of Europe are curiously interested and amazed in the rise of America, and their rulers at present compete for our friendship. 'Europe,' said the prince Talleyrand, long ago, 'must have an eye on America, and take care not to offer any pretext for recrimination or retaliation. America is growing every day. She will become a colossal power, and the time will come when (discoveries enabling her to communicate more easily with Europe) she will want to say a word in our affairs, and have a hand in them.'"

The time has come, and the discoveries have been made, to which Talleyrand referred. It is almost as easy now to communicate with Europe as with our nearest town. By these things the attention of the world is drawn still more strongly toward us; and thus whatever the United States does, it is done in the sight, yes, even before the eyes, of all Europe. U. S.

Visions and Prophecy.

HAVE THEY BEEN MANIFESTED AMONG SEVENTH-DAY ADVENTISTS?

PERHAPS there is nothing in this age of the world that excites greater prejudice than the claim that visions and miraculous manifestations of God's Spirit are to be witnessed in our time. There are a variety of reasons why this is so. So many have put forth claims to supernatural powers who have given evidence either of fanaticism or downright infidelity that it is not to be wondered at that sensible people who believe the Bible should look with great suspicion on everything of the kind. Swedenborg and Ann Lee appeared in the last century with their spiritualizing systems, denying the literal teaching of the Scriptures; the former claiming that the last judgment was accomplished in the year 1757 and the second coming of Christ took place in the introduction of the doctrines of the New-Jerusalem church as set forth by him, while the latter claimed that Christ's second coming was accomplished in her person. And both of these set forth claims to great spiritual illumination.

In the present century, Joseph Smith and the Mormons have appeared, claiming supernatural power, believing that the New Jerusalem would be built under their auspices in the State of Missouri. And finally, the spiritualists have appeared, with their thousands of mediums, claiming that Christ's second advent is fulfilled in modern spiritualism.

It is a noticeable fact that all of these parties put forth doctrines subversive of the teachings of the Bible concerning the second coming of our Saviour. We are warned of these in our Lord's discourse which gives the signs of his coming. Matt. 24: 11, 23, 24: "And many false prophets shall arise and deceive many." "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect."

It is remarkable that these have all arisen in this late age of the world, and all of them hold views on the subject of the Lord's coming calculated to blind the minds of the people in regard to that event, and that the Scripture has placed their appearance in close proximity to the time when the Saviour shall come at that very point when the signs should be seen. Shall we argue.

that there certainly will be no genuine manifestations because we know that false ones are in existence? Does the presence of counterfeits demonstrate the absence of all genuine money? Satan has most generally wrought in the world most powerfully when the Lord has been at work. It is a well-known fact that Seventh-day Adventists have believed that true visions were in existence among them for years in the past. This claim has subjected them to no small amount of obloquy. We propose to set before the readers of the REVIEW some of the reasons why they have believed so. Holding such views, the public are entitled to know our reasons for them.

The subject of visions is an important one. When in vision, we understand the Spirit of God takes possession of persons' minds, so that, for the time being, they are entirely unconscious of what transpires around them, and they are shown whatever God desires them to know, either that they may reveal it to others for their instruction, when they are brought back to their natural condition, or may understand it for their own benefit. When the Spirit thus takes possession of the mind during one's waking hours, it is called a vision. When during one's sleeping hours, a dream. Not such dreams as come through the multitude of business or from ordinary causes, but such dreams as Nebuchadnezzar's, and others spoken of in the Bible, when things were shown to them that they could not have otherwise known. Visions were an important agency in the revelation of God's will to man.

Abraham, the father of the faithful, had visions. "After these things the word of the Lord came unto Abram in a vision." Gen. 15:1. The prophets in David's time had visions. "Then thou spakest in vision to thy Holy One, and saidst, . . . I have found David my servant; with my holy oil have I anointed him." Ps. 89:19, 20. Isaiah's prophecy was given through vision. "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." Isa. 1:1. Then follow the sixty-six chapters of his writings, all given through vision. The prophecy of Ezekiel was shown in the same manner. "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." Eze. 1:1. Then follow the forty-eight chapters of his book. Daniel, whom Nebuchadnezzar found better than all the wise counselors of Babylon, was well acquainted with visions. "And Daniel had understanding in all visions and dreams." Dan. 1:17. We know he had several most important ones. The prophecies of Obadiah and Nahum were also given in vision, as the reader will see by reading their first verses.

And in the New Testament we also have many such instances. Zacharias had a vision; Luke 1:22; Cornelius also; Acts 10:3; the apostle Peter likewise; Acts 10:19; Ananias, who was sent to stricken Paul to open his eyes, was directed through vision; Acts 9:10. The book of Revelation was given in this manner; Rev. 9:17; while the great apostle to the Gentiles, the most eminent of all the Christian teachers, had very many visions. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such a one caught up to the third heaven." "And lest I should be exalted above measure through the abundance of the revelation, there was given to me a thorn in the flesh . . . to buffet me," &c. 2 Cor. 12:1, 2, 7.

The apostle Paul had many visions then, and instead of being ashamed of them, he was in great danger of becoming proud, so much so that God sent a thorn in the flesh to keep him humble. Who knows how many of Paul's letters to the churches were written by means of the light given in vision. Says the wise man, "Where there is no vision, the people perish." Prov. 29:18. And among the threatened judgments of God against Israel for their sins was this: "Therefore night shall be unto you that ye shall not have a vision." Micah 3:6. And when the prophet Jeremiah was lamenting over the terrible distress which had come upon his people for their sins, one important cause of mourning with him was that the "prophets find no vision from the Lord." Lam. 2:9.

From these scriptures it will be seen that visions were a most important link of connection between God and his people. A very large portion of the Bible was given through vision. If we reject visions from our system of religion, we must reject much of the Bible. Indeed it is quite likely where the phrase occurs, "And the word of the Lord came unto me, saying," which is so very common, that "the word" came in this very manner. Notice the expression in regard to Abram above quoted. "The word of the Lord came to Abram in a vision."

In Numbers 12:6, there is an important testimony which demands the reader's attention, for it is very decisive on this point. The Lord God speaking to Aaron and Miriam from the pillar of cloud, says, "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."

This then is the manner in which the Lord spoke through the prophets. By the power of

his Spirit he takes complete possession of the mind, impressing upon its tablets those things which he is pleased to reveal. Then when restored to the natural state, the chosen person could speak or write out those words of instruction for others' benefit. Events passed before the mind in vision like a moving panorama. These in the normal state brought up again by the aid of the Spirit of God are conveyed to others. Thus visions are the medium through which prophecy is conveyed to the world. And we cannot reject one without virtually rejecting the other.

The scriptures above quoted also show the great importance of visions. People in this age scout everything of the kind. Not so anciently. It was a matter of great solicitude that God should thus manifest himself. If it was a matter of such interest then, should it be a matter of indifference now? Was the old dispensation to be so much more favored than the new? It is well known that in those periods of Jewish history when there was no open vision, even when the canon of the Old Testament was made up, there was far less of spirituality and light than when the Lord spoke to the people in vision. The light of the Jewish age is compared to the light of the moon, while that of the gospel age is compared to the light of the sun. Rev. 12:1. We are certainly entitled to look for as many manifestations of God's presence then in this age as in that. Why, then, may we not expect that visions would be given all through the gospel age?

