

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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HOPE.

NEVER despair! the darkest cloud
That ever loomed will pass away,
The longest night will yield to dawn—
The dawn will kindle into day.
What if around thy lonely bark
Break fierce and high the waves of sorrow
Stretch every oar! there's land ahead!
And thou wilt gain the port to-morrow.

When fortune frowns, and summer friends,
Like birds that fear a storm, depart,
Some, if the heart hath tropic warmth,
Will stay and wrestle round thy heart;
If thou art poor, no joy is won,
No good is gained by sad repining,
Gems buried in the darkened earth
May yet be gathered for the mining.

There is no lot, however sad,
There is no roof, however low,
But has some joy to make it glad,
Some latent bliss to soothe its woe.
The light of hope will linger near,
When wildest beats the heart's emotion,
A talisman when breakers roar,
A star upon the troubled ocean.

The farmer knows not if his field,
With flood or drought or blight must cope;
He questions not the fickle skies,
But plows, and sows, and toils, in hope.
Then up! and strive, and dare, and do,
Nor doubt a harvest you will gather;
'Tis time to labor and to wait,
And trust in God for genial weather.

—Sel.

SEVEN REASONS FOR SUNDAY-KEEPING EXAMINED.

BY ELDER J. N. ANDREWS.

TEXT: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

IN this text we are assured that every word of the sacred Scriptures was given by the Holy Spirit; that every doctrine which men should believe, is therein revealed; that every fault is therein reproofed; that every error is corrected by its words of truth; and that perfect instruction in all righteousness is therein given.

The design of its Author in providing such a book was that the man of God might thereby be made perfect, thoroughly furnished unto all good works. This is the treasure which God has given to his church. Nor is this all that he has done. To those who are willing to obey the teachings of his word, he has promised the Spirit to guide them into all truth.

To men thus situated, Jehovah thus speaks: "Prove all things; hold fast that which is good." 1 Thess. 5:21. That is, bring every part of your faith and practice to the test of God's sure word; ask the Holy Spirit's aid, that your mind may be delivered from prejudice and your understanding enlightened in the word of truth. Then what you find revealed in that word, hold fast; it is of priceless value; but relinquish at once every precept or doctrine not therein recorded, lest you make the doctrines of men of equal weight with the commandments of God. "What is the chaff to the wheat? saith the Lord."

As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, we design in this tract to examine the grounds on which this observance rests. Those who are willing to submit their opinions to the test of Scripture and of reason are invited to unite with us in the examination of this subject. For what reason do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctified, and commanded mankind to keep holy. "Come, now, and

let us reason together." Here is the commandment which is said to have been changed:

"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.

That this commandment requires men to remember and to keep holy the rest-day of the Creator, which he hallowed at the close of the first week of time, none can deny. We now ask for the authority for the change of this commandment.

Papists believe that their church has power to change the fourth commandment; and, on that authority alone, they are perfectly satisfied in observing the first day of the week.

Protestants deny the authority of the church of Rome, and attempt to vindicate the change of the Sabbath by an appeal to the Bible. This is what we wish them to do. We ask them, therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week. The advocates of the change have none to offer. If they cannot present such a text, will they give us one which testifies that God ever blessed and sanctified the first day of the week? Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the first day holy, as a Sabbath unto the Lord? They acknowledge that they have none. How, then, do they dare to exalt the first day of the week above the Sabbath of the Lord, which the commandment requires us to remember and keep holy?

The Bible thoroughly furnishes the man of God unto all good works. Can Sunday-keeping be a very good work when the Bible has never said anything in its behalf? Or, if it is a good work, can men be very thoroughly furnished in its defense when God has said nothing in its favor? Instead of being a good work, must it not be a fearful sin against God to thus pervert the fourth commandment, when once the mind has been enlightened on the subject?

But there are several reasons urged for the observance of the first day of the week, which we will here notice.

FIRST REASON. *Redemption is greater than creation; therefore we ought to keep the day of Christ's resurrection, instead of the ancient Sabbath of the Lord.*

Where has God said this? Sunday-keepers are compelled to admit that he never did say it. What right, then, has any man to make such an assertion, and then to base the change of the Sabbath upon it? But, suppose that redemption is greater than creation, who knows that we ought to keep the first day of the week on that account? God never required men to keep any day as a memorial of redemption. But if it were duty to observe one day of the week for this reason, most certainly the crucifixion day presents the strongest claims. It is not said that we have redemption through Christ's resurrection; but it is said that we have redemption through the shedding of his blood. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5:9. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7; Col. 1:14; Heb. 9:12, 15.

Then redemption is through the death of the Lord Jesus; consequently, the day on which he shed his precious blood to re-

deem us, and said, "It is finished," John 19:30, is the day that should be kept as a memorial of redemption, if any should be observed for that purpose.

Nor can it be pleaded that the resurrection day is the most remarkable day in the history of redemption. It needs but a word to prove that, in this respect, it is far exceeded by the day of the crucifixion. Which is the more remarkable event, the act of Jehovah in giving his beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: It was not remarkable that God should raise his Son from the dead; but the act of the Father in giving his Son to die for sinners is a spectacle of redeeming love on which the universe may gaze, and adore the wondrous love of God to all eternity. Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight! The crucifixion day, therefore, has far greater claims than the day of the resurrection. But God has not enjoined the observance of either; and is it not a fearful act, to make void the commandments of God to keep the traditions of the elders?

But, if we would commemorate redemption, there is no necessity of robbing the Lord's rest-day of its holiness in order to do it. When truth takes from us our errors, it always has something better to take their place.

So the false memorial of redemption being taken out of the way, the Bible presents in its stead those which are true. God has provided us with memorials bearing his own signature; and these we may observe with the blessing of Heaven. Would you commemorate the death of our Lord? You need not keep the day of his crucifixion. The Bible tells you how to do it:—

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:23-26.

Would you commemorate the burial and resurrection of the Saviour? You need not keep the first day of the week. The Lord ordained a very different and far more appropriate memorial. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5. "Buried with Him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

It is true that the professed church has changed this ordinance to sprinkling, so that this divine memorial of the Lord's resurrection is destroyed. And that they may add sin to sin, they lay hold of the Lord's Sabbath and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection! "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." When will the professed servants of God cease to pervert the right ways of the Lord? Not until the "inhabitants of the earth are burned, and few men left." Isa. 24:5, 6.

SECOND REASON. *The disciples met on the day of our Lord's resurrection to commemorate that event, and the Saviour sanctioned this meeting by uniting with them.* John 20:19.

If every word of this were truth, it would not prove that the Sabbath of the Lord has been changed. But to learn the utter absurdity of this inference, listen to a few facts. The disciples did not then believe that their Lord had been raised from the dead, but were assembled for the purpose of eating a common meal, and to seclude themselves from the Jews. The words of Mark and of John make this clear: "He appeared in another form unto two of them as they walked and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen." Mark 16:12-14. John says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." John 20:19.

It is a fact, therefore, that the disciples were not commemorating the resurrection of the Saviour; it is equally evident that they had not the slightest idea of a change of the Sabbath. At the burial of the Saviour, the women who had followed him to the tomb, returned and prepared spices and ointments to anoint him; the Sabbath drew on; they rested the Sabbath day according to the commandment; and when the Sabbath was past, they came to the sepulcher upon the first day of the week to anoint their Lord. Luke 23:55, 56; 24:1. They kept the Sabbath according to the commandment, and resumed their labor on the first day of the week.

THIRD REASON. *After eight days Jesus met with his disciples again.* John 20:26. *This must have been the first day of the week, which is thereby proved to be the Christian Sabbath.*

Were it certain that this occurred on the first day of the week, it would not furnish a single particle of proof that that day had become the Sabbath of the Lord. But who can be certain that "after eight days" means just a week? It would be nearer a literal construction of the language to conclude that this was upon the ninth day. As an illustration, read Matt. 17:1: "And after six days, Jesus taketh Peter, James, and John, &c. Now turn to Luke 9:28: "And it came to pass about an eight days after these sayings, he took Peter, and John, and James, &c. Then "after six days" is about eight days in this instance. But if "after eight days" means just a week, how does this prove that Sunday has taken the place of the Lord's Sabbath? Rather, how does it prove that Sunday has become the Christian Sabbath when there is not a particle of evidence that either Christ or his apostles ever rested on that day? There is no such term as Christian Sabbath found in the Bible. The only weekly Sabbath named in the Bible is called the Sabbath of the Lord.

Was the act of Christ in appearing to his disciples sufficient to constitute the day on which it occurred, the Sabbath? If so, why did he next select a fishing-day as the time to manifest himself to them? John 21. If it is not sufficient, then the fishing-day on which they saw him for the third time, and the Thursday on which he was last seen of them, may not be Sabbaths. It was not very remarkable that Christ should find his disciples together, inasmuch as they had one common abode. Acts 1:13.

FOURTH REASON. *The Holy Spirit descended upon the disciples on the day of Pentecost, which was the first day of the*

week. Therefore the first day of the week should be observed instead of the Sabbath of the Lord. Acts 2:1, 2.

Admitting that the day of Pentecost occurred upon the first day of the week, it remains to be proved that it thereby became the Sabbath. But that it was the feast of Pentecost, and not the first day of the week, that God designed to honor, the following facts demonstrate:—

1. While the day of Pentecost is distinctly named, the day of the week on which it occurred is passed in silence.

2. The disciples had been engaged in earnest prayer for the space of ten days; for the day of Pentecost was fifty days from the resurrection of Christ, and forty of those days he spent with his disciples. Acts 1. Forty days from his resurrection would expire on Thursday, the day of his ascension. A period of ten days after his ascension on Thursday would include two first-days, the last of which would be the day of Pentecost. If the design of God had been merely to honor the first day of the week, why did not the Holy Ghost descend on the first of these first-days? Why must the day of Pentecost come before the Holy Ghost could descend? This answer is obvious: It was not the design of Heaven to honor the first day of the week, but to mark the antitype of the feast of Pentecost. Hence the first day of the week is passed in silence.

The slaying of the paschal lamb on the fourteenth day of the first month had met its antitype in the death of the Lamb of God on that day. Ex. 12; John 19; 1 Cor. 5:7. The offering of the first-fruits on the morrow after the Sabbath had met its antitype in the resurrection of our Lord on that day, the first-fruits of them that slept. Lev. 23; 1 Cor. 15:20-23. It remained that the day of Pentecost, fifty days later, should also meet its antitype. Lev. 23:15-21. The fulfillment of that type is what the pen of inspiration has recorded in Acts 2:1, 2. God has spoken nothing in this place respecting a change of his Sabbath. Yet grave men, calling themselves Doctors of Divinity, consider this text one of their strongest testimonies for the so-called Christian Sabbath. They might be profited by this advice of the wise man: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6.

FIFTH REASON. *Paul once broke bread upon the first day of the week at Troas. Hence this day was observed as the Christian Sabbath.* Acts 20:7.

We answer, that at one period the apostolic church at Jerusalem broke bread every day. Acts 2:42-46. If a single instance of breaking bread at Troas upon the first day of the week was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem in breaking bread every day be amply sufficient to make every day a Sabbath? Moreover, as the act of the great Head of the church in breaking bread must be quite as important as that of his servant Paul, must not the day of the crucifixion be pre-eminently the Christian Sabbath, as Christ instituted and performed this ordinance on the evening with which that day commenced? 1 Cor. 11:23-26.

But on what day of the week did this act of Paul's occur? For, if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after midnight, for Paul preached to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Verses 7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight, then Paul's act of breaking bread took place upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But if the Bible method of commencing the day, viz., from sunset, was followed, it would appear that the disciples came together at the close of the Sabbath for an evening meeting, as the apostle was to depart in the morning. If it was not an evening meeting, why did they have many lights there? Paul preached unto them until midnight, and then broke bread with the disciples early in the morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why did Paul, as soon as it was light, start on his long journey to Jerusalem? If

Paul believed that Sunday was the Christian Sabbath, why did he thus openly violate it? If he did not believe it had become the Sabbath, why should you? And why do you grasp, as evidence that the Sabbath has been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of this same apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? Acts 13:14, 42, 44; 16:13; 17:2; 18:4. Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day of the week, furnishes direct proof that Sunday is not the Sabbath.

SIXTH REASON. *Paul commanded the church at Corinth to take up a collection on the first day of the week; therefore it follows that this must have been their day of public worship, and consequently is the Christian Sabbath.* 1 Cor. 16:2.

We answer, it is a remarkable fact that Paul enjoins exactly the reverse of a public collection. He does not say, Place your alms in the public treasury on the first day of the week; but he says, "Upon the first day of the week let every one of you lay by him in store."

J. W. Morton, in his "Vindication of the True Sabbath," pp. 51, 52, says:—

"The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means, 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'with one's self,' i. e., at home. Two Latin versions, the Vulgate and that of Castellio, render it, 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by hemself,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreira, 'para isso,' with himself. The Swedish, 'när sig self,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

The text, therefore, does not prove that the Corinthian church was assembled for public worship on that day; but, on the contrary, it does prove that each must be at his own home, where he could examine his worldly affairs, and lay by himself in store as God had prospered him. If each one should thus, from week to week, collect his earnings, when the apostle should come, their bounty would be ready, and each would be able to present to him what he had gathered. So that if the first-day Sabbath has no better foundation than the inference drawn from this text, it truly rests upon sliding sand.

SEVENTH REASON. *John was in the Spirit on the Lord's day, which was the first day of the week.* Rev. 1:10.

This is the kind of reasoning which the advocates of Sunday are invariably obliged to adopt. But, we ask, what right have they to assume the very point which they ought to prove? This text, it is true, furnishes direct proof that there is a day in the gospel dispensation which the Lord claims as his; but is there one text in the Bible which testifies that the first day of the week is the Lord's day? There is not one. Has God ever claimed that day as his? Never. Has God ever claimed any day as his, and reserved it to himself? He has. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," &c. Isa. 58:13. "Therefore, the Son of man is Lord also of the Sabbath." Mark 2:28.

