

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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"THE BLOOD-BUGHT MERCY-SEAT."

"WHERE should we seek to hide the soul,
When angry billows round us beat,
And thunders of His wrath shall roll?"
"Beneath the blood-bought mercy-seat."

"Where shall the trembling spirit fly,
Harassed and worn by cares so great?"
Hark! there's a voice that hears thy cry:
"Peace at the blood-bought mercy-seat."

"Where should we go when Satan's power
Strives for a victory complete,
And darkens every time-winged hour?"
"Fly to the blood-bought mercy-seat."

"Where shall we hide to escape the snare
That worldlings set to entrap the feet?"
"Cast off, poor soul, thy anxious care;
Look to the blood-bought mercy-seat."

"Where shall the mourners' tears be dried,
And kindred hearts, in gladness, meet?
The all unclean sanctified?"
"All at the blood-bought mercy-seat."

"Thus for the weary soul, earth-bound,
How grateful such a calm retreat!
And oh! the glories that surround
The precious, blood-bought mercy-seat."
—*Letitia Thorne.*

WILLIAM BACON STEVENS ON THE SABBATH.

"THE Rt. Rev. William Bacon Stevens, D. D., LL. D., Bishop of The Diocese of Pennsylvania," says, in the preface to his work of 376 pages, entitled, "The Sabbaths of our Lord:" "This question has a wide compass, and a full discussion of all the points involved in it would fill volumes. Hundreds of books, more or less elaborate, written by the most thoughtful and educated men, have been published on all the branches of this important subject, so that it is doubtful if there is any one phase of it which has not already been fully discussed. The controversies of past generations, however, are being revived in this. The discussions which at different times raged with such fierceness around the fourth commandment, are reappearing now, though in new forms and dress, corresponding to the modern aspects of thought and action.

"So important a place does a Sabbath, or holy rest-day, hold in every Christian country, and in the Christian church, that its sacred observance will ever call out the bitter opposition of the prince of darkness and his human allies. It needs but a slight knowledge of the 'signs of the times' to see what inroads are already being made desecrating the Lord's day, and what efforts are put forth to weaken the tone of the public conscience on this point, and to make us relax our hold upon it as a divine and obligatory institution. We cannot be blind to the fact that, in various parts of this land, open attempts are now made to turn this rest-day into a continental Sunday, and make it the weekly gala-day of society through all its grades. We shall soon be called upon to meet these questions face to face. They rise up in our literature, in politics, in social life, and we cannot shrink from them.

"The keeping holy of the Lord's day is essential to the very existence and perpetuity of our nation, and it becomes all Christian men, and especially all ministers of Christ, to stand upon their watch towers and give the needed note of warning as the danger of wresting it from us approaches, that the people may take heed to the incoming evil and learn the true nature, the real value, and the divine sanction, of this holy day."

The writer of the above seems to be fully aware of the Sabbath agitation at the pres-

ent day. He indorses the seventh-portion-of-time theory, in saying "so important a place does a Sabbath or holy rest-day hold in every Christian country," etc., yet he is not consistent with his position, as he is very strenuous in regard to the observance of the Christian Sabbath, or, as he terms it, the Lord's day. In presenting the claims of a Sabbath he shows at once that he is upholding no particular day, however zealous he may be in his efforts to substantiate Sunday. The signs of the times prove him a true prophet in saying, "We shall soon be called upon to meet these questions face to face." Already many of the leading minds of the nation are actively at work to enact stringent Sunday laws, and to introduce the religious element into the Constitution; and when this amendment is accomplished, then woe to dissenters. When we see these things in the air it is not hard to tell which way the wind is blowing.

The very fact that the observance of this counterfeit day is deemed necessary to the perpetuity of the nation, will urge on this change in the Constitution, and then soon, with what will follow, there will be a complete fulfillment of Rev. 13: 11-16.

Why all this talk about the *divine sanction* of this holy day? Who has ever sanctioned it? Who but man has ever called the first day a holy day? It has been said by a certain writer that the Lord made the world right side up, but that Satan has turned it wrong side up. This is true in regard to God's moral government; Satan has changed order into confusion, and reversed God's plan.

Thus God says, "The soul that sinneth, it shall die." Satan says, No, it shall not die, it shall live forever. God commands man to be baptized, or immersed. Satan says, No, a little water on a sponge and applied to the forehead will do. Christ says his coming is near, even at the doors. Satan would have his followers believe that the coming of the Lord is thousands of years in the future, or that he will not come at all. The word of God teaches that "the testimony of Jesus is the spirit of prophecy." Rev. 19: 10. That part of the prophecy of Joel which pertains to this gift (Joel 2: 28, 29), Satan would make the world believe was all fulfilled at Pentecost, and this point is the *ne plus ultra* of some men's theology.

The law of God enjoins the observance of the seventh or last day of the week. Satan has reversed this order, and attempts to make a Sabbath of the first, the day on which God commenced his work; thus making a rest-day of the first working day instead of making a rest-day of the day in which God did not do any work.

We will next quote the strong arguments (strong when he has the truth on his side) of the same writer in regard to the origin, history, and design of the Sabbath, the perpetuity of the law, the *moral* of the fourth commandment, and lastly quote him in regard to the *change* and show the inconsistency of his reasoning.

Pages 18 and 19 read as follows: "Let us turn back to the old Hebrew Sabbath, and look at its origin, history, and design. As to its origin, it was instituted at the end of the six days' work of creation by God himself, and was designed to commemorate his rest on the seventh day from all his work which he had made. Hence, he blessed the Sabbath day, and sanctified it. By 'blessing the Sabbath day,' we are to understand that he designed it to be a fountain and source of blessing; for only thus can time, which has no personality, be blessed. He therefore constituted this day as one fraught with special blessings.

"By sanctifying the seventh day, we understand, in accordance with the use of Old-Testament language, the hallowing or setting it apart from other days by specific acts, and consecrating it for an holy purpose."

This reasoning is good with little exception; but his good philosophy does not ac-

cord with his real position. What right has he to call the Sabbath the "old Hebrew Sabbath"? He might as well talk about a Hebrew God or a Hebrew world. Notice the contradiction in the following: "As to its origin (speaking of the *Hebrew Sabbath*) it was instituted at the end of the six days' work of creation by God himself."

Is it possible that the *HEBREW Sabbath* was instituted at the *end* of the six days' work of creation, over two thousand years before Heber was born? It is absurd; and what further adds to the absurdity, this identical *Hebrew Sabbath* was made by *God himself*. Had it been made by Heber, then it might properly be called after his name.

"The Sabbath was designed to commemorate God's rest on the seventh day." True; then why not observe the *commemoration day*? On the same principle the Jews observed it, and on this principle it should ever be observed. Had the Jews not been particular in regard to this, they might have chosen some other day when it was convenient, or they might have celebrated the great day of *Pentecost*, or some other day. Why do not the people celebrate the birth-days of Shakspeare and Burns on some other days and not on their birth-days?

He understands the sanctifying of the seventh day to be "the hallowing or setting it apart from other days." If the seventh day was hallowed and set apart from other days, as the writer claims, then how can he be so inconsistent as to advocate the seventh portion of time or an *other* day in its stead? Thus in his efforts to support a counterfeit day he plainly contradicts his own argument.

Again, on page 19, we notice: "Thus, on the first page of Revelation, we find these three great facts: that God, having completed the works of creation, 'rested the seventh day from all his work that he had made'—that a seventh day's rest, or Sabbath, was, in consequence thereof, designated for all the future as a day of blessing, or a 'blessed' day—that this seventh portion of time was henceforth, by divine ordering, to be set apart as 'sanctified' time, and kept apart from all secular uses and pursuits."

By what authority does he call a seventh day's rest, or a seventh portion of time, sanctified time, when God has never so called it? To agree with this, the commandment should read, "Remember a Sabbath day, or a seventh portion of time, to keep it holy; six days shalt thou labor, and do all thy work; but a seventh day, or seventh portion of time, is a Sabbath, or a seventh portion of time, 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 on a seventh day, or seventh portion of time; wherefore the Lord blessed a Sabbath day, or a seventh portion of time, and hallowed it.

The whole commandment is quoted that the reader may see the absurdity of this theory, especially in regard to the Lord's resting on a seventh day, just as though there were other seventh days before it!

Who cannot see that a father, who should command his household after him, could not keep the Sabbath and give his children the privilege of keeping any other day within his gates?

Notice the injunction of our Saviour to his disciples, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20. What sense would this make if it read, "Pray ye that your flight be not in the seventh portion of time?" How would the disciples have known on which part of the week to make their escape? But it is unnecessary to multiply cases of this kind to prove the theory false. The very fact that the Jews at the present time observe the Sabbath and not a day or any

day merely is weighty evidence against this man of straw.

On pages 22-28 inclusive, the language is forcible and mostly to the point, and should be carefully noticed by those who deny the perpetuity of the law and the morality of the fourth commandment. Speaking of the reinstitution of the Sabbath, and the giving of the law, he adds: "Again, therefore [having previously spoken of the mention of the Sabbath, and falling of the manna] did God determine to reinstitute his almost forgotten Sabbath, and to re-enact it under such circumstances as should strike the beholder with awe, and illustrate his own majesty. Hence, on the top of Sinai, upon which he had descended in fire, and up to which he had called Moses, and amidst thunders, and lightnings, and earthquakes, he gave the ten commandments and wrote them with his own finger upon two tables of stone, as if too jealous of their sacredness and their accuracy to permit Moses, or even Gabriel, to be an amanuensis on so solemn an occasion. Remarkable indeed must those laws be, which God did not trust Moses, his great prophet, no, nor yet angels, to write out or even copy from his mouth, but which he must write with his own finger, and on tables, not of brass or gold of man's make, but of stone of his own handiwork, that man might have the exact and literal transcript of his will, so that there should be no possibility of mistake as to its words or its meaning. The code of laws, or ten commandments, which God thus gave on Mount Sinai, is the moral law of the world given at that time in special charge to the Jews, because to them were to be 'committed the oracles of God,' and deposited by Moses, at God's command, in the ark of the covenant; the only laws thus secured, and designed, by their very tenor, for the whole world, and recognized as such by our Lord and his apostles, and by the church of God wherever found.

"The law of the Sabbath stands as the fourth of these commandments. It is given on the same stone tables with the other nine. It was written with the same finger which wrote the others. It was deposited under the mercy-seat in the ark of the covenant, and between the outstretched wings of the cherubim in the holy of the holies with the rest; and if the other nine are moral laws, the fourth is also; if the fourth is not, the other nine are not. If the nine are designed for all men, so is the fourth; if the fourth is not designed for all, neither are the other nine. They stand or fall together. The attempt made by men who would relax the obligation of the Sabbath to sever the fourth command from the decalogue, and designate it as ceremonial and partial, is a rude dislocation of that command from its true articulations and attachments that destroys at once the majesty and symmetry of that moral code, the ten laws of which seem to be the ten fingers of the two hands of God, whereby he upholds the moral government of the world.

"The majesty of this fourth commandment comes out more clearly if we dwell a moment on its peculiar construction. It was ushered in by an emphatic word which marked no other—"Remember!" not only implying that they should recall the original institution of their patriarchal Sabbath, which tradition, perhaps, had handed down, but also implying that they should give this command in special charge to their memory, that it might not be forgotten throughout all their generations. It is drawn up with a minuteness of specification which we find in no other command. It is based as none other is on God's special example. It is the only one linked with his special blessing and hallowing. It is the only one given both negatively and positively. No command was more frequently repeated, none more carefully guarded; and it is the only command of which God said that it was a 'sign' between him and the children of Israel, throughout their generations, for a perpetual covenant, and this peculiar lan-

guage is repeated no less than four times by Moses and Ezekiel.

"To those, then, who calmly look at these points, it becomes perfectly clear that the fourth commandment is of perpetual moral obligation,—that it is still binding with all its original force,—that it demands of us the same obedience which we pay to the first, the sixth, or the tenth; for it is as much the expression of God's will, and as much the requirement of God's authority, as any one in the decalogue. It is to be observed, in this connection, that there are two phases under which the law of the ten commandments is to be viewed:

"1. As a code designed for the whole world; 2. As a code specially adapted to the Jews. And these two phases are discernible in the very structure of the decalogue, as a moment's contemplation will show.

"The germ, the root principle, of each of the ten commandments is invariably enunciated as a distinct proposition, and in the briefest and most emphatic language; e. g., the second commandment, which in our Bibles is divided into three verses, is all expressed in the original by three or four words—thou shalt not make to thyself idols. The third commandment, in four words—thou shalt not take up the name of the Lord thy God in vain. The fourth commandment, in five words—remember the rest-day, to hallow it. The fifth, in four or five words—honor thy father and thy mother. The sixth, the seventh, the eighth, the ninth, in two words each, and the tenth, though occupying several lines, is really contained in the two Hebrew words translated, Thou shalt not covet. So that the entire ten commandments are comprised in the original Hebrew in less than forty words, and these few words embrace the principles of the moral law as designed for the whole world. To this day, they form the basis of all moral law and obligation, and the ethics and the laws of the world are perfect and effective just in proportion as they accept and develop and guard these foundation principles of duty and justice to God and man as laid down in the ten commandments.