Here we are met with the objection that all such spiritual manifestations were to cease with the apostolic age. That spiritual gifts were only designed to last that length of time, we are told that when God had completed the canon of inspiration we have no further need of spiritual gifts. If these positions be true, we have, of course, no right to expect visions in our time.

Before proceeding further, we will examine the question of the perpetuity of spiritual gifts. Were spiritual gifts designed for the whole gospel age? or were they confined to the apostolic age? Should it be shown that God designed these gifts for the whole gospel age, then we have a right to look around us for their manifestation, when the conditions upon which they are promised are met.

Let us notice the commission of the apostles as given by the Saviour just before his ascension to Heaven.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18. "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world." Matt. 28:18-20.

It is by virtue of this commission that men have been authorized to preach the gospel ever since Christ ascended to Heaven. That it extends to the close of the age none can dispute. Going right along with it is the promise of special spiritual assistance, miraculous gifts. The commission cannot be confined to the apostles; no more can the promised assistance. Christ does not say, "These signs shall follow" the apostles merely; but these signs shall follow *them that believe*, or the "believers," as Campbell renders it. In the apostles' days they were not given to every one irrespective of character or circumstances. Conditions are always implied in God's promises. All sick people were not healed in that age. Even the apostles themselves died, and Paul says on one occasion, "Trophimus have I left at Miletum sick." These gifts were never to be manifested in any age only when certain conditions existed. Among these were the following: When God's glory would be advanced by it, when there was living faith in the church, and when people lived holy lives. These powers were conferred through the Holy Spirit, and by virtue of its influence alone. That Spirit is the agency by which every conversion is effected. In its name every believer is baptized. Every conversion effected by the Spirit is really a miracle, truly beyond all human power. If, then, every believer is to be baptized in the name of this agent, it must be evident that its manifestation was to continue as long as there were believers. So our Lord declares in Matthew, "Lo, I am with you always, even to the end of the world." How was he to be with them? Never, since his ascension, has he been with his disciples personally. The promise contemplates, then, that he should be with them by his Spirit. That Spirit proceeds from the Father and the Son; and it is through it that every miracle was performed. Here we have positive evidence that the agent by which miraculous gifts were manifested was to continue with the true church to the end of the world.

We next notice the words of the apostle Peter on the day of Pentecost. "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:32, 33. Here

we learn that a promise was given that the Holy Spirit should be sent, when our Saviour ascended to Heaven. This is evidently the same thing that is referred to in the commission.

Peter says that those manifestations which these Jews were witnessing there on the day of Pentecost came in fulfillment of this promise. "Having received the promise he hath shed forth this." The promise of the Spirit then, contemplates just such gifts. This promise is recorded in John 14:15-17. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." In chap. 16:7, he says it is even expedient that he go away so that this Comforter may come. How important must be its coming then! How long was this Spirit of truth to remain with his people? Does the promise say? He is to "abide with them forever." And this promise, Peter says, contemplates such manifestations as were seen on Pentecost.

The apostle continues his discourse until the hearts of his hearers are touched, and they anxiously inquire, "Men and brethren, what shall we do?" Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call." Acts 2:37-39. What promise is this? The promise of the Holy Spirit which Christ made to his sorrowing disciples some forty days previous to this, and the same that he refers to just previous to his ascension, in the commission. Who were to share in this promise? Not the apostles merely, but those who were to be converted by their preaching. Was it to be confined to the first age of the church? Not exactly. It was not only to those whom the apostle was addressing, but to their "children and to all that are afar off, even as many as the Lord our God shall call." Has not the Lord been calling anybody since the apostolic age? Is he not calling men in our age? We know he is. All classes of Christians believe it. Then this promise is unto them. The Bible says so, and we have the right to believe it. When the conditions are met upon which this promise is based, we have a right to expect the fulfillment of this promise. And we see it contemplates spiritual gifts, for these were "shed forth" in fulfillment of it. The world cannot receive the Spirit. It is only for those who live holy lives of faith. The promise certainly reaches to the close of time.

Geo. I. BUTLER.

(To be Continued.)

Growth of Spiritualism in San Francisco, Cal.

THE following from the San Francisco *Chronicle*, April 13, 1874, will give some idea of how spiritualism is spreading on this coast:—

GREAT SPIRITUALISTIC SEANCE AT CHARTER OAK HALL.

A "*Chronicle*" Reporter *Hobnobbing with Disembodied Souls—Who They Were, and where They Came From—Something about the Remarkable Growth of Spiritualism.*

The recent anniversary celebration of the Rochester rappings, the death of Judge Edmonds, and the coming of Gerald Massey, have all tended to a remarkable activity among the spirits, and for more than a week past mediums have had their hands full. Every spirit gone before, from the days of Sardanapalus to Jim Fisk, seems to crowd in in these balmy spring days, and wants to make himself or herself heard, and, if possible, seen of all men.

THE GROWTH OF THE FAITH.

The growth of spiritualism in San Francisco within the past five years has been something wonderful. What a few years ago was a band of struggling men and women, hooted and jeered at by the multitude, and made a subject of ridicule by all, exists to-day as a society numbering over 4000 open and avowed believers in this city, and as many as 6000 and more who believe, yet because of their own or their friends' sake hesitate to have their opinions or predictions known. There are upwards of one hundred

FULLY-DEVELOPED MEDIUMS

In this city who stand in the same relation to the laity as the full-fledged clergyman. Among these, there are doubtless some, of course, who are insincere in their profession, and who trade upon the credulity of their followers; but the majority are sincere men and women who occupy a respectable position, and stand well among their fellows. There are some of these, also, who are oftentimes, it may be, carried away by their impressions or imagination, and in this state are led to believe more than the truth; but, as a rule, they are sensible, earnest, and, in many instances, really brilliant in their profession.

THE SOCIETY OUTGROWS ITSELF.

The spread of the faith in San Francisco has indeed become so great that, at the regular meetings of the Spiritualistic Union, held on Sundays at Charter Oak Hall, room could not be found for the people who flocked to witness the exercises. Some time since, owing to a certain little difference of opinion among the

three or four thousand members of the Society affecting the discipline of the Order, a separation took place, and now there are two Spiritualistic Societies in full blast. The principal one, of which George A. Kendrick is president, meets every Sunday at Mercantile Library Hall. A Sunday-school for children, or a "Children's Progressive Lyceum," as it is called, is also in session every Sunday at the same place, under the auspices of the same Society.

The other branch, called the "Independent Spiritualists," of which Mrs. Ada Foye is president, meets every Sunday at Charter Oak Hall. The two branches, though entirely separate in organization, are yet one in sympathy and have the same end in view, viz.: the propagation of truth as spiritualists believe it, and the inculcation of spiritual doctrine as it may be handed down through the best mediums in the world.

THE WEEKLY SEANCES.