The seventh is the day which God reserved to himself when he gave to man the other six; and this day he calls his holy day. This is the day which the New Testament declares the Son of man to be Lord of.

Is there one testimony in the Scriptures

that the Lord of the Sabbath has put away his holy day and chosen another? Not one. Then that day which the Bible designates as the Lord's day is none other than the Sabbath of the fourth commandment.

THE FOUNDATION OF SUNDAY-KEEPING EXAMINED.

In these texts, Matt. 28:1; Mark 16:1, 2, 9; Luke 23:56; 24:1; John 20:19; the foundation of the "Christian Sabbath" must be sought, if, indeed, such an institution actually exists; for there are no other records of the first day which relate to the time when it is supposed to have become sacred. These texts are supposed to prove that at the resurrection of the Saviour, the first day absorbed the sacredness of the seventh, elevating itself from the rank of a secular to that of a sacred day, and abasing the Sabbath of the Lord to the rank of "the six working days." Eze. 46:1. Yet, the following facts must be regarded as very extraordinary indeed if this alleged change of the Sabbath here took place:—

1. That these texts should contain no mention of this change of the Sabbath. 2. That they should carefully discriminate between the Sabbath of the fourth commandment and the first day of the week. 3. That they should apply no sacred title to that day; particularly that they should omit the title of Christian Sabbath. 4. That they should not mention the fact that Christ rested upon that day; an act essential to its becoming his Sabbath. 5. That they do not relate the act of taking the blessing of God from the seventh day and placing it upon the first; and, indeed, they do not mention any act, whatever, of blessing and hallowing the day. 6. That they omit to mention anything that Christ did to the first day; and they do not even inform us that Christ so much as took the first day of the week into his lips! 7. That they give no precept in support of first-day observance, nor do they contain a hint of the manner in which the first day of the week can be enforced by the authority of the fourth commandment.

Should it be asserted, however, from the words of John that the disciples were on this occasion convened for the purpose of honoring the day of the resurrection, and that Jesus sanctioned this act by meeting with them, thus accomplishing the change of the Sabbath, it is sufficient to cite in reply the words of Mark in which the same interview is narrated: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14.

The testimony of Mark shows that the inference so often drawn from the words of John is utterly unfounded. 1. The disciples were assembled for the purpose of eating supper. 2. Jesus came into their midst and upbraided them for their unbelief respecting his resurrection.

The Scriptures declare that "with God all things are possible;" yet this statement is limited by the declaration that God cannot lie. Matt. 19:26; Titus 1:2. Does the change of the Sabbath pertain to those things that are possible with God? or is it excluded by that important limitation, *God cannot lie*? The Lawgiver is the God of truth, and his law is the truth. Isa. 65:16; Ps. 119:142, 151. Whether it would still remain the truth if changed to something else, and whether the Lawgiver would still continue to be the God of truth after he had thus changed it, remains to be seen. The fourth commandment, which is affirmed to have been changed, is thus expressed: "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . 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."

If now we insert the "first day" in place of the seventh, we shall bring the matter to a test: "Remember the Sabbath day to keep it holy. . . . The first day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day, wherefore the Lord blessed the Sabbath day, and hallowed it."

This changes the truth of God into a lie; Rom. 1:25; for it is false that God rested upon the first day of the week, and blessed and hallowed it. Nor is it possible to change the rest-day of the Creator from that day on which he rested to one of the six days on which he did not rest. To

change a part of the commandment, and to leave the rest unchanged, will not therefore answer, as the truth which is left is still sufficient to expose the falsehood which is inserted. A more radical change is needed, like the following: "Remember the Christian Sabbath to keep it holy. The first day is the Sabbath of the Lord Jesus Christ. For on that day he arose from the dead; wherefore he blessed the first day of the week, and hallowed it."

After such a change, no part of the original sabbatic institution remains; not only is the rest-day of the Lord left out, but even the reasons on which the fourth commandment is based are of necessity omitted also. But does such an edition of the fourth commandment as this exist? Not in the Bible, certainly. Is it true that such titles as these are applied to the first day? Never in the holy Scriptures. Did the Lawgiver bless and hallow that day? Most assuredly not. He did not even take the name of it into his lips. Such a change of the fourth commandment on the part of the God of truth is impossible; for it not merely affirms that which is false, and denies that which is true, but it turns the truth of God itself into a lie. It is simply the act of setting up a rival to the Sabbath of the Lord, which, having neither sacredness nor authority of its own, has contrived to secure that of the Bible Sabbath itself.

The Truth.—No. 4.

By a special message of the gospel, foretold in the beginning of this dispensation, the Lord is now restoring his down-trodden truth to the last generation of his people, to prepare them to stand in the "hour of temptation" and "time of trouble" which will introduce the great day of wrath. Rev. 14:9-12. The servants of God must be sealed against the day when the winds of war shall be loosed. Rev. 7:1-4. They will need the whole truth for their defense in that terrible day when our High Priest shall cease his pleading. The prophetic command for our time is, "Bind up the testimony, seal the law among my disciples." Isa. 8:16. The truth, to the remnant of the church, will be what the blood of the passover upon the door posts was to the Israelites in Egypt—a defense when the destroying angel shall pass through.

In view of the coming of the day of Christ, an apostle says, "Wherefore gird up the loins of your mind, be sober, and hope to the end." 1 Pet 1:13. And Jesus describes the position of his people at his coming as follows: "Let your loins be girt about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:35, 36. What is the girdle for the loins? Let Paul answer. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." In the evil day described in Ps. 91, when thousands will be falling by the side of God's people, the truth shall be their defense. "His truth shall be thy shield and buckler." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." And when the host of the redeemed shall approach the city of God, their final and everlasting habitation, it shall be commanded, "Open ye the gates, that the righteous nation which keepeth the truth [Heb., *truths*] may enter in." Isa. 26:2. How perfectly in harmony with the testimony of the risen and glorified Jesus! "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Since the truth is so valuable, how shall it be secured? how shall we know the truth? A spirit of submissive obedience is of more value in searching and finding the truth than anything else that can be named. "The word is nigh thee"—the word of Christ and of God. Says Jesus, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. Again, "My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. Says the Spirit which inspires God's people, "Oh, how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than

mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps. 119:97-100. Concerning the time of the end, the angel said to Daniel, "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. The wicked, who break God's commandments, are contrasted with the wise. In what consists the wisdom of the wise? How do they get understanding? Here is the answer. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 111:10.

The truth is important, because all men shall be judged by it. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. "He cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Ps. 96:13. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16.

Let us love and obey the truth, that we be not left "to believe a lie," and so be condemned, because we "believed not the truth, but had pleasure in unrighteousness." R. F. COTTRELL.

The King's Business Requires Haste.

As I read the stirring article in REVIEW on "Making Excuse," and thought of the probability that many are holding back from going with the message, or joining in this great work as duty requires of them, I felt that this is truly a testing time when nothing but the strictest integrity of heart and a willingness to give up all, will answer the demands upon us. There are those who realize this, and God will greatly bless them in moving out.

Is not this the gleaming time after the world has had the warning of the first angel of Rev. 14:6? the time when those who work in the vineyard of the Lord must go out into the highways and by-ways, and compel souls to come to the feast by the clearness and power of truth? They must be snatched as it were as brands from the burning, ere the dreadful day of God's wrath bursts upon us. The nearness of it requires that great haste should be used lest the invitation should not reach all. The king has made a great supper—who will deem himself worthy through Christ of accepting the invitation, and partaking of the marriage supper of the Lamb? Who will count all things but dross that they may win Christ and immortal glory? Who will lay aside selfish interests, take their lives in their hands, and go and tell the story of the cross—to say that this same Jesus that the disciples saw go into Heaven, shall so come in like manner, that he will gather the wheat into his garner, but burn the tares with fire unquenchable?

This life and the things of it will reckon at a discount by-and-by. It will not be worthy to be compared with a patient continuance in well-doing and the reward, eternal life. Is it not possible for us to realize what is required of us, and then make all possible haste to do the bidding of the Master? Again, the stirring cry breaks forth—Who is on the Lord's side? Who will gird his fisher's coat about him, and, taking neither purse nor scrip, and with the inspiration of the words of the Almighty, and in the power of the Holy Ghost, bring souls from the deep waters of sin to the haven of peace and safety?

God is calling loudly for workmen, and, should they refuse, he will still be able to convert scores of Sauls who will do his bidding; but those who refused, and made excuse will not taste of his supper. God's work will not stop for lingerers,—his car of progress rolls on, and will leave all in the rear who will not jump on board at the risk of all. A. M. LINDSLEY.

Vermillion, N. Y.

NINE bushels and one-eighth is all the wheat crop averages per acre in the United States, and only about ten or eleven on the fertile prairies of the West, while in old England it averages twenty-eight bushels per acre by thorough tillage.

CHRIST, LET ME COME TO THEE.

CHRIST, let me nearer come;
My soul would gaze
On the unrivaled riches of thy grace;
Would see the brightness of Heaven's glory shine
In holy radiance from the brow divine;
And yet afar I stand, and through the gloom
I scarce discern thy face.

Oh! bid me come more near;
I've waited long
To hear thy voice above earth's murmuring throng.
But when thy tones fall on my listening ear,
'Tis like faint music from some far-off sphere,
And sometimes I have even failed to hear,
Or understood thee wrong.

Fain would my soul be blest;
Sadly I stand,
Salvation's unfilled cup within my hand,
I taste the ripples of redemption's streams,
But lead me where the unwasting fountain gleams.

Oh! show me where thy flocks at noontime rest,
By heavenly zephyrs fanned.

Yes, I will come to thee,
Will haste again
Through the dense crowd to touch thy garment's hem.
Oh! let me place in thine my trembling hand,
"And walk beside thee to the holy land;"
Choose thou the way, if thou but share with me
The gladness and the pain.

—HATTIE A. WARNER, in *Earnest Christian*.

The Grace of Gladness.

ONE spring of gladness is wholesome, noble work. No man is glad when living to himself. Man is made for the life of communion; the perfect form of human life was the life that found its blessedness in giving itself to mankind. There is physical gladness in the glory of a healthy body. That glow is the fruit of energetic action. Thus, sluggards, laggards, know nothing of the physical joy of life. Work for God, work for man, work that is twice blessed, which blesseth him that gives and him that takes, is the correspondent condition of a vigorous, glowing health in spiritual sphere. The old monks were glad because their lives were fruitful. I speak of their best days; they became the laziest and dreariest men in Christendom. But when the institution was young, they had work on hand which they believed they would rejoice in. They believed themselves the saviour's of society; that by their toils, their prayers, they were helping it, beyond the power of kings and captains to help it; that their up-lifted hands kept Heaven's gates open; that their constant service was a Heaven's ladder by which angels of God descended upon the world.

Let loose the wings of your loving ministry; stir your soul to some work which shall scatter blessings. If you would taste joy, fresh and pure from its fountain, do good, be ready to communicate. It is this which makes the soul instinct with vigor, aglow with health, and radiant with joy. Man is a cripple, a half-developed being, until his unselfish ministry is drawn forth. When he has tasted the joy of doing good, he is like the lame after Peter's touch, he goes out into the great temple of life, walking and leaping and praising God. Try it. If life is sad, make it glad by service, service that strains your power, that a higher power only can make you strong enough to render. But here we touch that deep, perennial fountain of gladness—the joy of the Holy Ghost. The joy of a man who believes that God is with him is exuberant, irrepressible. The delight of doing the will of God, to those who have tasted it, masters all other joy. "My meat and my drink is to do the will of Him that sent me, and to finish his work."—*London Congregationalist*.

A Carriage Telling Its Own Story.

SOME time ago two young men went to a livery stable to hire a horse and carriage. They told the keeper of the stable that they only wanted to go to a village several miles off. When they came back, the man thought the horse looked as though he had been driven much farther than that. He asked them how much further they had been. They said they had only been to the next village. Then he opened a box that was fastened to the side of the carriage. In this box was a little thing almost like a clock. This had the power of keeping a correct account of every turn made by the wheels of the carriage. I did this by pointing with a finger to the figures on a dial-plate. The man knew how many turns of the wheel it took to make a mile; and so when he saw the figure to which the finger pointed, he knew

in a moment how many miles the carriage had been. As soon as he opened his box he saw that the carriage had traveled thirty miles instead of fourteen. Those young men did not know that they were carrying with them a silent witness against themselves. They did not know that that little instrument was keeping a correct account of every yard of ground they went over. And just so it is with conscience. It is busy all the time; and at last it will give a correct account of all that we have done. —*Sel.*

They Say.

WELL, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumor. Have you any reason to believe that what they say about your brother is true? If not, why should you permit your name to be included among the "they" who circulate a scandal?

They say—Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's poniard who thus meanly strikes one whom he dare not openly assail. Are you helping the cowardly attack? If "they" means nobody, then regard the rumor as nothing. *They say*—Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the individual to have it known? or will any interests of society be promoted by whispering it about? If not, you had better employ time and speech to some more worthy purpose. *They say*—To whom do they say it? To those who have no business with the affair? To those who cannot help it, or mend it, or prevent any unpleasant results? That certainly shows a tattling, scandal-loving spirit that ought to be rebuked.

They say—Well, do they say it to him? or are they very careful to whisper it in places where he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear. *They say*—Well, suppose it is true, are you sorry for it? or do you rejoice that a brother has been discovered erring? Oh! pity him if he has fallen into sin, and pray for him that he may be forgiven and restored. If it should be true, don't bruit it abroad to his injury. It will not benefit you, nor him, nor society, to publish his faults. You are as liable to be slandered, or err, as your brother; and as ye would that he should defend or excuse or forgive you, do you even so to him.

Remember thy follies, thy sins, and thy crimes,
How vast is that infinite debt;
Yet mercy hath seven by seventy times
Been swift to forgive and forget. —*Sel.*

A Fact.

