

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.

VOLUME 43.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 28, 1874.

NUMBER 20.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

WORK FOR JESUS.

WORKERS in the Master's vineyard,
Faint not, though the task seem hard;
You have promised; will you falter
In the service of the Lord?
Work still, if you do not gather
Any treasures for your pain;
All that you can do for Jesus
Will be your eternal gain.

If you see an erring brother
Wandering from the path of right,
Lead him back by loving counsel
From the darkest shade of night.
Yes, though he may be rebellious
Blindly take his God to task,
Christ will from his ways reclaim him
If you humbly come and ask.

Or perhaps a child may falter
At the threshold of the door,
Only wanting words of wisdom
To reclaim it evermore.
Will you let these words be wanting,
Words to guide his soul to Heaven?
And relinquish to the tempter
One for whom Christ's blood was given?

Or if none of these are near you,
If you cannot work at home,
Go into the streets and highways,
Gather in the lambs that roam.
Take some little wandering outcast,
Bind him by the bands of love;
Lead him home by gentle kindness,
To the heavenly fold above.

—Sel.

The Sermon.

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

THE SABBATH IN THE OLD TESTAMENT.

BY ELD. J. N. ANDREWS.

TEXT: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

THE Sabbath does not pertain to one dispensation merely, but to all. It is not peculiar to the Edenic, or antediluvian, or patriarchal, or Mosaic, or Christian, age. It does not pertain to men as Jews or Gentiles, as sinners, or as saints. It belongs, exclusively, neither to man's innocence, nor to his state of guilt; no, nor even to the period of his final recovery. It covers all time; it embraces all races of mankind. It begins with the first man; it lives with man after he becomes immortal. It commemorates the creation of the heavens and the earth, and shall, therefore, last while heaven and earth endure.

It was made for man. There was, therefore, a time when it was made, and certain acts by which it was made. There was also One who made the Sabbath. It was the same One who also made the heaven and the earth. As the act of creation marked the beginning of the first week, so the making of the Sabbath fitly brought that week to a close. Three acts entered into God's establishment of the sabbatic institution: 1. He rested on the seventh day. 2. He blessed the day. 3. He sanctified it. These last two acts were wrought because he had rested upon it. No one disputes that the Creator's rest was on the day succeeding the six days of creation. He rested on the seventh day. That he did not defer the blessing and sanctification of the seventh day till the time of Moses, is shown, 1. Because this does violence to the narrative in Gen. 2:1-3. 2. Because there is not the least trace of such a work on the part of the Lord in Ex. 16; for everything in that chapter indicates that the Sabbath was an institution which had been in existence from some previous time. 3. But what is

still more definite in fixing the time of this blessing and sanctification of the seventh day, is this decisive fact: God did this to the seventh day because he had rested upon it. The reason existed when the rest of the Creator was complete. And nothing can be more certain than that God acts without delay whenever the reason for his action exists. God having used the seventh day in rest, man must never use it in labor. No sooner, therefore, had God rested than he set apart the day for man to do the like. God's rest was to lay the foundation for a divine institution. Man's rest was to commemorate God's. The rest of God was from the work of creation. Man's rest is in grateful commemoration of the Creator's work.

The foundation of the Sabbath being laid by God's act of resting on the seventh day, two further acts were necessary on his part in order to give it complete form. It was necessary to put his blessing upon the day, so that all who would use it as he should bid them, might share that blessing. And lastly, it was necessary to give a precept concerning the day. God had rested upon the day; he had for that reason placed his blessing upon it. Now he must bid man use this day for sacred purposes only, that he may commemorate the great Creator's rest. And so the record tells us that God sanctified the day of his rest, *i. e.*, he set it apart, or appointed it, to a holy use. And thus we have the Sabbath made by God's rest and blessing, and set apart by God's appointment. Its observance was, therefore, certainly incumbent upon the first Adam in the garden of God.

And this fact is made very apparent by the text at the head of this discourse. In the original Greek, the definite article is used each time in connection with the noun, man. Thus we read: "The Sabbath was made for the man [Adam], and not the man [Adam] for the Sabbath; therefore the Son of the man [Adam] is Lord also of the Sabbath." Here are the two Adams brought into very close relationship. The Sabbath, being given to the first Adam in Eden when he was the head of the human family, formed no part of any typical or ceremonial code, but did constitute a part of that existing arrangement of perfection that needed no change, and contemplated none.

The second Adam is the Lord of the Sabbath. And well he may be; for in his divine nature, as the Son of God, he was with the Father when the Sabbath was made. Indeed, God, the Father, made the worlds by him. John 1:1, 2; Eph. 3:9; Col. 1:16; Heb. 1:2. Our divine Redeemer was, therefore, directly concerned in the institution of the Sabbath in Eden. And Adam the first having forfeited his place as head of the family of man, the second Adam is ordained of God to fill it. So he is both the observer and the Lord of the Sabbath. He was concerned, as the Son of God, in its institution; he is concerned, as the Son of Man, in its perfect observance. We have seen in a former discourse that the law of God takes hold of each Adam. Here we see the same in the case of the Sabbath. It began with Adam the first, and it shall endure as long as the reign of Adam the second. But the existence of the Sabbath in the future kingdom of God will be more particularly noticed in the conclusion of this discourse.

The fall of the manna is a remarkable event in the history of the Sabbath. It attests the fact that the Sabbath is not an indefinite, but a definite, day. It is a providential testimony to the fact that the knowledge of the true seventh day had been preserved; for there could be no mistaking, when the manna so plainly declared the truth in the case, that a certain day was the Sabbath, and the other six days were not. And it is to be observed that the people have the right reckoning of the week; for of their own accord, without direction given them so to do, till after

they had themselves acted, they gathered a double portion on the sixth day in anticipation of the Sabbath. Ex. 16.

When, therefore, the following month, they reached Mount Sinai, and, after solemn preparation, heard the voice of God in the proclamation of the ten commandments, they were well prepared to appreciate the words of the fourth precept. As the commandment recited the events of the creation week, and bade them observe, in a sacred manner, the seventh day because of what God did to that day at the close of the work of creation, they could understand beyond all doubt what day of the seven that was. Three miracles in the case of the manna did, each week, for the space of forty years, attest the sacredness of the Sabbath, and definitely point out the day which they should honor in obedience to God's commandment. These were, 1. A double portion on the sixth day. 2. None on the seventh. 3. The preservation over the Sabbath of that gathered on the sixth day.

Shortly after the ten commandments had been so solemnly proclaimed from Sinai by the voice of the Law-giver, he called Moses up into the mount to receive his law written in ten commandments upon two tables of stone. Ex. 24:12. God first gave to Moses the plan of the sanctuary, and the ark, and then at the end of forty days' time, gave him the tables of stone to be placed in the ark, and that to be kept in the most holy place of the sanctuary. Ex. 25:31. When Moses came down from the mount, behold the people had made them a golden calf, and were worshiping before it. Then Moses, in his distress, broke the tables, acting in this, as it appears, under a divine impulse. Ex. 32. Then Moses caused the leading idolaters to be slain, and next asked God to pardon the sin of the remainder. And God bade Moses hew him out a second set of tables, and take them into the mount, and he would again write for the people the words of his law. And at the end of the second period of forty days Moses received again from the Lord the tables of stone, with a second copy of his law written thereon. Deut. 9, 10. Thus the Sabbath of the Lord shares, with the other precepts of the law of God, the great honor of having been once publicly proclaimed by the voice of God; and twice written upon tables of stone by the finger of the Law-giver. It has, moreover, one signal honor which the other precepts cannot lay claim unto; viz., the fact that it is founded upon the example of the Almighty himself.

The law being thus delivered to Moses, and by him brought down from the mount, was, by God's command, placed beneath the mercy-seat in the ark of God's testament. Ex. 40:20; Deut. 10:5.

The whole work of atonement and sin-offering in the earthly sanctuary related to this law of God; and the Sabbath of the Lord constituted one-tenth part of that law. Lev. 16.

During the period of the forty years' sojourn in the wilderness, the children of Israel did very generally violate the Sabbath. Ezekiel has given us much information on this point. It even appears that while Moses was in the mount during the first forty days, Israel did then greatly pollute the Sabbath. It was one of the sins for which they came so near being shut out of the promised land at that time. Eze. 20:9-13. But God gave them a second probation, or rather prolonged their existing probation; but it was, for all that, a failure. So he lifted up his hand in the wilderness and solemnly swore that they should not enter the land. See Num. 14:28, 29; Eze. 20:15. And here is the reason for this oath, as stated by Ezekiel in the next verse: "Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols." When, therefore, Paul wrote to the Hebrew people, the descendants of these

very persons who thus failed to enter the promised land because of their violation of the law of God in general, and of the Sabbath in particular, how significant to them must have been his solemn exhortation, Heb. 4:11: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Their unbelief showed itself in acts of direct and positive disobedience to God's commandments, and in especial manner to his Sabbath. Against their evil example Paul solemnly warns us.

Even after the exclusion of all the adults from an entrance into the land of Canaan, the same acts of disobedience were performed by the children. God entreated them not to act like their fathers, but to walk in his statutes, and keep his judgments, and hallow his Sabbath. And this, strange to say, they refused to heed. They did not regard his law, nor keep his judgments, but they polluted his Sabbaths, until God meditated their overthrow in the wilderness, like the overthrow of their fathers. Instead of this, he lifted up his hand to them in the wilderness, that he would, even after their entrance into the promised land, scatter them among the heathen, and disperse them through the countries, because they had not executed his judgments, but had despised his statutes, and polluted his Sabbaths. Eze. 20:18-24. Thus the Hebrew people laid the foundation of their future ruin by violating the commandments of God in the wilderness, and particularly, by the violation of the Sabbath of the Lord.

It was at the end of forty years of that rebellion and Sabbath-breaking that Moses, in the book of Deuteronomy, makes his final appeal in behalf of the Sabbath. "Remember," says he, "that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. In a former discourse particular attention was called to this passage. Doubtless there was the strictest propriety in alluding to their Egyptian bondage and their deliverance therefrom, as it is not at all likely that they could, as a people, in any proper manner, keep the Sabbath of the Lord in Egypt. But a comparison of this text with Deut. 24:17, 18, shows, beyond all dispute, that this reference to Egyptian bondage is not designed to teach that the Sabbath is a memorial of their deliverance therefrom, but that it is an appeal to their sense of gratitude, and one, too, that would seem sufficient to move very hard hearts.

After this appeal in behalf of the Sabbath, no mention of the sacred institution appears in the Scriptures till we reach the time of David. 1 Chron. 9:32. Some five hundred years thus elapse in which no mention is made of the rest-day of the Lord. Six books of the Bible in succession, which give us the history of this time, preserve a total silence so far as the direct mention of the Sabbath is concerned. No one argues from this that the Sabbath was not observed during this period; yet many persons, with the fact before them, plainly recorded in Gen. 2:1-3, that God set up the Sabbath in paradise, will earnestly contend that inasmuch as that book makes no further direct mention of that institution, it was, therefore, totally disregarded from Adam to Moses!

One of the Psalms was written for the Sabbath day, as its title in Hebrew plainly testifies. In verses 4, 5, it calls attention to the works of God as the proper theme for meditation on the Sabbath. The sacred day is designed to commemorate the greatest of them all, the creation of the heavens and the earth. See Ps. 111:2, 4.