At Charter Oak Hall, on Sunday afternoons, all the principal mediums in the city get together, and hold what is called a Conference. The meetings are nominally free, a small admittance of ten cents only being demanded. By this means, a large circle is formed, and hundreds of skeptical ones are induced to come in and witness the manifestations, who could never in the world be enticed into the private rooms of a medium upon any pretense whatever. These meetings are largely attended, the hall being generally packed to overflowing. The spectators are not all believers, by any means. Indeed, at these meetings, as a rule, the audience is largely composed of a class who, believing in nothing, merely drop in "to see the fun." They frequently go away with an air that reminds one of the lines in Goldsmith's "Deserted Village":—

"Fools who came to scoff
Remained to pray."

Then the reporter relates at length many wonderful manifestations which he saw there himself. Spiritualism is evidently gaining rapidly, not only in numbers, but in respectability. We watch it with interest as a sign of the advent.

D. M. CANRIGHT.

An Appeal.

PRESENT circumstances cause me to make an appeal to our American brethren and sisters to favor our little Swedish Mission with the lending of a charitable hand, to send the *Svensk Advent Herald* to some honest-hearted Swede, in the neighborhood where you live.

At the present, for the first time, I have an opportunity to find a welcome stopping place, where I need not pay for my board, while I present our faith in the soon coming of our Lord Jesus. This is owing to the fact that a considerate and truth-loving man in Illinois sent the REVIEW to this family. I stopped with them over half a year ago. This powerful, but silent missionary has not only converted the man who received its visits, who is deacon of a Baptist church, but even the minister of the same church and both their families.

Further, the deacon, after he had learned the value of the message and his heart became attached to the blessed truth, sent some tracts to his friends in Kansas, and those tracts have led their families to the holy Sabbath of their God. Those families are now eagerly working to spread light about them with feelings of joy and gratitude for the favor. They feel indebted to the God of Heaven, as well as to him whom God used as an instrument to enlighten them.

If you, dear reader, had only an opportunity to listen to the fervent prayers and heartfelt wishes that go up to God in behalf of those who have been the means of bringing the knowledge of present truth to those souls, you would not hesitate a moment to do all in your power to become an object of such a true and tender feeling.

Let us look at the nature of the work. We believe that this message is preparing souls for eternal glory. Every soul who is truly converted to God's truth and presses forward, under the influence of the Holy Spirit, in an active life of purity, will ere long gain an eternal crown of rejoicing. Oh, my soul! how couldst thou cease from laboring in the Lord's vineyard if thy labor will bring such a great price!

Reader, I hear you say, "If I could only be a missionary, oh, how I would delight in that great and glorious work!" This is the right kind of feeling that ought to fill your heart, brother or sister; and, now is your time to act out your principles. You can be a missionary. You can be one to-day! Follow the example set by our dear brother of Illinois, who, by a small effort to draw the attention of his fellow-beings to God's eternal truth, can look upon a little mission of his own to-day which has already reached two States including fourteen or fifteen members. He can stay at home and feel that, by the blessing of God, he has been the founder of a mission that may continue to grow great and bring forth an abundant harvest at the coming of the Reaper. "Go and do thou likewise."

CHAS. LEE.

Lansing, Iowa., April 28, 1874.

SHALL I BE AN OVERCOMER?

Republished by request.

SHALL I be an overcomer?
Or shall I be overcome?
How this all-important question
To my soul comes rushing home;
For I feel so weak and sinful,
Almost helpless seem to lie,
Scarcely lisp this petition;
Save me, Jesus, or I die.

Shall I be an overcomer?
Or shall I be overcome?
Shall I fall beneath the power
Of the strong and wicked one?
No; I know there is One stronger
Who can bind the man of sin.
Watch, my soul, a little longer;
Watch and pray and wait for him.

Shall I be an overcomer?
Or shall I be overcome?
Shall I hear the welcome plaudit
Of that joyful sound, Well done?
Oh! I know I am unworthy,
So unfaithful have I been,
Often yielding to the tempter,
Or to some besetting sin.

Shall I be an overcomer?
Or shall I be overcome?
Now the door of mercy's open
I will enter while there's room;
For I hear my Saviour saying,
Buy of me the gold that's tried;
Though you are both poor and wretched
All thy wants shall be supplied.

Progress of the Cause.

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

Extracts from True Missionary.

As so few of our brethren are yet subscribers to this periodical, we lay before them the following facts taken from the last number, as we are unwilling that so many should be entirely unacquainted with the good things that are continually appearing in this monthly. We cannot promise many extracts of this kind. The sure way to get them is to subscribe for the *Missionary* itself. Meanwhile, read the following items of good cheer.

WORK AMONG THE SWEDES.

It seems evident that God's hand is set to the work of the third angel's message. This is specially manifest from the manner in which it is taking hold upon the people of other tongues. In my recent visit to Waukon, Iowa, I was deeply interested to learn that the Swedish people a few miles east of that village were becoming interested in the observance of the Sabbath, and in the doctrine of the near advent of Christ. The first Sabbath which I spent in W., seven of these friends came to the meeting and remained over the first-day meetings also. The second Sabbath a larger number came, including some who were undecided. My interview with them was of great interest to me. They gave great evidence of a desire to learn the truth, and of a willingness to obey it at whatever cost.

I will state how they came by the truth. Some years since, sister Carlstedt, a Norwegian sister, who received light on the Sabbath from Bro. Matteson, felt impressed to send some Danish tracts to a Swedish sister Johnson of Wisconsin. These tracts were the means of converting sister J. Thereupon she felt in turn impressed to send tracts to her own brother by the name of Sweedburg, living some eight miles east of Waukon, Iowa. And not satisfied with this, sister J. visited him. The result was that he also began to observe the Sabbath. As he was a local preacher among the Swedes, his conversion created considerable uneasiness among that people. Elder Hamren, the regular Swedish Baptist preacher, was appealed to for help to put down the Sabbath. But Eld. H., who was educated and trained as a Lutheran in Sweden, and had there, at the expense of his situation as a Lutheran minister and school teacher, become a Baptist, had learned that truth may not always be on the popular side, and also that truth is worthy of being followed at any expense, proved to be candid enough to examine the subject before giving his decision. As the result, he also became a Sabbath-keeper. Another Swedish Baptist minister was sent for, who was so far convinced of the truth that he rendered the first-day Swedes little help. But at last one was found who came and excluded the Sabbath-keepers from the Swedish Baptist church.

So again Bro. Hamren was called to sacrifice his position as minister and school teacher, and he did it with the same promptness as before. He said if he could trust God for salvation, he could also trust him for a livelihood. His former brethren, knowing his poverty, said that they would starve him into a recantation. But I am persuaded that he has too fully counted the cost in what he has undertaken to be deterred from obedience in such a way. I was very happy to make his acquaintance, and to explain portions of the present truth to him and others through Bro. Sweedburg, who un-

derstands some English. The wife and daughter of Bro. H. walked twelve miles to attend the second Sabbath meeting above-named.