MR. TALMAGE, in his paper, *The Christian at Work*, hits his target right in the center, when he says: "The church is yet to learn that its chief work is to be done by consecrated men of ordinary caliber. Great speeches never marshaled a host. An eminent Scotch divine getting into a pulpit after a week's elaboration of a learned discourse forgot it entirely, and was compelled to give a plain talk which, under God, swept half his audience into the kingdom. There is an absurd call in the church to-day for what are called 'big guns,' and but little appreciation of well-loaded rifles. The 'Swamp Angel' in the last war was a failure. It proposed to do great things, but after awhile they found it was cracked, and were afraid to use it lest it blow up. So while men of but small capacity are doing their work well, and make no fuss about it, we have a few 'big guns' half cracked with conceit about themselves, and they blow up just when they are wanted for an important service."

No Christian will ever be good for anything without Christian courage, or what is the same, Christian faith. Take it upon you readily, have it always as a law to be always doing great works—that is, works that are great to you; and this is the faith that God so clearly justifies, that your ability will be as your works. Make large ventures. Trust God for great things. With your five loaves and two fishes he will show you a way to feed thousands. —*Bushnell*.

The Moral Hero.

It is easier to fulfill the greatest than the smallest task. It is easier to perform the moral deed which the world must witness than to crush the small temptation which comes in our private hours, inviting to a little sin which the world can never know. He is the moral hero—how few who can challenge the title!—who can resist the almost harmless impulse of selfishness like that which prompted the mind of Christ to turn the stones to bread; who can go through the day and feel that he has been faithful to every moment, and has lived in Christian relations with every man whom he has met. And, therefore, small duties are the real test of power. You cannot know a man's temper in company; see him at home. You cannot infer his benevolence from his public charities and large subscriptions; watch his intercourse with the poor. It is the frequent gifts,—yes, it is the *manner* of giving more than the charity, the sweet expression, the cordial sympathy, the tone of kindness, which make the penny of more value than the coldly given pound; it is these, and the frequency of these, that determine the purity and love of a person's soul.—*T. Starr King*.

Bryant on Darwin.

In a speech made by the poet Bryant at a meeting of the alumni of Williams College, he thus treated Darwinism:—

It is a good while since the remark was made by an English wit, that he did not like to look at monkeys, they seemed to him so much like poor relations. What was regarded at that time as a clever jest has since been taken by an eminent naturalist as the basis of an extensive system, which professes to account for the origin of the human species. According to Mr. Darwin, man is an improved monkey. In his system the lowest form of animal life is a minute, animated cell. A number of these cells come casually together and form a dab of jelly fixed on a crag in the ocean.

They somehow become arranged in a sort of symmetry; they gradually acquire organs; they rise to the dignity of oysters and mussels; they multiply; by a principle of selection on the part of the parents they rise higher and higher in the scale of being; they become quadrupeds; they crawl upon the land; they waddle upon the shore in the shape of seals; they build houses as beavers, they climb trees as squirrels; their talons and paws become hands furnished with fingers, and we have the monkeys; the monkey acquires the faculty of speech, and matures into a man. It is the old theory Monbodo propounded a hundred years ago, but spread over a large surface, and set forth with new illustrations.

But allowing all that its author says of consanguinity of man and the inferior animals; admitted that we are of the same flesh and blood as the baboon and the rat, where does he find his proof that we are improving instead of degenerating? He claims that man is an improved monkey; how does he know that the monkey is not a degenerate man, a decayed branch of the human family, fallen away from the high rank he once held, and haunted by a dim sentiment of his old dignity, as we may infer from his melancholy aspect? Improvement, Mr. President and gentlemen, implies effort; it is up-hill work. Degeneracy is easy; it asks only neglect, indolence, inaction. How often do the descendants of illustrious men become the most stupid of the human race?

TENDERNESS TO MOTHERS.—"Mark that parent hen," said a father to his beloved son. "With what anxious care does she call together her chicks and cover them with her expanded wings. The hawk is hovering in the air, and, disappointed of his prey, may perhaps dart upon the hen herself, and bear her off in his talons. Does not this sight suggest to you the tenderness and affection of your mother? Her watchful care protected you in the helpless period of infancy, when she nourished you, taught your limbs to move, and your tongue to lisp its unformed accents. In your childhood she mourned over your little griefs; rejoiced in your innocent delights; administered to you the healing balm in sickness; and instilled into your mind the love of truth, of virtue, and wisdom. Oh! cherish every sentiment of respect for your mother. She merits your warmest gratitude, esteem, and veneration."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 31, 1874.

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

EDITORS.

The Third Angel's Message.

EXPLANATION OF THE BEAST.

THE symbols introduced in this message first demand explanation. Foremost among these stands the beast against the worship of which we are so solemnly warned. Rev. 14:9.

It is introduced as something with which the reader is supposed to be familiar; and properly so; for it is fully explained in the preceding line of prophecy.

In the first verse of the previous chapter a power is introduced under the title of "a beast." It is thereafter in the same chapter called eleven times "the beast." To that beast worship is offered. Verse 12. To that beast an image is made. Verse 14. That beast has a mark which is enforced upon the people. Verses 16, 17.

In the third message of Rev. 14, it is introduced in the same manner: "the beast;" and with it, in unmistakable terms, are associated the worship, the image, and the mark: "If any man worship the beast and his image, and receive his mark."

The beast of this message is, therefore, the one introduced in Rev. 13:1, and called "the beast" through the remainder of that chapter. If then, we can ascertain what power is intended by this symbol, we have an explanation of so much of the third angel's message.

This beast is a symbol of the papacy. Its connection with the "dragon," of chapter 12, and its identity with the "little horn" which came up among the ten horns of the fourth beast mentioned in the 7th chapter of Daniel's prophecy, prove this.

The dragon gave to this beast his seat and power and great authority. The dragon represents Rome while the religion of the empire was pagan; for it was Pagan Rome, which at the opening of the Christian dispensation stood before the woman, the church, to devour, to put to death, her child, Christ in the flesh, as soon as he should be born. Rev. 12:4. Herod, a governor holding his office under the jurisdiction of Rome, which then ruled over all the earth, Luke 2:1, attempted this, Matt. 2:1-16; but Christ was delivered out of his hand. Subsequently he was caught up to God and to his throne, and is soon to rule all nations with a rod of iron. Verse 5.

During the second, third, fourth, and fifth centuries of the Christian era, next to the eagle, a dragon, painted red, as if in response to the prophecy itself, was the principal standard of the Roman legions. The application of this symbol to Pagan Rome is so uniform among commentators that it need not detain us longer.

The next symbol to engage our attention is the leopard beast of chapter 13, to which the dragon gives his seat, his power, and great authority. It would be sufficient on this point to show to what power the dragon, Pagan Rome, transferred its seat and gave its power. The seat of any government is certainly its capital city. The city of Rome was the dragon's seat. But in A. D. 330, Constantine transferred the seat of empire from Rome to Constantinople; and Rome was given up—to what? To decay, desolation, and ruin? No; but to become far more celebrated than it had ever before been, not as the seat of pagan emperors, but as the city of St. Peter's successors, the seat of a spiritual hierarchy which was not only to become more powerful than political princes, but through the magic of its fatal sorcery was to exercise dominion over the kings of the earth. Thus was Rome given to the papacy; and the decree of Justinian, issued in 533, and carried into effect in 538, constituting the pope the head of all the churches and the corrector of heretics, was the investing of the papacy with that power and authority which the prophet foresaw.

It is very evident, therefore, that this beast is a symbol of the papacy. But there are other considerations which prove this. This beast has the body of a leopard, the mouth of a lion, and the feet of a bear; features which show it to be some power that succeeded those three

beasts of Daniel's prophecy, and retained some of the characteristics of them all. Rome was the only power which fulfilled these specifications. But this is not Rome in its first, or pagan form; for then it was represented by the dragon.

This symbol represents Rome after paganism had given way to another form of religion; but then it was papal; for Rome has presented only these two great phases, the pagan and papal.

But what most clearly shows that this beast represents the papacy is its identity with the little horn of the fourth beast of Daniel 7, which horn all Protestants agree in applying to the papal power.

1. The chronology of the leopard beast and the little horn is the same. The little horn arises after the great and terrible beast, which represents Rome in its first or pagan form, is fully developed, and divided into ten parts as represented by the ten horns. Dan. 7:24. The leopard beast succeeds the dragon, which also represents Rome in its pagan form. These powers appear therefore upon the stage of action at the same time.

2. They have the same location. The little horn plucked up three horns to make way for itself. The last of these, the Gothic horn, was plucked up when the Goths were driven from Rome in 538, and the city was left in the hands of the little horn, which has ever since held it as the seat of its power. To the leopard beast also, the dragon gave its seat, the city of Rome. They therefore occupy the same location.

3. They have the same character. The little horn is a blasphemous power; for it speaks great words against the Most High. Dan. 7:25. The leopard beast also is a blasphemous power; for it bears upon its head the name of blasphemy; it has a mouth speaking great things and blasphemies; and he opens his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. Rev. 13:1, 5, 6.

4. They do the same work. The little horn by a long and heartless course of oppression against the saints of the Most High, wears them out; and they are given into his hand. Dan. 7:25. He makes war against them and prevails. Verse 21. The leopard beast also makes war upon the saints and overcomes them. Rev. 13:7.

5. They continue the same length of time. Power was given to the little horn to continue a "time and times, and the dividing of time." Dan. 7:25. A time in Scripture phraseology is one year. Dan. 4:25. (The "seven times" of Nebuchadnezzar's humiliation, Josephus informs us, were seven years.) Times, that is two times, the least that can be expressed by the plural, would be two years more; and the dividing of time, or half a time, half a year; making in all, three years and a half. To the leopard beast power was also given to continue forty-two months, which, at twelve months to the year, give us again just three years and a half. And this being prophetic time, a day for a year (Num. 14:34; Eze. 4:6), and there being according to Scripture reckoning thirty days to a month, or three hundred and sixty days to a year (Gen. 7:11; 8:4), we have in each case twelve hundred and sixty years, for the continuance of the little horn and the leopard beast.

6. They meet the same overthrow. At the end of the time, times and a half, the dominion of the little horn was to be taken away. Dan. 7:26. At the end of the forty-two months, the same length of time, the leopard beast was also to be slain, politically, with the sword, and go into captivity. Rev. 13:3, 10.

These are points which prove not merely similarity, but identity. For whenever two symbols, as in this instance, represent powers that come upon the stage of action at the same time, occupy the same territory, maintain the same character, do the same work, continue the same length of time, and meet the same fate, those two symbols must represent one and the same power. And in all these particulars there is, as we have seen, the most exact coincidence between the little horn of the fourth beast of Dan. 7, and the leopard beast of Rev. 13; and all are fulfilled by one power, and that is the papacy. Thus:—

1. The papacy succeeded to the pagan form of the Roman empire.

2. It has, ever since it was first established, occupied the seat of the dragon, the city of

Rome, building for itself such a sanctuary, St. Peter's, as the world nowhere else beholds.

3. It is a blasphemous power, speaking the most presumptuous words it is possible for mortal lips to utter against the Most High.

4. It has worn out the saints, the Religious Encyclopedia estimating that the lives of fifty millions of Christians have been quenched in blood by its merciless implements of torture.

5. It continued a time, times and a half, or forty-two months, or twelve hundred and sixty years. Commencing in 538, when the decree of Justinian in behalf of papal supremacy was first made effectual by the overthrow of the Goths, the papacy enjoyed a period of uninterrupted supremacy for just twelve hundred and sixty years, till the year 1798.

6. Then its power was temporarily overthrown and its influence permanently crippled by the French.

Can any one doubt that the papacy is the power in question? Is not the application of this symbol established beyond the possibility of refutation? If this is so, the third angel's message warns us against the worship of the papal power. And are men now in such danger of worshiping that power that a special warning from Heaven is demanded against it? We shall see when we come to consider what that worship is and how it is rendered. U. S.

Our Educational Society and School Building.

THE friends of the cause who have an interest to watch its progress doubtless read Bro. Smith's short notice of the incorporation of the S. D. A. Educational Society, in last week's REVIEW. The notice was very brief, but the step taken about which the notice was written, was a very important one. Another important monument is thus erected in the progress of this cause.

The Seventh-day Adventist Educational Society of Battle Creek, Mich., is now a legal corporation, capable of suing and being sued, holding property, and doing those things necessary for its prosperity. The Certificate of Incorporation, duly signed and sealed, has been placed in the office of the Secretary of State, and thus the whole matter is consummated in accordance with the laws of Michigan, and pronounced upon as correct by the proper officer.

As soon as the press of business will allow, those who have paid in money will receive certificates of stock, the sum of ten dollars being the price of one share. The present Board of Trustees are Geo. I. Butler, Harmon Lindsay, Ira Abbey, U. Smith, Benn Auten, E. B. Gaskill, and Horatio Lindsay. It was necessary that all who were elected should be present, that they might sign the Articles of Incorporation. The Trustees are elected annually much the same as the Trustees of the Publishing Association.

The Trustees have voted to proceed to put up a school building the present season. After considering the matter, it is thought best to erect one at a cost of about twenty thousand dollars, three stories in height, capable of holding four hundred scholars, or more.

We are constrained to do this by many weighty considerations, among which are the following: The Publishing Association already needs the building occupied by the school, and it would seriously retard the work to have no school building finished before a year from next fall. We shall absolutely require a building the coming autumn. If our school should increase as fast the present year as last, our present quarters would be insufficient to accommodate those who desire to attend.

We have purchased the ground at a heavy expense, and every reasonable consideration would require the work to go on. There seem to be no good reasons for delay. Time is short, and we have none to lose. Our young people everywhere should be preparing themselves for usefulness, and qualifying themselves to labor in the cause of truth. A suitable building for our school should therefore be immediately prepared.

We are certain that all those who have so liberally subscribed for this purpose will be anxious to have the house go up at once. They would feel sad at any delay. The season of the year has now come when the work should be entered upon at once. A large amount of lumber has been purchased very reasonably, and now stands ready for use. The stone and brick should be purchased at once and the foundation immediately laid.