Isaiah speaks of the annual sabbaths (of which, according to Lev. 23, there were seven) and the new moons, as things which were not pleasing to God in their observance, especially because of their sins. See chap. 1:10-14. But he speaks of God's

holy rest-day in terms of strong exhortation and earnest entreaty. If the people of God in their dispersion would observe it, they should be gathered to his holy mountain. If the Gentiles would observe it also, they should be joined with his people in the reception of his blessing. Isa. 56. And he makes the further promise in behalf of Sabbath reformers that if those who are now trampling the Sabbath beneath their feet will turn away their feet from the Sabbath, and call it the holy of the Lord and honorable, and will honor him thus, he will honor them with a place in his immortal kingdom. Isa. 58:13, 14.

When Jerusalem was threatened with destruction by Nebuchadnezzar, the Lord sent to that people, through Jeremiah, an offer to preserve their city from his power, if they would hallow the Sabbath day. He even promised that the city should stand forever, on condition, however, that they should not violate his Sabbath. Jer. 17:19-27. But they did not regard this gracious offer of the God of Heaven. Ezekiel informs us that they profaned the Sabbath of the Lord, and hid their eyes from it. Eze. 22:8, 26. And he further informs us how they defiled his sanctuary, and profaned his Sabbath; for they slew their children in sacrifice to their idols on that day, and then came into the sanctuary to profane it. Eze. 23:38, 39. It was thus that they treated the Sabbath in response to the gracious offer made them through Jeremiah. And thus wrath came upon them to the uttermost in the destruction of their city and the ruin of their nation.

After the Babylonish captivity, when a remnant had returned to their own land, Nehemiah found them again violating the Sabbath. He reminded them that the violation of the Sabbath had been the cause of their ruin, and earnestly entreated them to desist from this great transgression. With this solemn appeal of Nehemiah ends the history of the Sabbath in the Old Testament. Neh. 13:18.

The prophet Isaiah has given us a glorious view of the future kingdom of God. When the second Adam shall, with the family of the redeemed, possess the new earth, then shall the immortal saints assemble from the whole face of the earth, on each successive Sabbath, to worship before the Lord of hosts. Isa. 66:22, 23. And Paul tells us of this final rest of the redeemed, that there remains a *Sabbatismos*, i. e., as the margin has it, "a keeping of the Sabbath," to the people of God. Heb. 4:9. The Sabbath was made for man in Eden. It has survived the dreadful deluge of sin that has almost drowned out piety and truth in the earth. It exists to-day as the subject of promise and of prophecy. It stands firm as the pillars of Heaven, and is established in the immutable authority of God's unchanging law. And when an end is made of sin, and none but holy beings remain to possess the immortal inheritance, the Sabbath made for man shall still exist, and

"All flesh shall keep it with one heart."

Beecher on Ordination.

A YOUNG man who goes out to preach is never ordained when the consecrating hand has been laid on his head, and he has entered upon the ministry. The ceremony of ordination is very well as far as it goes; but not until the providence of God has put its hand upon you; not until you have ached and wept and prayed in secret places; not until you have realized your weakness and unworthiness, and said, "Would God that I were dead;" not until you have felt that your appareling is as nothing; not until with unutterable desire you have turned to God with the meekness and humility and gentleness and sweetness of a child, and been conscious that you were carried in the arms of his love—not until then will you be fully ordained. But when you have had this administration, how blessed the word of God will be to you!

COTTON MATHER, in 1680, wrote "Directions for a Candidate," in which he says, "Let your notes be as a quiver on which you may cast your eye now and then, to see what arrow is to be next fetched from thence; and then, with your eye as much as may be on them whom you speak to, let it be shot away with a vivacity becoming one in earnest."

To tell a falsehood is like the cut of a sabre; for, though the wound may heal, the scar will remain.

The Promises of God.—No. 3.

"THEN shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity." Isa. 58:9.

The above is but one of a number of precious promises, accompanied with their conditions, found in Isaiah 58. The first condition expressed is the taking away of the yoke, or, as stated in verse 6, the breaking every yoke. This, of course, must not be understood to refer to literal yokes, or literal slavery, but something even more grievous to be borne. Obviously the yoke may consist of several things. First, it may be the casting of burdens or responsibilities upon others that properly belong to us. There are but few real burden-bearers among professed Christians, few who will take responsibilities, and these few are left, many times, to groan under their heavy burdens, as a cart under its load of sheaves. God be praised for those precious souls that are willing to bear all things; for at times it would seem that the cause of God would be ruined if it were not for them.

But when this state of things exists, there is an inexcusable neglect on the part of some to fulfill the law of Christ, namely, to bear one another's burdens. Now all these shirkers of responsibility, that are at ease in Zion, must consecrate themselves to God and come up to the help of the Lord against the mighty, or they will not only fail of the precious promise above given, but in the end will be cursed with a terrible curse.

Again, individuals may be filling positions of important trust by the appointment of God or the church, and we may put heavy yokes upon them by murmuring or complaining, or in any way failing to stay up their hands. To be continually finding fault with those in authority, or those over us in the Lord, whether they be leading ministers, or simply the local elders or deacons of a church, is a great wrong, a yoke we must break, in order to experience the blessing of God.

"The putting forth of the finger." I suppose this has reference to the very censurable practice of pointing out the faults of others without the paramount effect in view of glorifying God and helping the erring. There are some who never seem so well satisfied as when discoursing upon the real or supposed weaknesses of others. Deluded souls! Could they but realize that it is all recorded above, they would become more wise, and cease to put forth the finger.

"And speaking vanity." Here there is very great danger. The world is full of vanity. For every idle word that men shall speak, says our Saviour, they must give account in the day of Judgment. Foolish talking and jesting are not convenient, but rather the giving of thanks. Professed followers of Jesus will often spend hours together talking freely and fluently about the world and the things therein, but do not say a word for Jesus. Especially is this true of the youth. How many hours of precious time are worse than wasted in trifling, foolish conversation. It makes the sober-minded almost heart-sick to think of it, and quite so to be obliged to hear it. Do such persons really love Jesus? Oh! no, no. The things about which they can so eloquently talk fill their hearts, and there is no room for Jesus. If these words meet the eye of any such, oh! be entreated to ponder the matter well. Seek the Lord with the whole heart until you feel that your soul is filled with the love of Jesus, and the things pertaining to the kingdom of God; and then above all things you will love to talk about them.

But what is it the Lord here promises to those that take away from their midst the yoke, the putting forth of the finger, and speaking vanity? It is that when they call he will answer, when they cry, he will say, Here I am. Oh! what a precious promise is this. What is better in this life than communion with God? Reader, do you pray? Do you have communion with God? To you is the gracious promise given, that when you call he will answer. Rest not satisfied until you have the assurance that God regards your prayer. If you live thus in communion with God, he will lead you in paths of righteousness for his name's sake.

H. A. ST. JOHN.

Early Teaching of Methodism.

(Extracts from the Preachers' Manual, Continued.)

IN regard to the use of tobacco, on page 132, he has the following: "Concerning that abominable and fatal drain of human life, the pipe and the quid, I need here say nothing. My opinion has long since been before the public. I am sorry to say that I know several young men who are to this day murdering themselves in this way, but they are by me incorrigible. I leave them in the hands of God, and say to you, Never imitate them; they disgrace themselves and would disgrace you."

On page 119, speaking of indolent preachers, he says: "They idle away that time which is an invaluable gift of God; and either sleep away their moments, or become what one justly terms 'the most detestable of all negatively sinful characters, smokers of tobacco.' There are some, it is true, who smoke and study too. The latter they should do, and leave the former undone. But these are angels compared with those who read little, study none, and are continually at the pipe."

From the preceding extracts we can form some idea of the earnest devotion, sacrifice, and holy life, of the early Methodist preachers; but what is their condition now? Alas! alas! they are fallen. A good share of them now are in the habit of using tobacco: some in both its forms, smoking and chewing. And almost all of them must have their strong tea or coffee, and it is considered almost an insult should you inform them that you think it wrong to use those poisonous drinks.

The laws of health are but little regarded. In fact, judging from the actions of some, it seems as though they were anxious to get rid of this "tenement of clay" and fly away and be at rest. And why not, if "death is the gate to endless joy"? Are not the words of the angel applicable? "I have somewhat against thee because thou hast left thy first love." Did they realize it, there might be hope; but they say, "I am rich and increased in goods, and have need of nothing." And is not this the condition of most of the churches? Truly the standard of piety and practical godliness has fallen; but shall it remain thus? No; for God has called out a people who have raised it from the dust, and are lifting it still higher and higher. But may not this same class of people learn a lesson from the history of the past? Is not the following the history of nearly every Protestant denomination that has ever arisen? First, a spirit of devotion and sacrifice, and a holy life characterized the first leaders; and this perhaps had a greater tendency to multiply adherents than soundness of doctrine. But, by-and-by, a spirit of rivalry enters the church, and in their desire to excel, especially in numbers, the standard of piety has been lowered to gratify the desires of an unconverted multitude. Thus many of the churches have "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." On this account God has forsaken them, and another people have been raised up who would lift up the fallen standard.

And now, in these last days God has in mercy called out another class of people, to stand in defense of his truth; but what is to be the result? One thing seems quite plausible that before the second coming of Christ the true church of God is to stand again upon apostolic ground, divested of all the traditions and commandments of men, and keeping the "commandments of God and the faith of Jesus," being without spot or wrinkle or any such thing.

C. H. BLISS.

Science.

SCIENCE is defined by Webster, "knowledge reduced to system." A man may have a vast amount of knowledge on various subjects; yet it is so disarranged, and exists in his mind in such a condition of disorder, that he can make use of it to but little advantage. The grand object to be obtained by a thorough course of education is to be able to systematize and arrange, and then to put this system to some practical use.

On religious topics, this principle is as applicable as on any other subject, although it is not generally so viewed; and there is no subject upon which people are so absurdly very confused as upon this; for an idea has generally obtained credence, that it matters little how erroneous an opinion may be, if sincerity is the basis; and very often a

compound of stupidity, conceit, and obstinacy, are mistaken for sincerity.

We may come to a definite conclusion, by the help of God, on all revealed truth, although it is quite a popular idea that a union of sentiment on Bible subjects is a thing not to be expected while the present state of things continues. The Bible was written by different individuals, at different periods of time; and though all were inspired men, yet they wrote under very different circumstances. Their great desire as individuals was to please God, and they labored to this end, yet the necessity which impelled each was of quite a different nature. These writers were each of them guided by the Holy Spirit.

The Bible being written thus, it is evident that to obtain a knowledge of its doctrines, it must be thoroughly examined as to what it teaches; subjects must be followed up by a system of reference, until the opinions and teachings of each writer are fully brought out and harmonized. All may be clearly stated, and correctly arranged, until definite conclusions are formed.

Infidelity would be robbed of its strength if all would apply true science to the study of the Bible; and how strange it seems that many who reason so clearly on popular science should reason so absurdly on Bible subjects. A lifetime devoted to science is considered well spent; yet often men blaspheme God because they do not get the sense of the sacred word by a few casual readings.

JOS. CLARKE.

Do We Make Void the Law?

THE psalmist says, "It is time, Lord, for thee to work, for they have made void thy law;" and we are frequently made painfully conscious that this is true of the present time, when people urge the abrogation of the moral law as an excuse for not obeying its precepts. Those who do so make a grave mistake which the Judgment will certainly reveal.

But this state of things becomes more a matter of regret than surprise to us when we consider the so-called liberal tendency of the times and the teaching of those who are regarded as safe teachers.