"The fourth of these commandments reads, '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. This was the formal proclamation of the Sabbatic law. It is imbedded in a divine code, not one provision of which has been abrogated or is set aside.

"It should be observed that in the very enacting of this law of the Sabbath, the divine Law-giver traces it back to its very origin in his own rest on the seventh day, deduces from that the reason for its perpetual and universal observance, and is the only one of the ten commandments for which a historic reason is assigned.

"This law has never been abrogated; the day has been changed, but the obligation to set apart a seventh portion of time as hallowed time still holds, and will hold till the end of time."

We have quoted thus largely on the preceding subjects, hoping it might weigh with some, coming from such a source.

The author thinks the fourth command should not be designated as "ceremonial and partial." But does he not attempt to make it such, and in reality wrest it from its "true articulations and attachments," and thereby attempt to destroy the "majesty and symmetry of that moral code" when he would substitute another day for the one the Creator has sanctified and made holy? "It is based, as none other is, on God's special example." Very true; then if we have God's example for resting on the seventh day, why rest in the first day, especially as there is no example for so doing?

What is "linked with God's special blessing and hallowing"? Is not the day as well as the command? "And God blessed the seventh day, and sanctified it; because that in it he had rested." Gen. 2: 3.

It is right to speak of the Sabbath as a sign between God and the children of Israel? But what kind of a sign is Sunday to the Jews, or what sign should it be to any intelligent being? Simply a sign of pagan worship, as it was dedicated to the worship of the sun.

True, "the fourth commandment is still binding with all its original force. What was its original force? and how can we keep it with all its original force, and attempt to keep a day which has never been sanctified or made holy?"

"It is imbedded in a divine code, not one provision of which has been abrogated or set aside." Strong language! Oh! that the author could truly appreciate the force of his own words. Is there not one provision abrogated in substituting a day for the day?

Most certainly there is a "historic reason" for keeping the seventh day as the Sabbath, but where is the Bible reason for keeping any other day? Echo answers, Where?

If an artist, after he had drawn a very beautiful and attractive painting, should with one needless stroke of his brush mar its beauty, we should call him foolish. What shall we say of Mr. Stevens, who has so ably defended that law which has "never been abrogated," when he attempts, not with a brush, but with his theological pen, to mar the majesty, beauty, and perpetuity of the law by saying, "The day has been changed"? and asserting that the seventh portion of time is hallowed time? Can there be a change in the day and no change in the law? If a father makes a law requiring his son to do important business on Monday (and which can be rightly done on no other day), and the son thinks it best to do it on some other day, does not the child attempt by so doing to change that law, and even to abrogate it? Can not the learned writer see this point?

Lastly, we notice a few points on pages 366 to 370 on the change.

"The change does not affect the binding authority of the command, if it can be shown that the change was made by competent authority." True; this change from the seventh day to the first does not affect the binding authority of the command if it can be shown that the change was made by competent authority. It is well that the writer has a little candor. What a consolation it would be to the opponents of the Sabbath, if they could only get rid of that little word *if*. If Napoleon's marshals had not been behind time, he might have conquered at Waterloo. Where is the "competent authority"? We cannot find it, neither does he give it.

The fact that "the Christian world with scarce an exception keeps as sacred the first day of the week," is no argument in its favor. For has not the majority always been in the wrong? Did not Christ teach that broad is the way that leads to destruction? &c. He is compelled to acknowledge that there is "no express command for the change;" yet like an unskillful workman he attempts to wrest the command from its "true articulations and attachments" by saying, "Be it remembered, the command does not read, 'Remember the seventh day, to keep it holy;' but, 'Remember the rest-day.'" True, it so reads; but is not the seventh day the rest-day? Does it not so read in so many words? We now will quote and call Sabbath rest-day: "Remember the rest-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the rest-day of the Lord thy God." Then does it not follow that the rest-day is the seventh day according to the well-known grammatical rule? Among the days of the week, it must therefore always follow that the rest-day is the seventh day, that is, beginning to count where God did. Again, how will this "be-it-remembered" position accord with Gen. 2: 3: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made"? God has blessed the seventh day and sanctified it. It is therefore right for the commandment to read, "Remember the seventh day, to keep it holy," for the seventh day is the Sabbath or rest-day.

Once more, Mr. Stevens contradicts his own reasoning. On page 236, speaking of Jesus as the "light of the world:" "Let us not forget, too, the intense force of the definite article *the*, here, that Jesus is the light of the world, not a light; one among many others, and of equal value, and no more; but the article *the* being exclusive as well as emphatic, shows that Jesus, and Jesus only, is the light of the world." The same reasoning will apply to the Sabbath, not forgetting the intensive force of the definite article *the*; for it is not a Sabbath, one among many others, and of equal value, and no more; but the article *the* being

exclusive as well as emphatic shows that the Sabbath and the Sabbath only is the true Sabbath of the Lord. Thus it is plain to be seen that if Jesus was only a light of the world, then Confucius, Mahomet, or Brigham Young, might present their claims; or we might adopt Friday, Sunday, or any day, on the same principle. It is plain then that according to his own philosophy, his "change" position, and "a-day theory" cannot stand.

We find in the chapter upon the change, (which is very brief, as there is not much which can be said upon it), the usual assumptive reasoning founded upon inferences that God, Christ, and the Holy Ghost, have set their seal to the change of day; and that the apostles and the church have set their seal to the change.

The fact that God said, "Bind up the testimony, seal the law among my disciples," Isa. 8: 19, is ignored by the opponents of the Sabbath. The word "seal" means to confirm or establish, and as the law of the Sabbath is a part of that law which is sealed, it is impossible for any man to seal Sunday or any other day but the day.

Another truthful admission is found in the following: "The Jews formed so large a part of the church [the Christian] it did not ignore altogether the seventh day, because the shock would have been too great to Jewish prejudices." No doubt it would be shocking to a Jewish Christian to witness an attempted abolishment of an unchangeable law. Let it be shown that the Christians did ignore the day until that ignoring was brought about by "imperial edicts." In fact, his own language proves this. "After the lapse of three centuries, the Christian element had permeated and molded the political world;" the observance of "the first day was enforced by the imperial edicts of Constantine, Theodosius, Valentinian, Honorius, and by the synodal decrees of the councils of Carthage, Illiberis, Sardica, Trullo, and Laodicea." In the statement of these facts in regard to the change, the writer is plainly turning the tables against himself; for is it not a fact that instead of Christianity's permeating and molding the "political world" at that age, political heathendom had molded, or attempted to mold, to a greater or less degree, Christianity? Even in Paul's day this heathen element or leaven had begun to work. 2 Thess. 2: 1, 2. Away with imperial edicts, synodal, papal, or Satanic decrees or licenses. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

Finally, he attempts to prove the change right from the fact that there has been so many; and in speaking of them, says, "The law was changed, the Levitical for the evangelical." Mark, he does not say the moral for the evangelical. He asks the question, "Would it not have been a marvel had it [the day] not been changed?" Certainly it would if we do not consider the power that Satan has in the world, and forget that God "made man upright, but he has sought out many inventions."

Lastly, he uses the *time* argument, as follows: "We add the remarkable fact that the church of Christ has kept this first day of the week as the Lord's day for over eight hundred years." If it was necessary, "after the lapse of three centuries," to bring about the change by "imperial edicts," how can he prove that the first day was observed so long before these edicts? The very fact that they were obliged to make these edicts shows that the day had not been observed. There certainly must have been many more Gentile Christians than Jewish; and if the former were already observing the day, is it likely that they would make these decrees for comparatively a few Jews? Certainly not if Jews were no more thought of then than they are in these days. So this 1800 years argument cannot stand, and even if it was true that Sunday has been kept for 1800 years, does that make it right? If so, then Henry Clay's logic is correct, for he said that "three hundred years had sanctioned and sanctified negro slavery."

There is a great effort made by the enemies of the Sabbath to prove that the fourth command is not moral, but positive. The defenders of this position admit that nine-tenths of the law is moral, and binding; but one-tenth is positive, therefore not moral, and consequently subject to change. They contend that the Sabbath is a type, and that a moral law is not typical. This reasoning is merely assumption. Let them prove that it is a type; and even could it be shown

that the law of the Sabbath is positive and the Sabbath itself typical, what is there in the definition of the words positive and typical to overthrow the morality of the fourth command? This class of reasoners freely admit that the command, "Thou shalt not steal," is moral. They must also admit that it is wrong to "rob God in tithes and offerings." Then when they admit that the Sabbath day is God's holy time, it must therefore follow that those who knowingly appropriate this time to their own selfish interests, just as effectually rob God as they would in appropriating the tithes and offerings to their own use. Those who admit that it is wrong to steal from man certainly must admit that it is wrong to steal from God.

It may be said by some that there has been enough in the REVIEW on the Sabbath question; why add more? It must be borne in mind that the REVIEW is constantly going into new fields, and that it is the *Herald* of the Sabbath; therefore its supporters must not only uphold it, but must wage a constant warfare against the claims of a counterfeit day, and meet all doctrines and theories which conflict with the word of God, thereby teaching the people that "truth crushed to earth will rise again," and that "the eternal years of God are hers."

WM. PENNIMAN.

To What God Did They Pray?

THOUGH not present at the dedication of the Masonic Temple recently in our city, I learn from the daily papers that the "Consecration prayer was made by Rev. Brother John Chambers, D. D., Grand Chaplain;" also, at another part of the ceremonies, "prayer was offered by Rev. Richard H. Allen, Grand Chaplain."

Now the question arises, To what God did these men pray, on that occasion? They did not pray in the name of Christ; and hence, they did not pray to the Christian's God. The Christian's God, the God revealed in the Bible, is "God in Christ;" and out of Christ he is not accessible in prayer. Christ saith, "No man cometh unto the father but by me." Now, as these ministers of Christ did not pray to that God, who is "God in Christ," to what God did they pray?

The command of the God of the Bible is, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus: giving thanks to God and the Father by him." These ministers did not "consecrate" their Temple "in the name of the Lord Jesus;" and in their prayers disobeyed the command of the Christian's God; and hence, did not pray to him; then, to what God did they pray?

Before the advent of Christ, prayer could be made acceptably though that name was not implied, but not so since he had come. He said to his disciples, "Hitherto have ye asked nothing in my name: ask, and ye shall receive;" that is, ask henceforth "in my name," and ye shall receive, but not otherwise. He said also, anticipating his ascension, "Then shall ye ask in my name;" but as these ministers of Christ did not ask in his name, nor address him to whom they prayed as "God in Christ," they did not pray to the God of the Bible. To what God, then, did they pray?

We are told that in another part of the ceremonies "the R. W. Grand Master" said, "In the name of the Supreme and Eternal God, the grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this Temple to *Virtue and Science*." This dedication is not in the name of the God of redemption, the Christian's God; but in the name of the "Supreme and Eternal God," impliedly the same as *Allah*, the "One God, of whom Mohammed is the prophet;" or the "Great Spirit," whom the Indians worship. But neither of these is the God of the Christians and of Divine Revelation; and the prayers of these Rev. Grand Chaplains, being made without reference to Christ, were made to some God like *Allah* or the "Great Spirit."

Free Masonry is a religion, but a religion without a Saviour who redeems from sin. It does not acknowledge that man needs any Saviour, and hence in its religious ceremonies it ignores the Lord Jesus Christ. It dedicates its Temple, not in the name of the God of Redemption, Father, Son, and Holy Ghost. It knows no such God: it does not worship him, nor seek salvation from him. It dedicates its Temple to *Virtue and Science*: thus teaching its members to worship these two goddesses; and that they need no other salva-

tion than what *Virtue* and *Science* can supply.

Now as the Grand Chaplains, Rev. Dr. Chambers, and Rev. Dr. Allen, did not pray in the name of Christ, nor to "God in Christ," to what God did they pray? Was it to *Allah*, or the "Great Spirit," or "Jupiter Supreme," or to whom? On the Lord's day they stand in their respective pulpits, and teach their people that no man can come to God but by Christ; and that "whatsoever they do in word or deed, they should do all in the name of the Lord Jesus;" and yet these same Rev. Chaplains engage in the solemn religious service of dedicating a magnificent Temple, and ignore the Lord Jesus while doing so; and disown the Triune God, besides whom there is no Saviour! Is it not then a pertinent question, To what God did they pray on that occasion? On the Sabbath, these men profess to be "ambassadors for Christ," but as they ignored Christ, while officiating religiously in the Masonic Temple, to what God did they pray?—G. M., in *Christian Statesman*.

Not Very Good, and Not Very Bad.

"FROM what you have said, John, it seems you think yourself a fair kind of man."

"Well, Mr. F—, I will tell you my opinion about that exactly. I don't think I ever did much that was bad; nor can I say that I ever did a great deal of good. I think you may call me a middling man."

"That is your opinion, John? But don't you think that everything that exists must have had a cause from which it sprang?"

"Certainly I do, Mr. F—, for old John is not so void of sense as not to know that."

"Well, John, what do you suppose causes a man to be good?"

"God, of course, sir."

"And what do you think causes a man to be bad?"

"The devil, most certainly; for God never made anything bad."

"But, John, what is the cause of a middling man?"

"W-e-l-l, I sup-p-o-s-e—"

"John, I perceive you have got fast there. You say God is the cause of a good man, and Satan is the cause of a bad man, but you say you are neither! You are middling. Doubtless, John, you must have had a cause that made you what you are."