Why, then, it may be inquired, do you not take right hold and put the building up. There is only one thing to hinder. That is the lack of money. Had those who pledged to pay by the first of January done so, we should have no trouble at all in going forward. But there has been a lack in paying those pledges. The Trustees have appointed their building committee. They have nearly concluded upon a plan. And now if there is a delay, we want all our friends to know upon whom the responsibility of it will rest.

To the friends of the cause, we would say, Those men whom your action has put into office to carry out your wishes stand ready on their part to put this thing right forward. Just send in the means which you subscribed last summer, and which has been due three months, and there will

be very little embarrassment. More than ten thousand dollars of this is still unpaid.

We believe that our friends who have subscribed, when they learn that the Trustees are waiting for them, and that the responsibility of delay rests upon them, will nobly respond.

We would say further, that if there are those who signed for the year 1874 who can pay their pledges without serious embarrassment, the Trustees will feel very grateful to them if they will do so. We do not ask this as a right, for their money is not due till next January; but we are so anxious to see this work go on without delay that we make this request.

If there are those among us who have money which they are willing to loan to the Educational Society, for a time, without interest, it will be a great help to the cause for them to do so. The purchase of the land and the putting up of the large building bring our principal expense at the beginning of the society's legal existence before the pledges are nearly all due. This is the only reason why we make such a request.

The society will be amply able to do all it proposes to do when the pledges are paid. Subscriptions of a bona-fide character have been made to the amount of \$54,000, all of which is to be paid by the first of next January. We have found in the past that subscriptions made by S. D. Adventists for such purposes are good for at least ninety-five per cent.

This is a legal society, owning twelve acres of land in the city of Battle Creek, worth at least \$16,000, and its notes are perfectly safe. If our friends are willing to help us in this matter till the pledges come in, they will do a good and noble act, and help forward an important enterprise which otherwise may be delayed.

We have worked hard in the past for the prosperity of this society by pleading for it before the people. Pecuniarily, it is not of the slightest benefit to us. But we do desire to see the good work move right forward. We believe the friends of the cause feel likewise.

We ask them, therefore, to pay up their pledges now due at once; and that those whose pledges are not due will accommodate us as far as they can do so consistently; and that others who can loan us means without interest to help till pledges come in, and till the building is finished, will also accommodate us, that there may be no delay in the good work.

In behalf of the Trustees,

GEO. I. BUTLER.

Battle Creek, Mich., March 26, 1874.

The Kingdom of God.—No. 1.

THE most essential difference of opinion which exists in regard to the kingdom of God is concerning the time of its being set up—whether it is in the past or in the future. Of course there are many other points of difference, but they are mainly contained in, or greatly modified by, this.

In examining this question it is necessary to understand just what we are speaking of. When we speak of the setting up of God's everlasting kingdom in the future, we do not refer to that which has been called the "kingdom of grace," which has certainly existed for a long time. We believe there was a "reign of grace" in the days of Abel, and of the patriarchs and prophets; and this grace was more fully manifested in the death of Jesus Christ.

But James says there is a kingdom of which the saints are heirs, and which is yet a matter of promise. Now as a man cannot hope for that which he seeth, Rom. 8:24, so he cannot have as a promise that which he has in fact, nor can he be an inheritor of a kingdom of which he is yet heir. But Jesus says they shall "inherit the kingdom" when the Son of man comes in his glory, and sits upon the throne of his glory—when the separation is made between the just and the unjust, which, according to Matt. 13, the explanation of the parable of the tares of the field, will be at the end of the world, when the angels gather the Israel of God.

Peter also tells his brethren how they may obtain an entrance into the everlasting kingdom of our Lord and Saviour, which proves that they had not entered therein when Peter wrote to them. And thus it is clearly shown that there is a kingdom which is to be set up and into which the saints shall have an entrance at some future time.

A query may arise with some to this effect: If we admit that there is now existing a reign of grace, where is the ground of controversy? Are not our opponents satisfied with that admission?

Did we stop at that admission, they, no doubt, would be satisfied. But we prove that a kingdom is yet future, and further, we quote the Scriptures to prove that it will be set up soon, or is near to come. It is this which incites opposition at the present time; for there is a strong and growing dislike, both in the world and in the churches, to the doctrine of the Lord's coming and to the idea of his doing any special work in this age. Their position is virtually that of those spoken of by the prophet, who say, "The Lord hath forsaken the earth."

BRIEF HISTORIC VIEW OF THE KINGDOM.

When man was created, he was appointed to have "dominion" over the earth, and everything upon it. But this, and his life also, he soon lost by disobedience; and for a long time thereafter the Lord, in his communications with men, said nothing about a dominion. A bare intimation of

a future reign was given to Abraham when it was said to him, "I will make nations of thee, and kings shall come out of thee." Gen. 17:6. After the sojourning of the children of Israel in Egypt, the Lord brought them out and made a covenant with them to be their God, and that they should be his people and obey his voice. Ex. 19:3-8; Jer. 11:2-4. But they not only broke his covenant, but rejected him as their ruler, and asked for a king to rule over them, that they might be like all the nations. 1 Sam. 8:5, 19, 20. In this the Lord said that they had rejected him, that he should not reign over them. Verse 7. He pointed out Saul to be their king, who reigned over them forty years.

But Saul displeased the Lord, and he took the kingdom from him and gave it to David. By this it will be seen that the Lord did not forget his covenant with Israel and forsake them, though they rejected him, and departed far from his ways. He reserved to himself the right to choose who should be their king, and he promised that the crown should remain with David and his house. This promise is recorded in Psalm 89. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Verses 3, 4. "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of Heaven." Verses 27-29. Nothing could be more positive and sure than this. There is a condition introduced in regard to the conduct of his people, Israel, but this effects them alone. It is as follows:—

"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Verses 30-32.

That this cannot invalidate the promise is shown in the succeeding verses, 33-37. "Nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven."

The descendants of David reigned something over 400 years; but they were not steadfast in the ways of God. They suffered many things of their enemies, and many things by reason of dissensions and rebellions. Truly were they visited "with the rod." And Zedekiah added to the iniquities of his predecessors, and in his day the chief of Israel followed the ways of the heathen; the house of God in Jerusalem was polluted; the prophets of God were despised and misused "until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:11-16. Accordingly, Ezekiel the prophet was sent with a message, foretelling, not only his overthrow, but the subversion of the kingdom. "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it him." Eze. 21:25-27.

Three years after this prophecy was uttered, viz., in 590 B. C., the king of Assyria was exalted over him; the king of Israel was abased; the crown was removed; the temple of Jerusalem was burnt, and its vessels and all its treasures carried away; the sons of King Zedekiah were slain before his eyes, his own eyes were put out, and he, in fetters of brass, was carried captive into Babylon.

This is, in brief, a history of the kingdom of Israel from its establishment under Saul to its overthrow under Zedekiah, since which time the throne of David has not been restored nor occupied by any of his sons. By permission of the kings of Persia, into whose hands they had fallen on the overthrow of Babylon, the Jews returned to Jerusalem, and, amid many perils, built again the house of the Lord. When the Romans became strong, so that it was an object to secure their favor, the Jews made a league with them, and were under their control at the birth of the Saviour.

J. H. WAGGONER.

Tents for the Coming Season.

THE season is just upon us when tents will be needed for camp and tent-meetings. Our friends who will want to attend the camp-meetings, especially in the West, should be considering this matter. We hope our brethren generally will try to furnish themselves as far as they are able with good duck tents, for their own comfort and health in case of storm, and that they may present a respectable appearance upon the campground.

If any desire to purchase tents in Chicago, and do not know with whom to transact the business, or how to secure what they want at the most reasonable prices, let them write to me or to the REVIEW Office. I am well acquainted with the parties in Chicago, and can help them; though I should much prefer that they do their own business.

I wish especially to call the attention of the different State Conference Committees to the matter of small tents for our young preachers. This was tried in Iowa and Wisconsin last year. Forty-foot tents were purchased. These will seat two hundred people—more than any common school-house, and as many as a medium-sized country church. They are light, cost only about half as much as our large tents, and require no tent-master, and they can be taken to any neighborhood and set up without difficulty. They are not in as much danger in a storm, and, in the cases I have mentioned, have proved a success.

We can carry our meeting-house with us then wherever we please to go. With them we can go, indeed, into the highways and hedges and reach the people where they are. I think they will prove a success if managed by God-fearing and devoted men. I hope our Conference Committees will consider this matter.

GEO. I. BUTLER.

The True Missionary.

To say anything by way of calling the attention of the tract societies to this paper seems to be unnecessary and simply repeating what has already been said upon it. Probably one reason why our friends have not been more prompt in subscribing for it is, that they had not heard anything in particular about it previous to its being published. And as many do not realize the importance of personal effort in carrying forward this work, they have not seen the necessity of a paper devoted more especially to missionary labor.

The articles which have already appeared are worth many times the cost of the paper for one year. This is the opinion of all who I have heard express themselves who have read it. The incidents related, showing the especial blessing of God which has attended some that have moved out in the fear of God to sacrifice for the cause of Christ, are soul-inspiring.

No family or isolated individual that has any interest in the spread of this truth should be without this journal. If you want to keep up with the progressive steps taken by the people of God in the great work of warning the world, then you need the *True Missionary*. If you want to learn what the tract societies are doing, you will find the items showing this in that paper. I have frequently mentioned some encouraging features of this work that is alluded to in Bro. White's article in No. 2; and brethren would manifest a great surprise to think the cause had reached such a state of prosperity. When, if they had had the *True Missionary*, they would have learned the fact themselves. It is designed to come directly to our brethren and sisters, and treat of those matters which are of especial interest to them.

All those who have any interest in the rise and progress of this work, and in its practical working, will meet with a great loss in not taking this periodical.

The various directors of the tract societies throughout the country should see that every family in their respective districts who has any interest in this work, or who is backsliding for want of interest, and all isolated individuals, become subscribers, and so have the monthly visits of the *True Missionary*. Let not one be passed by. Shall this enterprise fail? Will it have to be discontinued for want of patronage? Will it be said that with a tract society membership of about 5,000 there is not sufficient interest of this kind to sustain such a paper, while our entire plan of operation is on this principle? The many questions that are asked concerning the practical workings of the tract and missionary work are answered in some form in the *True Missionary*.

But enough has already been said showing its importance. Its cost is only 50 cents a year. We shall expect that ere the May number is issued, instead of a list of subscribers less than one thousand, there will be a list of subscribers of not less than five thousand. It is to our brethren and sisters that we appeal to subscribe for it and to see that all the scattered individuals and families of Seventh-day Adventists are supplied with it.

S. N. HASKELL.

Questions about Sin.

SIN is in the world. No sane man, who knows enough to complain of the wrong-doing of his neighbor, can dispute the fact. The Bible tells us the simple story of its entrance; and it also sets before sinners a way of pardon and life. But the carnal mind is not so ready to repent and accept of pardon as it is to question and impeach the wisdom of God in permitting sin to enter. Why did not God place man in a condition in which sin would be impossible? Men imagine that they could have devised a wiser plan. But it is enough for me to know that sin has been permitted by a wisdom superior to mine; and I can see too that man, in being made free to choose, is more honored by God than he would have been had inexorable fate predetermined his course of action. In the wisdom of God, sin exists; and it is enough for me to know that there is a perfect and infallible remedy in Jesus Christ.

But there is another question concerning sin which is open for discussion. It is this: Shall sin exist forever? Now, unless God has revealed the fact that in his purpose sin shall not be destroyed, but shall exist forever, it certainly is a subject on which we are free to reason. And is it not more reasonable to think that sin is a temporary evil, and that it shall cease to exist, than to

believe that it is to continue forever? Who can produce a reason why evil should be immortalized, and to endless ages mar the fair creation of God?

And where is the revelation that this is the purpose of God? Is it not on the other hand revealed that God will destroy the devil and his works? Heb. 2:14; 1 John 3:8. The curse followed sin. Gen. 3:17. The time will come when the curse will be no more. Rev. 22:3. Will it not be thus because sin, the cause of the curse, has been utterly destroyed? This is reasonable; is it not also scriptural?

R. F. COTTRELL.

Reports of Labor for Review.

PERHAPS there is no more encouraging reading to those interested in the cause of present truth than reports of successful labor from our ministers. We should reasonably expect, if this cause is what we think it is, viz., a warning message to the world of its coming doom, that there would be those who would regard it with some degree of interest. We should suppose it would stir the people where it is proclaimed.

When we see good evidence to believe that these results are found, it of course justifies the hope and faith we have had in it, and all true friends of the cause rejoice. Encouragement from the success of this great truth to the readers of the REVIEW is the principal reason for making reports at all. If there is nothing of an encouraging nature in a report, of what use is it to anybody? To be sure, this is a world of great perplexity, trial, darkness, and every kind of evil thing. It is inevitable that we shall meet many of these things. Their tendency is to discourage the hearts of the people, and may cause them to slack their efforts so that they will not gain eternal life.

It is a law of the human mind that by beholding we are changed into the same image. We can constantly look on the dark, discouraging side of things, till we become moody and melancholy, and lose all courage out of our hearts. This is not a desirable result. There never was a good cause but what there were discouragements connected with it of a weighty nature. And if those engaged in it were willing to dwell upon them all the time, they would likely never accomplish very much. But we may better look on the bright side. We are taught, when the signs of Christ's coming are given, to look up and rejoice, knowing that our redemption draweth nigh. We want to gather all the courage we can. We are in no danger of having too much of this much-needed article.

So we say, Let our brethren who have such encouraging items which they might communicate, send them in. Where good, encouraging meetings are held, and the Lord blesses his people, and one, two, five, a dozen, twenty, or fifty, embrace the truth, it is most encouraging to have this communicated. We all rejoice at this.

I learn from my private correspondence, oftentimes, of most interesting things, which would make glad the hearts of many a lover of the truth, hundreds, or perhaps thousands, of readers who would rejoice at the news as much as I, but the writers seem never to think of communicating it to those readers. This is a wrong. It is the duty of our laborers to encourage the hearts of the people by all the truthful statements they can make of this nature; and it is a wrong to withhold them. Such are not doing their whole duty.