As an instance of this teaching, we notice in Yale Lectures on Preaching, by H. W. Beecher, as published in the *Christian Union* recently, these remarks concerning

THE TEN COMMANDMENTS.

"Take the ten commandments. It is true that by a very liberal construction you can make them cover about everything in creation, as, by beating gold with gold beaters' skin you can make a piece as big as my hand cover an acre or so. The ten commandments stand where men emerge from the lowest conditions, and in the dawn of the recognition of God's authority. They have to do with the commonest vices of men, and with their plainest duties in society. They are the charter that imposes conditions, without which there could not be rectitude, or the proprieties of life, or the sanctities of the household. But they are all negative. All that which is called in the New Testament 'the fruit of the Spirit' is left out of them. Of the glow of interior illumination there is not a ray in them. Far back they stand in the beginning of the history of the world, and far down in that history which reproduces itself in every generation. They are adapted to the building up of a lower style of man. Their cry forever is, 'Thou shalt not.' 'Thou shalt not.' Woe to that man who has lived among churches and Bibles and preachers, and has not got higher than the ten commandments! And yet we see them emblazoned in the house of God as though they expressed the highest ideas to which men have reached. They say to men, 'Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not commit adultery; the grosser and more bestial forms of sin are forbidden by them; but those moral virtues and spiritual attainments which belong to a developed manhood are not enjoined in them.'"

Such teaching does not accord with the word of God concerning the moral law. For though it does not deny its existence in the lower walks of life, and recognizes its usefulness at the outset of a moral life, to the Christian it becomes as a spelling book to an advanced scholar, the first mile post, long since passed.

The liberal construction mentioned as possible was made by our Saviour, both in his life and teachings. He magnified the law and made it honorable, and gave it an application which reaches to the thoughts and intents of the heart.

Paul testifies that "the law is holy." David says, "The law of the Lord is perfect, converting soul." And the conclusion of the whole matter is, "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. Are we better than holy, or more perfect? If so, we are above the law of God. If we are less than that, we are below it. A person whose

character is formed by this law will naturally bear the fruits of the Spirit; for a good tree cannot bring forth evil fruit, nor do we expect to find the graces of the Spirit in a willful commandment-breaker; but we observe that those who in their lives most closely fulfill the law as expounded to the lawyer, Matt. 22:37-40, bear most of the fruits of the Spirit which are developed as the natural outgrowth of such a life.

Let us not add to our sins that of making void God's law, but rather pray with the psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law." G. C. TENNEY.

Forgiven Long Ago.

YEARS ago I read in Charles Kingsley somewhere—and I have never forgotten it—that when we have thought our highest and best of the love of God, the real thing is beyond it infinitely. There is nothing on earth like it, save the love of a mother for a lost son. Oh! friends, put away dark and harsh views of the love of God; they are all devil's lies; there is no truth in them. If you were moved now to return this minute to the great God, in whose heart nestles all fatherhood, and motherhood too, he would receive you straightway into the embrace of his almighty love. The love of God is the biggest thing that angels know. I lately heard one tell this story: "It was my happiness to know something of the enduring and indestructible character of a mother's love. She had much trouble when I was young. My father died early, and we soon found out that he died a bankrupt. Things had to be sold. One trouble came after another, and my widowed mother had as much as she could bear in the way of anxiety and toil. At last, to crown all, her eldest son, who should have been her prop and stay, ran away in very distressing circumstances. I well remember the early years of that cruel separation. Sitting by the fire in the long winter nights, my mother would speak to me and the other children calmly and quietly of our poor father that was dead; but if anybody named the wanderer, she could not endure the anguish; and so, after a time, his name was never heard. I remember how in the night, when the wind was raging round our humble cottage on the hill, making it tremble to its foundation, I used to hear my mother, for her bedroom was over mine, pacing the floor all night, sobbing and praying for her lost boy. She did not know where he was, and, for aught she knew, he might be on the sea.

Fourteen years passed away. All of us were scattered except two, who were twins, now men, but little more than babies when their brother went away. 'T was early summer, and they and mother were sitting in the little parlor with the window open. To the window, with halting step, came a great, dark-bearded stranger. He looked in, leaning on the window-sill. My mother looked at him, and did not know him at first. But the big tears were running down his face, and she knew him through the tears. She sprang up and bade him instantly come in. 'No, mother!' said he, 'I shall never cross your threshold till you have told me that you forgive me everything.' My mother said, 'Why, dear! I've forgiven you long, long ago. There's now nothing to forgive, save that you have stayed away so long.—Rev. H. T. Robjohns.

The Divine Helper.

WE believe in the Holy Spirit; and this faith is full of comfort, full of power. We could not hope to live with any approach, even the most distant, to the Christian standard without it; we could not go down to our graves "sustained and soothed by an unfaltering trust" unless at each stage and every hour this our faith were melting and flowing in a sweet experience. Without controversy, great is the power of the Holy Spirit; and after all controversies, "the faithful in Christ Jesus" are essentially of one mind in respect to its office in the economy of divine grace. What is that office? It is impossible to phrase it, in all its variety and comprehensiveness, in a definition, or to describe it in full by any delineation. But it may help us in the endeavor to see what it is, if we suppose that Christianity had handed down to us only the knowledge of God as the Father, and the example of a perfect human life in the beloved Son, with all the ethical and even spiritual instructions recorded in the gos-

pel. At first thought, it might seem that this is enough; but a little reflection and the testimony of experience will satisfy us that something more is needed. For how shall man, infirm of moral purpose, with only languid and intermittent religious desires, immersed so largely in material interests, with a great burden of sin resting upon him—how shall he brace himself up to the task, and pursue it unaided, of transforming the frail creature he is into a true child of God as seen in the face of Jesus Christ? Surely something else is needed, some power, some hope, not found in words even the heavenliest, nor in examples though the most perfect.

And if we were going to express this deepest want in the form of prayer, we should bow our knees before the God and Father of our Lord Jesus Christ, and say: Send down, O Lord, thy Holy Spirit to renew us with might in the inner man; to make us strong in whatever is right to do thy will; to assist our feeble endeavors; to quicken our dull consciences; to take away our shame and fear; to give a fresh start and glow to our affections; and to keep our minds fixed, trusting in thee. A divine helper who can enter the inner chamber of man's life, the very holy of holies, in that temple of God which man is, touch the secret springs of his moral being, and supply new impulse and force to his faint, weary, struggling soul; a divine comforter too, to allay the fevers of the worn and anxious brain, to still the fears and the hurried throbbings of the disquieted bosom, to plead with and mollify the accusing conscience,—such a comforter, such a helper, is not this man's eternal need? Would not the divine dispensations be incomplete without such an effluence from God into the soul that is open and waiting to receive it? A father uncommunicative, having no immediate connection with his children, no way of reaching their hearts in their sorest needs, is scarcely a father to be loved "with all the heart and soul and mind and strength."

Therefore the truth of the fatherhood of God is supplemented by that of the perpetual coming of the Holy Spirit, "to bring conviction of sin, of righteousness, and of judgment;" to scatter the shades of doubt and confirm the word spoken in the outward ear; to calm sorrow; to breathe peace; and to witness with our spirits that we are the children of God. Christ might be all he is to us and the Holy Spirit not known. God might be our Father and no Holy Spirit visit us. But who could spare that breath divine now that it is come and is forever coming? Whose prayer falters in the song:

"Holy Spirit, light divine,
Shine upon this heart of mine;
Chase the shades of night away;
Turn the darkness into day.

Holy Spirit, love divine,
Glow within this heart of mine;
Kindle every high desire;
Cleanse my soul in thy pure fire.

Holy Spirit, joy divine,
Cheer this saddened heart of mine;
Bid my troubled thoughts be still;
With thy peace my spirit fill."
—Monthly Religious Magazine.

Important Statistics.

INQUIRIES are frequently sent to us respecting the statistics of the liquor traffic in this country. A correspondent of the New York Evening Post furnishes the following figures on this subject, claiming to have taken them from official documents.

Statistics showing the amount of money spent in the United States for intoxicating liquors during the year 1870, as taken from official records:

Imported and domestic distilled and spirituous liquors	\$ 1,344,000,000
Brewed and fermented liquors	123,000,000
Imported wines	15,000,000
Domestic wines	5,000,000
Total	\$ 1,487,000,000

Add to this, \$90,000,000, the cost of litigation, crimes, prisons, etc., caused in part by intemperance, and we have for a single year the enormous sum of \$1,573,491,865.

The cost of flour and meat was	\$ 530,000,000
The cost of cotton goods	115,000,000
The cost of boots and shoes	90,000,000
The cost of clothing	70,000,000
The cost of woolen goods	60,000,000
The cost of newspaper and job printing	40,000,000
Total	\$ 905,000,000

The quantity of distilled, fermented, and brewed liquors drunk was sufficient to fill a canal four feet deep, fourteen feet wide, and eighty miles long; if all the drinkers could be placed in procession, five abreast,

they would make an army 130 miles long; and if those killed by the intemperate use of spirituous liquors were there also, we would see a suicide at every five miles, and 550 funerals per day; and if all the places where intoxicating liquors are sold were placed in rows, in direct lines, they would make a street 100 miles long.

There were 400,000 more persons engaged in the liquor business in the United States than in preaching the gospel and school-teaching; and from the effects of intoxicating drinks, 100,000 are annually sent to prisons, 150,000 to drunkards' graves, and 200,000 children are reduced to want. The total number of persons engaged in the business is 560,000 of which 56,663 are employed in making and selling annually 5,685,633 barrels of beer.

It is estimated that the clergy of the United States costs annually \$12,000,000; the lawyers, criminals, prisons, etc., \$90,000,000; and intoxicating liquors, as before said, \$1,487,000,000.

What God Blesses.

GOD blesses very slender things to the conversion of souls. It is very humbling, sometimes, to a preacher who thinks, "Well, I did preach a pretty fair sermon that time," to find God does not care a pin about him or his sermon, and that a stray remark he made in the street, which he hardly thought was of any value whatever, was what God has blessed; that when he thought he had succeeded best, he had done nothing, and when he thought he had succeeded worst, then God blessed him. Many a soul has had his eyes opened by an instrumentality which never dreamed of being so useful; and, indeed, the whole way of salvation is in itself extremely simple, so as to be well compared to the clay and spittle which the Saviour used.

I do not find many souls converted by bodies of divinity. We have received a great many into the church, but never received one who became converted by a profound theological discussion. We very seldom hear of any great number of conversions under very eloquent preachers—very seldom indeed. We appreciate eloquence, and have not a word to say against it by itself, but evidently it has no power spiritually to enlighten the understanding, neither does it please God to use the excellency of words for conversion. When Paul laid aside human wisdom and said he would not use the excellency of speech, he only laid aside what would not have been of much service to him. When David put off Saul's armor, and took the sling and the stone, he slew the giant; and giants are not to be conquered to-day any more than they were then by champions arrayed in Saul's armor. We must keep to the simple things, to the plain gospel, plainly preached.—Spurgeon.

The True Victory.

VICTORY over self is victory over the world. It is not the outward enemy, but the traitor within, that storms or undermines the citadel of spiritual life. Alas, that the gates are so often unbarred for the hosts of evil to enter! Alas, that the soul should so easily surrender, and suffer itself to be laid waste! As in the conflicts of nations, the conquering army re-inforces its own strength by the munitions of war taken from the vanquished foe, so does the victorious soul gather new forces from every temptation.