I also formed an interesting acquaintance with Bro. and sister Sweedburg and with several other Swedish Sabbath-keepers. I trust they will all stand steadfast in the truth, and prove an honor to it by their godly lives. Several other Swedish friends, who are halting between the Sabbath and the no-Sabbath teaching, took pains to attend, and treated what was said with great candor. May they yet become commandment-keepers. I trust these Swedish friends will be looked after by those who can preach in their tongue. J. N. A.

OUR WORK.

In a stirring article on "Our Work," Bro. Haskell says:—

It was declared eighteen hundred years ago that the truths of the third angel's message, which are so contrary to the natural heart, should be proclaimed before many peoples, and nations, and tongues, and kings. To-day this is literally true. In Norway and Sweden there are Seventh-day Adventists. Late news from Denmark reports additions to the numbers already existing there. France and Spain have living witnesses to this truth. Italy, the territory of that blasphemous power which changed the law of God, has her Seventh-day Adventist minister and a small body of Sabbath-keeping Christians. Late news from Russia gives us the fact that there also are found members of this sect which is everywhere spoken against. In Switzerland we have a mission, and a goodly number are observers of God's holy Sabbath. Old England has a few scattered Sabbath-keepers in different parts of the kingdom. Even those States and Territories in this country which have never been visited by the living preacher, are found to contain more or less of our people. Leading colored men in the South, who have never heard a single sermon from our people, have been raised up to proclaim these views.

To obtain a correct view of the remarkable progress of this work, we only need to go back about twenty-five years, when the whole edition of our works printed in two weeks was carried to the post-office in a carpet bag, whereas now, in *one week, seven cart-loads* of reading matter, allowing thirty bushels to a cart-load, are sent from the office of publication to the different parts of the world. Do you ask for evidence of its prosperity? Here it is. And yet in our own land there are scores of cities and towns that have never had their attention called to this subject. What is our duty under these circumstances?

RESULT OF MISSIONARY WORK.

The missionary work which was entered into by some of the members of the T. & M. Society near Potterville, Eaton Co., Mich., is still increasing in interest. The Sabbath-school and Bible-class have now closed their third quarter, with a membership of forty-four. There have been nearly three thousand verses recited during the past quarter, by the two classes of children, numbering twenty-six.

But what rejoices our hearts more than all else, is, that God's holy word has not only been treasured in the mind, but has reached the hearts of some of these dear children, and we now see them trying to form Christian characters.

The last Sabbath of the old year was a season never to be forgotten. The Lord came very near to us, as earnest prayer was offered, and weeping was heard all around the room. There was no excitement, but solemn, earnest pleading with God, that this might be the glad hour when these children would yield their hearts to him. Fathers and mothers, who had led prayerless lives until within a few months, were now with tears, pleading with their children to go with them in the service of the Lord. Nor was it in vain. Fourteen of the children arose and spoke for the first time, saying they wanted to be Christians, and keep all of God's commandments. Thus closed the school, the last Sabbath of 1873; and as we parted with these dear friends for another week we felt that the Lord's hand was set to this work, and that we should see fruit of this effort.

Soon, a desire was expressed by those who had recently started in the service of the Lord that they might have a weekly prayer-meeting. The appointment was given out, and their neighbors, from one to two miles distant, were invited to attend. The attendance was good, ranging from twenty-eight to forty, and this, not in a village, but in a place where from the house in which the meetings were held you could count but two houses. Through the woods they came, young people, and those of middle age, until the room was full. Some who had never attended before came to the prayer-meetings; and as different ones spoke, confessing their past wrong course and asking forgiveness, telling their determination to lead different lives, it affected the hearts of some present. The remark was made, "There must be something to this," such a change was apparent. Instead of the balls and parties which had been attended by some in this neighbor-

hood the winter before, it is now the prayer-meeting. In families where God's name had been taken in vain, the altar of prayer is now erected. Morning and evening, parents and children join together, asking help from the Lord to do right.

As the numbers increased in the Sabbath-school, it was thought best to ask the privilege of occupying the district school-house, one mile from the place where we formerly met. This was kindly granted us. Others are attending, and an interest is manifested to learn the truth.

Sabbath and Sunday, April 11 and 12, Eld. S. N. Haskell being at Potterville, some of the friends had the opportunity of hearing one of our ministers speak for the first time. An opportunity was also given for baptism. Nine presented themselves as candidates, and wished to be taken under the watchcare of the church. There were six of one family. The father, mother, two brothers, and two sisters, all there were of the family who had come to years of accountability, except one older brother. There were others who wished to be baptized, but sickness prevented.

A desire is expressed by those who were baptized (though nothing was said to them personally) to earn their dollar and become members of the Tract Society, to be enabled to send tracts to their friends. Their hearts go out after others as did the hearts of the first disciples of our Lord, and though very poor, they think they can deny themselves in some things as the little girl denied herself of her breakfast so as to be able to put something into the treasury of the Lord. Those who have united their interest with us as a people, who formerly used tobacco, have laid it aside, and feel that a "victory has been gained." They are interested in health reform. These subjects have not been pressed upon them. It has seemed as though the dear Saviour was gently leading them himself. Truly, happy are we who are permitted to see what our eyes have seen, and feel what our hearts have felt. We know that it is the Lord's work, and that "it is not by might nor by power, but by my Spirit, saith the Lord."

The little children are interested in the work. One little boy eight years old asked one younger (who had praying parents) if he would tell him how to pray. He told him to ask the Lord for just what he wanted. He said he would, and as his mother had erected the family altar, he has since prayed with her.

Our hearts swell with gratitude to our Heavenly Father for his blessing that has attended so humble an effort, and we still pray that others may be brought to keep all God's commandments and embrace the religion of Jesus Christ. M. J. S.

Four Weeks in New England.

HAVING some business matters connected with the cause to call me to the East this spring, I concluded to hold a few meetings and spend a short time there, hoping it might be for the good of the cause. My first meeting was in Bordoville, Vt., April 4 and 5. There was not as large an attendance as I hoped to see. But perhaps the people were partially excusable on account of the bad going. Our meeting was one of labor; the preaching was plain and close, designed to show all what characters we must possess in order to pass the grand review of the Judgment. It was not expected to result in great present joy and rejoicing; still we trust good will result in the end. Many thought the preaching was just what was needed. I had never before been at Bordoville. The large church there have a work to do to share largely in the blessing of God. They need arousing and inspiring.

April 11 and 12, I spent in Bolton, as it was thought advisable by the leading brethren in Vermont. Here a small church was raised up a few years since. They have had but little labor, and I found them in a rather discouraged state. We had very bad weather and bad going, and but few were there. But I think good was done, and several expressed themselves as much encouraged to go on and strive for higher attainments in the Christian life. These were all the meetings I could well hold in Vermont at that time. I felt very much impressed that the brethren in this State need help and encouragement, and rousing up to feel the greater importance of eternal things. I fear worldliness and a settling down into an easy state of indifference are characteristic of too many. There is good material in Vermont, and brethren there of experience. But in order that the work should prosper, there must be an arousing among the people.