For instance, I received a letter from the president of one of our State Conferences a short time since, stating that under the labors of one or two of our young licensed preachers sixty-five, in one locality, had embraced the truth within two or three months past; and in another place in the same Conference twenty more, by the holding of one meeting; and still another minister in another language was laboring where the people were very much stirred, with a strong prospect of some forty more, which I have since learned have come out; and yet no adequate idea of this was given to the readers of the REVIEW. This is not as it should be. This instance of course is an extreme one; but there are many meetings of great encouragement which are never reported.

We want to see the Progress Department of our paper full of rich items showing just what its name indicates, *Progress*. There are a plenty of facts with which to fill this department that justify that title. These statements should give a simple, plain narration of these facts, and then stop. And this leads me to notice some abuses of this department. It is not designed to give a lengthy sermon in, or expatiate on the causes and reasons why certain writers did this, that, or the other, and what they thought they could accomplish, and all the particulars why they did not succeed, &c., &c. Neither is it designed to be the medium through which one may announce his plans for future operations. Nor is it designed to be the place where the particulars of one's private affairs shall be exhibited, where they think of living, and the places to which they design to move, and such like items. These matters may be of surpassing interest to the persons themselves, but we fail to see wherein they will interest the great mass of the readers of the REVIEW, or in what sense they give evidence of the "Progress" of the cause.

And further still, we are not prepared to see in what respect a minute chronicle of church trials and difficulties, in which the wrongs or wickedness of fallen humanity figure largely, benefits any one. These things will come. "It must needs be that offenses come," we are told, and these things are sure to follow till human

nature is much improved and the devil loses his hold on frail human nature. But it is not evident to my mind why these things should be sent in to fill the Progress Department. A little common sense, enlightened by the Spirit of the Lord, is an excellent thing, and we all wish to act in harmony with it. Let us do so. But let all our friends who have encouraging facts that show "progress" in the good work of God be sure to communicate them, and thus encourage the hearts of all. This is our duty. We want all to hear where the truth is going; and if friends who write to me encouraging facts do not communicate them for the readers of the REVIEW, I shall be tempted to publish some of their private letters for the encouragement of others as well as myself.

GEO. I. BUTLER.

Battle Creek, Mich., March 29, 1874.

If It Had Been Different, What Then?

SEEK how great men are often puffed up by their greatness and use their power for injustice and tyranny. Alexander the Great frequently put to death his best friends in his fits of drunkenness. Whole cities were given up to destruction merely to gratify the spite of some of his favorites. The basest persons were exalted to the highest honors simply to please his fancy.

What if the infinite Creator should use his almighty power in a similar manner!! What uncertainty, what fear, what terror, it would spread throughout the universe! No being, however pure, holy, or exalted, could feel secure for a moment. How thankful we ought to be that, notwithstanding all the power, and honor, and glory of our God, he is still just and righteous in all his ways. Nay, more; from his high and lofty throne of exceeding glory, he is ever ready to listen to the cry of the most humble of his creatures. O my soul, how grateful we should be for such a God! How corrupt and wicked the heart that will not obey and love him!

What if God had made the conditions of admittance into his kingdom different from what they are? What if he had, like some earthly kings, required strength, beauty, and physical perfection, as a condition of his favor? What if he had required great talents and mental abilities as a condition of eternal life? What if he had demanded a hundred thousand dollars as the price of immortality? These are frequently and almost always the conditions which gain the favors and rewards of earthly kings. All, or any, of these tests would have rendered hopeless the cases of most of us.

But, blessed be God, the conditions of salvation are such as to give an equal chance to the poor and to the rich, to the simple and to the wise, to the weak and to the strong,—conditions with which all are able to comply if they only will. All we have to do is to put away our sins, believe on the Lord Jesus Christ, and give to our blessed God the love and devotion of our hearts. And why should these things be thought hard by us? Alas! what a proof of the corruption of the human heart is found in the fact that it will not submit to such terms as these, but even hates the merciful God who offers them.

Reader, are you thankful for such a God, for such a gospel? If not, why? Would you have the conditions of salvation different from what they are? Would you love a different God? Lay these questions to your heart, my friend, and may the Spirit of God press them upon your soul.

D. M. CANRIGHT.

Watsonville, Cal., Feb. 14, 1874.

Walk in the Light.

Do you cherish the light which God has given? Are you walking in it? Or are you evading the light because you prefer darkness. The light is given for good. Like the divine law, it is ordained to life; but by transgression the law is found to be death, and the light that would save, being hated, tends only to condemnation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

We may talk of loving the truth; but the test of our love is our obedience. Truth cannot be disregarded and trampled under foot without incurring condemnation. Even in those things we may account trivial, or of little importance, lawlessness is sure to harden the heart and bring condemnation. Small sins, if we may call any sins small, prepare the way for greater. The least departure from the way of life tends to death. But a small distance from the tree of life is found the tree of death; and one sin unrepented and unforgiven must in the end bring death.

The overcomer will have trials to overcome. The conqueror will first feel the fierce rage of his deadly foes; and when the final victory is gained, it will be truly said, Well done. The hearers of the truth, and those who love it in word and in tongue only, will not hear those life-giving words. But those who do the truth—walk in the light which God graciously gives—will finally be approved. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

Let us cherish the light. Let us bring ourselves to it, that we may know our case, and not be deceived. Let us walk in it, that we may be kept from the hour of temptation. We are about to be tried. Those only who walk in the light will bear the trial and come off victorious.

R. F. COTTRELL

BURIED OR SOWN.

THERE went a man from home, and to his neighbors twain
He gave to keep for him two sacks of golden grain.
Deep in his cellar one the precious charge concealed,
And forth the other went and strewed it on the field.

The man returns at last—asks of the first his sack.
“Here, take it, ’t is the same; thou hast it safely back.”

Unharm’d it shows without, but when he would explore
His sack’s recesses, corn there finds he now no more.

One-half of what was there proves rotten and decayed,
Upon the other half had mold and mildew preyed.

The putrid heap to him in ire he does return,
Then to the other asks, “Where is my sack of corn?”

Who answered, “Come with me, and see how it has sped,”

Who took and showed him fields with waving harvest spread.

Then cheerfully the man laughed out and cried,
“This one

Had insight, to make up for the other that had none.”

The letter he observed, but thou the precept’s sense,
And thus to thee and me shall profit grow from hence;

In harvest thou shalt fill two sacks of corn for me,
The residue of right remains in full for thee.

—Archbishop Trench.

The Atonement.—No. 9.

BUT another difficulty is presented to us by giving an extraordinary definition to death; it is said to mean *eternal misery*. But on examination of this, the difficulty will be entirely on the side of those who present it. If that definition is correct, there is an insurmountable difficulty, involving the whole doctrine of the atonement, and making it utterly impossible for God to be just, and also the justifier of him that believeth in Jesus.

First, if the signification of death is “eternal misery,” Christ never died at all; and then all the scriptures that say *he died* are untrue; and thus the atonement would be proved impossible, and further consideration of it would be useless. But admitting the Scripture testimony, that the wages of sin is *death*, and that Christ *died* for sin, we have the *scriptural view of the term death*, utterly forbidding such an unnatural and forced construction of a plain declaration.

Secondly. If the correct definition of death is eternal misery, the relative term, first and second, as applied to death before and after the resurrection, are used absurdly. For how can there be a first and second eternal misery? Sin entered into the world, and death by sin; and death passed upon all men. But the very fact that man may be resurrected, released from death, as the Scriptures teach, clearly proves that the Scripture use of the term death is entirely different from the “theological use,” as given above.

And, thirdly. If death means eternal misery, then that is the penalty of the law; but as Christ did not suffer it, and the redeemed will not suffer it, so it follows that justice is never vindicated by the infliction of the penalty, either upon them or a substitute; and thus justice is *suspended*, not satisfied; and Christ’s death (if it could with any reason be called so) is not truly vicarious. As I have before considered, justice demands the infliction of the penalty of a just law; and as God is unchangeable and infinitely just, the penalty will surely be inflicted upon the transgressor or his substitute. But the above view makes it impossible. According to that, mercy does not harmonize with justice, but supersedes it; and God’s justice is not manifest in justifying the believer. The sum of the matter is this: that if the penalty be eternal misery, then all that have sinned must suffer it, and be eternally miserable, or else the demands of the law are never honored. But the first would result in universal damnation, and the other would degrade the government of God, and contradict both reason and Scripture.

This definition of death has been adopted of necessity to conform to the popular idea of the inherent immortality of man; yet it involves a contradiction in those who hold it. For it is claimed that the wicked are immortal and cannot cease to exist, and therefore the death threatened in the Scriptures is something besides cessation of existence, namely, misery. But immortality signifies exemption from death; and if the scriptural meaning of death is misery, and the wicked are immortal, or exempt from death, they are, of course, exempt from misery! The advocates of this theory do not mean to be Universalists, but their position necessarily leads to that result.

It was well said by that great Christian

philosopher, John Locke, that “it seems a strange way of understanding law, which requires the plainest and most direct terms, that by death should be meant eternal life in misery.” Life and death are opposites; the first is promised to the justified, the second is threatened and inflicted upon the unjust. But life and misery are not opposites; misery is a condition of life. In everything but “theology” such a perversion of language would not be tolerated, as to make eternal misery and death, or even misery and death, synonymous. Were any one to report that a man was dead because he knew him to be suffering in much misery, it would be looked upon as trifling—solemn mockery. With a cessation of life every condition of life must cease.

There has been much contention over the word “vicarious” in regard to the atonement. We object to the phrase “vicarious atonement” for reasons which will be given; but an atonement must be effected by vicarious death—vicariousness is an essential element in such a transaction. That which is done for another is vicarious; and as Christ died for us, his death was vicarious. He who suffers for his own sins makes no atonement. True, he satisfies the demand of the law, but he is lost. Had all the world been left to perish, the penalty would have been inflicted and justice honored, but there would have been no atonement. An atonement can only be made by one who suffers for another, or others; and this shows the remark to be just, that there can be no atonement where there is no vicariousness. Those who deny a vicarious death generally reason thus: Justice would not admit of the penalty being inflicted twice for the same offense; therefore if Christ suffered vicariously, or in our stead, we must be released as a matter of justice, and not of pardon or favor; for where the law takes its course there is no pardon. But this reasoning is defective in every respect. It might apply if *mercy* were the sole object; but where *justice* and *mercy* unite, there must be conditions whereby we avail ourselves of the benefits of his death. But his death was voluntary and unconditional: a free-will offering to justice in our behalf. He honors the law whether we will honor it or not; and if we will not accept him, we must bear the consequences. Thus, there was no pardon to him when he was made sin for us; but there is pardon to us through him. But if he did not suffer in our stead, then we must suffer for ourselves, or how is justice administered? A penalty is inflicted for crime; and Christ died for sin. But whose sin? Not his own, but ours. Then he bore the penalty of our sin in our stead. No one can imagine that Christ bore our sins on the tree, except in the sense of suffering in his death the desert of our sins, for death is that desert. “He hath made him to be sin for us”—not that he was a sinner, for he “knew no sin,” but he was counted a sinner—sin was imputed to him, if you please, for our sake, “that we might be made the righteousness of God in him,” 2 Cor. 5:21, that we might be possessed through faith in him of justification, a remission of sin.

One remark must be made in regard to the error of what is called the *commercial view* of the death of Christ, that is, that if Christ suffered the penalty due the sinner, then the sinner must be cleared as an act of justice, the debt being paid for him. But *crime* is not *debt*. The death of Christ is not the payment of a debt so that the debtor must be unconditionally released, but it is such a satisfaction to the law as makes salvation possible consistently with justice, on certain conditions.

It must be admitted by all that after the death of Christ the sinner is, in himself, as deserving of punishment as he was before that death. It has not lessened his guilt one particle. And, if he should repent and reform, that would not meet the demands of the law in regard to his past life. But the death of Christ so honors the claims of the law that if the transgressor repents, reforms, and accepts the sacrifice of Christ as his own, then the law is vindicated in respect to the past, and the government is secured against further rebellion. For we must always bear in mind that an atonement is in behalf of the government as well as of the sinner. That must be secured in its rights. God will be just even in justifying the penitent. Infinite mercy and love can devise and execute no plan of salvation but such a one as infinite justice can approve. How partial, unscriptural, and dishonoring to the government of God is every system that ignores the element of justice in the gospel, and makes salvation unconditional.

It remains to notice the vicariousness of the death of Christ as shown by the types of the law, and more fully the effect of that death in behalf of the law of God.

J. H. WAGGONER.

The Judge on the bench is *my righteousness*; the witness-box is empty; “Neither do I condemn thee.”

Character of the Papacy.

CONCERNING the character of the great apostate papal church, and some of its popes, we will quote a few statements from De Cormanin. Of the rise of the power, he says:—

“The emperors beheld with contempt, sometimes with indignation, the progress of this new religion, which was elevating its worship on the ruins of the gods of the empire. . . . We arrive at the epoch when Constantine placed Christianity upon the throne. From thence we see Christians, animated by a furious zeal, persecuting without pity, fanning the most extravagant quarrels, and constraining pagans, by fire and sword, to embrace Christianity.”*

Again, he says: “The bishops commenced toward the close of the second century to claim for themselves a jurisdiction over other churches, which they had not received from the apostles; and, in the third, had already abandoned the precepts of humility taught by Christ.”†

In speaking of the corruptions of the papacy in the thirteenth century, he quotes and indorses the words of Matthew Paris: “All belief is annihilated; . . . and greedy priests can devour without sin the substance of the people and the Lord. Evangelical charity has now taken its flight toward the heavens; ecclesiastical liberty has disappeared, religion is dead, and the holy city has become an infamous prostitute, whose shamelessness surpasses that of Sodom and Gomorrah.”‡

This De Cormanin, although a Catholic, was not blinded, but could see some of the wrongs in his own church. In the preface to his history, he says of the history of the popes: “It runs through a long series of ages during which the bishops of Rome, whose mission was to announce to men a divine religion, have forgotten it in their pride of power, have outraged the morality of Christ, and become the scourge of the human race. . . . The thunders launched from the Vatican by sacrilegious priests, overthrew kingdoms, and covered Europe, Asia, and Africa, with butcheries, wars, and conflagrations.”