Yet the victory is gained—not by self-confidence and spiritual pride, but by humility and self-abnegation. The humble soul alone is truly strong, and safe from fall. What outward power can abuse him who, while he reverences the nature God has given him, still is lowly in his own eyes, "esteeming others better than himself"? What circumstances or condition of life can be adverse to him whose will is merged in the will of God? To him the tide of life flows "like a broad river's peaceful might," through sunshine and through storm, bearing steadily on its appointed course. His abundant peace is not stoicism. He is still a being of smiles and tears—tenderly alive to the joys of human sympathy, both in giving and receiving the blessed charities of life. At leisure from internal strife, he has a word of courage for the tempted, comfort for the sorrowing, reproof for the hardened sinner, hope for the penitent.—Monthly Religious Magazine.

The Gentleness of Christ.

WHAT an expression! *The gentleness of Christ!* How much is there in that short sentence! How much to admire! how much to imitate! Christ performed great deeds—such as no other one ever did; but not that we should imitate them. He spake to the tempest, and stilled the rolling billows—but not that we should lift up our voice when the wind blows, and the thunders roll, and waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spake, and the dead man left his tomb, and came forth to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, taught the lame man to leap as an hart, the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracle to give vigor to the feeble, or health to the diseased. But Christ was meek and gentle, that we might be so too.

Christ was benignant and kind, that we might be so. Christ patiently bore reviling, that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, revengeful—and in all these we may imitate him. His was a life of benevolence, diffusive like the light of morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind; gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around us is agitated with passion, and pride, and wrath, in our hearts may there reign evermore "the gentleness of Christ."—Albert Barnes.

How Is It?

How is it that among all the men who have been robbing the public during the last few years we don't hear of a single one who makes any kind of restitution or ever seems to think of it? Defrauders of the revenue occasionally send back conscience money, but Credit Mobilier and New York Court House swindlers seem either to have no conscience at all, or to have it seared with a hot iron. Oaks Ames made a careful disposition of his five millions of plunder, more or less, among his family, but went to meet a righteous Judge without restoring a cent of it to the real owners of a large part of it—the nation. Brooks acted in the same way with his smaller gains out of the Credit Mobilier swindle. Tweed prepares for his twelve years' incarceration by transferring his immense property to relations and friends, but does not restore one cent to the city or county of New York, from which probably the whole was plundered. We hear no word either of restitution on the part of Connolly, Sweeny, Tom Field, Ingersoll, Woodward, Genet, or a host of others. Keyser is the only man who voluntarily pledged property to make good all that could be legally demanded of him, though he maintained that he never got a dollar beyond his just claims. His fault was that, when he could not get payment of these just claims otherwise, he made out bills and signed receipts for much larger sums than were due to him, the difference being divided among the ring swindlers.

Some of the bills and receipts, however, he repudiated as forgeries, and we do not learn that any steps have been taken in his case. In ancient Rome many men gave or left their entire property to the State. In modern times patriotism is not strong enough to induce public men to give the State her own.

A GENTLEMAN traveling in the South attended worship in a colored church, the colored pastor of which was remarkable for his high-flown style in the use of words. On this occasion a white minister preached, in a plain and direct style, adapted to his audience. In the season of exhortation which followed the sermon, an old negro thanked the Lord for the various blessings of the Sabbath and the sanctuary, and added, "We thank thee that to-day we have been fed from a low crib." The Protestant Churchman wishes that all preachers would remember that Christ's flock are mostly little ones. Their necks are short. They can not reach high; and food placed in too lofty a crib is no better than none at all. They may then starve, though the food be provided, because they cannot get anything that will nourish them.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 28, 1874.

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

The Saints Are not to Be with Christ till he Comes.

THE Sadducees, who denied the resurrection, and who also denied the conscious state of the dead, assailed our Lord with reference to the former point. It is worthy of notice that their question was not framed with reference to the state of the dead, though it could easily have been made to include this also had they chosen to include it. The fact that they raised the difficulty with respect to the woman that had seven husbands, only with reference to the resurrection, and not at all with reference to the intermediate state, is strong presumptive proof that they knew Christ as a teacher of the resurrection, but did not know him as a teacher of the doctrine that men enter Heaven or hell at death. Christ said: "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." Luke 20:34-38.

Our Lord, having disposed of their difficulty respecting the resurrection, proceeds to prove that there shall be such an event. He brings his proof from Moses, whose writings were of the highest authority with the Sadducees. Long after the death of the patriarchs, God called himself their God. But says Christ, "He is not a God of the dead, but of the living: for all live unto him." If they were then actually alive, there could be no proof in this text that there shall be a resurrection of the dead. If they were alive only in the purpose of God, who calleth things that are not yet as though they actually exist at the present time (Rom. 4:17), then the words which Christ quotes are a most decisive proof that Abraham, Isaac, and Jacob, shall be raised from the dead. It is manifest that this is their true sense. God purposed to raise them from the dead. On the strength of that purpose, he speaks of himself as their God. This implies the existence of the persons named, and that God recognized them as his people. He could do this on one of two grounds. 1. That they were then actually alive, in which case no resurrection was needed in order that these words should have their proper force; or, 2. That they were actually dead, but were alive to God because he purposed that they should live again. And this is precisely the point which Christ made. And thus, though this text is often quoted to prove the conscious state of the dead, such was not Christ's meaning at all. Indeed, if Christ had held that the dead are now actually alive, this text would not only have had no point to prove the resurrection, but would have told directly against it; for it would show that they needed no resurrection in order to sustain the relation to God which this passage implies.

Christ promised that some of those who stood by on a certain occasion should not taste of death till they had seen the kingdom of God. Luke 9:27. So after eight days he took three of his disciples up to the top of a mountain, and there gave them a miniature representation of it in a vision. Matt. 17:9. His face shone as the sun, and his raiment was white as the light. He appeared just as he will be in his glorious kingdom. To represent the two classes of his people that shall inherit that kingdom, namely, those who shall be translated, and those who shall be raised from the dead, there appeared Elijah, who had been translated, and Moses, who had passed through death. The case of Moses is often cited to show that the dead are now in conscious bliss in Heaven. But the future kingdom of Christ, which was here represented, will have no disembodied saints in it. They will all have been raised from the dead before they enter it.

Everything in this case requires that Moses, in order to fitly represent the resurrected saints in the kingdom of God, should himself have been resurrected. Dr. Adam Clarke is of this opinion.

The contention of Michael and Satan respecting the body of Moses indicates this. Jude 9. Moses, as the type of Christ, may have been an exception to the general statement respecting the resurrection. Acts 26:23. But to those who think that Moses was present on the mount as a disembodied spirit, we present these questions: The law of Moses forbade consulting the dead, or holding converse with them. Deut. 18. Christ was certainly under the authority of that law. Now, if Moses, as a dead man, was at full liberty to converse with Christ, was Christ, as subject to the law of Moses, at liberty to converse with dead Moses? If it was a great sin for Saul to seek to converse with dead Samuel, was it not also a sin for Christ to converse with dead Moses? But the questions are asked only to show the absurdity involved in the view that Moses was still numbered with the dead when he appeared upon the mount to represent the resurrected saints in the future kingdom of Christ.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

The Saviour here seeks to comfort his disciples in view of his separation from them. He tells them that the separation is not to be eternal. Though he leaves them to go to his Father, he goes there to prepare a place for them. When the place is prepared, he will come back after them and receive them unto himself. It was necessary that he should do this, in order for them to be with him once more. For thus he states the object of his return to our earth: "that where I am, there ye may be also." This fixes the time when the saints shall be with Christ. It is not at death, but at the second advent of the Saviour. If each one was going to Christ at death, he could have told them the separation would be very short, and that as each one should die he should be taken into his presence. But he fixes the time of meeting at his second coming, and absolutely excludes the idea of their being with him till then. And the same fact is implied in the preparation of the place. When that work is done, Christ returns for his people. If they were able to go thither before that time, they would go in advance of the preparation of the place. But there is divine order to this. The place must be first prepared for them. Our Lord shall then return and take his people to that place. And till that time they must wait.

Happily the period of waiting has no element of time in it to the peaceful sleeper. As there are no thoughts in death, the state of death is to the dead a blank, even as to the living it has proved to be when from brain injury the power of thought is lost. A half-finished sentence has been completed after the lapse of weeks, the moment that thought was resumed. There is the same space of time that the dead wait, so far as the lapse of time to them is concerned, that there is to the living in the act of translation. It is an atom of time represented by the twinkling of an eye. Stephen "fell asleep" with the view of the Saviour plain before his eyes. When he awakes in the resurrection, and beholds the Saviour in his glory in the heavens above, it will be to him as though there had been no period in which he had slept in death. He can be no more conscious that Christ had disappeared from his view than we are that an object disappears when we wink. The resurrection at the advent of our Lord does, therefore, rob death and the grave of all their terrors and of all their gloom. J. N. A.

The Third Angel's Message.

FURTHER EXPLANATION OF THE MARK.

WE were brought to the conclusion last week that the mark of the beast is the change which that power (the papacy) has made in the law of God.

We now inquire what that change is. By the law of God, we mean the moral law, the only law in the universe of immutable and perpetual obligation, the law of which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

If, now, the reader will compare the ten commandments as found in the Roman Catho-

lic catechisms with those commandments as found in the Bible, he will see in the catechisms that the second commandment is left out, that the tenth is divided into two commandments to make up the lack of leaving out the second, and keep good the number ten, and that the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribes that the day shall be spent in hearing mass devoutly, attending vespers, and reading moral and pious books. Here are several variations from the decalogue as found in the Bible. Which of them constitutes the change of the law intended in the prophecy? or, are they all included in that change? Let it be borne in mind that, according to the prophecy, he was to *think* to change times and law. This plainly conveys the idea of *intention* and *design*, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and, hence, should not be numbered as a separate commandment. And, on the tenth, they claim that there is so plain a distinction of ideas as to require two commandments. So they make the coveting of a neighbor's wife the ninth commandment, and the coveting of his goods the tenth.

In all this they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as *intentional* changes. Not so, however, with the fourth commandment. Respecting this commandment, they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the church. A few quotations from standard Catholic works will make this matter plain. In a work entitled, *Treatise of Thirty Controversies*, we find these words:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause, indeed, to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observance of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

In the "Catholic Catechism of Christian Religion," on the subject of the third [fourth] commandment, we find these questions and answers:—

"Ques. What does God ordain by this commandment?"

"Ans. He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation."

"Q. What is this day of rest?"

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, &c."

"Q. Is it then Saturday we should sanctify in order to obey the ordinance of God?"

"A. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord."

In "Abridgment of Christian Doctrine," we find this testimony:—

"Ques. How prove you that the church hath power to command feasts and holy days?"

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

"Q. How prove you that?"

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

In the "Catholic Christian Instructed," again we read:—

"Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"Ans. We have for it the authority of the Catholic church, and apostolic tradition."

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15."

But the Scriptures do not in particular mention this change of the Sabbath."

In the "Doctrinal Catechism," we find further testimony to the same point:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

And finally, W. Lockhart, late B. A. of Oxford, in the Toronto (Cath.) *Mirror*, offered the following "challenge" to all the Protestants of Ireland; a challenge as well calculated for this latitude as that. He says:—

"I do, therefore, solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely, Sunday. 3. That they are not bound to keep holy the seventh day also."

This is what the papal power claims to have done respecting the fourth commandment. Catholics plainly acknowledge that there is no scriptural authority for the change they have made, but that it rests wholly upon the authority of the church; and they claim it as a token or mark of the authority of that church; the "*very act of changing the Sabbath into Sunday*" being set forth as proof of its power in this respect. For further testimony on this point, the reader is referred to a tract published at this Office, entitled, "Who changed the Sabbath?" in which are also extracts from Catholic writers, refuting the arguments usually relied upon to prove the Sunday Sabbath, and showing that its only authority is the Catholic church.