"But as there is no middle being between God and Satan, and only the two revealed causes of good and evil in man, then I am at an exceedingly great loss to know what has been the great moral cause that made you middling."

"Why, sir, I have heard a great many folks like me saying that they were middling, that is, neither good nor bad; but, really, when I think of the matter in the way you put it, I begin to be somewhat doubtful whether I am right. Yet, I assure you, sir, I do not think I should be called a bad old man."

"John, did you ever see a middling gold dollar? Or did you ever see a middling bank-note?"

"No, never, Mr. F—; they are always either good or bad. But I have known some bad ones to pass for good ones."

"Well, John, if you never saw middling money, you never saw middling men; that is, as before God. God is a being of perfect holiness, infinite purity, and he judges according to a perfect standard. To be accepted of him we must be perfectly fitted for his approval. He cannot adopt middling men, and call them good. You must be either righteous or unrighteous—either saint or sinner. A middling man has no existence in God's sight. So, friend John, I want you, when you go home, to think seriously on this matter. 'You cannot serve two masters.' At this moment you are either serving God or Satan. You cannot be a middling man. You have no middling cause, no middling life, no middling death, and no middling destiny!"

Reader! as I have said to John, so I say to you. You are, at this moment, either good or bad, righteous or unrighteous, in God's sight. You can not be middling. You are either a child of God or a servant of the wicked one. You are pardoned or unpardoned. You are either a subject of God's grace, or you are under his condemnation.—*Child's Banner*.

LET your thoughts be fit and suitable for the subject. Every day have higher thoughts of God, lower thoughts of self, kinder thoughts of your brethren, and more hopeful thoughts of all around you.

THE GATE AJAR.

The following beautiful hymn, by Philip Phillips, has been blessed of God to many souls:—

THERE is a gate that stands ajar,
And through its portals gleaming
A radiance from the cross afar,
The Saviour's love revealing.

CHORUS—Oh! depths of mercy, can it be
That gate was left ajar for me?

That gate ajar stands free for all
Who through it seek salvation;
The rich and poor, the great and small,
Of every tribe and nation.

Press onward, then, though foes may frown,
While mercy's gate is open;
Accept the cross and win the crown,
Love's everlasting token.

Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And love Him more in Heaven.

Thoughts, Words, and Actions.

"Out of the abundance of the heart the mouth speaketh."

As by our words we shall be justified or condemned, how important that we put forth a mighty effort, as from our hearts and lips goes up the earnest petition to our Heavenly Father: "Create in me a clean heart, O God; and renew a right spirit within me."

Did we find the putrid carcass of some animal in the fountain whence we drew our supply of water, should we be wise to attempt to remedy the evil by simply straining or filtering the water before using? We might thus somewhat improve the quality, but should we not deem the individual very unwise who should pursue such a course, when, by promptly removing the cause, he might forever be rid of the loathsome, disastrous result?

So long as the reeking, filthy cause of impurity remains, the stream will be tainted, and, too, just as long as the spring whence all our words and actions flow, is not clean, so long from it will proceed unbecoming words, and unholy deeds, blasting our influence for good over others, and disastrous in their effects upon and result to ourselves. How earnestly we should strive, with the help of the Lord, to purge out the old leaven, and have our hearts filled with sweet meditations of the goodness of God, an understanding and appreciation of his claims upon us, and strong resolutions—a fixed determination—to do his will, that the stream that flows from thence may be pure, pleasing to God, and exerting a gathering influence upon our fellow-men.

He that hath clean hands and a pure heart shall ascend into the hill of the Lord, and stand in his holy place. See Ps. 24. "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

N. ORCUTT.

South Vineland, N. J., Oct., 1873.

Heavenly Communings.

PRAYER has very appropriately been called the Christian's secret power; and while it is such in truth, it is no less the key to the ante-chamber of the Most High.

What Christian does not know that earnest, prevailing prayer never fails to unlock the door of Heaven to the waiting, contrite heart; and beyond its pearly portals, it gains an insight—a foretaste as it were—of its joys supreme and immortal. Prayer is also very beautifully termed the Christian's vital breath. What a depth of meaning in that sentence! If, then, prayer is to the heart what breath is to the body, what must be the inevitable result if it be withheld. The consequences are too apparent to need comment; death is the result. In the case of the former, death spiritual; in the latter, death natural. Have any tried the experiment? Christian reader, did you ever try it? even for one day only? If you have, I will venture to affirm the experiment was unsatisfying indeed. You felt coldness and indifference settling upon you—you were ill at ease under the all-seeing eye of Him who is continually saying, "Draw nigh unto God, and he will draw nigh unto you." No, my brother, my sister, you were not satisfied, for you felt in your heart you were drifting away from Christ; and what so saddens the heart and depresses the soul of one who has been brought out of spiritual Egypt into the Canaan of light and rest as to feel that Jesus, our deliverer, smiles not upon us. Ah! I fear too many have, and are, trying the dangerous and may be fatal experiment; trusting in the arm of flesh; forgetting or ignoring the unseen, the secret power; neglecting to unlock the door to the great audience chamber, where they may hold spiri-

ual communings with the Father and with his dear Son, our Saviour. More than this, we are commanded to pray—"to pray always, with all prayer," "to pray without ceasing"—and shall we, dare we, disobey the divine command?

Oh! what power there is in prayer. Daniel knew its power; he dared to pray before his open window in the face of his enemies, fearing not the king's counselors, neither the lions' jaws, for he trusted in the living God. And for example, we have another, a greater than Daniel. We have the great Exemplar, who was wont to spend whole nights in prayer, going out upon the mountain side, and there, while all nature was hushed in silence, keeping his lonely vigil, communing with his Father, God. Oh! what a sight for mortals; angels could but worship and adore. And, dear reader, if Christ, the pure, the sinless one, had need to pray, how much need have we, poor, short-sighted, frail children of the dust! O Jesus, our Exemplar, and teacher, teach us how to pray, and, O, grant that we may love more and more the

"Sweet hour of prayer, sweet hour of prayer,
That calls us from a world of care,
And bids us at our Father's throne.
Make all our wants and wishes known."

The Nation's Corruption.

So true is it that it has almost become a proverb, should a poor man steal a loaf of bread to keep his famished wife and children from starving, that he will, almost to a certainty, be sent to prison. But let a Fisk steal from the nation, and a Stokes murder; let a Tweed embezzle the commercial metropolis of a continent, and they will be sure to go unwhipped of justice. From all parts of the country, and from all sorts of public officials, legislative, judicial and executive, come up reports of fraud, corruption, defalcation, breaches of trust, robberies of public funds, and other malfeasances, never known in our country in any former period of its history. The evil seems to be general, almost a radical element in official life. Investigation by legislative and congressional committees, and by the courts, are the order of the day. The sacredness of the elective franchise is violated; political rights are ignored; usurpations are recognized and tolerated in high places; in short, everything seems to be out of joint. We are either coming to the end of this by a sweeping, all-pervading moral and political reaction, or we are coming to the end of our liberties and our republican form of government. While we are aware that this country can bear a terrible strain, there is a point beyond which it cannot go and survive, and at the rate of our downward progress for the past ten years in this direction, it would not take long to reach this point.

And all this is being done in a free nation, and by representatives of the people, and at a time when every crowned head in Europe is uneasy at the spread of Republican ideas; when political liberty is the watch-word in countries where the divine right of kings to rule was acknowledged only a little while ago. It certainly is mortifying to witness the depths of shame to which so many of our public men have descended. "The forty-second Congress" has just terminated its existence, and the history of the corruption of the men who composed it is before the world. Every pure patriot, every true lover of his country, blushes as he contrasts the record of these men with that of those who formed the government, or who supported it, in its earlier years. A large number of the members have been proved, as clearly as human evidence can prove anything, of accepting stock in a swindling enterprise, and of pocketing the dividends. This stock was given to them outright, or sold for a nominal sum, generally to be paid for by accrued dividends. The object of thus disposing of this stock was to secure their votes and influence, and they were secured. There is but one word which describes such a transaction, and that one word is bribery. It is true it was not in evidence that so much money or so many shares were given for so much influence or so many votes. A shrewder plan was adopted, that of making each man personally interested in carrying out the scheme to make a few men rich at the expense of the country.

One would suppose that this nation had been sufficiently humbled in the sight of God, and the angels, and of men, by terrible war which swept over this land only a few years ago, when thousands from the plains and from the mountains marched to the field of carnage, to bleed, to suffer, and to die, because of a great national sin which

had reached unto the very heavens. It took us four long years of blood, of treasures poured out, of heavy taxation, of suffering untold, to learn that God rules in the affairs of nations. But, oh, how soon the lesson is forgotten! . . .

Bribery and corruption, beginning at the political fountain-head, are doing their unhallowed work. The individual sells his vote at the polls; the legislator barter his away for a consideration; and the member of Congress or Senator, having expended largely to secure his place, reimburses himself out of the public treasury by becoming the paid agent of some subsidized enterprise, or a party to a *Credit Mobilier* steal, on a larger or smaller scale. Judges sell their influence; and administrative officers combine to swindle the government in contracts, and the national Congress insults High Heaven by contemptuously breaking God's Sabbath. So we go, until distrust of the honesty of our public servants has crept in everywhere.

Thus the scramble after wealth, the unholy desire to possess power and place, steal away the conscience of the people. If the deterioration of national morals goes on for the next decade as it has during the last, the sickening spectacle shown by the prophet Isaiah will be realized: "The whole head is sick, and the whole heart is faint: from the crown of the head to the soles of the feet, there is nothing but wounds and bruises and putrefying sores." So long as the question of partisan ascendancy is elevated above the law of God, nothing better can be hoped for. It is high time for Christian people to carry their Christian principles into civil and political life.—*Golden Censer*.

"Come Under."

LAST winter I noticed for the first time this call to the oxen when about to be yoked for their daily labor. From this homely farmer phrase may we not learn useful lessons? The ox, though sometimes reluctant, yet soon comes and bows his neck to the yoke. We, too, are often called in various ways to "come under" the yoke. Sometimes it is sickness, laid long and heavily upon us; sometimes loss of property; sometimes bereavement; and sometimes living troubles, worse than all. We each know our own grief—feel our own yokes. Do we "come under" cheerfully, and bear it patiently, feeling that our Heavenly Father will not lay upon us more than we are able to bear? Or do we fret and chafe beneath the yoke, and so make our burden heavier? Our trials, though hard to bear, are doubtless for our good. And for our encouragement we have a precious promise given along with Christ's invitation in Matt. 11:28, 29, and 30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Dr. Watts well expresses it:

"Blest is the man whose shoulders take
My yoke, and bear it with delight;
My yoke is easy to his neck,
My grace shall make the burden light."

How?—Says some one: "I would like that Christ, but how am I to get him?" Get him as a free gift, or not at all. A poor woman, passing the king's conservatory, saw in it flowers, fruits, and grapes. "Oh! if I could only get that bunch of grapes for my sick child!" She went home, and by her spinning earned half a crown; then went to the gardener, and said: "Can I have the bunch of grapes? Here's a half crown for them." "No; that won't buy them," said the gardener. She thought: "I must get it." She sold a blanket she could spare, and went again, saying: "Here's all this money; will not this buy me that bunch of grapes?" "No—they are the king's; we don't sell them." He took her roughly by the arm to put her out. The king's daughter went to see what was the matter. She heard the poor woman's story. She said: "My father is not a merchant. We don't sell grapes; we give," and she dropped the grapes into the poor woman's apron. My Lord Jesus is not a merchant, to sell his pardon; he is a king; he gives "without money and without price."—*Talmage*.

EVERY hour comes to us charged with duty, and the moment it is passed, it is registered for or against us in the final account which all must give of their actions.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 11, 1873.

ELD. JAMES WHITE, } EDITORS.
" J. N. ANDREWS, }

Exposure of a Sunday Fraud.

IN the first edition of the History of the Sabbath was given a very complete refutation of the popular fable that the martyrs were tested by the question: "Have you kept the Lord's day?" The facts there given were principally drawn from the writings of a learned English author, Sir Wm. Domville, on the Sabbath.

Mr. Gilfillan, of Scotland, in a large work on the Sabbath, written since the publication of Domville's book, revived this story, and attempted to prove it by other authority than that to which it had been attributed. In the second edition of the History of the Sabbath, Mr. Gilfillan's statements are thoroughly exposed; and because of the interest and importance of this testimony, we insert it in the REVIEW. After stating the former evidences as given by Mr. Domville, the second edition continues as follows:—

Such are the facts respecting this extraordinary falsehood. They constitute so complete an exposure of this famous historical argument for Sunday as to consign it to the just contempt of all honest men. But this is too valuable an argument to be lightly surrendered, and moreover it is as truthful as are certain other of the historical arguments for Sunday. It will not do to give up this argument because of its dishonesty; for others will have to go with it for possessing the same character.