De Cormanin makes some remarks concerning individual popes which I will notice. In the sixth century, he speaks of Pope Saint Gregory I., who reigned from A. D. 590 to A. D. 602 as the one who “discovered the doctrine of purgatory.”

In the seventh century, he says of Boniface IV., who was pope from A. D. 608 to A. D. 614: “The tyrant Phocas offered to Boniface IV. the Pantheon, built by Marius Agrippa, son-in-law of Augustus, thirty years before the Christian era, and consecrated formerly to all the divinities of paganism. The pontiff thankfully accepted the offer of the emperor, and transformed this splendid building into a Christian church, which he solemnly dedicated to the virgin under the name of our lady of the Rotunda.”§

In the eighth century, he says of the reign of Zachary, or Zacharias, as some call him: “We now enter upon the most remarkable period of papal grandeur. History will show us the bishops of Rome abandoning the principles of the Bible, trampling under foot the precepts and the morals of Jesus Christ, plunging into all the excesses of depravity, tearing diadems from the foreheads of kings, and crushing the unfortunate people beneath their execrable tyranny.”||

Zachary himself wrote to the primate of Gaul: “Has not Rome itself been filled with scandals by its clergy? Has not the chair of St. Peter itself been soiled by pontiffs who were guilty of adultery, incest, murder, and poisoning?”¶ It was this same Zachary who persecuted Virgil, the Scotch priest, calling his theory that the earth was round and inhabited on all its sides, “sacrilegious idolatry.” It was also upon him that Pepin conferred several rich domains of France. By the gift of Pepin, and of Charlemagne, his son, “the pontiffs became possessors of the isle of Corzo, the city of Barti, Reggio, and Mantua, the exarchate of Ravenna, the province of Venice and Istria, and the Duchies of Spolette and Beneventum.”**

In the ninth century, or from A. D. 853 to A. D. 855, the Catholic church was favored with the rule of a female pope, Joan. The deception of her disguise, as well as her own iniquitous course, was discovered in her being delivered of a child during a public procession. Some Catholic writers undertake to deny that there ever was a female pope, but De Cormanin says: “It’s no use to deny it. . . . All that scaffolding of superstition and idolatry on which is placed the chair of St. Peter falls before a female pope!!”††

In the eleventh century, there were three popes ruling at one time: “One at St. Peter’s, the other at St. Mary Majora, and the third at the palace of the Lateran.”‡‡

In the same century, or from A. D. 1073 to A. D. 1085, Gregory VII.—Hildebrand—ruled as pope. He had poisoned eight popes

while trying to exalt himself to the holy see. Bayle, in speaking of Hildebrand, says: “The popes have been more than once wicked hypocrites, worthy of the rope and fire.”** Hildebrand himself, in one of his works, boasts that his “justice resembled rather the cruelty of a tyrant than the severity of a judge.”††

As a sample of his manner we will present his anathema against king Henry of Germany: “I prohibit Henry, who, by reason of an unheard-of pride, has elevated himself against us, from governing the kingdoms of Germany and Italy. I free all Christians from the oaths which they have taken to him, and I prohibit all from serving him as king; for he who would oppose our authority deserves to lose his crown, his liberty, and his life. I burden Henry, then, with anathema and malediction. I devote him to the execration of men, and I deliver up his soul to Satan, in order that the people may know that the sovereign pontiff is the rock upon which the Son of the living God has built his church, and that the gates of hell shall never prevail against it. . . . He addressed a circular to the German and Italian bishops and lords, in which he ordered them, in case Henry should persist in his revolt against the holy see, to choose another king who would govern the empire in accordance with the laws of the church.”

Henry presented himself alone at the outer gate of the fortress, and waited with patience until the pope was ready to have them opened. When he had passed the outward entrance, he laid aside all his royal ornaments, unclothed himself entirely and put on sackcloth. A broom and scissors were then placed in his hands as a sign that he consented to be whipped and shaven. He remained in this position for three days and three nights, with naked feet, during the most extreme severity of the winter, without covering, without any nourishment, shedding torrents of tears, and imploring with many groans the mercy of the pope!‡‡

Hildebrand himself said respecting the position of the pope: “Christians are irrevocably submitted to his orders; they should murder their princes, fathers, and children, if he commands it; no council can be declared universal without the orders of the pope; no book can be received as canonical without his authority; finally, no good nor evil exists but in what he has condemned or approved.”§§

In the same connection with the above, De Cormanin quotes and indorses the words of Bayle relative to the papacy, as follows: “We cannot consider without astonishment that men, by the assistance of the word of God, a gospel which preaches disdain of grandeur, which exalts humility and poverty, have had the hardihood to aspire to absolute sway over the sovereigns of the earth. But, what surprises us still more is, that the popes have been enabled to maintain this incredible sway during almost a thousand years. This conquest is more admirable than those of the Alexanders and Cæsars; and Gregory VII., who is the principal author of it, ought really to have his place among great conquerors.”

In the eleventh century also, the crusades were commenced, and in these crusades more than one million persons perished. In the fourteenth century, or from A. D. 1318 to A. D. 1355, John XXII. was pope, and it was he that published the celebrated tariff of the Roman chancellors for the absolution of all crimes. De Cormanin says of this tariff: “In fact, the tax exacted by John XXII. became for the popes, his successors, one of the most vast and fruitful financial operations that the avarice and infernal genius of the pontiffs ever invented.”|||

In the fifteenth century, or in A. D. 1410, John XXIII. commenced his reign as pope. It was under his reign that John Huss was burned. When Gerson, the chancellor of Paris, told Huss he must either bend or break, Huss said: “I prefer the most terrible punishments to the disgrace of being called the defender of popes and kings. Let your infernal proceedings take their course; give John Huss to the flames; but ere a century passes, there will spring from these ashes an avenger who will proclaim anew the truths which I have taught,¶¶ and for which you would condemn Christ himself, should he return to earth.”**

In A. D. 1492 commenced the reign of Roderic Borgia, under the title of Alexander VII. Of him, De Cormanin says: “We are finally entering upon a period in which the theocracy reached the apogee of its power, and in which far from concealing its perfidies, corruption, and cruelties, in the dark, it exposes them to the light of day, and even glories in them. . . . The pope who comprehended this new phase of the pontificate, is beyond all contradiction the successor of Innocent VIII. the execrable Roderic Borgia.”†††

* Ibid. vol. 1, p. 375. † Ibid. vol. 1, p. 373. ‡ Ibid. vol. 1, pp. 370, 373. § Ibid. vol. 1, p. 377.

¶ Vol. 2, p. 55. ¶¶ How strikingly this was fulfilled in Martin Luther, who, in his work, at last indorsed the writings and work of John Huss.

** De Cormanin, Vol. 2, n. 109. †† Ibid. Vol. 2, n. 150.

* De Cormanin, vol. 1, p. 6.

† Ibid. vol. 1, p. 457.

‡ Ibid. vol. 1, p. 185.

§ Ibid. vol. 1, p. 202.

† Ibid. vol. 1, p. 38.

‡ Ibid. vol. 1, p. 185.

§ Ibid. vol. 1, p. 187.

¶ Ibid. vol. 1, p. 231.

†† Ibid. vol. 1, p. 8.

It was in the sixteenth century, while Leo X. was pope, that Martin Luther engaged in the work of the Reformation. Leo X. was the first to proclaim by a bull the doctrine of the immortality of the soul. De Cormanin says that Leo X. "organized on a vast scale the speculation in indulgences." It was one of the vendors of these indulgences—Tetzel—that stirred the spirit of Luther to proclaim loudly against the corruptions of the papacy. De Cormanin says: "On all sides they attacked the colossal statue with the feet of clay; bold men cried out to the people, 'Draw away from the dominion of the popes those shameless thieves who have made the temple of Christ a cave of robbers.'"

Arcembold, one engaged in the sale of indulgences in Saxony, said: "As our Lord Jesus Christ absolves you by the merits of his passion, I, by his authority, and that of the blessed apostles, St. Peter and St. Paul, and that of our most holy father, absolve you from all ecclesiastical censures under which you may have fallen, from all sins, delinquencies, or excesses, which you may have committed, or shall commit hereafter, how great soever they may be, and I make you a partaker in all the spiritual merits acquired by the church militant or its members."† Leo X. printed documents announcing that, "for money, one could purchase pardon for any crime, even parricide."‡

In the sixteenth century, while Paul III. was pope, the society of the Jesuits was founded by Ignatius Loyola. Of this society, De Cormanin says: "Whilst the Reformation was making great strides under the burning inspiration of Luther and Calvin, and was threatening to crush the papacy, a society of fanatical devotees were sharpening their daggers in the dark, and were preparing to exterminate the Protestants."§ Of the Jesuits, I may have more to say hereafter. J. N. LOUGHBOROUGH.

* De Cormanin, Vol. 2, p. 181. † Ibid. Vol. 2, p. 182.
‡ Ibid. Vol. 2, p. 180. § Ibid. Vol. 2, p. 182.

Bowling Green, Ohio.

I HAD the privilege of attending the T. and M. meeting with Bro. Haskell last Sabbath and Sunday at this place, being called to the vicinity upon business connected with our proposed school building. I was happily surprised Sabbath morning to find nearly one hundred and fifty people in attendance at the morning services. I learned that these were all persons from the vicinity, many of whom had embraced the Sabbath since last fall.

Bro. E. B. Lane has been laboring near the church and in the village of Bowling Green, and from seventy-five to one hundred have embraced the Sabbath of the Lord. This is a good result indeed. The interest still continues. I had the privilege of preaching to an audience of some four hundred interested listeners Sunday evening although lectures had continued already seven weeks.

The hearts of these new converts were warm and tender. A great responsibility rests upon the older members of the church, to watch over, instruct, and encourage them, many of whom are anxious to serve God with all their hearts. I hope they will appreciate their burden, and cheerfully bear it.

Bro. Lane has seen a good work done this winter where he has labored. We hope for still greater success in Ohio.

GEO. I. BUTLER.

Battle Creek, Mich., March 24, 1874.

Wedron, Illinois.

THE work is going on bravely at Wedron. We had an excellent meeting last Sabbath. Fourteen or fifteen have commenced keeping the Sabbath. Eleven of these have spoken in our meetings. Most of these were non-professors. Some had concluded from the inconsistencies of professors, that there was nothing to religion and that the Bible was not a book for old rusted fables. The people are very anxious to have a Bible-class and Sabbath-school organized to learn the truth more perfectly. We will gratify their desire next Sabbath.

D. T. BOURDEAU.

Wedron, Ill., March 23, 1874.

Green Hill, R. I.

WE have just closed a course of lectures in Niantic, in the Seventh-day Baptist meeting-house. As a result, several have embraced the truth, and others are investigating, and we hope will follow the Lord wholly. Some of the S. D. Baptist brethren were quickened, and are determined to engage anew in the work of overcoming.

Obtained six subscribers for REVIEW, two for INSTRUCTOR, one for REFORMER, and sold several dollars' worth of our works, and distributed some tracts.

Eld. H. Clark, who preaches to them usually, attended the most of our meetings.

He was very cordial, and invited us to return and preach to them as often as we could. P. O. RODMAN.

Grand Traverse, Mich.

My meetings were cut short with the friends at Monroe Center, March 29 and Feb. 1, on account of the M. E. quarterly meeting coming at the same time.

I spoke twice and held one business meeting, helping Bro. Trotman organize a T. and M. Society, in which all present took part. Their love for, and interest in, the truth is commendable. Even their bitterest enemies have to acknowledge that they are better Christians than before embracing these heresies (as some call them).

Their numbers are few, yet they have kept up their meetings each Sabbath since we left them fifteen months ago. Bro. Corliss visited them in July last. Otherwise they have been alone amid bitter opposition. Yet with some candid minds, I am happy to state, prejudice is giving way, and they are inquiring. Eld. Nickerson (a Wesleyan) said to me, if he had the faculty to reform people of their tobacco only as we had, he would devote his whole life to it. God grant that he may feel the claims, and force, of the moral law and present truth, and thus be led to use his talents and influence in helping to carry forward the work of reform of which he feels so much need.

Those that have embraced the truth there are in union. May they continue in the love of the truth till Jesus comes.

D. W. MILK.

Chesaning, March 7, 1874.

Little Things in Religion.

LITTLE words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not the waters of the river "great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, of indecision, slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifference to the feelings or the wishes of others, little outbreaks of temper and crossness, or selfishness, or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.

And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to the little words and tones, little benevolences, or forbearances, or tendernesses; little self-denials, self-restraints, and self-thoughtfulness; little plans of quiet kindness and thoughtful considerations for others; punctuality and method and true aim in the ordering of each day, these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes you green so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Pulpit and Pew.*

Do You Attend the Prayer-Meeting?

How came it to pass that three thousand were converted on the day of Pentecost? Had not the meeting for prayer, of which mention is made in Acts 1:14, when it is said, "These all with one accord continued in prayer and supplication," a close and influential connection with the glorious results of that day? Undoubtedly it had. But what was there in that meeting of one hundred and twenty disciples to exert an influence to the conversion of three thousand individuals? Whence had it that power? It was a prayer-meeting, professedly a prayer-meeting, a meeting of Christians to express their dependence on God; unitedly to call on him for his blessing; to plead his promise and to await his fulfillment of it. These are the efficient meetings in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer-meeting Christians come to exercise the high privilege of intercession for others; to do good and to communicate, to act the more "blessed part;" whereas to meetings of another kind they go for the purpose of receiving good. Yet Christians value no meetings so little as prayer-meetings. But the influence of that meeting of a hundred and twenty was not owing entirely to its being a prayer-meeting. There was much by

which it was distinguished from ordinary prayer-meetings. The mention of these peculiarities may be of service. It may provoke imitation in some churches.