I had the privilege of spending some days, in company with my aged father who went East with me, at Waterbury, the place of my birth, in the society of old friends and relatives. These, though not believing with us, treated us very cordially and made our stay pleasant.

My meeting at Norridgewock, Me., April 18 and 19, was quite a pleasant one to me. The spring is cold and backward, and the going could hardly have been worse; yet the brethren took considerable pains to come out. We should doubtless have had a large

meeting had the going been favorable. Bro. Goodrich was present and preached once. He has been laboring at Somerset Mills, where some ten or a dozen have come out strong in the truth. Half a dozen came from there over the terrible going to our meeting, with whom I formed a very pleasant acquaintance. They seemed to be substantial, reliable people, and love the truth.

This was my first visit to Norridgewock. I felt much attached to the friends in Maine, and there seemed to me to be a more encouraging state of feeling here than in Vermont. Bro. Goodrich reports many openings for labor—far more than he can fill. Truly the harvest is great and the laborers few. Our social meeting Sunday morning was an encouraging one. I enjoyed it much. If Maine could have the laborers she needs to take hold with Bro. Goodrich, who is trying to do all he can, I think there would be a good forward movement in that State. The lack of labor is badly felt.

My meeting at Boston, Mass., April 25 and 26, was quite a large one. On the Sabbath their hall was nearly filled. The brethren and sisters came from Rhode Island, New Hampshire, Portland, Me., New York city, and various parts of Massachusetts, and I understood it was the largest attendance of our people ever at one meeting in the city. I was encouraged by this. And there seemed to be a mind to take right hold to work. The public sentiment of the friends of the cause in the New England Conference seemed to me to be healthy. They want to do all they can. On Sunday, our meeting was much smaller than the day previous, on account of a most unpleasant storm. It rained and snowed till the streets were filled with slush. It could hardly be more unpleasant. The lack of laborers in the cause afflicts the New England Conference the same as the others I have mentioned. Were it not for this, I see no reason why the cause might not move on here. The brethren and sisters are trying hard to make up this lack as far as they can by the distribution of reading matter; but the lack can only be partially filled in this manner. Where are the men to fill this crying want?

My visit, on the whole, has been a matter of satisfaction to me, and I trust of good to the cause. GEO. I. BUTLER.
Battle Creek, Mich., May 1, 1874.

Walla Walla, Washington Territory.

WE arrived here April 8. Since then we have attended two Sabbath meetings with good interest each time. We find about thirty Sabbath-keepers in this valley, and all give us a hearty welcome, and they manifest a good interest in pushing on the work. We have our new tent pitched in Walla Walla city, and have given two lectures. There was a large attendance for this place. The weather is as mild here now as it generally is in Michigan a month later. We enter upon our work here with cheerful hearts. Our post-office address is Walla Walla, Washington Territory. Pray for us. I. D. VAN HORN.

Michigan.

MEETINGS and missionary efforts in different counties in this State give courage and hope to the people of God. So they may well strengthen themselves in the Lord, and toil on in spreading the light and the truth.

In our last meeting in Ionia Co., March 21, a young man arose and confessed that the convictions of his heart were that he ought to serve the Lord, earnestly stating his purpose by assisting grace henceforth so to do.

An elderly man, who had come some distance to attend the meeting, having for some months read our publications, decided, before parting with us, hereafter to keep the Sabbath of the Bible. From both of these, we receive good reports. The brother last spoken of writes: "The happiest moments of my life have been spent in my closet, when the door was shut, and no one present but my God with whom I could commune. I have not been lonely nor unhappy, but I regret that I could not enjoy this happiness with my companion. It would have added unspeakable pleasure to my joy, and I doubt not to hers also."

In St. Charles, we have witnessed powerful manifestations of the Holy Spirit, with a willingness of the Saviour to pardon the erring when they seek him with the whole heart. The church has been revived and strengthened. Wanderers are returning unto the Lord. Some who had become quite discouraged, are again lifting the cross, and publishing anew the love of the Son of God.

Our meetings here closed yesterday, after holding some thirty, with a profitable celebration of the ordinances of the Lord's house, following the baptism of ten, who were received into the church, five more being taken under its watchcare. May union and activity characterize this church, and its light shine brightly. A. S. HUTCHINS.
St. Charles, May 4, 1874.

Athens, Mich.

From Feb. 26 to April 19, was engaged in a series of meetings at Athens, Calhoun Co., Mich.

Failing to obtain the M. E. Church, hired a hall, which I occupied every evening excepting when it was occupied by a previous engagement or the weather was stormy.

The people at first were seemingly indifferent to religious matters, but the interest soon increased until we had, it was said, three times as large a congregation as usually-attended meeting at the church.

When we reached the Sabbath truth, opposition arose, and two discourses were given against it; but this, instead of turning the people away, rather increased their interest to hear.

Gave thirty-four discourses in all. Ten have fully decided to obey the truth. Was assisted by Bro. D. A. Robinson a part of the time during these meetings. The friends now meet each Sabbath for worship.

E. R. JONES.

Rockwood, Mich., April 29, 1874.

Invocation of the Saints and Exaltation of Mary.

WE now call attention to the Catholic doctrine of praying to the saints and exalting the Virgin Mary. Of this, Kirwan says: "I find the same difficulty in your doctrine which teaches me to pray to the saints; how Paul or Peter can hear me in New York, and another in Cork, praying to them at the same time, passes my comprehension. I am sure poor Mary must have her hands full if she attends to all who supplicate her favor. I have no doubt that, in the papal world, ten pray to her, where one prays to God."*

In looking at the Scriptures, we find plain statements which exclude the possibility of any communication between the dead and living. Solomon says, "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."† Allowing the correctness of Solomon's statement, how could we believe that Mary or any other of the dead saints can hear our prayers?

But we will let the Catholics state the doctrine of invocation of the saints in their own language. From Weninger's Catechism I quote:—

Q. How do the members of the church militant communicate with the church suffering?

A. By the spiritual comfort which they give to the souls in purgatory, who will pray for them in return.

Q. Do the souls in purgatory pray for us?

A. Certainly they do; for they are grateful, and love us.

Q. How is the church militant connected with the church triumphant?

A. By the Veneration, the Invocation, and the Intercession of the saints.

Q. In what does the Veneration of the saints consist?

A. In the respect which we pay to the saints on account of their exalted virtues.

Q. In what does the Invocation of the saints consist?

A. In begging of them to intercede for us with God.

Q. In what does the Intercession of the saints consist?

A. In the prayers which they offer to God for us.

Q. What do you call the worship due to God?

A. Adoration.

Q. Is there any difference between adoration and the worship of the saints?

A. There is an infinite difference between them.

Q. Do we adore the saints?

A. By no means; we only worship or honor them, in order to show them the confidence and respect due to them as the glorified servants of God.