Since the publication of Domville's elaborate work, James Gilfillan, of Scotland, has written a large volume entitled, "The Sabbath," which has been extensively circulated both in Europe and in America, and is esteemed a standard work by the American Tract Society and by first-day denominations in general. Gilfillan had read Domville, as appears from his statements on pages 10, 142, 143, 616, of his volume. He was therefore acquainted with Domville's exposure, of the fraud respecting "*Dominicum servasti?*" But though he was acquainted with this exposure, he offers not one word in reply. On the contrary, he repeats the story with as much assurance as though it had not been proved a falsehood. But as Domville had shown up the matter from the *Acta Martyrum*, it was necessary for Gilfillan to trace it to some other authority, and so he assigns it to Cardinal Baronius. Here are Gilfillan's words:—

"From the days of the apostles downwards for many years, the followers of Christ had no enemies more fierce and unrelenting than that people [the Jews], who cursed them in the synagogue, sent out emissaries into all countries to calumniate their Master and them, and were a betters wherever they could, of the martyrdom of men, such as Polycarp, of whom the world was not worthy. Among the reasons of this deadly enmity was the change of the Sabbath day. The Romans, though they had no objection on this score, punished the Christians for the faithful observance of their day of rest, one of the testing questions put to the martyrs being, *Dominicum servasti?*—have you kept the Lord's day?—*Baron. An. Eccles.*, A. D. 303, Num. 35, etc."

Gilfillan having reproduced this statement and assigned as his authority the annalist Baronius, more recent first-day writers take courage and repeat the story after him. Now they are all right, as they think. What if the *Acta Martyrum* has failed them? Domville ought to have gone to Baronius, who, in their judgment, is the true source of information in this matter. Had he done this, they say, he would have been saved from misleading his readers. But let us ascertain what evil Domville has done in this case. It all consists in the assertion of two things out of the *Acta Martyrum*.^b

1. That no such question as "*Dominicum servasti?*"

^a The Sabbath, by James Gilfillan, p. vii.

^b To break the force of Domville's statement in which he exposes the story originally told by Bishop Andrews as coming from the *Acta Martyrum*, it is said that Domville used Ruinart's *Acta Martyrum*, and that Ruinart was not born till thirty-one years after Bishop Andrews' death, so that Domville did not go to the same book that was used by the bishop, and therefore failed to find what he found. Those who raise this point betray their ignorance or expose their dishonesty. The *Acta Martyrum* is a collection of the memoirs of the martyrs, written by their friends from age to age. Ruinart did not write a new work, but simply edited "the most valued collection" of these memoirs that has ever appeared. See M'Cintock and Strong's Cyclopaedia, vol. i. pp. 56, 57. Domville used Ruinart's edition, because as he expresses it, it is "the most complete collection of the memoirs and legends still extant, relative to the lives and sufferings of the Christian martyrs." Domville's use of Ruinart was, therefore, in the highest degree just and right.

vasti?" was addressed to any martyr till the early part of the fourth century, some two hundred years after the time of Pliny.

2. That the question even then did not relate to what is called the Lord's day, but to the Lord's supper.

Now it is a remarkable fact that Gilfillan has virtually admitted the truth of the first of these statements, for the earliest instance which he could find in Baronius is A. D. 303, as his reference plainly shows. It differs only one year from the date assigned in Ruinart's *Acta Martyrum*, and relates to the very case which Domville has quoted from that work! Domville's first and most important statement is therefore vindicated by Gilfillan himself, though he has not the frankness to say this in so many words.

Domville's second point is that *Dominicum*, when used as a noun, as in the present case, signifies either a church or the Lord's supper, but never signifies Lord's day. He establishes the fact by incontestible evidence. Gilfillan was acquainted with all this. He could not answer Domville, and yet he was not willing to abandon the falsehood which Domville had exposed. So he turns from the *Acta Martyrum* in which the compiler expressly defines the word to mean precisely what Domville asserts, and brings forward the great Romish annalist, Cardinal Baronius. Now, say our first-day friends, we are to have the truth from a high authority. Gilfillan has found in Baronius an express statement that the martyrs were tested by the question, "Have you kept the Lord's day?" No matter then as to the *Acta Martyrum* from which Bishop Andrews first produced this story. That, indeed, has failed us, but we have in its stead the weighty testimony of the great Baronius. To be sure he fixes this test no earlier than the fourth century, which renders it of no avail as proof that Pliny's stated day was Sunday; but it is worth much to have Baronius bear witness that certain martyrs in the fourth century were put to death because they observed the Sunday-Lord's day.

But these exultant thoughts are vain. I must state a grave fact in plain language: Gilfillan has deliberately falsified the testimony of Baronius! That historian records at length the martyrdom of Saturninus and his company in northern Africa in A. D. 303. It is the very story which Domville has cited from the *Acta Martyrum*, and Baronius repeatedly indicates that he himself copied it from that work. He gives the various questions propounded by the proconsul, and the several answers which were returned by each of the martyrs. I copy from Baronius the most important of these. They were arrested while they were celebrating the Lord's sacrament according to custom.^c The following is the charge on which they were arrested: They had celebrated the *Collectam Dominicam* against the command of the emperors.^d The proconsul asked the first whether he had celebrated the *Collectam*, and he replied that he was a Christian, and had done this.^e Another says, "I have not only been in the *Collecta*, but I have celebrated the *Dominicum* with the brethren, because I am a Christian."^f Another says, "We have celebrated the *Dominicum*, because the *Dominicum* cannot be neglected."^g Another said that the *Collecta* was made (or observed) at his house.^h The proconsul questioning again one of those already examined, received this answer: "The *Dominicum* cannot be disregarded, the law so commands."ⁱ When one was asked whether the *Collecta* was made (or observed) at his house, he answered, "In my house we have celebrated the *Dominicum*." He added, "Without the *Dominicum* we cannot be," or live.^j To another, the proconsul said that he did not wish to know whether

^c *Ibi*que celebrantes ex more Dominica Sacramenta.—*Baronius*, Tome 3, p. 348, A. D. 303, No. xxxvi. Lucæ, A. D. 1738.

^d Qui contra edictum Imperatorum, & Cæsarum Collectam Dominicam celebrassent.—*Baronius*, Tome 3, p. 348, A. D. 303, No. xxxix.

^e Utrum Collectam fecisset. Qui cum se Christianum, & in Collecta fuisse profiteretur.—*Id.* *ib.*

^f Nam & in Collecta fui, & Dominicum cum fratribus celebravi, quia Christianus sum.—*Id.* No. xliii. p. 349. This was spoken by a female martyr.

^g Dominicum celebravimus. Proconsul ait: Quare? respondit: Quia non potest intermittere Dominicum.—*Id.* No. xlii. p. 350.

^h In cujus domo Collecta facta fuit.—*Id.* No. xlvii. p. 350.

ⁱ Intermitti Dominicum non potest, ait. Lex sic jubet.—*Id.* No. xlvii. p. 350.

^j In tua, inquit proconsul, domo Collectæ factæ sunt, contra præcepta Imperatorum? Cui Emeritus sancto Spiritu inundatus: In domo mea, inquit, egimus Dominicum. Quoniam sine Dominico esse non possumus.—*Id.* No. xlix. pp. 350, 351.

he was a Christian, but whether he participated in the *Collecta*. His reply was: "As if one could be a Christian without the *Dominicum*, or as if the *Dominicum* can be celebrated without the Christian."^k And he said further to the proconsul: "We have observed the *Collecta* most sacredly; we have always convened in the *Dominicum* for reading the Lord's word."^l Another said: "I have been in [literally, have made] the *Collecta* with my brethren, I have celebrated the *Dominicum*."^m After him another proclaimed the *Dominicum* to be the hope and safety of the Christian, and when tortured as the others, he exclaimed, "I have celebrated the *Dominicum* with a devoted heart, and with my brethren I have made the *Collecta* because I am a Christian."ⁿ When the proconsul again asked one of these whether he had conducted the *Dominicum*, he replied that he had because Christ was his Saviour.^o

I have thus given the substance of this famous examination, and have set before the reader the references therein made to the *Dominicum*. It is to be observed that *Collecta* is used as another name for *Dominicum*. Now does Baronius use either of these words to signify Lord's day? It so happens that he has defined these words with direct reference to this very case no less than seven times. Now let us read these seven definitions:

When Baronius records the first question addressed to these martyrs, he there defines these words as follows: "By the words *Collectam*, *Collectionem*, and *Dominicum*, the author always understands the sacrifice of the Mass."^p After recording the words of that martyr who said that the law commanded the observance of the *Dominicum*, Baronius defines his statement thus: "Evidently the Christian law concerning the *Dominicum*, no doubt, about celebrating the sacrifice."^q Baronius, by the Romish words sacrifice and Mass refers to the celebration of the Lord's supper by these martyrs. At the conclusion of the examination, he again defines the celebration of the *Dominicum*. He says: "It has been shown above in relating these things that the Christians were moved, even in the time of severe persecution, to celebrate the *Dominicum*. Evidently, as we have declared elsewhere in many places, it was a sacrifice without bloodshed, and of divine appointment."^r He presently defines *Dominicum* again, saying, "Though it is a fact that the same expression was employed at times with reference to the temple of God, yet since all the churches upon the earth have united in this matter, and from other things related above, it has been sufficiently shown concerning the celebration of the *Dominicum*, that only the sacrifice of the Mass can be understood."^s

Observe this last statement. He says though the word has been employed to designate the temple of the Lord, yet in the things here related it can only signify the sacrifice of the Mass. These testimonies are exceedingly explicit. But Baronius has not yet finished. In the index to Tome 3, he explains these words again with direct reference to this very martyrdom. Thus under *Collecta* is this statement: "The *Collecta*, the *Dominicum*, the Mass, the same [A. D.] 303, xxxix."^t Under *Missa*: "The Mass is the same as the *Collecta*, or *Dominicum* [A. D.], 303, xxxix."^u Under *Dominicum*: "To celebrate the *Dominicum* is the same as to

^k Non quæro an Christianus sis sed an Collectam feceris. . . . Quasi Christianus sine Dominico esse possit.—*Id.* No. li. p. 351.

^l Collectam inquit, religiosissime celebravimus; ad scripturas Dominicas legendas in Dominicum convenimus semper.—*Id.* *ib.* p. 351.

^m Cum fratribus feci Collectam, Dominicum celebravi.—*Id.* No. lii. p. 351.

ⁿ Post quem junior Felix, spem salutemque Christianorum Dominicum esse proclamans. . . . Ego, inquit, devota mente celebravi Dominicum; collectam cum fratribus feci, quia Christianus sum.—*Id.* No. liii.

^o Utrum egerit Dominicum. Cui respondit Saturninus: Egi Dominicum, quia Salvator est Christus.—*Id.* *ib.* p. 352.

^p Per Collectam namque, & Collectionem, & Dominicum, intellegit semper auctor sacrificium Missæ.—*Baronius*, Tome 3, A. D. 303, No. xxxix. p. 348.

^q Scilicet lex Christiana de Dominico, nempe sacrificio celebrando.—*Id.* No. xlvii. p. 350.

^r De celebratione Dominici; Quod autem superius in recitatis actis sit demonstratum, flagrantis persecutionis etiam tempore sollicitos fuisse Christianos celebrare Dominicum, nempe (ut alias pluribus declaravimus) ipsum sacrosanctum sacrificium incurrentum.—*Id.* No. lxxiii. p. 358.

^s Quod etsi sciamus eandem vocem pro Dei templo interdum accipi solitam; tamen quod ecclesie omnes solo æquate fuissent; ex aliis superius recitatis de celebratione Dominici, nonnisi sacrificium missæ posse intelligi, satis est declaratum.—*Id.* lxxiv. p. 359.

^t Collecta, Dominicum, Missa, idem, 303, xxxix. p. 677.

^u Missa idem quod Collecta, sive Dominicum, 303, xxxix. p. 702.

conduct the Mass [A. D.], 303, xxxix.; xlix.; li.

It is not possible to mistake the meaning of Baronius. He says that *Dominicum* signifies the Mass! The celebration of the supper by these martyrs was doubtless very different from the pompous ceremony which the church of Rome now observes under the name of Mass. But it was the sacrament of the Lord's supper concerning which they were tested, and for observing which they were put to a cruel death. The word *Dominicum* signifies "the sacred mysteries," as Ruinart defines it; and Baronius, in seven times affirming this definition, though acknowledging that it has sometimes been used to signify temple of God, plainly declares that in this record, it can have no other meaning than that service which the Romanists call the sacrifice of the Mass. Gilfillan had read all this, yet he dares to quote Baronius as saying that these martyrs were tested by the question, "Have you kept the Lord's day?" He could not but know that he was writing a direct falsehood; but he thought the honor of God, and the advancement of the cause of truth, demanded this act at his hands.

Before Gilfillan wrote his work, Domville had called attention to the fact that the sentence, "*Dominicum servasti?*" does not occur in the *Acta Martyrum*, a different verb being used every time. But this is the popular form of this question, and must not be given up. So Gilfillan declares that Baronius uses it in his record of the martyrdoms in A. D. 303. But we have cited the different forms of question recorded by Baronius, and find them to be precisely the same with those of the *Acta Martyrum*. "*Dominicum servasti?*" does not occur in that historian, and Gilfillan, in stating that it does, is guilty of untruth. This, however, is comparatively unimportant. But for asserting that Baronius speaks of Lord's day under the name of *Dominicum*, Gilfillan stands convicted of inexcusable falsehood in matters of serious importance.

A Great Wrong.