1. All the church attended the prayer-meeting. "These all continued," etc. There were but one hundred and twenty disciples, and they were all present. How different it is now! They who meet may agree among themselves to ask for an outpouring of the Spirit, but it is after all but the agreement of a minority of the church. The majority, by their absence, dissent from the request.

2. As all attended, of course the men attended as well as the women. Yes, every male member of the church was present; they did not leave it to the women to sustain the prayer-meeting. That prayer-meeting had not the aspect of many a modern prayer-meeting, in which almost all are the weaker sex.

3. The most distinguished members of the church attended as well as the most obscure. There were all the apostles, and "Mary the mother of Jesus," and "his brethren." None of them felt above being at a prayer-meeting. How is it now?

4. They were all agreed—"of one accord," as it is said, not merely agreed as touching what they should ask, namely, the fulfillment of "the promise of the Father," but of one mind generally—ay, and of one heart. They thought and felt alike. They all loved one another. Such cordial union among Christians has great power with God. It does not always exist in our prayer-meetings.

5. They persevered in prayer. "These all continued in prayer." First they stirred themselves up to take hold on God, and then said: "We will not let thee go except thou bless us." They met often for prayer, and all met, and they lingered long at the throne of grace. But how long did they continue asking? Until they obtained, and then they did but pass from the note of prayer to that of praise. They sought the Lord until he came. It is time we all should do it. They were together holding meeting when the Spirit descended. I think if all our church members would habitually attend the prayer-meetings, they would not wait in vain for the promise of the Father. How oft we hear it said, It is nothing but a prayer-meeting. Nothing but! I should like to know what surpasses a prayer-meeting.—*News.*

"Being Let Go." Acts 4:23.

"AND being let go, they went to their own company." This simple statement presents a beautiful example of the instincts and tendencies of human nature. We always find that when a man is released from some special engagement—set free from some special demand upon him—in a word, when he is "let go," he will most probably seek the company of those who are most congenial to his tastes. When parade is over, the soldiers betake themselves to their various associates and pursuits. When a school breaks up, the pupils do the same. When the warehouse or counting-house is closed, the young men betake themselves, some to the religious assembly, some to the reading-room, some, alas! to the tavern, the theater, or the gambling house. "Being let go," they are almost sure to go to "their own company."

It is when a man is fully at leisure that you see what his bent and tendencies really are. When he gets free from personal claims, you will be able to judge of the pursuits and companions of his heart's selection. Two men may be seen standing behind the same counter from eight in the morning till six in the evening; but mark them when the clock strikes six, observe them when "let go," and you will find one making his way to the tap-room, and the other to some place of worship or religious instruction. Thus it is always. "Being let go," we soon find "our own company."

Reader, how do you act when "let go"? What company do you seek? Do you betake yourself to those who, like the assembly in Acts 4, occupy themselves in holy worship, prayer, and praise? Or do you own for your companions the giddy and the thoughtless, the profane and the immoral, the scoffer and skeptic, the infidel and the atheist? Oh, search and see. Just ask yourself, when next you take your seat in the midst of your own company, "Would I, at this moment, like to hear the voice of the archangel and the trump of God?" Are you washed from your sins in the blood of Jesus? Are you saved? Are you at peace with God? Let me beseech you, dear friend, to make close, earnest, personal work of it this very hour. Do not trifle with your soul and with a boundless eternity.

God is in earnest; Christ is in earnest; the Holy Ghost is in earnest; Satan is in earnest—and will you trifle? Will you delay? May God lead you now to believe in the law of God, and lean fully and without

a shadow of a doubt upon the perfect sacrifice of Christ. Then you will seek the "company" of the redeemed on earth, and when "let go" from every weight and hindrance here, you will join your own company in the mansions above.—*Sel.*

The Word Eternity.

A GENTLEWOMAN of this nation, having spent the whole afternoon and a great part of the evening at cards, in mirth and jollity, came home late at night, and finding her waiting-woman reading, she looked over her shoulder upon the book and said, "Poor melancholy soul, why dost thou sit here poring so long upon thy book?" That night she could not sleep, but lay sighing and weeping. Her servant asked her once and again what ailed her? At last she burst into tears, and said, "Oh! it was one word that I cast my eye upon in thy book that troubles me. There I saw the word eternity. How happy were I if I were provided for eternity!"—*Flavel.*

SHUN evil speaking. Deal tenderly with the absent; say nothing to inflict a wound on their reputation. They may be wrong and wicked, yet your knowledge of it does not oblige you to disclose their character except to save others from injury. Then do it in a way that bespeaks a spirit of kindness for the absent offender. Be not hasty to credit evil reports. They are often the result of misunderstanding, or of evil design, or they proceed from an exaggerated or partial disclosure of facts. Wait and learn the whole history before you decide; then believe just what evidence compels you to, and no more. But even then, take heed not to indulge the least unkindness, else you dissipate all the spirit of prayer for them, and unnerve yourself for doing them good.—*Wallace.*

THE LIFE OF MAN.—How graphically the varied aspects of the leaf picture the various aspects of man's life! The tenderness of its budding and blooming in spring, when that rich golden-green glints on it that comes only once a year, represents the bright beauty and innocence of youth, when every sunrise brings its fresh, glad hopes, and every night its holy, trustful calm. The dark greenness and fresh vigor of the summer leaf portray the strength and self-reliance of manhood; while its fading hues on the trees, and its rustling heaps on the ground, typify the decay and feebleness of old age, and that mysterious passing away which is the doom of every mortal. The autumn leaf is gorgeous in color, but it lacks the balmy scent and dewy freshness of hopeful spring; life is rich and bright in its meridian splendor; deep are the hues of maturity, and noble is the beauty of success; but who would not give it all for the tender sweetness and promise of life's morning hour? Happy they who keep the child's heart warm and soft over the sad experiences of old age, whose life declines as these last September days go out with the rich tints of autumn and the blue skies of June.

A PROVIDENCE, R. I., paper says:—

"It is one of the singular features of the time that with all the intellectual activity of the age, the advancement of science the tendency to materialism and the general decay of distinctive superstition, there should be manifest, at the very moment when the temporal power of the pope is expiring, an inclination on the part of his most enlightened followers to accept his spiritual claims and decrees with more abject submissiveness than at even the darkest periods of ignorance and superstition. Archbishop Manning, of England, in a recent lecture, as stated in the *Times*, announced his firm belief that the pope of Rome is very Christ, divinely inspired and entitled to the same reverence and obedience that Christ himself was when here in person. There is a little confusion in the language, for there is no need of an if in the case, granting that the pope is Christ, as, if he is, he certainly is here in person, and no more or less can be made of the words used. Dissenters and Protestants of course find it impossible for a man to believe implicitly anything and everything that may be said by any other man; but Bishop Manning has gone far beyond all this, and having worked himself into the belief that the pope is Christ he finds no more difficulty in believing what the pope says than Protestants do in believing the Bible."

SECRET kindnesses done to mankind are as beautiful as secret injuries are detestable. To be invisibly good is as godlike as to be invisibly evil is diabolical.

The Review and Herald.

Battle Creek, Mich., Third-day, March 31, 1874.

ANOTHER ADVENT PAPER. We have received the first number of a paper called "Good Tidings," published in Chicago, Ill. It claims to owe its existence to the necessity for a "straight Advent paper," and we judge is published by some who were formerly supporters of *The Advent Christian Times*. It is beautifully printed on good stock, with new type, and presents a lively and creditable appearance. Terms, \$2.00 per year.

The Purchase of Tents.

As the time for tent operations draws near, the need of new tents to supply the place of those worn out begins to be felt, and additional ones will also be needed for those wanting to labor. When these wants exist, it is plainly the duty of the president of the State Conferences to see to this thing. They are supposed to know the wants of the cause in the State, and those who feel a need of such tents being provided should address him, and if appeals to the brethren to raise means are to be made through the REVIEW, they should come with the indorsement, and by the direction, of that officer. Those at the REVIEW Office cannot tell when to insert such calls in the REVIEW unless having the proper indorsement. The president of the Conference is the one chosen by the people to act in such matters. When he has consulted with his brethren on the committee, and makes calls by their orders, then the friends of the cause will be likely to respond. GEO. I. BUTLER.

Criticism on Gen. 2:2.

"AND on the seventh day God ended his work which he had made." Dr. Tafel, in his Interlineal Translation, has the following note: "As we have seen the Hebrew preterit denotes also the pluperfect, so there is no necessity for changing seventh into sixth, as has been done by the Septuagint, the Syriac, Samaritan, and other translators, and commentators." D. WARREN.

Important Statistics.

THE following statistics are taken from "Schem's Statistics of the World" for 1873. They are from the very latest reports. They may be of interest to the readers of the REVIEW.

Total population of the world, 1,377,000,000.

STATISTICS OF CHRISTIANITY.

	Total Population.	Roman Catholics.	Protestants.	Eastern Churches.
America,	84,500,000	47,200,000	30,000,000	
Europe,	301,600,000	147,800,000	71,800,000	70,200,000
Asia,	794,000,000	4,700,000	1,800,000	8,500,000
Africa,	192,500,000	1,100,000	1,200,000	3,200,000
Australia & Polynesia,	4,400,000	400,000	1,500,000	
Total,	1,377,000,000	201,200,000	106,300,000	81,900,000

A glance at the above figures will show the comparative strength of Protestants and Catholics in the different countries of the world.

War ships in the world 3,742, carrying 25,394 guns.

Standing armies of the world mostly on a peace footing, 8,910,590

Annual public expenses of all nations, \$4,090,000,000

Miles of telegraph wires in the United States, 159,040

Miles of telegraph wires in the world, 1,042,000

Miles of railroad in the United States, 60,852

" " " America, 68,322

" " " Europe, 69,840

" " " Asia, 5,437

" " " Africa, 1,099

" " " Australasia, 1,127

Total, 145,825

D. M. CANRIGHT.

The Blasphemy of Spiritualism.

W. CHANEY, spiritualist, in a discussion with the editor of the *World's Crisis*, at San Jose, Cal., Jan. 29, 1874, prayed to the devil at the opening of the last evening's debate. The following is a copy of the prayer, according to the *Crisis* of March 11, 1874. It is designed evidently as a burlesque on prayer, and shows the terrible depth of blasphemy to which spiritualism has descended.

"O Lucifer, bearer of Light! O Beelzebub, Lord of Scorpions! O Belial, Lord of the Opposite! O Baal Peor, Lord of the Opening! O Hades, God of Orcus! O Devil, Prince of Demons in the Christian Hell! O thou Monarch of the Bottomless Pit! Thou King of Scorpions having stings in their tails, to whom it is given to hurt the earth for five months, I beseech thee to hear my prayer. Thou seest the terrible strait in which I am placed, matched in debate with one of the big guns of Christianity, with every advantage against me save that I have truth on my side. Thou knowest, Old Bull's Head, that, according to all history, thy reign has been most glorious and triumphant. Thou knowest, Old Cloven Foot, that by thy wondrous power thou hast, in all time, possessed the hearts of Christians with a mad fury, so that they have slaughtered more than seventy millions of men, women, and children, since the dawn of the present era. Remember, O Prince of Brimstone, that when thou stretchest forth thine arm, the Christian's God cannot stand before thee for a moment. Therefore we beseech thee to stand by us on this occasion. Bless thy

servant in his labors before thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy Sulphurous Majesty, and to triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and prayer-answering Devil. Finally, when he has done and suffered thy will on this earth, receive him graciously into thy warm dominions, assign him plenty of brimstone, turn him often with thy fork, and roast him eternally. And thine shall be the kingdom, the power, and the glory, worlds without end. Serenely thine, 'THE OLD PROFESSOR.'"

Increase of Crime in the United States.

THE following statements are from a paper published in San Francisco, called the *Independent Defender*: "From June 1, 1869, to May 31, 1870, there were in the United States 492,263 deaths. 1750 of these were murders. In ten years the number of murders has quadrupled, but the population has not increased at that rate."

"In 1850, there was a murder for every 102,167 persons. In 1860, one for every 31,793 persons. In 1873, one for every 18,745 persons. Suicides doubled from 1850 to 1860, and trebled from 1860 to 1870." J. N. LOUGHBOROUGH.

AS WE MAKE IT.

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.

It is not just as we take it—
This mystical world of ours;
Life's field will yield as we make it,
A harvest of thorns or flowers.

The Health Institute.

THIS model health institution is situated in the most healthful and delightful part of the proverbially neat and enterprising city of Battle Creek, Michigan, an important station on the Michigan Central R. R., about half way between Chicago and Detroit.

GROUNDS.

The grounds are ample, consisting of a site of about twenty acres, a large portion of which is covered with shade, ornamental, and fruit trees. They are also high, overlooking the entire city, and affording a fine view of the landscape for miles around.

BUILDINGS.

These comprise a large main building and seven fine cottages, all situated upon the same site. The main building contains commodious parlors, dining halls, bath and movement rooms, etc., etc., while the other buildings are fitted up as private apartments for patients. By this means are secured that quiet and retirement which cannot be obtained in an institution where scores of suffering individuals are crowded together under one roof.

ROOMS.

Are large and well ventilated, and are furnished much better than in any other institution of the kind, thus affording the patient all the luxuries and comforts which he enjoys at home, and many more.

OUR REMEDIES.

Are Light, Water, Air, Electricity, Exercise, Cheerfulness, Rest, Sleep, Proper Clothing, Proper Food, and, in fact, all Hygienic and Sanitary Agents. All known means of restoring health are constantly employed, poisons alone being excluded from our Materia Medica.

OUR PHYSICIANS.

The medical managers of the institution comprise an adequate number of conscientious, watchful, and efficient physicians, who give personal and unremitting care and attention to their patients, anticipating, as far as possible, their wants, carefully studying their cases, and applying every available means to restore them to health.