"But," says one, "I supposed that Christ changed the Sabbath." A great many suppose so; and it is natural that they should; for they have been so taught. And while we have no words of denunciation to utter against any such for so believing, we would have them at once understand that it is, in reality, one of the most enormous of all errors. We would therefore remind such persons that, according to the prophecy, the only change ever to be made in the law of God, was to be made by the little horn of Dan. 7, and the man of sin of 2 Thess. 2; and the only change that has been made in it, is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

But why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do, and so that the prophecy has failed, and the Scriptures are unreliable. The matter had better stand as the prophecy has placed it; and the claim which the pope unwittingly puts forth, had better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and that very power in due time arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul has taken place; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity has cast the darkness of its shadow, and the errors of its doctrines over almost all Christendom; and out of this era of error and darkness and corruption, the theology of our day has come. Would it then be anything strange if there were yet some relics of popery to be discarded ere the reformation will be complete? A. Campbell (Baptism, p. 15), speaking of the different Protestant sects, says:—

"All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their haunts." U. S.

The Kingdom.—No. 4.

THE SETTING UP OF THE KINGDOM.

IN regard to the manner of, or as to what constitutes the setting up of, the kingdom, we come in conflict with another class who teach the theory of what is called the Age to Come. This theory appears in many phases, and we can only notice some of its main features.

Its most prominent points, with which we disagree are these: That the Lord will set up his kingdom upon the earth at his second advent by giving his people authority to rule over the nations then existing; and that the nations will not be destroyed at that time, but be put upon a new probation. In this the reader will see a modification of the old theory of the millennium, the main difference being, that in that theory the Lord was not supposed to come until the close of the millennium, while in the Age-to-Come theory, he is personally on the earth during the one thousand years.

We have no faith in, and no sympathy for, the doctrine of future probation after the second advent. It is a deception of the enemy to lull people to sleep, and lead them to look with indifference upon the ushering in of the great and terrible day of the Lord. Without stopping to notice the particular errors of that view, we proceed to show what the Scriptures teach on the subject. We quote the same prophetic declaration as our text:—

Dan. 2:44: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Two points of inquiry we shall raise on this text: 1. What is the act of setting up the kingdom? 2. When will it break in pieces the kingdoms of earth? We have already noticed to some extent when it will be set up. Other testimony on that point will be embraced in the divisions here indicated.

1. It is of great importance to keep in mind this truth, that the "God of Heaven," of whom it is said in the text, he shall set up a kingdom, is the Father and not the Son. In 1 Chron. 17, there is a promise given to David concerning his seed, which evidently refers to Christ, wherein God said, "I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever." "I will settle him in mine house, and in my kingdom." Verses 11, 12, 14.

The word *establish* is evidently used here in the same sense that the expression *set up* is in Dan. 2. It may also be used to denote the confirmation of that which is set up, and is so used in Isa. 9:7. "Of the increase of his [Christ's] government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even forever." Now we have in definite terms the establishing of the kingdom ascribed to both the Father and the Son; and we must look to other scriptures to ascertain the precise work of each. That their works are different is shown in these promises. The Father said he would settle David's seed in his house and kingdom, and establish his kingdom and throne; and the Son shall *order it* and *establish it* with judgment and with justice. The Father sets it up, and settles the Son in it; the Son orders and rules what he has received of his Father. This view is abundantly sustained by the Scriptures.

Dan. 7:13, 14: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him," &c. Here is the act of the Father—conferring the kingdom on the Son of man; and the consequence—all people, nations, and languages, serve him, or he rules in the kingdom conferred upon him by the Father.

Ps. 2:8, 9, expresses the same idea. "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Ps. 110:1, 2, is parallel to the foregoing: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Luke 1:32, 33, says the same thing. "The Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

It will be noticed in all these passages that the only work ascribed to the Father is that of giving the throne and kingdom to his Son, thereby putting his enemies under his feet. All else—the dashing, breaking, destroying (his enemies), ruling, ordering, and establishing it, is the work of the Son. See also Luke 19:12, 15, where the Saviour likens himself to a certain nobleman who "went into a far country to

receive for himself a kingdom, and to return." "And it came to pass, that when he was returned, having received the kingdom, then he commanded," &c.

According to the Age-to-Come teachers *he only received something of which to make a kingdom*. And it is utterly impossible to harmonize their view with the Scriptures; for they assert that it cannot be called a kingdom until the materials are gathered in order and arranged and established, and the Son is ruling in their midst; but there is not a text in the Bible that goes to show that the Father gives the Son a kingdom in any such condition. He has received the kingdom when he returns from Heaven; the kingdom is given to him when he is brought before the Ancient of days. If there is in all the Bible a single passage which ascribes any work to the Father, in the setting up of the kingdom, but that of conferring it upon the Son, or of investing the Son with regal power, we ask to be cited to such passage. And that work is certainly accomplished in Heaven before the second advent.

J. H. WAGGONER.

How False Doctrines Are Perpetuated.

THAT the doctrines of the seventh-day Sabbath, the sleep of the dead, the destruction of the wicked, &c., are plainly taught in the Bible, the majority of our hearers readily admit; but the great wonder with them is, If these things are so, why have not learned ministers and commentators found them out before now? Over this stumbling-stone, thousands have fallen. Instead of going to the Bible for themselves, they go to what others have taught about it. And herein lies the root of the evil. For those very men on whose previous investigations they now rely, have simply copied from others before them, and they in turn from their predecessors, each presuming that the one before him has thoroughly investigated the subject, while the fact is that none of them have. Rev. Lyman Abbott, in the *Christian Union*, makes some forcible remarks on this subject which are worthy of consideration, especially by those who are laying aside the word of God for the traditions of men.

"There are many instances in which the Biblical commentators appear to have derived their ideas respecting Scripture teaching from previous scholars in the same field; the same thought is often traceable from generation to generation, from ancient father to English divine, and thence to our latest Sunday-school commentary. And sometimes, just as counterfeit bills pass unquestioned because they are well worn, erroneous interpretations pass current in the Christian church, without ever being subjected to a careful scrutiny; because each new student takes it for granted that the student who has preceded him, and from whom he receives the interpretation, has done this work of investigation, and he only needs to report the results."

I have seldom seen more truth stated in so few words. This ought to open the eyes of those who are hanging their faith on what some one else has said. Look for yourself, and walk in the light which God has given you.

D. M. CANRIGHT.

Woodland, Cal., April 5, 1874.

Deceiving and Being Deceived.

IT is generally the case that deceivers are themselves deceived. An apostle foretells that evil men and seducers shall grow worse and worse, deceiving and being deceived. The heart is deceitful above all things, and desperately wicked. If we do not watch against the "evil heart of unbelief," we are in danger of being hardened through the "deceitfulness of sin."

There are multitudes of professed Christians at the present time that are being deceived by their religious teachers. The doctrine of the conversion of the world before the second advent of Christ, a doctrine untaught by the word of God, is deceiving its thousand and leading them to final ruin. This doctrine which was never heard of three hundred years ago, is so agreeable to the worldly church and the carnal mind that men will not stop to give it a scriptural investigation, but, taking it for granted, they close their eyes to the prophecies that relate to our times and the signs of the approach of the day of wrath that shall follow the close of probation and bring the second advent. The evil signs of our times, together with the proclamation of the advent at hand, do trouble the minds of many; but they turn from the truth to the pleasing fables that are taught on every hand, and persuade themselves that a conversion to a popular sect will do instead of obedience to the truth; and thus they follow the blind leaders of the blind. Conversions abound. But what are they converted from, and what are they converted to? They should be converted from sin, which is the transgression of the law of God, and to obedience to that law. But their teachers turn away their ears from hearing that holy law. They do not keep all its commandments. They teach that the law has been abolished, wholly or in part, or that it has been changed to correspond to the present practice; and they make their converts hope that their word will be confirmed. They rely upon majorities, and seek for civil enactment to retain their creed; and while superficial conversions are filling up the great city of confusion, they will prove to be a real accession of political strength to carry the measure they seek—a "religious amendment,"

which will constitute the predicted "image of the beast." Superficial and partial preaching will produce superficial and partial converts—converts who increase political power, rather than spiritual, and are just fitted to join the crusade against Bible truth, and legislate a proud and boastful nation into the kingdom of God on earth.

Thus they are deceiving and being deceived. May the honest of heart escape this wide-spread deception. May the time soon come when those who enjoy a measure of the Spirit of God may fully understand the fact that Babylon is fallen. Rev. 18.

R. F. COTTRELL.

The Seventh-day Baptists.

LAST week we gave out of the London *Christian Shield*, from the pen of Eld. Jones, a brief statement concerning the Seventh-day Adventists. In this number of the REVIEW, we give his record of early Seventh-day Baptists, which we copy from the London *Baptist* of March 13, 1874.

EARLY HISTORY.

Enveloped as early Baptist history is by circumstances of poverty and persecution, Baptists of the present day are thankful to be able to trace the practice of their principles through the ages down to apostolic times. That small part of the Baptist family who observe the seventh day of the week as the Sabbath are also able to follow their distinctive practice back through the centuries to the primitive church.

In the Eastern Churches, the Armenian, the Nestorian, and Abyssinian, many, from the earliest times to the present, have observed the seventh day. In the Western Church, also, there have been included adherents of the unchanged Sabbath. According to Erasmus, there were Sabbatarians in Bohemia, who kept the seventh day. From references by old authors, one is led to believe that in the beginning of the sixteenth century, in Germany, Holland, and England, as well as in Bohemia, there were Anabaptists who observed the original Sabbath. In 1585, John Stockwood wrote of the "manifold disputations among the learned, and a diversity of opinion among the vulgar people and simple sort, concerning the Sabbath day and right use of the same, some maintaining the changed, and some the unchangeable, obligations of the seventh-day Sabbath."

In Chambers' *Cyclopedia*, Art. "Sabbath," Vol. 8, 1866, the Bohemian Sabbath observers and others are thus referred to:—

"Accordingly, in the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it had previously done to some Protestants in Bohemia) that the fourth commandment required of them the observance, not of the first, but of the specified seventh day of the week, and a strict bodily rest as a service then due to God. They became numerous enough to make a considerable figure for more than a century in England, under the title of 'Sabbatarians,' a word now exchanged for the less ambiguous appellation of 'Seventh-day Baptists.'"

Among the first advocates of the seventh-day Sabbath in England, about A. D. 1610–20, appears one Jackson, or Jackson, who taught that the day named in the law should be observed. The converts to this view were John Trask and wife, William Hillyard, Christopher Sands, Mrs. Mary Chester, Mr. Hebden, and the Rev. Mr. Wright. Mrs. Chester and Mr. Hebden were imprisoned for advocating the Saturday Sabbath. Mrs. Chester, upon being converted to the Church, was released from prison; but "twelve months after she was set at liberty, she relapsed into her former errors"! Trask was tried in 1618, when Bishop Andrews argued against him at length, one of the charges being that "Christians were bound to observe the Jewish Sabbath." The sentence executed upon Trask was to be "set upon the pillory in Westminster, and from thence to be whipped to the Fleet, there to remain prisoner." Upon his renouncing the Sabbath, he was released from prison, and wrote "A Treatise (1620) of Liberty from Judaism, or an Acknowledgment of True Christian Liberty."