Q. Whom does the church honor above all other saints?

A. The Blessed Virgin Mary.

Q. What does St. Epiphanius say about the honor paid to Mary?

A. "Let us honor Mary; but let us adore only the Father, the Son, and the Holy Ghost."

Q. In whom should we confide most next to our Saviour?

A. In the Blessed Virgin Mary.

Q. Why so?

A. Because she is Mother of the Redeemer, and our advocate with her divine Son.

Q. How can you prove from Holy Writ that Mary has great power with God?

A. Christ wrought the first miracle which he performed as a proof of his divinity, at her request, at Cana of Galilee.

Q. What do the Holy Fathers say of the Blessed Virgin?

"A. They call Mary the harbor of the ship-wrecked, the hope of the despairing, the ladder of the salvation of sinners, and our only hope after Christ."*

Weninger, after repeating Luke 1, "Hail Mary full of grace," quotes Ambrose as saying that Mary is "free from every stain of sin," and St. Augustine as saying, "We allow the devil no share in Mary."†

I will quote on this subject from Butler's Catechism, New York edition:—

Q. Why do Catholics so often repeat the Hail Mary and Holy Mary?

A. To honor the mystery of the Incarnation which that prayer expresses; and to show their great respect and devotion to the Mother of God, and their special confidence in her assistance, particularly at the hour of death.

Q. And why do you always say the Hail Mary after the Lord's prayer?

A. That by her intercession we may more easily obtain what we ask for in the Lord's prayer."‡

If we need the aid of Mary and the saints to get what Christ taught us to pray for he could easily have told us so, and taught the "Hail Mary" as a prayer, but he never did it. But we have not gone to the depths of this doctrine yet. The statements quoted thus far are from their catechisms used in days of investigation, in a land of "presumed heretics." Let us have some genuine Catholic authority on this subject, with no watering to suit circumstances.

Says St. Thomas à Villanova, "But Christ, without the Virgin Mary, did nothing, could not fulfill human redemption; she administered to him that he might pay the price of human guilt; therefore, she is co-Redeemer."

Saint Buonaventura says: "On Calvary the Virgin Mary was, by her intention, accomplishing for her part this great sacrifice. . . . While Christ was suffering by passion she was suffering by compassion; and, therefore, is co-Redeemer."§

On the subject of co-Redeemer, Gavazzi says, "But the Roman Catholic church says, we do need a second mediator; Christ is the mediator between man and God, but between man and Christ another is required, and that is the Virgin Mary. This is no exaggeration; I have my *brevarium* in my hand; that will certainly be allowed to be authority. I quote Fathers, and they must be admitted without any disclaimer. St. Bernard on this subject is the prominent. In his sermon on the twelve stars he says, 'For there is need of a mediator to the mediator Christ, nor can any other be more sufficient for us than Mary. Why may human frailty fear to come to Mary? She has in her nothing austere, nothing deterring; she is all sweetness, offering to all her milk and wool. But if, on the other hand, as is truly the case, you rather find all things that pertain to her to be full of goodness and grace, full of gentleness and mercy, then give thanks to Him who, in most benign pity, has provided for us such a mediatrix, in whom there is nothing that can be suspected; in short, she is all things to all men. She opens to all her bosom of mercy, that all may receive of her fullness; the captive, redemption; the sick, healing; the sorrowful, consolation; the sinner, pardon; the righteous, grace; the angel, joy.' And in the Homily on the nativity of the Virgin Mary, he continues, 'Providing in all things, moreover, and through all things for the wretched, she consoles our fears; she excites our faith; she strengthens our hope; she drives away our distrust; she raises up our pusillanimity. You feared to approach the Father; terrified at hearing him only, you fled among the trees. He has given Jesus to you as a mediator. What cannot such a Son obtain from such a Father? He will be heard for his own sake, for the Father loves the Son. But perhaps you fear also in him the divine majesty, because, though he was made man, he was still God. Do you desire to have an advocate with him? Have recourse to Mary. There is truly a pure humanity in Mary, not only pure from all contamination, but pure by the peculiarity of its nature. I do not hesitate to say that she always will be heard for her own sake. For the Son will hear the mother, and the Father will hear the Son.' And in the sermon on Revelation 12, he concludes, 'Let us embrace the footstool of Mary, my brethren, and prostrate ourselves at her blessed feet, with the most devout supplications. Let us hold her, and not let her go until she has blessed us, for she is powerful. For she is the fleece between the dew and the floor, the woman between the sun and the moon; Mary established between Christ and the church.'¶

In great contrast with the above are the words of Christ himself, "Come unto me, ALL ye that labor and are heavy laden, and I will give you rest."¶ Rome says, Come to Mary to intercede with Christ for you. I

* Weninger, pp. 58, 59, 62, 8, 288.

† Ibid. p. 29.

‡ Butler's Catechism, pp. 37, 38.

§ Gavazzi's Lectures, p. 155.

¶ Gavazzi, pp. 156-158.

¶ Matt. 11: 28.

will quote still further the testimony of Fathers, relied on by the Catholic church, to prove their peculiar dogmas concerning Mary: "Augustine says (sermon 18, de sanctis), 'Let that be pardonable through thee, which we prefer through thee; let that be obtainable which we entreat with a faithful mind. Receive what we offer; give us back what we ask; excuse what we fear; because thou art the sole hope of sinners. By thee we hope for the pardon of our sins; and in thee, O most blessed, is the expectation of our rewards.'"

"John Chrysostom says, 'Do you wish to know how much this Virgin excels the heavenly powers? They assist with fear and trembling, veiling their faces; she offers to him who was born of her the human race. Through her also we obtain the pardon of our sins. Hail, therefore, O mother of Heaven, damsel, virgin, throne, ornament of the church, its glory and strength. Perseveringly pray to thy Son, Jesus Christ, and our Lord for us; that through thee we may be able to find mercy in the day of Judgment, and to obtain those good things which are laid up for those who love God.'"

"Cyril of Alexandria, in the Homily against Nestorius, says of Mary, 'Through thee the precious cross is celebrated and adored through the whole habitable world. Through thee Heaven exults, angels and archangels rejoice, devils are put to flight, and man himself is recalled to Heaven. Through thee every creature who is retained in idolatrous error is converted to the acknowledgment of the truth, and faithful men have come to a holy baptism, and churches have been built in the whole world. Through thy aid nations come to repentance.'"

"Bernard says, 'Behold, O man, the counsel of God. Being about to redeem the human race, he introduced the whole price into Mary. Observe, therefore, more intently, with how great a feeling of devotion he desired that she should be honored by us, who placed the fullness of all good in Mary; so that if there is any hope in us, any grace, any salvation, we should know that it rebounded to us from her, who ascended abounding with joys. Let us venerate this Mary with all our inmost hearts, and with all the affection of our breasts, and with our vows, because this is His will who wished us to have everything by Mary; this is His will, but for our sakes.'"