OUR FACILITIES.

Very few institutions are provided with conveniences and advantages equal to ours. Our bath rooms are both capacious and convenient, and are furnished with an inexhaustible supply of pure, soft water.

SPECIAL ADVANTAGES.

In addition to the appliances usually employed in health institutions, we make use of the Hot-Air Bath (which possesses all the virtues of the Turkish-Bath, while avoiding its evils), the much-renowned Electric or Electro-Thermal-Bath, the Lift Cure, and the celebrated Swedish-Movement Cure, which are so successful in many cases which cannot be reached by other means.

THE "VIBRATOR," a machine for giving passive exercise, has also been recently added to our other appliances, at an expense of several hundred dollars. This apparatus, besides being a triumph of mechanical ingenuity, is a most effective remedy for many chronic diseases.

DIET.

While we reject from our dietary those pernicious drinks and condiments which are the potent agents in bringing thousands to untimely graves, we take care to supply our table with an abundance of nutritious and palatable food, consisting of fruits, grains, and vegetables. We do not enforce, however, a radical and immediate change from old habits, but give the patient time to accommodate himself to the new diet.

OUR SUCCESS.

The class of individuals who seek aid at our institution is very largely composed of those who are afflicted with chronic diseases, and who have been drugged and poisoned until their vitality has become well-nigh exhausted, and they are given up by their friends and medical advisers to die. Under these circumstances, they come to us as a final resort, and, thanks to a true and potent system of treatment, this last hope is seldom disappointed.

CONSUMPTION.—Many cases might be cited and references given, in which this most insidious and hopeless of all diseases has been robbed of its victims and a new lease of life given them by a few months' stay with us.

DYSPEPSIA.—Hundreds have come to us afflicted with this most deplorable disease in its most aggravated forms, and, after staying a proper time, have returned to their friends relieved of their sufferings.

PARALYSIS.—Even this formidable disease is treated with entire success, the use of paralyzed organs often being wholly restored.

Dropsy, Scrofula, Asthma, Kidney Difficulties (of the worst forms), Chronic Diarrhea, Chronic Congestion of the Brain, Cancer, Palpitation of the Heart, Rheumatism, Neuralgia, Epilepsy, Bronchitis, Piles, Ulceration of Bowels, Tape-Worm, Catarrh of Bladder and Bowels, Constipation (in some cases without a natural passage for many years), Spermatorrhea, and, in fact, Chronic Diseases of all kinds, are treated with a degree of success impossible with any other mode of practice.

The most flattering success has attended the treatment of Uterine Difficulties, and all other Diseases of Women, which receive special attention.

ACUTE DISEASES.

Our mode of treatment is specially adapted to this class of diseases, meeting with the most uniform success with Fever, and Inflammations of every type and form, all Eruptive Diseases, etc., etc.

To the sick, we say, Do not delay seeking our assistance until your case is hopeless. Write at once for our Circular, which will be sent free on application.

Address, HEALTH INSTITUTE,
Battle Creek, Mich.

EMIGRATION to the United States from foreign countries for the year ending June 30, 1873, 459,803. It is claimed that about one-fourth of these are Catholics.—*Defender*.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand
* * * Services in Chicago, every Sabbath (seventh day), at 299 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

PROVIDENCE permitting, I will hold meetings as follows: Norridgewood, Maine, Sabbath and Sunday April 13, 19; Boston, Mass., April 25, 26, 1874. These are designed to be general meetings, and a hearty invitation is extended to the friends of the cause to meet together for the purpose of understanding the duties of the time more perfectly, and to give a greater zeal in the work of God.

GEO. I. BUTLER.

QUARTERLY meetings in California as follows:—
Woodland, April 18, 19.
Bloomfield, April 25, 26.
Healdsburg, May 23, 24.
Petaluma, June 20, 21.
Green Valley, July 18, 19.

CAL. CONF. COM.

QUARTERLY meetings in Minnesota as follows: Pine Island, April 4, 5, 1874; Greenwood Prairie, 10, 11.

HARRISON GRANT.

St CHARLES, Mich., Sabbath and first-day, April 4 and 5, 1874. Hope all the friends who can will attend the meetings. A. S. HUTCHINS.

THE first quarterly meeting of the Labette Co. church, Kansas, will commence on Friday evening, April 24, 1874, and continue over Sabbath and first-day, at the Stover School-house (four miles south-west of Labette on the M. K. & T. R. W.), Labette Co., Kansas. We request preaching brethren to come if convenient. Come praying for a blessing.

ANDREW J. STOVER, Elder.

QUARTERLY meeting at Hamilton, Caldwell Co., Mo., April 4 and 5, 1874. The friends of the cause are solicited to attend. J. H. ROGERS.

MONTHLY meeting for the churches of Oswego Co., N. Y., at Roosevelt, April 11 and 12, 1874. Bro. P. Z. Kinne is expected to be with us.

This is intended to be a general meeting, and important business is expected to come before it, and every member that can consistently should attend. DANIEL BOWE.

No preventing providence, I will meet with the church at Salem Center, Steuben Co., Ind., April 11, 12. Also at Mechanicsburg, Henry Co., Ind., April 18, 19. We desire to see a general attendance of the friends of the cause at each of these meetings. Will some one meet me at Pleasant Lake on Friday, April 10? S. H. LANE.

THE next monthly meeting for Oakland, Johnstown, and Little Prairie, Wis., will be held at Little Prairie, April 18 and 19, 1874. All the members of the last-named church are requested to report. Eld. I. Sanborn and C. W. Olds are expected. H. HUNTER, Clerk.

GENERAL quarterly meeting of the Iowa and Nebraska T. and M. Society at Sigourney, Iowa, April 25, 26, 1874. Bro. Haskell is expected. Let there be an effort on the part of all the members of the society, officers especially, to make this meeting what it should be. Meeting to commence Friday evening. H. NICOLA, Pres.

Appointment Withdrawn.

My appointments for Hook's Point, Bradford, &c., &c., are hereby withdrawn, as my health is very poor, and I am compelled to retire from the field until it improves.

Cannot Bro. Nicola meet with the brethren at Horton, Bradford, and Frericksburg? J. H. MORRISON.

Business Department.

Not clothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Abraham Cook 46-2, N G Smith 45-11, C E Cushing 45-15, L H Robinson 45-15, John Williams 45-14, William Knapp 45-15, A F Dungan 45-14, Mrs M A Gay 44-14, Elizabeth Duff 44-14, John A Stuart 45-7, D Tuttle 45-15, Edward Klac 45-1, Daniel Powell 45-7, Alexander Buchanan 45-15, Thomas J Anderson 45-14, L T Henry 45-7, T K Henry 45-11, Mrs Wm H Harrison 45-15, Mrs M A Whalen 45-14, J H Garritt 45-15, S G Davis 45-14, Mrs E A Brown 45-14, Sarah Prosper 45-7, B G Allen 45-16, David Atkins 45-14, Peter Erb 45-7, Harriet Gould 45-15, L S Hopkins 45-15, H C S Curus 45-14, W H Kirk 45-14, J R Whitam 46-11, James L Sy 45-8, Henry Beer-wort 44-13, A Strickland 45-14, O D Perry 45-15, S S Bailey 45-6.

\$1.00 EACH. John Yeomans 44-15, Lorenzo Mudge 44-10, D M Stites 44-9, Eliza Bliss 44-15, Zeba Finch 45-15, John Swanson 45-15, Betsey Wright 45-15, Samantha Lucas 45-15, Benjamin Hillman 45-15, Rev David Dye 45-15, Mrs David Shappy 45-15, Joel Bailey 45-15, Mrs Irene Castle 45-15, Emma Anderson 45-15, Asa Hayes 44-14, P G Fernelius 44-23, Mrs M E Chapman 44-14, Mrs M E Stiles 45-15, Mary Shell 44-7, John A Wilson 45-15, Mrs Mary Jensen 44-14, Eleanor L Skiff 44-15, Mrs M A Gay 44-14, Elizabeth Duff 44-14, Henry Peabody 45-15, Mary A Cooley 44-14, John Lamb 45-15, S B Hare 44-15, Caroline Clough 45-15, Edwin Wolcott 44-15, B F Harris 44-12, John Mann 44-15, Mrs Lizzie E Buxton 44-8, John A Hatch 44-14, Joseph A Neal 44-15, Ella C Rogers 44-15, R J Foster 44-14, Jesse Wilson 45-15, Clarissa Phelps 44-14, P W VanHouten 44-13, John Hicks 44-14, The People's Library 46-10, Caleb Shimp 44-11, James Welker 44-15, M Raddabaugh 44-14, Joshua Philbrick 44-14, Joseph Roberge 42-1, R W Day 44-14, Eliza Davis 44-14, Hattie Parsons 44-15.

MISCELLANEOUS. Mrs Nancy Zin 50c 44-15, A G Larkin 25c 44-1, Wm I Barker 25c 44-1, Minerva Smith \$2.95 45-14, Thomas Slater 75c 44-15, M W Beaver 75c 44-15, Mrs L J Gorton 60c 44-4, Polly Conklin 75c 44-8, Mrs R Getman 75c 45-15, James Russell 75c 45-15, M A Olwin 7.00 45-15, David Lamphere 50c 44-8, M A Green 1.50 45-3, A C Green 25c 44-2, G S Honeywell 1.50 45-1, Mrs Sylvia A Payne 75c 44-15, L W Mason 1.50 45-1, Geo Barrett 50c 44-20.

50 Cents Each, Paying to 44-15. J M Stearns, Napoleon Durkee, C S Brownson, Hans Mathis, Mrs A Healy, Mrs Julia Scott, Jacob Coleman, Reuben Vanbuskirk, John Cook, Henry Babcock, W F Buxton, Robert Bearlays, Lizzie C Knight, Mrs Carrie Tinkham, Alfred Miles, B F Meader, Mrs M Lathrop, Mrs Arabella Carter, Jonathan Look, Drew Stewart, Joshua Masston, Daniel Dorgthy, Levi Morrell, Ellbridge Libby, Daniel Rick, C C Worcester, Ezra Pattee, Simeon Putnam, Jonathan Austin, Mrs Moses Willits, Mrs Louisa Kellogg, Mary Ann Olmsted, Lucy F Alvord, Wm C Mockford, Henry Abbott, Samuel E Guiliams, Mrs Mary Needham, I P McIntine, Leroy French, C Foreman, I T Smith, R A Thomas, Robert Canaday, J Pratt, Alonzo Barker, Eben Morton, J Canaday, Mrs Mary Morton, Luther Votter, Mrs A Chandler, S R Hussey, Joseph Vaughan, James Ridgeway, George Weld, J M Cross, J Colman, Louisa Brown, Wm C Smith, Rebecca Spicer, I R Avery, M I Hulber, I N Webster, F Wheeler, H A Beardsley, Mrs Harriet C Wilkinson, Merrill Stevens, Ephraim A Stevens, Sarah P Barton, David Hoag, Messrs Hatch & Allen, Dr C W Barber, M M Vantine, George Smiley, Henry Bergdolt, Marvin Simmons, John Wheelock, Alzina Greek, Mrs Abigail Bates, Rev Elias Sour, A B Spooner, E A Walter, Nancy Bartlett, L Swift, Edgar McBride, Mrs Mary Robinson, Wm Woodard, Andrew Brown, Sarah Striplin, Dr Allen, Jane Breedlove, T W Coon, Mrs N Taggart, John Enslow, Mrs George Hobart, A Treadwell, Mr Linbeck, Susan J Wells, Mrs H S Backus, Burt Heins, John Heist, Sarah Johnson, Mary Martin, Lorenzo Herrington, Robert Meeks, Mrs F H Chapman, Philo Kennington, Charles T Moss, Calvin Huntly, Thomas Watros, Daniel Watson, F H Parks, Emeline Taylor, Henry Tinkham, T I Brewer, Henry Banks, Sarah Lewis, O McKinley, Mrs S J Tracy, Mrs Jane Clark, James Handley, Mrs Sidmon.

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Books Sent by Express.

Hollis Clark, Leslie, Ingham Co., Mich., \$6.90, Albert Avery, Williamstown, Ingham Co., Mich., 8.76, Lucious Winston, Pontiac, Ill., 12.25, Martin Kittle, Marshall, Clark Co., Ill., 15.75, Wm Penniman, Bunker Hill, Macoupin Co., Ill., 16.94, John Trotman, Traverse City, Grand Traverse Co., Mich., 2.63, J. S. Hart, State Center, Iowa, 10.35, S. S. Rizer, La Fayette, Ind., 6.00, Mary E. Bromly, Waukau, Wis., 8.50, P. Strong, Osseo, Hillsdale, Mich., 25.50, Emily Leonard, Pittsford, Mich., 10.80, A. L. Hussey, Van Wert, Ohio, 15.00.

Books Sent by Freight.

O. H. Pratt, Monroe, Wisconsin, \$20.00, M. P. Martin, Columbia, Cal., 30.00.

Michigan Conference Fund.

Received from the church at Oceana, \$19.00.

Cash Received on Account.

T K Henry \$1.20, Cal T & M Society 50.00, J P Henderson 50c, G S Honeywell 2.00, P Strong 4.20, D T Bour-deau 33.00, Minerva Smith 2.05, E Leonard 1.00.

Danish Monthly.

Betsey Wilson \$1.00, M J Bartholf 10.00, a friend 1.00.

Michigan T. & M. Society.

District No. 11, \$42.70.

General Conference Fund.

Eleanor B Bailey \$2.75 (s v).

S. D. A. Educational Society.

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\$75.00 EACH. Eli Gluscock.
\$50.00 EACH. B B Francis.
\$25.00 EACH. A C Gilbert, A Hamilton.
\$20.00 EACH. J W Marsh.
\$10.00 EACH. Louvinia C Walker, Mary Nicola, Josse Clarke, W G Allen, Allie Kilgore.
\$5.00 EACH. Dolly Roke.
\$3.00 EACH. Emma Russell.

The Review and Herald.

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