FOR some time I have thought of saying at least a few words concerning a remark which was conveyed to me soon after our last camp-meeting. It was to this effect, that it did not seem right for the members of the General Conference Committee to occupy the time so fully, while there was an individual (or more than one) on the ground of better education, who could interest the people. On this I wish to remark to several points.

1. It is far from being true that either of the ministers on the Committee is disqualified by want of natural ability or lack of education for effective ministerial labor.

2. It is far from being true that the best educated man is necessarily the best minister. A man may have the wisdom of Solomon, may "understand all mysteries," and have "all knowledge," and yet be only as "sounding brass, or a tinkling cymbal."

3. It was a recommendation to the preaching of certain of the apostles that they were "unlearned men." There was a power in their preaching which their enemies could not resist. Had they been men of great learning, they would have received credit for their abilities; but being unlearned men, their persecutors "took knowledge of them, that they had been with Jesus."

4. Paul did not regret that, in the eyes of some, his "bodily presence was weak, and his speech contemptible," knowing, as he once said, that "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

And we must therefore judge that all who measure a man's fitness for efficient work in the ministry by his natural ability or his education merely, take a worldly, and not a Christian or gospel, view of the matter. But

5. There was no other individual at the camp-meeting so well qualified to meet the demands of the time and the occasion as were those who had been in the work of the camp-meetings through the season, who had made the wants of the cause their special study and care, and had learned by observation and experience how to meet these wants, and best to serve the interests of the churches in these large assemblies. There is a fitness in all things in the cause of God, and this should be considered lest we judge "according to appearance," and not "with righteous judgment."

Now, having noticed these points, which should always be considered in forming decisions in regard to duty or qualifications for ministerial labor, I come to the main point; the one to which it was my intention especially to speak.

6. These men were intrusted with this work by the highest deliberative body of the Seventh-day Adventists. The General Conference elected them to their position; and while they are faithfully discharging the duties of the position, they should receive the confidence and support of all who have any interest in the success of the cause. But what order would there be, and what prospect of success, if those who are properly intrusted with certain responsibilities were obliged to give way and to let others occupy their positions at the suggestions of any who chose to criticize their work? Many in the United States firmly believe that there are men in the country who are better qualified to discharge the duties of President than is Gen. Grant; but what then? Shall Gen. Grant therefore be required to step aside and let these men try their skill? Were such a course to be pursued, confusion and anarchy would be the result, and our government would soon come to an end.

It may be said, in reply, that it was not intended that others should occupy the office or position of these. But if that is so,—if there was an entire willingness that they should occupy the position assigned them—then I ask, Why not accord to them the respect and support to which their position entitles them? This is a weighty matter, and it reaches to all parts of the work of God. And the teachings of the Scriptures are very plain upon the subject. Notice two examples.

When David was pursued by Saul, he well knew that Saul had no just cause to persecute him. Yet when Saul was in his power, he would not injure him, and even blamed himself for having cut off Saul's skirt, because it might make some lose their respect for the king. Saul was "the Lord's anointed," chosen to occupy that position for the time being, and as a respecter of the order of Heaven, David would not rebel against God by rebelling against the order of his work on earth.

The apostle Paul was once struck upon the mouth by the order of the high priest. Upon this, Paul rebuked him in sharp terms, but immediately recalled his words when he understood the office that he held, quoting the scripture where "it is written, Thou shalt not speak evil of the ruler of thy people."

If it would have been wrong in David to retaliate upon Saul, or to do anything to destroy respect for him as "the Lord's anointed," even when Saul was acting unjustly; and if it was wrong for Paul to rebuke the high priest when he abused his office, because he was "the ruler of the people," how much greater must be the wrong in professed Christians to pursue a course calculated to destroy respect for the officers of the church, or for any who are appointed to occupy a responsible place in the work of God. If there is any light in the church, we have the fullest assurance that God will sanction the choice of the church in regard to its leading workers and officers; and they who lightly esteem the officers, despise the order of God's house, and bring the work of God into contempt. And the strength or force of this truth is increased when we have the evidence that the workers are especially chosen of Heaven to occupy their positions.

Said the apostle, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. 5:17.

Ruling, then, is an official duty in the church of God. This may grate on the feelings of the restlessness and independence of this degenerate age; but where is order without it? Where there are no officers there is no government, and without official authority, an office is a nullity.

The same is again taught in these words: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow." Heb. 13:7.

And still more impressive, if possible, are the words of verse 17: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you."

It is objected that the democratic spirit of this age will not submit to such an order in the church; the idea of being ruled being

inconsistent with the generally received ideas of personal liberty. But we do not find it inconsistent with the principles of liberty to have rulers in our government; on the contrary, it is the only way to preserve the government, and so to preserve our liberties, of which the government is our only safeguard and guarantee.

While professed Christians of this age are quite willing to submit to properly constituted authority in the civil government, they will submit to no rule in the church, though the Scriptures in both Testaments explicitly teach that rulers or governments are set in the church as well as in the State. And in this they have exactly reversed the order as held by Paul. He strongly rebuked the officer who acted as a judge, he knowing him to be such; but he immediately retracted his words when he learned that he was *high priest*, thus readily yielding to him a respect as an *ecclesiastical ruler* which he would not grant to him as a *civil ruler*.

There is, indeed, this noteworthy difference between the church and our civil government. In the latter, all power is derived from the people; and officers are chosen to legislate, to frame and administer laws, only according to the wishes of the people. But so far as legislation is concerned, the church is not republican. It has no law-making power within itself; the laws are all prepared by our Lord, and the office of the ruler extends only to exposition and discipline—as the Scripture says, to "rule well," and to "labor in word and doctrine." They may devise the best methods of carrying into effect the divine injunctions, but not a jot or tittle have they the right to add to or take from those injunctions.

Now it is the truth beyond dispute that in any government whatever, a refusal to yield obedience and honor to the properly constituted officers is rebellion against the government; and is never to be tolerated except as a last resort when the officers persistently usurp authority not granted to them in the government.

The Catholic church has gone to the very extreme of arbitrary power. It assumes legislative powers to the fullest extent—powers which were never conferred upon the church; and to these it attaches the most rigid methods of execution. Thus it is an absolutism within itself. The Protestant churches, in the effort to avoid her errors, are running to the other extreme. The true order of the gospel lies between the tyranny of the former, and the anarchy and confusion of the latter.

In our efforts to correct this anarchy and confusion, we are frequently met with the assertion that the spirit of the nineteenth century will not submit to such restraint as we think is provided for in the word of God. But to this we reply that the "spirit of the nineteenth century" is the great opposing power which the church of Christ has to meet in "the last days." In describing the perils of these days, Paul says men—even those who have a "form of godliness"—will be "truce breakers," "fierce," "traitors, heady, high-minded." And Jude, who also speaks of the last times and the coming of the Lord, describes certain professors as "spots in your feasts of charity, when they feast with you, feeding themselves *without fear*," and says they "despise dominion, and speak evil of dignities." God set "governments" in the church; 1 Cor. 12:28; but they are despised by the "heady" irreverence of this restless and reckless age.

All observant and thoughtful men will confess that this is an age of great lawlessness. Children are not trained to reverence their superiors, the aged, nor the worship of God. Men of all classes are restive under just restraint, and as a consequence, "iniquity abounds." These feelings are carried into the church, and the grace of meekness or submission is scarcely known or recognized as a grace. Did not this restless, irreverent spirit prevail, that system of lawlessness, spiritualism, could not flourish as it does. And it belongs to us, who plead for the law of God, who profess to labor to restore the order of Heaven, to go back to first principles, to dig deep and lay a good foundation, and illustrate in our lives the spirituality of the law of God, which can be fulfilled only by love, and by cultivating the graces of the Spirit of Christ. May God help us to confess and correct the errors of the past; and if we thereby meet the scorn of the heady and high-minded, we shall win the approbation of our Saviour, who was "meek and lowly in heart." J. H. WAGGONER.

A Word to Our Tent-Laborers.

As the season for tent labor is now past, I desire to present a few thoughts to our brethren in regard to properly following up the labors bestowed in the tents the past summer.

There has been in some Conferences quite a gratifying accession to our ranks, of those who have been brought to see the light upon the Sabbath, and kindred truths, the past season. In Missouri and Kansas, the increase, according to the reports, has been quite gratifying. Those laboring in the southern tent report some eighty, and in the northern tent, also quite a number. If these can be wrought into working members of the cause, they will greatly add to the strength of this weak Conference. The same is true in principle in other Conferences.

Many of our ministers who are young in experience need to learn the importance of properly following up the labor bestowed in bringing companies into the truth. Some seem to think if they accept the Sabbath the work is done, and all they have to do is to go to another place, leaving those beginners mainly to look out for themselves. This is a great mistake, and often results in great loss to the cause. Bringing people to keep the Sabbath, is but a link in the great work preparatory to Christ's coming. Those who embrace it, are thus brought where they can be affected properly, and induced to reform their practice in many things which the Bible teaches. If this first labor is not properly followed up, these are very liable to form an entire misconception of the true nature of the work for the last days, and to settle into that condition where it will be harder to reach them than if they never heard present truth at all; for, feeling that they have now the whole truth, they are not as easily made to see the importance of that which remains.

When individuals first take their stand upon the Sabbath truth, their hearts are tender and they more readily receive impressions from God's truth than ever after. There is always a great danger that many will give up entirely, and go back to the world, if not properly instructed when they first commence. The course of lectures to which they listened seemed clear, as point after point was brought out before them. The minister was there to explain everything in private. A strong influence was brought to bear upon their minds, by means of the strong appeals to their consciences which were being made. As much that they heard was entirely new, and covered over much ground, it could not be expected that every point would be distinct to their minds, and its relation to other points remembered. A degree of vagueness would of course prevail. All their early associations and prejudices would be liable to have an influence more or less. The inconvenience of keeping the Sabbath, and the separation in feeling from friends and acquaintances would exert a powerful influence to make them feel keenly. At this point the tent leaves the place. And as soon as this takes place and the coast is clear, a large number, who have hardly dared to confront the minister, venture to act more openly and decidedly. Ministers come in from all directions to preach against and ridicule the truth, and present their theories in the most plausible light, against the new doctrines. The converts are hardly well enough posted to know how to answer every point, and it is not strange that, in many cases, persons who lack stability go back. It speaks well for the clearness and force of this doctrine that so many stand, under such circumstances, in spite of the current against them.

I think it is too bad to leave young converts in this way for long periods. I think the better way, when it is possible, is for laborers to remain in the vicinity, so that they can meet with them from time to time, and lead them on from one point to another, and thoroughly instruct them in the great practical principles of the Christian religion. They should not long be left until all who can be influenced have become converted in heart, and know for themselves what the blessing of God is. Regular religious meetings should be established and all induced to take part in them. Systematic Benevolence should be organized, and all made to feel the importance of sacrificing to support the cause of truth. The great principles of health reform should be set before them, and tobacco, tea, coffee, and pork, routed as far as possible from the camp. All should be made to feel that this is the *special work of God*, for the last days. It is this, or a terrible deception. If the latter, the sooner we all quit preaching it the better for ourselves and the world. But if, as we believe, it is the former, we cannot impress too strongly the fact upon the hearts of all who embrace it. Very little strength will they ever have in this cause, if they do not believe this. Let them *really* believe this, and they will attach some importance to the work and the agencies which have carried it on. New converts must be made to feel this in order to be reliable. This is the vital point. We know this by experience. And here is where Satan will contest with us more strongly.

We believe every one of our preachers should instruct the people who embrace the Sabbath thoroughly in regard to spiritual gifts, and give them the reasons why we believe God is speaking to us as a people. Some of them will find it necessary to post themselves first, before being able to post others. They will never be full-grown la-

borers in this cause till they do. It is too late in the day for us, as a people, to be fearful on this point. Our enemies will force the issue upon us, whether we will or no; and let it come. For one, I do not fear to meet it. Those who embrace this message should everywhere know our views on this subject and the reasons for them. There is no doctrine in the Bible more plainly taught than the perpetuity of spiritual gifts, and their manifestation in the last days. I have no sympathy with the squeamishness of some upon this subject, which arises largely from its being so unpopular. These and many other points should be set before the minds of those who embrace the Sabbath and kindred truths, the first thing after they become thoroughly established in the fundamental positions of our people. And the minister who neglects to do this will greatly endanger the usefulness of his labors to the cause, and run a great risk of losing all he had gained in tent season. Our people, when they become thoroughly established upon the whole truth, are not in danger of being easily overthrown. They can then stand against great opposition. The time of greatest trial is at first, and all our ministers should realize this. When they are first obliged to leave, it should be only for a short time. They should then return and encourage and instruct them. Then perhaps they can safely be absent a longer time. And thus these young converts can be gaining an experience for themselves.

In some places I have known a neglect of these obvious suggestions to result in great loss to the cause, and a going back of almost all who come out, when there was no necessity for it at all. Ministers, if possible, should labor for months in the vicinity of these new churches, where they can have a watchcare over them, and help them in the truth of God.

GEO. I. BUTLER.

Battle Creek, Mich., Nov. 6, 1873.

The Straight Testimony.

