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THE  
POSITION AND WORK  
OF THE  
TRUE PEOPLE OF GOD  
UNDER THE  
Third Angel's Message.

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BY  
ELD. W. H. LITTLEJOHN.

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"Here is the patience of the saints : here are they that keep  
the Commandments of God, and the Faith of Jesus."

SEVENTH-DAY ADVENTIST  
PUBLISHING ASSOCIATION,  
BATTLE CREEK, MICH.  
1884.

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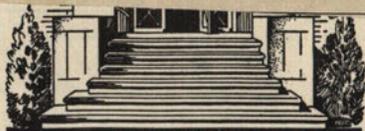
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NOTE TO THE READER.

THE people of God have ever had a work to do in the world. At the beginning of the Christian era, this work was a special one, becoming more general as the years advanced and Christianity became established. As the dispensation nears its close, and the world is to be warned of coming judgments, the work of God's people again becomes special in its character. That we have reached the time for this special work, is believed and maintained by the writer of the following pages, and the Publishers respectfully commend the arguments to the candid consideration of the thoughtful reader.



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"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."  
Rev. 14 : 12.

It has been well said that "prophecy is history in advance." This being true, we cannot overrate the importance of a correct understanding of it; since by this means we shall oftentimes be able to recognize the sins against which it warns, and thereby escape the calamities which it predicts.

As an illustration of this it is only necessary to refer to the words of our Lord found in Matt. 24: 15-19. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes."

Here, allusion is evidently made to a prophecy which had stood upon the records for five hundred

years. Its fulfillment was located in the future; and they were commanded to recognize it whenever it should take place. This actually occurred some forty years later than the conversation from which we have quoted. And the disciples, true to the instructions of their divine Master, after patiently waiting for years, discovered in the approaches of the Roman army upon Jerusalem the abomination which maketh desolation, predicted by Daniel. Nor was this knowledge practically unimportant; since by it they alone, out of hundreds of thousands assembled within the walls of the doomed city, were induced to flee just in time to escape the horrors of a protracted siege and final overthrow.

But if a patient investigation of those scriptures which claim to open up the future before us, yielded fruit of so much value to them, is it not at least possible that there is treasured up in them knowledge equally important for us? Certain it is, reasoning from general principles, that events have transpired this side of the year 70, equally important with that of the overthrow of Jerusalem; and also that men have lived whose destiny was regarded with sufficient interest in Heaven to warrant the supposition that God might interfere as directly in order to secure their well-being, as he would in the cases of those of like character whose fortune it was to live in the first age of the Christian era.

Should we desire additional evidence on this point, we shall find it in the fact that the book of Revelation was written about A. D. 96, and claims—while pronouncing the man blessed who understands it—to bring to view transactions to occur in the future history of the church, and reaching even to the second advent.

It is, therefore, to this sublime panorama of coming events, reaching as it does even beyond our time, that we naturally look for whatever light God may have vouchsafed us respecting the duties and dangers peculiar to our times.

Nor shall we be disappointed in our research, since we stand in a period just preceding the coming of Christ, or the great focal point of nearly all the converging lines of prophecy.

It is not our present purpose, however, to determine how many prophecies are being fulfilled before our eyes; but rather to establish the proposition that the words of our text relate to a people who have arisen in our day, and are now calling the attention of the world to the "commandments of God and the faith of Jesus." In order that we do this successfully, it will first be necessary that we examine the connection in which these words are found.

By referring to Rev. 14:9-12, it will be seen that it is embodied in what is commonly called the "third angel's message," which reads as follows: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name."

The first point to be settled is, whether this language is to be regarded as symbolical or literal.

This will not occasion us much trouble; since no one will seriously argue that any generation may expect to see three literal angels flying through the heavens, and making proclamation to the world in language like that which is ascribed to them in the chapter above.

Therefore, as it must be symbolical, our next inquiry is, What was it designed to signify?

Much light is thrown upon this point by the messages of the first and second angels, which read as follows: 1. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7. 2. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8.

Here we are emphatically told that the work of the "first" is that of preaching the gospel to every nation, and kindred, and tongue, and people. But this is not the work of angelic beings acting independently. God has ever employed human instrumentalities for this purpose. And our Lord, when providing for the promulgation of his gospel, commissioned men for this work, assigning "all the world" as their field of labor, and terminating their service only with his second coming. In proof of this, read the following texts: Matt. 28: 19, 20; 24: 44-47.