Mrs. Trask kept a private school, and had, as assistant, a Sabbath-keeper. She refused to teach on the Sabbath, and, being thus brought into notice, was arrested and imprisoned. Paggitt (p. 209) says:—

"His wife, Mistress Trask, lay for fifteen or sixteen years a prisoner for her opinions about the Saturday Sabbath, in all which time she would receive no relief from anybody, notwithstanding she wanted much, alleging that it is written, 'It is more blessed to give than to receive.' Neither would she borrow. She deemed it a dishonor to her head, Christ, either to beg or to borrow. Her diet for the most part of her imprisonment—that is, till a little before her death—was bread and water and roots and herbs—no flesh, nor wine, nor brewed drink. . . . She charged the keeper of the prison not to bury her in church or churchyard, but in the fields only, which was accordingly so done. So there was an end to her sect in less than half a generation. 'Tis true, it begins of late (1661) to be revived again, but yet faintly. The progress it makes is not observed to be much; so that all gangrenes of spirit with which the times are troubled, as yet it spreads little, and therefore it is hoped a short caveat, such as this, may suffice against it."

Thus about 1620, Sabbath observers seem to have been terrified into quiet seclusion, only to gather strength soon to become more settled in

their confidence, and especially so as they became more numerous. Theophilus Brabourne appears as a writer in behalf of the Sabbath in 1628, 1630, and 1632. Cox says: "Brabourne is a much abler writer than Trask, and may be regarded as the founder in England of the sect first known as Sabbatarians, but now calling themselves Seventh-day Baptists."

James Ockford, a follower of Brabourne, issued a work in 1642, entitled "The Doctrine of the Fourth Commandment" (Sabbath and Sunday, page 184). Cawdry and Palmer, in 1652, wrote of him and his work as follows:—

"But before we conclude this chapter, we shall take a brief survey of what a later Sabbatarian hath written, being it seems unsatisfactory, as well he might, with all that hath been said by the bishop (White's answer to Brabourne) and others in his way, in answer to the Sabbatarian arguments. One James Ockford, as we hinted above, hath revived the quarrel, and makes use of his adversaries' weapons to beat themselves withal. There hath been sharp confutation of his book by fire, it being commanded so to be burnt, as perhaps it well deserved."

The organization of Seventh-day Baptist churches may not date earlier than 1620. The records, letters, and brochures, of those times of infuriated destruction and torment, are mostly lost. The absence of notice of meetings is perhaps to be accounted for in the necessity for private worship; for those early reformers were not theorizers merely; had they been, the martyr-stake and scaffold would not have passed into history. Each took the Bible to himself, and each sought to practice his belief of it, and that practice was sure to merit the too common distinction of those times. There was a grip in the dash of the enemy which told in the obliteration of everything that would transmit to posterity a fragment of the hated sect. The ordinary accident of fire happened to many a scrap of writing that would be invaluable now in fixing the date of the organization of a single church. The first book of the Mill-yard church shared the fate of the meeting-house in 1790. The late minister, W. H. Black, F. S. A., who was ever on the keen scent for old things, thought it probable that this church was organized about 1623. The Sabbath publications of that period excited attention all the more because of the increasing number of adherents, and the boldness of some who, for their faithfulness against what they considered popish error, suffered fines, imprisonment, and death. It was one of the hardest things to kill. Men die, but principles live. The conscience may be fettered, but the word of God is not bound. The thing was looked upon as infectious, and the infected as turbulent and dangerous, hence the writers make note of it as the "old quarrel," and the "revival of it," etc., from 1585 to 1661. We may be sure that the persecuted and lonely met, two and three and more, to worship God, and to claim the presence of the Son of God, and that pure worship, simple and spiritual, became the act of the organization of many a small company meeting in secret for fear of the secular-religious power. Names, places, and precise dates, are unknown, but the inheritors of the faith (few now in Britain) are found increasing in numbers in the wide domain of prairie, hill, and mountain, of the free land whose shores are laved by the Atlantic and Pacific.

The Hoosac Tunnel and the Second Advent.

WHAT has the Hoosac Tunnel to do with the second advent? Surely, says one, you are not so fanatical as to claim that it is one of the signs of the end of the world? No, not directly, but thereby hangs a tale. This Tunnel was begun in 1852, twenty-two years ago. Its length was almost five miles, directly through the mountain at a depth of about 1000 feet from the top. It was to be 18 feet high and 20 feet wide. Of course, the digging of such a tunnel was a vast undertaking which at that day seemed almost impossible to accomplish. But it has been finished, the last blast taking place Nov. 27, 1873.

It is amusing and instructive now to look back and see the objections which would be wise ones raised to this work before it was accomplished. A writer in the *Phrenological Journal* says:—

"The beginning of great achievements may be small and broken. They may excite ridicule and laughter—many predicting they will amount to nothing; and each failure or awkward move leads to new outcries of derision. In the case of the tunnel, the finding of unknown obstacles, like the demoralized rock at the west end, or the rush of water into the central shaft, accidents and casualties increased and emboldened the cry of 'fanatical,' 'absurd.' Even the poet, Oliver Wendell Holmes, derisively sang:—

"When the first locomotive's wheel
Rolls through the Hoosac Tunnel's bore—
Till then, let Cumming blaze away,
And Miller's saints blow up the globe;
But when you see that blessed day,
Then order your ascension robe!"

"My dear friend, 'that blessed day' has arrived. Have you ordered 'your ascension robe?' Yes, this noble work has been accomplished, and now Mr. Holmes' wit turns only against himself. According to his own argument, he ought now to order his ascension robe. As he has lived to see the folly of his wit in this instance, so the coming of the Lord which has likewise been so much ridiculed will show the folly of such jesting.

D. M. CANRIGHT.

THE STRUGGLE OF LIFE.

Who can the strength of habit know,
That has not felt its power?
Oh! shun that treacherous path to woe,
Ere the deciding hour.

That unkind word, that bitter strife,
What shades of gloom they cast;
How many e'en would part with life,
Could they recall the past.

One leak, 'tis said, the largest ship,
At last will surely sink,
One cherished sin in life or lip,
Will lead o'er ruin's brink.

How innocent soe'er may seem
The darling sin we love,
'Tis in our eye the fatal beam,
Eclipsing joys above.

How shall we e'er the victory gain,
O'er sin's too welcome power?
How from the snare our feet restrain,
Spread for us every hour?

In Christ. We can through him at length,
Put all our foes to flight,
If him we make our staff and strength
He will our battles fight.

With God it matters not to help
With many or with few.
Had we a thousand foes to face,
His arm would all subdue.

Who would not have a friend like this
On life's tempestuous sea,
Till we shall reach our home of bliss
From sin and sorrow free?

REBEKAH SMITH.

West Wilton, N. H., March, 1874.

Progress of the Cause.

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

Report of Labors.

SABBATH and first-day, March 14 and 15, I was with the church at Kirkville, N. Y.; the two following Sabbaths and first-days in Ohio; April 4 and 5, at Hillsdale, Mich. I also attended the Michigan State quarterly meeting at Pottsville. There is evidently an increasing interest in the missionary work in each of these States. Scores of individuals are now rejoicing in the truth as the direct result of missionary labor, who a few months ago knew nothing of its blessedness. Openings for the living preacher are multiplying in almost every direction. And in many cases these calls come from those where two or three have already embraced the Sabbath from reading, and others are interested. Yet there is a failure on the part of many to realize the importance and magnitude of this work.

Hundreds of families have been visited with tracts and prayed with, and many have become interested to read upon present truth. One brother, who knew of about four hundred families which had been visited in his district, said that it was safe to calculate that three hundred out of the four hundred had become interested to read on present truth. This is truly wonderful—three hundred out of four hundred families in one district become interested, while some of our brethren and sisters can find nothing to do in the missionary work!

Reports from the trial volume of REVIEW are encouraging. Quite a goodly number already have said, "Put me down as a permanent subscriber as long as the paper is as ably conducted as it is at the present." Some have already embraced the Sabbath. One man remarked that, although he did not indorse all the doctrines it advocated, yet he admired the paper, and he wanted it in his family for its moral influence upon his children.

The meeting in Pottsville, Mich., was one of deep interest. It was well attended by the directors and others from different parts of the State. The brethren were interested to move forward in the work. It was voted at this meeting to put five of our best books, containing a printed notice of the Tract Society, into all of the public libraries and reading rooms in the State where they would receive them. Ohio took a similar step. But one thing that made this meeting interesting was the good report of missionary labor in the vicinity of Pottsville. Over forty now meet on the Sabbath where none met a few months since. Twenty-two are conscientiously observing the Sabbath. On Monday, April 15, I had the pleasure of baptizing nine, a father and mother and four children of one family. There are others that will be baptized soon, and the work is still spreading and the interest deepening.

This work commenced by a Sabbath-school being organized in the neighborhood, and by visiting and praying with the families, by Bro. and sister Sawyer. They would relate the simple story of the cross, and children and parents finally learned to love the divine Redeemer, and gave their hearts to him. Children who at first would learn but one or two verses in their Testaments in a week, would, in a few months,

voluntarily learn over fifty. Hundreds of just such missionaries are wanted to canvas the back neighborhoods, where dwell the poor of the earth, but humble in heart.

The financial interest of the cause in New York, Ohio, and Michigan was considered, both for the Swedes and the Tract Society. In these three States there were raised, including what was pledged, nearly \$4000.

April 18 and 19, met with the friends in Mackford, Wis. Here, as in other Conferences, the number of names called for on the trial volume had been sent in to the Office by the effort of the Tract Society. The report showed an increasing interest in the missionary work. There were some local matters that seemed necessary to attend to on first-day, which occupied some time, so there was not that accomplished which we had hoped to see. We hope, however, that some steps were taken which will result in good to the tract and missionary work in that State.

Reports that are coming in from every direction convince us more and more that more enlarged views must be taken of the work of God. The field is the world, and men and women are called for who are willing to devote their lives to the work of saving souls. Upon the right hand and upon the left, souls are perishing and are calling for help. That means of help God has placed within our reach, and bidden us go work in his vineyard. The most solemn part of our life will be the decision we make in reference to these providential calls.

S. N. HASKELL.

Lake City, Minn.

OUR brethren in Lake City have now become firmly settled in the present truth. Their hearts seem full of the Advent faith, and their lives are gradually conforming to its practical duties. The power of God has stirred the hearts of the Swedes in Lake City and vicinity. The churches have had a great shaking. The enemy has not looked upon this with indifference. All the means that could be made use of, connected with the strongest efforts to break down and clear out of the way the Heaven-established principles and rules of right, have been undertaken. Although many of the people stand very low, respecting religion, on account of their early training, so that they would cry out, "Crucify!" at the first signal of the priest, there are still some with human hearts and thinking minds among them.

The discussion mentioned in my last report was one that I was forced into. My opponent gave out the discussion before I knew anything about it, and declared that if I did not meet him, I was a coward and an impostor. The discussion was continued three evenings. It has caused many minds to investigate the word of God that cared but little about it before.

Was it not for the opposing priests and their periodicals that come into the settlement like a flood of water, many souls would be brought to the knowledge of the truth. I think after a while, when the commotion is quieted down, that fruit will appear more abundantly in Lake City than heretofore. May God help the honest-hearted to be led out from the ways of wickedness.

The friends I left in Wisconsin when I went to Lake City have not only grown stronger in the Advent faith, but increased in number. I have spent another week with them. They, with the friends in Lake City, will number between twenty-five and thirty. When we organize the church, they will all unite in one.