WHILE listening to the straight and pointed testimony from Brn. Butler and Haskell at our camp-meeting, I thought I never heard the truth presented so close and searching before, and although I felt distressed when I saw my own imperfections, yet I felt a hearty response for the plain testimony; and that it met the approval of God was evident by the spirit of conviction which rested on his people. And I believe it will be seen to bring forth fruit unto righteousness, at least, I intend it shall in my own case. Bro. White's earnest appeal is right to the point.

He says that a fearful crisis is just upon us; a testimony is ripening among us that will find a hearty response from those whose highest ambition and greatest desire is to be right before God. This I believe with all my heart. I believe the time is near, when it will be known and seen who are fully on the Lord's side, and who are not. Those who are, will take a decided stand for God and his truth, while others will fall back. God is testing his people, and characters are developing. Every test may come more close and searching. But is not this just what we need to fit us for the Judgment, and the trying scenes just before us? So it seems to me.

Brethren and sisters, will we stand these tests, or will we rise up against them? I fully believe if we reject them, we do it at our peril. God is in earnest with his people, and it is time we were in earnest, and deeply humbling ourselves before him, putting away all unbelief. I believe if we had the right view of this work we would readily and cheerfully endeavor to live up to all the light given, feeling it to be for our highest interest to do so. If we have doubts, we know it is against the strongest evidence, and they are from the enemy of all unrighteousness. How can we doubt against so clear evidence? How dare we be unbelieving in so dangerous a time? We should not for a moment parley with Satan. We know his power, and the danger to which we are exposed if, in any measure, we get on the enemy's ground. I thank God I can say my heart is in full sympathy with the servants of God who are called to take the charge of this work, and that God has chosen them for this purpose. I have never had a doubt, and when I think of the great responsibility and the weight of care and anxiety that rests upon them, I feel the tenderest feeling and love for them, and I believe God will sustain them, and give them wisdom to accomplish the work he has called them to do.

Let none of us rise up against the straight testimonies, but let us rather tremble at the word of the Lord. Do we wish to have our character such as will stand the test of the Judgment? Then we should be thankful and rejoice that God in mercy points out to us our faults through the Spirit of prophecy and the straight testimonies of his servants. Does not this show the love God has for us, and his tender care over his people? Oh! the love and goodness and wisdom and power of God; who can fathom it!

"Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

C. LAWTON.

Adams Center, N. Y.

PURITY is the feminine, truth the masculine, of honor.

"THERE REMAINETH A REST."

WEARY pilgrim, disheartened and faint,
Toiling up the rugged steep,
There is One who hears thy low complaint,
There is One who sees thee weep;
And he looks with a pitying eye,
He feels with a heart of love,
And he hears even thy faintest sigh,
From his glorious throne above.

And he says, "There remaineth a rest"
For all the weary above,
Where they shall be forever blest
In the fullness of his love;
A rest that remaineth forever—
No more toiling, no more pain,
And the tear of sorrow never
Shall bedew thy cheek again.

No more weariness, no more sighing,
No more temptation and sin;
No more suffering, no more dying,
And no more conflicts within.
Then cheer up, fainting one, and depressed,
And "fight the good fight of faith;"
"Labor to enter into that rest"
For the faithful after death.

Rest eternal—oh, joyful thought!
When our labors here are done;
When the last battle with sin is fought,
And the crown of victory won;
Then we'll cast our crowns before the Lamb,
Who prepared for us this rest;
Ascribing glory and praise to Him,
Who is worthy to be blest.

—S. B. S. W. in *Christian Press*.

Progress of the Cause.

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

California.

In reading Bro. Butler's report of the Indiana Camp meeting, I saw an item that reminded me of one on our own campground at Yountville. He spoke of the man who the minister said would be disgusted by attending the camp-meeting, and who, on attending, embraced the truth. A good, spirited meeting, where the people take hold with a will, and show indeed that they are terribly in earnest, and withal where the power of God is manifest, is one of the most effective means on earth to break down prejudice.

When we pitched our tent in Napa, a number of Baptists attended our meetings, and became deeply interested in the truth. They had three deacons in their church, two residing in the place, and one living at Yountville. The two residing in Napa heard attentively, embraced the truth, and signed their names to a covenant to keep the Sabbath. The other deacon who resides at Yountville did not have the privilege of attending the meetings at Napa, and he, according to his own confession afterward, was somewhat prejudiced against this work—by hearsay. He concluded to attend the camp-meeting. The power of God, and earnest godliness manifested there, broke down his prejudice. He listened with attention, and the Sabbath following the camp-meeting, in the tent, upon the campground, he confessed the truth, and took his stand with us to keep the Sabbath and all of God's commandments. On first-day, he signed his name to the covenant, with the Napa company. These things remind me forcibly of the scripture, "Not by might nor by power, but by my Spirit, saith the Lord."

Since my report last week, I have had six interesting meetings here in Oakland. A few, as I mentioned in my last, have taken their stand here. At our meeting three weeks since in San Francisco, they earnestly requested me to visit them. I have taken this first opportunity to do so. I find here six or eight persons keeping the Sabbath. Most of these have taken their stand on the truth as the result of reading our publications, and explanations and conversations on the truth by lay members of our church. I gave four discourses in Library Hall, held a good social meeting on the Sabbath, and a business meeting on first-day afternoon. A goodly number of the brethren and sisters were over each day from San Francisco, which was encouraging to the few here, as not very many from without came in. Outside parties who did attend were deeply interested, and we trust some more of them will yet take their stand with the humble few.

We are already instructed by the General Conference and leading brethren how such "world's thoroughfares of travel" should be entered, so did not expect great things as the result of this meeting; but we desired to strengthen and encourage the few who had come out, and do what could be done at this time. In the business meeting, the covenant was presented, which several signed, and we trust others will be ready to sign soon. A Sabbath-school and Bible-class were also organized. These few manifested a desire and a will to do what they can. We expect to see their numbers increase, and trust, in the Lord's own good time, to see even a large company raised up in Oakland.

Next Sabbath and first-day, we have an important quarterly meeting at Bloomfield, which, in fact, will amount almost to a quarterly Conference, as our State officers of Conference and Missionary Society are to be together to deliberate on the best ways and means to advance the interest of the cause in all its departments in this State.

We expect immediately following that meeting to be favored with the presence of Bro. and sister White upon this coast. May they enjoy a peaceful winter in our mild climate, make further advancement up the hill of health, and be prospered in all their labors and efforts to do good while with us. And may we in California be prepared and willing to second their efforts to advance the cause of truth.

J. N. LOUGHBOROUGH.

Oakland, Oct. 28, 1873.

"Behold, I Stand at the Door, and Knock."

O CHURCH of Christ! Thy Saviour agonized, and poured out his soul unto death, that he might redeem thee unto himself, a glorious church. What vails from thee the light and glory of the Saviour's love? Why has thy light become so dim? Why art thy garments soiled? thy banners in the dust? I think I hear his voice float past on the chill, midnight air: "Your iniquities have separated between you and your God." Thou art groping amid their shadows, and dost find no light. Thou art poor, and sick, and blind; is there no healing balm? no kind physician, that thy health may be restored? Yes, even Jesus, the light of life. He stands at the door, and knocks. Already he has stood till midnight dews are dripping from his locks. He longs to hold communion sweet with thee, and thus impart to thy poor soul a rich foretaste of the joys he has reserved for those he loves. He knocks and waits, then knocks again, and cries, How long? In vain he listens for a glad response from thee.

To some he comes when daily cares are laid aside; at the calm twilight hour, when worldly friends are passing in and out to while away an hour in social chat, unnoticed and alone he stands; no heart is turned to him with warm and friendly welcome; he sadly turns him from the light, warm room, its music, mirth, and cheer, into the darkness, to the mountain top and midnight air.

He comes again at morn with accents sweet, and he wakes thee from a night's repose. He warns thee of the world and all its charms. Its great pretense of friendship deep and strong will prove so false to thee. Son, daughter, give me thine heart, and I will keep the trust secure until the last, great day. I have wept and prayed, I have bled and died for thee, and now I seek to win thee from all these, and lead thee to the home I have prepared for thee above. The siren's song, so soft and sweet to a perverted ear, is often heard above the Saviour's voice; her throngs press in, and gain an entrance to that inner temple's shrine. He turns away, that meek, calm, patient Friend!

In pity still he comes. At busy noon, amid the bustle and the whirl of life, above the sound of worldly din and strife, hear ye not that deep, clear note from this, thine injured Friend? Oh! let me in, he cries; I will still the tumult in thy breast; I will give thee joy and peace and rest. The stubborn heart replies, Nay, nay; he, broken-hearted, turns away. No rest has yet the Saviour found, save the mountain top and the cold, damp ground.

I think I hear his voice abroad, above the multitude: "If any man will hear my voice and open the door, I will come in and sup with him." He hastens to the court of kings and to the peasant's humble cot; with master and with slave alike he pleads: Come, learn of me, and I will teach you how to rule and to obey. Ye rich and poor, all, come, buy the pure gold tried in the fire, that ye may be rich in faith; buy robes made white in my all-cleansing blood.

O child of earth! where will thy Saviour go? What if he leave thee to the dreadful woe of lukewarm souls? With all thy boasted love and zeal for him, thou hast proved faithless to thy trust; in selfishness and pride, thy heart is closed against the Crucified.

But Jesus will yet see of the travail of his soul and be satisfied. A faithful few will follow their Lord whithersoever he goeth. The time speeds on, when Zion's light will shine. She will come forth fair as the moon, clear as the sun, and terrible as an army with banners. Her children will be more than conquerors through him who hath loved them and hath redeemed them unto God by his own blood, out of every nation, tongue, and people. Then every heart will unite in the grand anthem that will arise, ascribing glory and honor, praise and thanksgiving, unto our God and the Lamb forever.

But from some, dear reader, perhaps even now Jesus is turning hopelessly away. Not one short hour in all thy wasted years didst thou devote to entertain thy Lord. Remember, in the darkness of that coming night

when earthly props will fail, trembling and shelterless thou wilt stand, and taste the bitterness of that awful storm that is soon to engulf the world. How wilt thou, in thy soul's deep agony, then long to have thy slighted Friend twine his strong arms about thy shrinking form and bear thee to those realms of light! Alas! before the throne he will plead no more for thee. Thy days of grace and mercy will then be over. When, with the unnumbered company of his redeemed, he serves at the great marriage feast, he will not heed thy cry. Accept him now.

ELMIRA O. DAVIS.

Present Truth Practical.

THERE was a time in the morning of creation when all things were in perfect harmony with the law of Heaven. The earth was luxuriantly crowned with beauty, and innocence rested upon every created thing. Every animated being was satisfied with life. The voice of crying was unheard, for there was no death there. Love was the life of everything and glory to God was the first impulse of all nature.

It was in this world of beauty, this Eden of life and peace, that God placed our first parents. God gave them dominion over all this fair creation. God was their Father. He loved them. He cared for them as a father careth for his children. He told them his will. No calamity could befall them so long as they were obedient. They were surrounded with all things that were beautiful to the eye and pleasant to the taste. The Father gave them all but the fruit of one tree, which he reserved, that they might be tried.

Of this they were not to taste. They were to respect their Father's claims. To take of this tree would be taking that which did not belong to them. It would be manifesting more love for self than for God. Yes, it would be stealing from the Father, and thus breaking his holy law in the most flagrant manner.

The Father had told them the result of this. It was death. By one act, death's gloom would settle upon all things, and the mantle of the Father's glory would be withdrawn.

The act was done. A pall of guilt came over man. The Father withdrew his immediate presence from him. Love of self, covetousness, and theft, declared the holy law of God broken, and the Paradise of Eden contaminated. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10.

Here was the first instance of sin. "Sin is the transgression of the law." "The wages of sin is death." Hence the law existed before sin and death.

In all ages of the world there has been but one definition of sin; which is the transgression of the law. If the antediluvians were sinners, whom had they offended but Him whose law they had broken. If the Sodomites, whose unlawful deeds Lot hated, were sinners, it was because they had broken God's law. If we of this age are sinners against God, it is because we are condemned by his law as being covetous, and lovers of self more than lovers of God.

Our first parents broke this law by being covetous. Dr. Dick says, under section, "Evils of Covetousness":—

"The covetous man is, to all intents and purposes, a thief and a robber. 1. He robs his Maker. 2. He robs the poor, the distressed, the widow and the fatherless. 3. He robs his family. 4. He robs society.

"Covetousness destroys natural feeling and tenderness of conscience. Covetousness uniformly leads to falsehood and injustice. Covetousness leads to murderous wishes and even murder itself.

"Covetousness has produced all the public evils, wars, and devastations, which have happened in every age of the world.

"This vile affection may be considered as the first which was made in our world of sin or rebellion against God. Our first parents commenced their apostasy from their Maker by coveting the fruit of the tree of knowledge, which he had expressly interdicted under the highest penalty."

Thus with our first parents began rebellion against God by breaking his law. Here was the conception of sin. How awful have been its results! It has dwarfed man and driven him farther and farther from the Father, till in these last days there are those professing to be his children who declare that he has no law. Oh! woful condition! How blind! How far from the truth!

It is his law that condemns the world. "Now we know that what things the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world may become guilty before God. . . . for by the law is the knowledge of sin." Rom. 3:19, 20.

How is the world condemned? By the law. Before whom is it condemned? Before Him whose law it is, who is God. No law could condemn the world in the sight of God but his own law.