The above are some of the authorities quoted by the Catholic church, for the worship and intercession of Mary. It is not Bible testimony, but Fathers—poor fallible men's sayings. By their doctrine concerning Mary, the church of Rome teaches us, in the most emphatic manner, to distrust Christ, to disbelieve his promises, and to doubt the character he has given himself in the holy gospel. This will be more forcibly illustrated in a further statement of their views, not simply from Fathers, but in a document acknowledged by papists to be as infallible as popes can make it. It is from a work called "The Glories of Mary," by St. Alphonsus Liguori." As to its authority, on the 18th of May, 1803, Pope Pius VII. confirmed the decree of the Sacred Congregation of Rites, which declared that "all the writings of St. Alphonsus had been most rigorously examined, and that not one word has been found worthy of censure."† The work was written in Italian, but was translated into English by Dr. Wiseman. This translation was approved by the Pope's cardinal. On the back of the title page we read, "We hereby approve of this translation of the 'Glories of Mary,' and cordially recommend it to the faithful." Signed, "Nicholas Card Wiseman, Archbishop of Westminster. Given at Westminster, on the Feast of Saint Alphonsus de Liguori, A. D. 1852." This book then is an authorized exponent of the teachings of the Church of Rome in reference to the Blessed Virgin Mary.

In the "Glories of Mary" you read, "In the Franciscan chronicles it is related that brother Leo once saw a red ladder, on the summit of which was Jesus Christ; and a white one, on the top of which was his most Holy Mother; and he saw some who tried to ascend the red ladder, and they mounted a few steps and fell; they tried again, and again fell. They were then advised to go and try the white ladder, and by that one they easily ascended, for our Blessed Lady stretched out her hand and helped them, and so they got safely to Heaven."‡

The sentiment of the above quotation, directly denies the Bible. Says Christ "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me." But this "Glories of Mary" speaks of some who tried to get to Heaven by Christ, and failed: They tried to get to Heaven by the Virgin Mary (to "climb up some other way,"), and succeeded. It seems to me it is easy enough to tell which direction such teach-

* Gavazzi's Lectures, p. 161, and note.

† Brock's reply to Damen, pp. 28, 29.

‡ Glories of Mary, p. 200.

ings come from. Christ does not contradict himself.

But we will quote still further from the "Glories of Mary." "We oftentimes obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus. Her Son is Lord and Judge of all, and discerns the merits of each one; and, therefore, if he does not immediately grant the prayers of all, he is just. When, however, the Mother's name is invoked, though the merits of the suppliant are not such as to deserve that his prayers should be granted, those of the Mother supply that he may receive. Many things, says Nicephorus, are asked from God, and are not granted; they are asked from Mary, and are obtained."*

Here, again, their book is indirectly opposite to the words of Christ: Verily, "verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."†

We read again, in the "Glories of Mary:" "The kingdom of God consists in power and mercy; reserving power to himself. He in some way yielded the empire of mercy to his Mother."‡

We will give a few more sayings of Alphonsus, in his "Glories of Mary," as quoted in "Signs of Our Times, London, 1872:" "No sooner had Mary consented to be the Mother of the Eternal Word than she merited, by this consent, to be made Queen of the world and of all creatures." Again, "The Eternal Father gave the office of Judge and avenger to the Son, and that of showing mercy to the Mother." And again, "Mary is not only willing to give, but she herself, offers milk and wool to all; the milk of mercy to animate our confidence, and the wool of her protection against the thunderbolts of divine justice."

Yet another: "Before Mary there was no one who could thus dare to restrain the arm of God. But now, if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him." "God would not become man without the consent of Mary; in the first place, that we might feel ourselves under obligations to her; and in the second, that we might understand that the salvation of all is left to the care of this Blessed Virgin." "At the command of Mary all obey, even God."

What a vile slander on the character of Jesus as set forth in the Gospels is the Catholic claims for Mary. We will close these quotations by referring to one prayer which they address to Mary, found in the "Glories of Mary." It is as follows: "O immaculate and entirely pure Virgin Mary, Mother of God, Queen of the Universe, through thee we have been reconciled with God. Thou art the only advocate of sinners, and the secure haven of those who are sailing on the sea of this life. O immaculate Virgin, we are under thy protection, and therefore we have recourse to thee alone, and we beseech thee to prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil."§

We leave the subject of the exaltation of the Virgin by quoting the words of Peter concerning Christ: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."¶ This leaves no room for Mary as co-Redeemer, co-Mediator, intercessor, or Saviour.

J. N. LOUGHBOROUGH.

* Glories of Mary, p. 106.

† John 16: 23.

‡ Glories of Mary, p. 18.

§ Glories of Mary, p. 232.

¶ Acts 4: 12.

As the story goes—and if it is n't true, it is good enough to be true—the late Rev. Dr. Vinton was instantly cured of chewing tobacco by a young miss of twelve, to whom he was giving good advice about Lent. She said, "Pshaw! don't preach self-denial to me when you have your mouth full of nasty tobacco!" The reverend gentleman turned aside, and removed the odious quid from his mouth, which was never defiled with it again.

Obituary Notices.

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

DIED, in Battle Creek, Mich., April 24, 1874, of quick consumption, sister Dell-Randolph Tripp, wife of Bro. O. F. Tripp, on her 27th birthday. She was converted some twelve years since, and had been an observer of the Bible Sabbath for the past five years. Her experience the past winter, and her assurance of the blessing of God to the very borders of the silent valley, have left the strongest evidence that she rests in hope. Her loss falls as a special affliction upon her husband, who has for years suffered under the misfortune of a partial loss of sight. The funeral was attended by a large congregation, April 26. u. s.

FELL asleep, in Richland, Keokuk Co., Iowa, Feb. 28, 1874, Emma Ida, daughter of Isaac and Mary Whisler, aged five years and two months. Remarks from Jer. 31: 15-17. L. McCoy.

* Kirwan's Letters to Hughes, second series, p. 72.

† Eccl. 9: 5, 6.

The Review and Herald.

Battle Creek, Mich., Third-day, May 12, 1874.

Western Camp-Meetings.

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

Blue Mark—Take Notice.

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

AND STILL ANOTHER. We have received the prospectus of still another Advent paper to be issued May 1, 1874, at Columbus, Cherokee Co., Kansas, entitled the Bible Investigator. The novel feature of this prospectus is, that the publisher agrees that any person sending him \$5 shall receive the paper free so long as it shall "remain alive," which we think is, on the part of the paper, perhaps, a very safe proposition.

C. E. GREGG: We think John 14:7-10, refers to the oneness existing between the Father and the Son, John 17:22, and the fact that he is the express image of the Father's person. Heb. 1:3. Christ was "God manifest in the flesh." 1 Tim. 3:16. All of God that could be manifested in the flesh was seen in Jesus Christ when he was upon earth.

Notice.

To the brethren of Missouri and Kansas: I have found where tents can be obtained. Those who desire to buy or hire tents will please correspond with me immediately at Lee Summit, Mo. J. H. ROGERS.

To the Brethren in Kansas and Missouri.

PLEASE read, in REVIEW of April 21, "The Iowa Camp-meeting." The invitations there given, the directions about coming, and the provision promised to be made, will apply to us as well; only we wish to make our invitations stronger, the duty to come more urgent, and we do not intend to be outdone by others in making all reasonable provision for the benefit and convenience of our friends. Do not let the scarcity of feed deter any from coming with their teams, as a supply will be provided free, or with but little cost. Come out to the meeting, and let us see the largest gathering of Sabbath-keepers ever met together west of the Mississippi River. J. L. RICE.