The elder of the Swedish Baptist church of this city, now a firm believer in the Advent faith, has lately visited his old friends in St. Paul. Before he became a believer in the soon coming of the Son of God they seemed to think very much of him; but learning that he wanted to enlighten them from the word of God, they gave orders that he should not be allowed to speak a word. And, said he, "Men and women that formerly were looked upon with suspicion in regard to their Christian faith and character, are now the leading and principal authority within the church."

It seemed pretty hard for our brother to be choked down as a criminal among Christian friends and brethren, in a church where he shortly before labored with evidences of love and gratitude from the people; but, said he, "I felt that Jesus was greater than St. Paul."

I am often struck with astonishment as I watch the movements of ministers and people at the presentation of the Advent doctrine. If the testimony of the word of God was not so plain that the same spirit was manifested in the days of our Lord Jesus and the apostles I should hardly know what to make of it. But praise be to God, Christ's words are as true to-day as ever: "Remember the words that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you."

This and similar heavenly testimonies,

with the experience I have gained in this great and noble work, is enough to sustain me under all circumstances; and, although my constitution is nearly broken down from hardships in the past, I will continue, as long as I am able, to cry out to all, Awake! awake! that the gates of Heaven may not be closed against you.

CHARLES LEE.

Iowa.

FEBRUARY 12, left home for a new field of labor. Came to Council Bluffs, where I was very kindly received by a Danish family whom I had provisionally visited when I first came to this State. The man and his wife were both spiritualists at that time. We talked much about the Bible and religion. These friends tell me now that they were half convinced at that time that their religion was not genuine. I left this dear family with prayer to God for their salvation. It was about three months from the time this happened till I met these friends again. I remembered the words of the prophet at this time, "Blessed are ye that sow beside all waters." So I introduced the *Tidende*, which the man readily subscribed for as soon as he knew that there was such a paper. I happened at that time to have one old copy of "Liv og Død" with me which I lent this family until I should meet them again. After they had read our publications, and heard a course of lectures, they, with others, fully decided that we have the Bible for our guide.

I have labored here and at Crescent City and vicinity for about eight weeks. The Lord has blessed my labor, for which I feel very thankful. I am encouraged to labor on in this good cause. Twenty-five have been led to believe the present truth and are now keeping the Lord's holy Sabbath. These friends have come out from five different denominations and are all Danish except one Swedish family. I have baptized six. Sold about \$20 worth of our publications. Have obtained subscribers for the *Tidende*, *Scensk Harold*, the *Review*, and *Reformer*. The door seems to be open anywhere for the third angel's message to go with a loud voice to the different nations. I have just received a letter from an old friend in Denmark. The writer says, "My wife and I have now commenced to keep Saturday for the Sabbath, and how glad we would be if some one could come here and bring this truth before the people."

May God speed on his glorious truth.

JOHN F. HANSON.

Elkhorn, Shelby Co., Iowa, April 13, 1874.

Nebraska.

HAVE closed my labors in Saunders Co. for the present. Found a few keeping the Sabbath when I came here. A good interest was manifested to hear present truth to the close of the meetings, notwithstanding the roads were bad much of the time, and seeding crowded upon the farmers before the close. Nineteen signed the covenant. Think there are others keeping the Sabbath, and several more undecided. Organized a Sabbath-school consisting of a goodly number. Systematic Benevolence was subscribed, amounting to nearly one hundred dollars.

I here saw evidence that the Sabbath and advent doctrine are inseparable. A family here who had several years ago received some light on the Sabbath, but were in darkness on the signs of the times, kept the Sabbath for a time which was finally given up. They are now rejoicing in the truth of the third angel's message.

CHAS. L. BOYD.

Port Alleghany, Pa.

SINCE March 19, have been laboring in a new place on Comes Creek, four miles south of Port Alleghany, Mc Kean Co. The meetings have been small, but with the few the interest has been good. Some three or more resolved to keep the Lord's Sabbath, till they should find satisfactory evidence that it is not their duty. Of course they will never find that evidence. They are determined to obey God, and follow in the light of his word wherever it shall lead them. There are several others that will unite with them soon if they are faithful.

R. F. COTTRELL.

Need of Laborers.

WE are crippled for want of laborers. I have received in the last month seventeen calls for labor, one of them from Virginia, offering to pay all expenses if I would come and labor a little while in that State. There is talent in our ranks lying idle, persons who I believe could work more effectually than some that are now successfully preaching this message. I read with tears Bro. Decker's letters and others who have lately taken the field to labor for God. Some are delaying—intending to go out by-and-by to labor. Let me ask, Will it not be too late then? Every

one having a knowledge of the truth can do something in warning. We can say that Christ is coming. We can say in tears, Come to him, and live.

May God bless our school, and may we soon be able to send out strong, humble young men by scores to light up this dark world with truth. I am stirred to the very soul while writing. These lines often have been hid by my tears. Will you heed? Will you come up to the high calling? I am glad that our State of Wisconsin is doing more, much more, this year than ever before in this work. Some have grown gray in bringing up this work to its present standing. For those who are weary, there is resting by-and-by. Their toil has brought to us books and tracts by thousands. Shall we distribute them with our means? If we do not, we can no longer claim our place in the ranks. No man can be a true believer of our faith and not be a worker. New fields are opening faster than we can supply them. There are whole States where our faith has never been preached. There is talent to labor, and means to support the work in new fields. Who will go forth weeping and come bearing precious sheaves to God? The colored people are becoming educated with a rapidity that is beyond all our former hopes. Is it not the work of God, preparing their minds for this last message? Should they be lost? Are they not to be noticed in this great work? The price of their liberty has been paid with blood; shall not the blood of Christ liberate them from sin? Who will do it? I believe God will soon add another burden to us in pointing us to southern fields.

Who comprehends the mighty work before us? Not those who murmur. Not those who give sparingly to the cause. God must have a people to stand in the last day. The loud cry must soon be given. Are we ready for these mighty events so soon to break upon us? We often talk of them. We are able to meet the arguments of those who oppose the truth. But this is not enough. Are we sanctified through the truth? Or are we calmly viewing the soon-coming end without an effort to prepare for the terrible storm?

D. DOWNER.

The Atonement.—No. 13.

As an excuse for rejecting the law of God it is often said that we cannot be justified by the law. That is at least as much as an insinuation that they who keep the law seek to be justified by it. But this is a great mistake. They who know enough of the principles of this law to love it well know that it is too holy, just, and good, to justify a sinner. And because all have sinned against it, all are condemned by it, and none can be justified by it. See Rom. 3:19, 20. It is not the fault of the law that man is not justified by it; had he obeyed it, as was his duty to do, he would have been justified by it, for the apostle says, "The doers of the law shall be justified." Rom. 2:13.

Charity leads us to presume that they who offer this objection do not realize that the Scriptures make a distinction between *justification* and *salvation*. If we only had regard to *original justice*, there could be no difference; i. e., if a man had never sinned he would have been justified, and of course saved, by his obedience. But this original or personal justice no one now possesses. Hence, while the principles cannot change, and the rule of justification is ever the same, the means are entirely different from what they would be if man had never sinned. Here is where many err. They suppose, or seem to suppose, that if the law ceases to be the means of justification, it ceases also to be the rule. They do not judge of the law by its nature or original object, but from a partial view of the position of its transgressor. The law as a rule of right, will form a perfect character, but cannot reform an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles or measurements? By no means. And there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified." Rom. 2:13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life—would be condemned. But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, "Therefore, by the deeds of the law there shall no flesh be justified." Rom. 3:21. So we are justified now "freely by his

grace;" entirely by faith; works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to "the remission of sins that are past." Rom. 3:25. Over these our future acts of obedience can have no influence or control.

It seems as if every one ought to see how absurd it is to infer that the sinner justified by grace or pardon is under no further obligation to keep that law by which, as a sinner, he cannot be justified. They who thus teach cannot realize how destructive is that view of every principle of right and justice: how it dishonors the gospel of Christ; how it tends to pervert a holy gospel of love to a mere system of license. Of all the abuse the gospel has ever received at the hands of its professed friends, this is the deepest. It is contrary to Scripture, and to all just reasoning. Ask the advocate of that theory if the law of his State will justify the thief in stealing, or the murderer in killing. He will answer, No; the law condemns such actions. Ask him how the criminal can escape the true desert of his crimes, and he will reply, Only by the governor's pardon. Ask again, If the law condemns the transgressor, and he can be justified only by pardon, does that pardon release him from obedience to the law, so that he may thereafter disregard its claims? Will he affirm this? Will he tell you that that pardon thereafter becomes the rule of life to such a man? And if the pardoned one should again be committed for crime, will the jury try him, and the judge condemn him by the governor's pardon, or by the statute of the State? Could we get any to take the same unreasonable position in regard to the law of the State that many take in regard to the law of God? Not one. If angels ever weep at the blind folly of mortals, it seems that such teachings furnish an occasion. To see men of talent, of learning, of apparent piety, strip the plan of salvation of every principle of justice, pervert it to a system of license, draw conclusions directly contrary to reason and common sense, and argue on the divine government as they would be ashamed to argue in respect to the government of the State; surely, this is enough to fill the Heavens with astonishment.

Let it be distinctly noted that a moral duty, whether it be called law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, will not justify. This is the teaching of Rom. 3:20, 21. It is singular indeed that they who teach the abrogation of the original law, and its insufficiency to justify, and who hold that all that is binding in the law is incorporated in the gospel, really teach justification by law—by the same system that points out sin, which Paul calls "the law." This is contrary to reason, and to the apostle's words in Rom. 3:20. The truth is evidently this: The gospel upholds the law, and enforces it upon the conscience, and incorporates it into the life of the believer. But it does not abrogate law, nor release the believer from obedience to it; nor does it incorporate law into itself so as to have a blending of the two in one. The difference between the law and the gospel is as distinct now as it was in the days when the gospel was preached to the sinners in the wilderness. Heb. 4:1: The law is moral; sin is immorality; the gospel is the remedy. Medicine may restore health, but health is not medicine.

This matter may be tested by the following plain statement: The blood of Christ, the blood of the covenant, is that whereby we have remission of sin. See Heb. 9:22; Rom. 3:25. And this is freely and exclusively by faith or grace. Hence, baptism may be a *gospel condition* of justification, because it is not any part of the original obligation or moral duty. If it were moral duty it could not be performed for remission of sin, simply because as such it would be required on its own account. So the commandment, which says, "Thou shalt not steal, cannot be incorporated into the same system and take part in the work of remission, being itself a moral duty. How reasonable is the conditional plan which says, "Repent, and be baptized for the remission of sin." And how absurd it would be to read, Thou shalt not kill for the remission of sin; or, Honor thy father and mother for the remission of sin. It appears absurd, as I have stated, whether these be called law or gospel, to claim justification or remission through them. But they who teach the abrogation of the law, and the incorporation of these commandments into the gospel, are responsible for this absurdity. It belongs to their system.

J. H. WAGGONER.

SABBATHS—coming to quiet, for a little while, all the week-day toil, noise and strife of life—are like islands, green, fruitful, and flower-laden, smiling at one from the midst of wild ocean and storm-tossed waves—oases in the sand deserts, with cooling shades and pure water-springs for the tired traveler.

ANYWHERE.

ANY little corner, Lord,
In thy vineyard wide,
Where thou bidst me work for thee,
There would I abide;
Miracle of saving grace
That thou givest me a place
Anywhere.