Before Paul concludes this comment on the

law, he says: "I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet." But Paul was not the first who was found to be covetous. This dark stream of sin had its source far back in the garden of Eden.

But what did the law do for Paul? It showed him his sins. He does not, therefore conclude that the law is done away, and is not good, being a burden; but he says: Wherefore [i. e., for the reason that it has shown me my sins] the law is holy, and the commandment holy, and just, and good." Rom. 7:12. Again, in the fourteenth verse, "For we know the law is spiritual; but I am carnal, sold under sin." With this burden of guilt pressing down his penitent soul, penitent because the law condemned him in the sight of God, he exclaims: "O wretched man that I am! who shall deliver me from the body of this death?"

If the law which thus condemns the world is Christ's law, then Christ is against the Father, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3:17. Again, the world was condemned long before the Father sent his Son to die. It was this condemnation that caused the Father to send the Son to die.

Condemnation came by breaking the law in the first act of rebellion. Christ did not come as a law-giver. He came to vindicate the justice and immutability of the law of God. Upon him our transgressions of the law were laid. They caused his death. Thus is shown the eternal duration of the law.

But Jesus now mediates between an offended Father and the sinner. It is God that has been offended. It is his law by which the world is to be judged. The whole work of Jesus is that of a mediator. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Soon Jesus will finish his pleading. Soon he will come with the glory of the Father and all the holy angels, to unlock the gates of death and give life and immortality to the loved ones of all ages. Death, which is the wages of sin, and sin, which is the transgression of the law, will then be destroyed. The rebellious heart will forever cease to pulsate. The whole realm of God will be in harmony with the eternal principles of his law.

The first four precepts of his law enjoin supreme love to God, who created all things. The last six enjoin love to his creatures. John says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

In the description of the two classes that are to be living when probation's scenes close, we read concerning one class that they are to receive an antichristian mark, the consequence of which is that they shall drink of the wine of the wrath of God, which is to be poured out without mixture. The other class are to be keeping the commandments of God and the faith of Jesus. Rev. 14:9-12.

The commandments of God are those proclaimed upon Mt. Sinai and engraven on tables of stone. These are they that constitute the law of God. This law is holy, just, good, and spiritual, says Paul. The Sabbath is one of its precepts; therefore it is holy. But the carnal-minded fight against it; for the carnal mind is enmity against God, and is not subject to the law of God.

The Sabbath is called "holy, the honorable of the Lord." The reason of its existence is immutable, and will be sung by the redeemed when there is no carnal dwarf to oppose the authority of the Father. Rev. 4:11. A blessing of eternal endurance is promised to those who keep the Sabbath. It is based upon a reason founded in nature, and must exist as long as the reason lasts. Alex. Campbell's comments on the Sabbath are to the point:

"But, say some, it was changed from the seventh to the first day. Where? When? and by whom? No man can tell.

"No, it never was changed, nor could it be unless creation was to be gone through again; for the reason assigned must be changed before the observance, or respect to the reason can be changed.

"It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*.

"I think his name is Dr. Antichrist."—*Christian Baptist*, vol. 1, p. 44.

R. A. MORTON.

Watsonville, California.

WISDOM is the olive which springs from the heart, blooms on the tongue, and bears fruit in the actions.

MONEY, like manure, does no good till it is spread. There is no real use of riches except in the distribution; the rest is all conceit.

ALL great things are done little by little. Atoms make worlds. The greatest fortunes consist of farthings. Life is made up of moments.

JESUS AT THE WELL.

At burning noon, with weary frame,
To "Jacob's Well" Emanuel came;
No kings, in state, their visits paid,
Nor were the sick around him laid.

No works of might could there be done,
No fame secured—no laurels won;
No crowds were there to learn his will,
And thus his highest joy fulfill.

But still, that hour he would not waste,
For, lo, one hearer comes in haste!
The precious truth he doth impart;
Deeply his words affect her heart!

That well no more is in her mind,
Her pitcher, too, is left behind!
Swift hies she to the city's walls,
And thence, the men of Christ she calls!

Now flow they forth, with rank on rank,
Where, erst, from Jacob's Well they drank;
But, there, to hear the Saviour speak,
And, thence, the "living waters" seek.

Thus, from the teachings of that hour,
Were many saved from Satan's power,
And all the world in some good measure
Has been enriched from that same treasure!

No little duties, then, neglect—
Though nothing thence the world expect,
For richest mines are often found
In sterile sands, or barren grounds!

—British Workman.

Barabbas.

"Now Barabbas was a robber." John 18: 40. The people incensed and urged on by wicked leaders, had become clamorous for the life-blood of the Man who went from place to place healing the sick, restoring the blind to sight, healing the deaf and the lame, and every species of disease of mind and body. He whose wondrous power could with a touch raise the dead, or heal disease, had a still more important mission: this was, to rebuke sin and to encourage innocence.

Barabbas was a robber. How different the two individuals! Jesus, who knew no sin, was constantly employed in doing for others. Self he did not serve; the man, Christ Jesus, had no earthly home; slept, if he could find time to sleep, wherever night overtook him; and ate his daily food (while toiling for others) by the seashore, or at the humble board of his lowly followers, or often, perhaps, he fasted.

Barabbas served himself. Not caring for others, he went so far as to appropriate the hard earnings of others to his own use, without their knowledge or consent; and yet the people preferred him to the noble man of Calvary.

Mankind are divided into just two classes: one class, like Jesus, are continually doing good to others, and are never offended when neglected or slighted. If they can only benefit others, and serve God, they are happy. The second class serve themselves. If they are not robbers, they rob God of his glory by idolizing self. They seem born to be served. Reader, to which class do you belong? or which do you prefer? Which, by your influence, do you favor and uphold? You cannot be neutral. If you are not decidedly for Jesus, doing all you can to aid and comfort him, and to maintain his cause among men, you are aiding Barabbas in his iniquity.

Both Christ and Barabbas have their representatives among us, and we are following one or the other of these classes. Where do we stand? "Who is on the Lord's side? Who?"

JOS. CLARKE.

A Strange Accumulation.

THOMAS DICK puts the hoarding of wealth in this striking way:

Suppose a man could lay up a stock of clothes and provisions sufficient to last him for three hundred years, what would it avail him, since he can live at most but from seventy to one hundred years? Suppose he laid up in a storehouse seventy thousand pairs of shoes, to what end would it serve, if he could make use during his whole life, of only the one-hundredth part of them? He would be in the same condition as a man who had one hundred dishes placed before him at dinner, but who could only partake of one; or of a person who had one hundred mansions purchased for his residence, but who could occupy only one. How ridiculous it would appear if all that could be said of a man while he lived, was simply this—that his whole life was occupied in collecting and laying up in a storehouse sixty thousand mahogany chairs which were never intended to be used for the furniture of apartments, or eighty thousand pairs of trousers which were never to be worn? And where is the difference in point of rationality and utility between such absurd practices and hoarding thousands of guineas and bank-notes which are never brought forth for the benefit of mankind? There is no conduct connected with the pursuits of human beings that appears more absurd and wicked (however common), if examined by the dictates of reason and the word of God.

Manner of Preaching.

DR. WAYLAND, in his work on "the Ministry of the Gospel," makes the following remarks on the defects of the common system of theological education. All may be profited by the suggestions he makes.

Our system of theological education is unlike that of any other intended to prepare men for the active duties of life. In a law school, every opportunity is given by practice in moot-courts, for acquiring facility in the management of cases; and, besides this, every young lawyer enters an office, and is employed in making out legal papers, attending courts, looking up decisions, and doing everything that the law will allow, for the purpose of acquiring practical skill in his profession. The medical student, for a few months in the year, attends lectures; but he at the same time visits the hospitals to observe the modes of treatment, and spends the remainder of the year in the office of a regular physician, observing his practice, visiting patients with him, and, whenever it can be done, taking charge of patients himself, that he may become acquainted with the *every-day duties* of his calling. In normal schools, the pupil attends lectures on the subjects of instruction; but he is called upon daily to put these lectures into practice, and he is required to teach continually, and thus become prepared to teach for himself. On the contrary, our theological students are collected together in large dormitories, where they associate with no others than themselves, and, for three years, read books and attend lectures and recitations, being, in many cases, even discouraged from preaching, unless at the close of their course. Their views of the ministry are formed, not from the observation and experience of actual life, but from the conversations of young men with each other. They of necessity enter the ministry with no practical knowledge of its duties; and that they should be ignorant of the best methods of presenting the truth to living men, is only a thing to be expected. Were men in other departments of life to pursue a similar course, must it not lead to inevitable failure?

What Devotion Can Do.

SOME time ago, a lady in London was trying to get a girl to help her in doing housework. Her name was Mrs. Levy. One day while walking in the street she met a friend, and asked if she knew of any good girl that she could get. Said her friend, "Why do n't you get one of Aunt Betsy's children?"

"Aunt Betsy's children? Pray who is Aunt Betsy?"

"She is an old Scotch woman who lives in Bird's Alley. She adopts poor, homeless children; teaches them, takes care of them, gets them into good habits, and then puts them out in good places. I have had one of her children for a good while, and she is the best girl I ever had."

"That is very singular," said Mrs. L. "This woman must be a curiosity. I would like to see her for her own sake. I'll go."

The next day Mrs. Levy went to Bird's Alley to find Aunt Betsy's home. As soon as she entered it, she saw a large, tidy-looking room. The floor was as clean as hands could make it. She saw eight or nine girls from three years old to fifteen. They were all busy. Some of the oldest were ironing clothes, others were sewing or knitting, and the youngest were twisting up slips of paper to make lamp lighters.

While she was looking at them, an elderly Scotch woman came in. She wore a plain gingham dress, with a white apron and a large broad-frilled cap. She made a courtesy to the lady, and her face lighted up with a smile that made it look quite beautiful.

"I am looking for a girl, my friend," said Mrs. Levy, "and your home has been recommended to me as a good place to get one. Are these your own children?"

"Oh, no! ma'am, I'm not so rich as that. But let me see; there's Lizzie, she's been here long enough for a recommend. She's a strong, hearty girl, ma'am, and never will trouble you with any mean, low ways. Come here, Lizzie. Now look in her face, ma'am. That's how I choose my children."

"Then, are none of them yours?"

"Never had one in my life, ma'am," said Aunt Betsy with a smile.

"You are paid, then, for taking care of these children, and providing them with a home?"

"Not a stiver, ma'am; who's to pay me? They are all poor orphans, not one of them has a father or mother, except me, and I am both to them, they think," she said, as she looked around affectionately at them. "Sometimes I feel half sorry that I took the *wee* things, but what could I do? They'd honest parents as was taken off with heavy sickness, and I could n't see them left to suffer. True, it's but little I can do, for there are thousands of such poor creatures in the world, but I'll do what I can. I've put thirty-one into good places."

"What!" cried Mrs. Levy, "do you mean

to say that you have taken care of and provided for thirty-one children besides these that are here now?"

"Yes'm, and the Lord's blessed me to do it with my own hands, for more than fifteen years back. I've never wanted, neither have they; and whether it's knack in me, or goodness in them, I don't know; but they'll all mind me, that they will, ma'am with lifting up a finger."

What a beautiful, sheltering cloud Aunt Betsy was! She was working for Jesus, all alone in that little alley, while nobody in the busy world knew what she was doing. But God knew it all. Without husband or children of her own, without any church or committee to help her, without any means but what she earned with her own hands, she had been a bright, sheltering cloud to thirty-one poor children, besides the eight or nine then in her house. She had clothed them, and fed them, and taught them the best she knew how, and then had found good homes for them where they could be useful and happy.—*Christian Press*.

Settled Forever.

SOME people are always confessing and re-confessing, repenting and re-repenting, and never can look upon any portion of their religious experience as a settled and accomplished fact.

A writer represents a minister to whom a deacon told over his tale of perpetual dolor as saying:—

"Deacon, I remember your son stoutly rebelled against your authority, some time ago, but afterward felt sorry, and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it, when I saw how sorry he was."

"And does he still ask forgiveness?"

"No—no! Nothing is said about it. It is all settled forever."

"Now do you believe that you can be better to your son than God is to you? He pardons like a father."

It is easy for a father to forgive his erring son. And sin once forgiven is settled forever between them. If the wanderer should come every day asking forgiveness for what is already forgiven, and pleading for mercy when mercy has already been shown, would not the father feel both injured and insulted?

When the prodigal son had worn the best raiment, and eaten the fatted calf, and had received such tokens of his father's pitying and accepting love, would it have been fitting for him to plead with tears for forgiveness and acceptance? Would not every petition have been a proof that he doubted his father's sincerity, and disbelieved his words of loving welcome? What excuse could he have made for thus marring the joyousness of that festive hour in which the father said: "This my son was dead and is alive, was lost and is found"? Would it have been fitting in him to refuse a place at the feast because he was unworthy, or to have hidden away in some corner in shame and tears, while his father's heart was glowing with affection for his repentant son?—*Golden Censer*.

Encouragement to Christian Mothers.

SOME time since, there were held in the First Presbyterian church, Warren, Ohio, a brief series of union meetings. At the opening of the service on the second afternoon, the first fifteen minutes were devoted to praise meeting, the object being to give every person present an opportunity to mention something for which he desired to praise God. Among the many blessings named, several persons wished to praise God for a Christian mother. One of the pastors present noticing the repetition of that subject, requested Mr. Douglas, who had charge of the meeting, to ask all in the audience, who felt that they could praise God for a pious mother, to hold up the hand. Instantly, nearly, or quite, every one in that large congregation raised his hand.