An Explanation.

A FRIEND writes that an objector, laying claim to some considerable education, says there is a contradiction in our views, especially in the pamphlet entitled Truth Found. He says that we admit that the Saviour rose from the dead on the first day of the week, and yet deny that the evangelists say that he was raised on that day.

We are unable to see the contradiction. We admit it in our arguments on the question of the Sabbath, because we will not admit that the time of the resurrection has any bearing on the controversy in regard to the day of the Sabbath. That rests on other grounds entirely. Again, we admit it because circumstances seem to render it probable. But we do not admit that these circumstances amount to a statement of the fact.

"Now when Jesus was risen, early the first day of the week, he appeared first to Mary Magdalen."

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher. . . . And they entered in and found not the body of the Lord Jesus."

No text says that he arose on the first day of the week. Early on the morning of the first day of the week, they came to the sepulcher and he was not there. How long he had been absent, or when he left the sepulcher, the record does not say.

When men base their opinions (I will not say faith) of the sabbatic nature of the first day, and of duty to observe it, upon such inferences, it is proof that they feel the weakness of their theory. If there was any evidence that the first day is the Sabbath, if the Lord had ever blessed it and set it apart, if he had ever claimed it as his day, if he had ever commanded anybody to observe it, then men would refer to these facts instead of putting forward such groundless inferences. Paul says the Scriptures thoroughly furnish the man of God unto all good works. But the Scriptures never thoroughly furnished anybody with evidence that the first day is the Sabbath or the Lord's day. "What is the chaff to the wheat? saith the Lord." J. H. W.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 259 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Missouri and Kansas Camp-Meeting.

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

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

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

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

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

In behalf of the Committee,

J. H. ROGERS.

Missouri and Kansas Conference.

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

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

While it is true that we need means in this large, but weak, Conference, it is also true we need men as workers, to co-operate, to counsel, and to do all we can to push forward this most important work. Please read again Bro. White's article, "The Cause Is Onward," in REVIEW, No. 19.

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

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

A MEETING of S. D. Adventists will be held at the school-house in Solomon Rapids, Mitchell Co., Kansas, five miles west of Belois on the Cawker road, commencing Friday evening, May 22, and continuing over Sabbath and Sunday. A general rally of all the scattered brethren in the adjoining counties is earnestly requested, as we want to adopt some means of obtaining ministerial labor in this part of the field, and also of being properly represented at our Conference. Come with a determination to work for the Lord, praying that his blessing may rest upon us.

In behalf of the scattered ones,

O. O. BRIDGES, J. W. ANDREWS.

QUINCY, Branch Co., Mich., May 16 and 17; Napoleon, Jackson Co., May 23 and 24. There will be opportunity for baptism at these meetings. Meeting to commence at each place Friday evening.

H. M. KENYON, CHAS. A. RUSSELL.

QUARTERLY meeting of the church of Mount Hope, Grant Co., Wis., May 30 and 31, 1874, commencing at 10 o'clock A. M. Brethren and sisters from Sand Prairie and Waterloo are invited. Preaching is expected.

WILLIAM PROCTOR.

DISTRICT No. 8, Wisconsin, will hold its quarterly meeting, in connection with the quarterly Meeting of Mackford and Marquette churches, at Marquette, Green Lake Co., May 23 and 24, 1874.

District No. 11 will hold its quarterly meeting in connection with the quarterly meeting of the Poy Sippi church at Poy Sippi, Waushara Co., May 30 and 31, 1874.

Meeting at Freemont, Waupaca Co., to organize Tract and Missionary Society, June 6 and 7, 1874.

Quarterly meeting of the T. and M. Society of Dist. No. 7 in connection with the quarterly meeting of Fish Lake and Plainfield churches at the brick school-house near P. S. Thurston's, June 13, 14, 1874.

These meetings will commence with prayer and social meeting Friday evening. The members of the T. and M. Society are requested to send their reports to the district secretary one week before the time of meeting. A general attendance of the friends of the cause is expected.

P. S. THURSTON, Pres. Wis. T. & M. Society.

QUARTERLY meeting of the Tract and Missionary Society, Dist. No. 3, Wis., will be held in connection with the quarterly meeting of the Mt. Hope church, May 30 and 31. Let us have a full report of labor done during the quarter. Blanks will be furnished so that all can report to the secretary. It is desired that all who have unpaid pledges to the Tract and Missionary Society, which are due the first of June, will come prepared to pay them, and those that cannot attend can send it in, so that we be not behind in the work of the Lord.

A. D. OSBORN, Director.

QUARTERLY meeting of the church at Oakland, Mich., May 30 and 31, 1874. The T. & M. Society will meet at this time. Bro. Lamson is ex-

pected. Those coming on the Bay City R. R. from the north should stop at Goodson Station on Friday P. M. Teams will be waiting.

R. MCCONNEL, Director.

FLUSHING, Sabbath and first-day, May 16 and 17. Cannot the friends from St. Charles and Chesaning meet with us? A. S. HUTCHINS.

I WILL meet with the Monroe Center church, May 30, and hold a T. & M. meeting on first-day, May 31. I earnestly request that all the scattered ones in Antrim and Grand Traverse Counties be there. JOHN TROTMAN, Director.

QUARTERLY meeting of the churches of district No. 6, Mich., will be at Vergennes, Mich., May 16, 17. Quarterly meeting of the T. and M. Society, district No. 6, will be held at that time. Members are expected to report in time for this meeting. J. FARGO, Director.

GENERAL quarterly T. and M. meeting with the church at South Norridgewock, Maine, June 13, 14. Dist. No. 1 will hold its next quarterly meeting in connection with the general quarterly meeting. Districts No. 2 and 3 should hold their quarterly meetings at least one week previous, and let each member of the Society see that their reports are sent in, so that we may have a full report of what has been done. Members of Dist. No. 1 will send in their reports to Thomas S. Emery, Cornville, Maine; Dist. No. 2, to Willie E. Morton, Allen's Corner, Cumberland Co., Me; Dist. No. 3, to P. A. Clough, Smyrna Mills, Aroostook Co., Me. J. B. GOODRICH.

QUARTERLY meeting of the Maine T. and M. Society of Dist. No. 2 at Allen's Corner, Deering, Me., June 6 and 7. Send your reports to me at Allen's Corner by June 1. Let all attend this meeting, and those who are behind on their pledges come prepared to pay up. We hope that Bro. Goodrich will arrange so as to attend these meetings. WILL E. MORTON, Director.

MONTHLY meeting for Oakland, Little Prairie, and Johnstown, will be held at Johnstown Center, Wis., May 16 and 17. Bro. Pratt expects to be at this meeting. D. B. STAPLES, Clerk.

THERE will be a monthly meeting held with the church at South Norridgewock, Me., commencing Sabbath evening, June 13, and holding over first-day. We hope to see a general gathering of the friends of the cause at this meeting. Let all come to work. J. B. GOODRICH.

MONTHLY meeting for Cattaraugus Co., N. Y., will be held at East Otto the third Sabbath and first-day in May. We invite all to attend. E. V. CLARKE.

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