Where we pitch our nightly tent,
Surely matters not;
If the day for thee is spent
Blessed is the spot;
Quickly we the tent may fold,
Cheerful march through storm and cold,
With thy care.

All along the wilderness
Let us keep our sight
On the moving pillar fixed,
Constant day and night;
Then the heart will make its home,
Willing, led by thee, to roam,
Anywhere.

—Sel.

Papal and Protestant Bible.

THE papists say, "We do not object to the Bible, but to the Protestant version; for it is a corrupt translation." When Bishop Hughes objected to the use of the Bible in the schools of the State of New York, he said: "We do not object to the Bible in the public schools; we object to the Protestant version of it." When it was proposed to introduce the Douay version for the use of the Catholic children, Bishop Hughes was the first to object.*

We are not ready to admit the charge that King James' version is simply a Protestant translation. "The work was begun by Wickliffe when he was in full communion in the Romish church. It was continued by Tyndale, Coverdale, Matthew, and others, in the same Romish church. It was printed, published, and circulated, by the authority of a Romish king. This translation was taken as the basis of the translation issued under King James. So this translation of the Bible which we read to you every Sabbath, is not a Protestant translation at all, but simply the English, and of such perfect freedom from anything sectarian, as between Romanism and Protestantism, that the learned Dr. Alexander Geddis, an ecclesiastic of the Romish church, called it 'of all versions the most excellent for accuracy, fidelity, and the strictest attention to the letter of the text.'†

Eminent Roman Catholic bishops have borne witness to the excellence of King James' translation. The late Dr. Doyle, Bishop of Kildare and Leighlin, is called "one of the ablest and wisest of Roman Catholic prelates." In 1825 he was examined before a Committee of the House of Lords. Among other questions, he was asked, "Do you consider the authorized version of the Scriptures used in the church of England as of sufficiently perverse quality to warrant the description that it is the gospel of the devil?" He replied, "I have said before, God forbid that I should so consider it; for, though it has many errors, I consider it as one of the noblest works, and one of the ablest translations that has ever been produced."

The Roman Catholic archbishop of Baltimore, Dr. Hendric, in 1851, published a revised translation of the New Testament. In his introduction he alludes to the Protestant translation in these words: "In adopting occasionally the words and phrases of the Protestant version, I have followed the example of others who have from time to time revised the Rheimish translation. It is not to be regretted that whilst we point to errors that need correction we acknowledge excellencies which we are free to imitate, thus diminishing the asperity of censure by the tribute which we willingly render to literary merit."

We will give one more testimony of this character. It is that of a pervert to the Romish faith, John Henry Newman. In the *Dublin Review* of June, 1853, he says: "Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the strongholds of heresy in England? It lives on the ear like music that can never be forgotten—like the sound of church bells which a convert hardly knows how he can forego. Its felicities seem often to be almost things, rather than mere words. It is a part of the national mind, and the anchor of the national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. It has been to him all along the silent, but oh! how intelligible, voice of his guardian angel; and in the length and breadth of the

land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

The common assertion of Catholics is that their translation of the Bible is an infallible one, and the one Protestants use is a corrupt one. But let us look at the two. King James' version of the Bible has been before the world more than 250 years. During all that time it has remained unchanged; not so the Douay, or Roman Catholic version of the Scriptures. The earlier editions of the Douay, published at the beginning of the seventeenth century, had in many passages such a Latin English garb that it was scarcely intelligible to ordinary English readers. Without going back to these, on comparing the edition published at the commencement of the present century with the present edition, and then comparing these two with the Protestant Bible, we find more difference between the Roman Catholic editions of the Bible than between the present Douay and the Protestant Bible. Isaac Buck, M. A., says: "In the Gospel of St. Matthew alone, you will find about 1500 variations between the earlier and later editions of the Douay; of these corrections, 1200, including all the most important, agree word for word with the Protestant Bible.†

We will give a few illustrations of the changes that have been made. In the earlier editions of the Douay Bible, Luke 2:10, reads, "I evangelize you." The foot note attacks, at some length, the Protestant translation, "I bring you good tidings." In the last edition of the Douay the text reads, "I bring you good tidings." In Gal. 5:21, 22, the Douay used to read, "ebrieties," "com-messations," and "longanimity." Now it reads the same as the Protestant Bible, "drunkenness," "revellings," and "long-suffering." In Heb. 9:23, it formerly read, "The exemplars of the celestials." Now it reads as the Protestant Bible, "The patterns of heavenly things." Heb. 13:16, used to read in the Douay, "Beneficences and communication do not forget, for with such hosts God is promerited." Their present translation reads, "And do not forget to do good and to impart; for by such sacrifices God's favor is obtained"—very nearly the same as our Bible.

In many other instances, where the text is unchanged, they have given the Protestant translation in their foot notes to explain the text. We will give a few instances illustrative of this. In Matt. 6:11, the present edition of the Douay Bible reads, "Give us this day our *supersubstantial* bread." The note says, "In St. Luke the same word is rendered daily bread," agreeing with the Protestant translation. In Matt. 26:17, "the first day of *Arymes*" is called, in the note, "the feast of unleavened bread," the same as in the Protestant Bible. Luke 23:24, reads, "It was the day of *Parasceve*," that is, according to the note, a day "of preparation for the Sabbath," the same as the text in the Protestant Bible. In Gal. 3:24, we read, "The law was our *pedagogue*," that is, says the note, "*schoolmaster*." So reads King James' version.

The Douay Bible is only a translation from the Latin Vulgate; so it is only a translation of a translation. The Council of Trent declared that the Latin Vulgate was "the only authentic authority for the Roman Catholic church." This Latin Vulgate, adopted by the council of Trent, was the translation of Hieronymus, but when the translation first appeared, many complaints arose against its correctness, especially from St. Augustine. But if, as the Catholics claim, the decrees of councils are *infallible*, then the Vulgate, at the time of the Council of Trent, is infallible. But, behold, in the time of Sextus V., A. D. 1585, we have a new edition of the Vulgate, and, to correct the errors of the old edition, the new one was struck off in the printing office of the Vatican itself. Of this new edition Sextus said, "This new edition of the Vulgate which I present, without any doubt or controversy, is to be reputed and taken to be the only edition, which, being as well as was possible reformed, our will is, and we decree it to be read throughout the Christian world." Gavazzi, after quoting these words, says, "Mark, now, here we have from an infallible pope, an infallible Vulgate, reformed, and to be used as the only edition."§

We will see how this infallible edition of the Vulgate fares seven years later, when Pope Clement VIII. begins his reign. Gavazzi says of Clement VIII., "He issued a bull, stating that in the edition of Sextus V., called 'reformed,' he had found *two thousand dangerous errors*." This statement is found in the preface to the edition of the Vulgate published by the authority of Clement VIII., where he says still further, "In this edition, as some things we expressly changed, so many others, purposely, we left unchanged."|| So by the admission of their own pope, their present *Vulgate* is corrupted.

* Hemphil's Reply to Burchardt, p. 42.

† Rev. John Hemphil's Reply to Father Burchardt (Jesusit) on the Inquisition, p. 42, San Francisco, 1873.

† Brock's Reply to Damen, the Jesuit, p. 18, London, Canada, March 8, 1870.

§ Gavazzi's Lectures, p. 34.

|| Gavazzi, p. 35.

"Father Ungarelli, a great friend of Gregory XVI., . . . a few years ago wrote a book which was printed in Rome, revised by the Inquisition of Rome, approved by the master of the Sacred Palaces at Rome, in which book this monk stated . . . that he found in the present Vulgate not less than seven hundred and fifty capital errors."*

We will notice one of these fatal errors. Gen. 3:15, reads, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The Douay reads, "*She shall crush thy head*." The note says, *she shall crush, ipsa*, the woman; so divers of the fathers read in this place, conformably to the Latin." Of this, Gavazzi says, "It is a little alteration indeed; it consists merely in changing *e* into *a* (*ipsa* instead of *ipse*); but by such an unimportant alteration the Virgin Mary became co-Redeemer, and the co-Mediator, and then deserv-ing of particular worship."†

I will notice another instance, in which they seem to have allowed the peculiar doctrine of their church to influence their translation. The Greek word *metanoia* signifies, according to Robinson, "change of mind or purpose, repentance," and thus points to an inward change. The Douay translators have rendered this word "*penance*," which points to an outward act. This word *metanoia* occurs twenty-four times in the New Testament; eighteen times they have rendered it "*penance*," twice they have omitted the word, and in four instances, where they could not avoid it, they have translated it "*repentance*." As an example, see Heb. 12:17, speaking of Esau. "He found no place of *repentance*." It would not sound well for them to say, "Esau found no place to *do penance*." In translating the word *metanoia* by the word *repentance* four times, they tacitly admit that which is indeed the true meaning of the word.

The papists claim that their church is the only church that existed through the dark Middle Ages, and therefore it was the exclusive guardian of the Holy Scriptures, and that Protestants have received the Scriptures from the Romish church. On this point Kirwan says: "The Scriptures, as we possess them, existed before the rise of your church—before a general council ever commenced—before a declaration was ever made by a council as to the canon of Scripture."‡

Rev. Isaac Brock says, "But I am not prepared to admit that through the Middle Ages the Roman church was the exclusive guardian of the Holy Scriptures. Through the greater portion of those ages there were several independent churches in Western Europe in which the Scriptures were preserved. And throughout that entire period there were large branches of the church in Eastern Europe and Western Asia that never owned the sway of the Bishop of Rome; and to this day, these ancient churches of the East protest as strongly as we do against the arrogant claims of the pope. Some, indeed, of our most valuable MSS. of the Scriptures come to us from the churches of the far East."§

J. N. LOUGHBOROUGH.

* Ibid. p. 34.

† Ibid. p. 35.

‡ Kirwan's Letters to Hughes, 3d series, p. 32.

§ Reply to Damen, p. 15.

Obituary Notices.

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

FELL asleep, in Plum City, Pierce Co., Wis., March 18, 1874, Bro. Benjamin Taylor, aged 57. He suffered much during his short illness, but endured his sufferings with great patience, speaking of the resurrection as near at hand. We mourn our loss, but not as those who have no hope. We expect to be re-united in the new earth. H. M. NELSON.

DIED, in Otsego, Mich., April 13, 1874, at the residence of his son-in-law, John L. Carter, Bro. George W. Burnham in the 84th year of his age. He had been an observer of the Sabbath of the Lord for about five years.

Remarks from 1 Cor. 15:26.

CHAS. A. RUSSELL.

DIED, in Le Sueur, Minn., April 2, 1874 of consumption, sister Mary Wise, aged twenty-six years, five months, nine days. She embraced the present truth four years ago at the Wasioja Camp-meeting, of which she has ever since been a firm believer. She died in the blessed hope of a part in the first resurrection. She leaves a husband, two children, and a large circle of relatives and friends to mourn their loss. Funeral discourse by Eld. Campbell, Presbyterian, of the same place. Text: "They that sow in tears shall reap in joy." Ps. 26:5.

MAGGIE JENSON.

DIED, March 31, 1874, in Mankato, Minn., from the breaking of an abscess in the lungs, my beloved wife, Margaret A. Morse, in the twenty-fifth year of her age. She was baptized at eleven years of age, and has ever maintained a consistent profession of the truth. Her experience has been marked with great steadfastness—no backsliding, no turning away from the light of truth and the word of God. Her mind was clear in the last hours, and triumphant in God.

Very comforting words by Eld. Bennet, pastor of the Christian church, from Luke 24:34.

F. W. MORSE.