In the front seat was an old, grayheaded man, an elder in the church, loved and honored by all. At first he raised his hand as high as his head; then he stretched it as far as possible above his head; then he rose to his feet and reached up on tiptoe; then he sprang upon the seat, and stretched his hand as far as possible toward heaven. By this most impressive action he declared the impossibility of expressing his thanks to God for such a pious mother as had blessed his early life.

When that venerable good man took his seat, there were many, many tearful eyes all over the house; and many a young mother, doubtless, sent to Heaven a fervent, silent prayer for grace so to live and train her children that, when she should lie in the quiet grave and her sons should be old and grayheaded, they too might be unable to reach up high enough to measure their praise to God for a pious mother.

That scene will never be forgotten by those who witnessed it. One of the pastors afterward remarked that "it was the most impressive and eloquent sermon he ever saw."

There is no earthly power so great, so sweet, so lasting, as that of a pious, devoted, Christian mother. Yet it is a power within the reach of every mother. It is a power worthy of her highest ambition and effort. To secure it, she can afford to sacrifice all else. Such an incident is full of encouragement. It bids praying mothers toil on, for in due time they shall reap.

Surely, there is not on earth a higher womanly honor than that which comes from rearing up children in an atmosphere of prayer and love to Jesus, so that when the mother's lips lie cold in the grave, the sons, even the old and grayheaded, shall be unable to express their debt of love to God for a praying mother.

A mother may have wealth, beauty, social position; she may be an eloquent lecturer; she may be able to moderate a convention or govern a State, but none, nor all of these, will fill the hearts of her sons and daughters with such happy reflections, and with so much thankfulness, as the recollection that she was a praying, Christian mother.—*Rev. Nathaniel Purdy Bailey*.

Wesley on Dress.

"I EXHORT all those who desire me to watch over your souls, wear no gold, no pearls or precious stones, use no curling of hair, or costly apparel how grave soever. I advise those who are able to receive these sayings, buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glittering, and showy, nothing made in the height of fashion, nothing apt to attract the attention of bystanders. I do not advise women to wear rings, ear-rings, necklaces, laces (of whatever kind or color), or ruffles, which little by little may easily shoot from one to twelve inches deep; neither do I advise men to wear colored waistcoats, shining stockings, glittering or shining buckles or buttons, either on their coats or on their sleeves, any more than gay, fashionable perukes. And whoever says that there is no harm in these, might as well say there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. I call Heaven and earth this day to witness that it is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years last past, I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear. It lies upon their own heads. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me and your own souls."

A good man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us may not be so beautiful at that time wherein we desire it, for everything is beautiful in season. He that did not want God's kindness to renew him, shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in working.

MUCH of the unhappiness in this world arises from giving utterance to hasty, unkind words.

WE may look coldly upon the sweetest and most gentle dew of love till it becomes snow or frost.

Obituary Notices.

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

DIED, near Mansville, Jefferson Co., N. Y., Oct. 1, 1873, of typhoid fever, my dear husband, George S. Gardiner, aged twenty-nine years.

He chose Jesus as his guide in early life, and has ever tried to live a consistent Christian.

ELLEN GARDINER.

DIED, at Mapleton, Grand Traverse Co., Mich., Oct. 15, 1873, our oldest son, Alva P. Trotman, aged nine years and six days, after a sickness of four days, of scarlet fever and putrid sore throat. He was a good boy, and loved the Sabbath and the present truth, as far as he knew. We expect to meet him again when Jesus comes. Remarks by Bro. Corlies from Rev. 1: 18.

Also our little one, Urban U. Trotman, aged two years, two months, and twenty-eight days, Oct. 20, of the same disease. Remarks by Bro. Corlies from 1 Pet. 1: 24, 25.

JOHN TROTMAN,
MARY TROTMAN.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 11, 1873.

The present number of the Review is, "42-22." By comparing with these the figures on your *paster* you can tell when your subscription will expire.

History of the Sabbath—New Edition.

We are happy to announce that the MS. of the closing chapter of the History of the Sabbath is now in the hands of the printer, and the whole will be issued in a few days. It is considerably enlarged by the addition of very important matter, a specimen of which is given in this paper. To this we would call special attention by further remarks had we time, and may refer to it in the future. In consequence of the enlargement we cannot now announce the price until it has been considered by the trustees. Definite information will be given on this point, probably, next week.

Testimony No. 23.

This work is specially adapted to the wants of the people of God at the present time. The practical instruction which it contains is of immense value to those who will study and obey it. The solemn warning and reproof addressed to the Laodiceans is brought to bear upon ourselves with great force. The Spirit of God here sets forth our case as it is in his sight. Reproof is better than flattery. It will be time enough for commendation when we have completed our preparation for the Judgment. And the Judge will be ready to pronounce the "Well done," to all who are worthy to hear the words from his lips. But it is of the utmost importance to us now that we fully learn the lesson of our faults, and faithfully correct them.

Lessons of great practical value are drawn from the cases of Joshua, of Elijah, and of Moses and Aaron. Many things are here set forth that are peculiarly adapted to admonish, instruct, and warn, the reader. Most solemn instruction is drawn from the history of these men, which will be found timely by all. And so of the words of instruction and reproof that are addressed to various individuals. Let no one give these away. Wherever any part fits our individual cases it belongs to us. Let us use these reproofs in this manner, and we shall find them full of profit to us all, and that they will give us all a large amount of work to do.

The appeal of Bro. White which concludes this pamphlet is highly worthy of study by all the friends of the cause. It sets forth what has been done, and how the work has been accomplished. It also shows what remains to be done, and in what manner the work should be performed. It shows the manner in which some have failed, while others, with a true spirit, have sustained and carried forward the sacred work. Here is the testimony of one who is certainly competent to speak upon this theme. God has made him in an eminent sense a counselor to his people, and the words which he speaks are such as commend themselves to the judgment and conscience of all.

J. N. ANDREWS.

What Medicines He Took.

THERE is a contested will case now on trial in Calhoun Co., Mich., court. Mr. Duncan, late of Battle Creek, died in Belfast, Ireland, and Dr. Aiken, to the question, What medicines were prescribed? answers thus:—

"Cough mixture, composed of chlorodyne, bromide of potassium and tincture of henbane; tonic mixture composed of nitric acid, and tincture of cardamom; pills of rhubarb, hippo and cayenne; a liniment of camphorated spirits, to be applied to the chest; an astringent mixture, composed of kino laudanum and chalk, lime water, acetate of lead and opium pills, kail water, a mixture composed of bromide of potassium and infusion of senega; a liniment of iodine and chloroform, to the back of the lungs; bicarbonate of potash mixture; stramonium leaves, for smoking; a mixture containing bromide, ammonium and senega infusion; liniment of belladonna and glycerine, spirits of vitriol, pills of quinine, nuxvomica; pills of citrate of iron and digitalis; powders of quinine; an external application of potash and infusion of digitalis; iodide of potassium mixture; a mixture of alum and elixir of vitriol, tincture of asafetida pills of quinine and digitalis, mixture of nitric and hydrocyanic acids, ruspins stipitic; a mixture of digitalis, spirit of juniper and nitric acids; a liquor containing camphor and cantharides, tincture of muriate of iron. Deponent is unable to state the dose of each medicine prescribed or of each combination of medicines prescribed, for said Duncan and taken by him, or the frequency of the repetition of each medicine so prescribed or combination of medicines so prescribed, but said Duncan did not take all the medicine prescribed, as deponent found it difficult to induce him to take medicine with any degree of regularity, owing to his antipathy to medical treatment in general."

If men will die under such treatment we fear it will cause the public to lose confidence in the virtue of medicines!

A Request.

Will the preaching brethren of northern Missouri and Kansas please give their appointments through the Review, stating place and county?

S. E. TYSON.

Seneca, Nemaha Co., Kansas.

To W. S.: Wm. Covert's address is Sharpsville, Tipton Co. Bro. Lane's you will learn from his appointments.

Wording of the Decalogue.

In the article reviewed by Bro. Penniman in this paper, the remarks of Bishop Stevens on the wording of the ten commandments are liable to mislead, and need to be qualified. He says: "The second commandment, which in our Bibles is divided into three verses, is all expressed in the original by three or four words—Thou shalt not make to thyself idols." It is difficult to conceive why this statement is made. The forbidding of making idols is, in truth, stated in a few words, and so it is in our version. But the whole commandment contains over eighty words in our version, and over thirty in the Hebrew.

There are two reasons why less words are contained in the original. The Hebrew is a very brief language; prepositions, pronouns, &c., are connected with nouns so as to form but one word; of course they must be translated separately. Again, several words are frequently so connected as to be read as one, dropping the accent from all but the last, thus—"veeth-col-asher-bam;" as if we should write in translating:—"and-all-that-inthem [is]," and read it as one word.

"Thou shalt not covet," is contained in two words, as he says. But "thy neighbor's" is another word, and "house" another, and "wife" another, and so on. There is no practical importance attached to this, except as some may be misled to suppose that the original law is not as specific and definite as our version, which is a great mistake.

J. H. W.

Proclamation.

TO THE PEOPLE OF THE STATE OF MICHIGAN, GREETING:—

In observance of a time-honored custom, and in conformity with the proclamation of the President, I hereby appoint Thursday, the 27th day of November, 1873, as a day of public Thanksgiving. Let us on that day, in our respective places of public worship, and in our homes, remember with gratitude, that all our blessings are the gift of God. Our misfortunes only are our own. Let us by acts of charity to his suffering children at home and in sister States, show that our gratitude is of the heart, earnest and sincere. "Reject not the supplication of the afflicted; neither turn away thy face from a poor man."

Given under my hand, and the great seal of the State, at Lansing, this first day of November, in the year of our Lord, one thousand eight hundred and seventy-three, and of the Independence of the United States the ninety-eighth.

JOHN J. BAGLEY.

By the Governor:

DANIEL STRIKER,

Secretary of State.

News and Miscellany.

"Can ye not discern the signs of the times?"

THE *Baltic Gazette* says that the Russian Government has been obliged to order arrests among the Roman Catholic clergy in the diocese of Chelm. A vast politico-religious conspiracy had been discovered among the clergy.

THE French Minister of Public Works has ordered inquiry to be made into the practicability of a submarine railway across the Straits of Dover, for which an Anglo-French committee, comprising several eminent engineers, is seeking a concession.

THE Irish Roman Catholics are rapidly going over to the Home Rule party. One diocese after another is declaring for it, and the day is probably not far distant when this movement, which has hitherto been distinct from religion, will rally to its support the whole strength of this powerful church.

A STUDENT in one of the theological seminaries in this city, on hearing the name of Theodore Parker mentioned, inquired whether he was the Parker who spoke at the meeting of the Alliance the other day. The story will not be believed; but it is true.—*Independent*.

Appointments.

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

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

General Conference.

PROVIDENCE permitting, the twelfth annual meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Friday, Nov. 14, 1873, at 9 o'clock A. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

GEO. I. BUTLER,
S. N. HASKELL,
H. LINDSAY,
Gen. Conf. Com.

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its fourteenth Annual Session at Battle Creek, Mich., Nov. 17, 1873, at 9 o'clock A. M., for the election of officers, and for the transaction of any business that may come before the meeting.

JAMES WHITE,
HARMON LINDSAY,
A. P. VAN HORN,
C. W. COMINGS,
M. S. MERRIAM,
GEO. I. BUTLER,
S. N. HASKELL,
Trustees.

THE next quarterly meeting for Allegan Co., Mich., will be held at Otsego, Dec. 6 and 7. The quarterly meeting of the T. and M. Society, Dist. No. 4, will be held in connection with this meeting.

J. L. RUMERY, Director.

THERE will be a quarterly meeting of the T. and M. Society for the 10th Michigan District held in connection with the church quarterly meeting to be held at Memphis, Nov. 22 and 23. There is important business to come before this meeting. Let the churches in this district be well represented; also, be prepared to send their quarterly reports to me, at least one week before this meeting, to Memphis, Mich.

I will meet with the church at Almont, Dec 6, 7, to organize a T. and M. Society in that church.

R. McCONNELL, Director.

IN connection with a general quarterly meeting with the church of Alto, Indiana, Sabbath and first-day, Nov. 22, 23, 1873.

WM. COVERT.

QUARTERLY meeting for Sand Prairie Church, Wis., Sabbath and first-day, Nov. 29 and 30.

Sister churches are invited.

THOMAS DEMMON, Clerk.

QUARTERLY meeting at Appleton, Licking Co., Ohio, Nov. 29, 1873.

WM. F. CROUS, Elder.

THERE will be a quarterly meeting of the T. and M. Society for District No. 9, Michigan, held at Vassar, Tuscola Co., Nov. 23, at 11 A. M. All members are requested to report.

J. L. MILLER, Director.

Business Department.

Notwithstanding in Business. Rom. 12:11.

Business Note.

Will the one who wrote us from Westbury, Que. give his name, and also the address of W O Andrews?

J W C.: Yes.

Will C. Martin please give Mrs. E. Bush's address.

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

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

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