Thus we see that the work of the first angel is

identical in point of time, and the same in nature, with that which belongs peculiarly to the ministers of Christ. He must represent a body of Christ's followers who, in the closing years of time, are to carry the gospel of the kingdom to the world, enforcing its claims by the announcement of the solemn fact that the hour of God's judgment is come.

By employing a similar line of argument in reference to the second message, we shall find that the agency used in giving it must, like that of the first, be that of a body of people led out by the spirit of God. It cannot be successfully disputed that the Babylon here spoken of is a church which has fallen from a state of purity to one of corruption. It becomes evident, therefore, that this announcement must be given by individuals raised up by the providence of God for this special purpose.

As additional proof that we are right in this, we might mention the fact that subsequently to this message, it is announced in the eighteenth chapter of the same book, that this same Babylon has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," and the people of God are warned to come out of her, lest they be partakers of her plagues. But what agency could be employed in giving this warning except men intrusted with the proclamation of God's truth as a standard round which the fleeing saints could rally?

But if we are correct in our deductions respecting the first and second messages, it becomes at least highly probable that a body of believers will also be concerned in the giving of the third message.

For, standing as it does in the same line of prophetic symbols, whatever is true of them in this respect, must be equally so of it. While the two former, however, furnish important aid in deciding this question, they are not absolutely indispensable to its satisfactory solution; since in immediate connection with, if not actually within, the message itself, are found the words of our text: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This furnishes a clue to the whole matter. For, whether we regard them as the utterance of the angel, or that of the inspired penman, thrown in as matter of record, it becomes too clear for dispute that they apply to a class of persons who represent the true church of God in contradistinction from the worshipers of the beast, and who, therefore, would necessarily denounce, in the strongest terms, that which they themselves repudiated. But, in doing this, they are really accomplishing the work ascribed to the heavenly messenger, and therefore fulfill the prophecy in the most satisfactory manner.

Having now disposed of the preliminary questions relating to the proper interpretation of this prediction, it becomes in the highest degree important that we determine whether it has ever met its fulfillment.

In doing so, we will first present certain specifications brought to view in the prophecy, and its connection, all of which must be true of those who fill it. After this, we shall test all of the great religious movements of this dispensation by these rules, for the purpose of ascertaining whether they have represented the work in question.

We submit, then, that the following facts must all be true of those, whoever they may be, who give the message under consideration:—

1. *They must understand the nature of their mission.*

This becomes apparent from several considerations: It is manifest that their work is no ordinary one. They are raised up for a special purpose, to condemn a specific and terrible sin, and to threaten in punishment thereof a penalty different from that which is visited upon common offenders; namely, "the wrath of God poured out without mixture."

But this applies to one, and only one, class of judgments in the Bible; *i. e.*, "the seven last plagues," which are poured out after the mediation of Christ has ceased, when he rises and solemnly proclaims that those who are filthy must be filthy still. Rev. 22:10-12. That this is so, will be seen from the nature of the expression used, *i. e.*, the "wrath of God poured out *without mixture.*" This cannot apply to any calamity, however serious, that can occur to our world during the whole gospel dispensation; for, so long as Christ intercedes for sinful men, there always will be an admixture of mercy in all the dealings of God with men.

Lest, however, some should deny these conclusions, we propose to show from the sixteenth chapter of Revelation that the plagues are the very things which were denounced by the angel upon the offenders.

To do this, we have but to insert the following verse taken from the record of the first plague. "And the first angel went and poured out his vial

upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. 16:2.

Here is a marked and undoubted commencement of the wrath threatened by the third angel. Hence the plagues are not the result of accident, but are the very judgments set forth by those who gave the warning, and who sought, by portraying their horrors, to deter their fellow-men from obeying the edicts of the beast.

It follows, therefore, that they fully comprehended the work in which they were engaged, and the fact that the plagues would be the portion of those who disregarded their warnings.

But how did it happen that they were so positive in their declarations on this point? How was it that they, differing from the mass of preachers, threatened, not the general, but the special judgment of God? not the lake of fire at the end of the one thousand years, into which all sinners are to be cast, but the special wrath of God, poured out upon a particular class, during a limited period of time, between the close of probation and the coming of the Lord? The answer is obvious. They felt that they were specially commissioned for this purpose. But where did they get the light respecting this commission? Unquestionably from the Bible. Where, then, within its pages, is such information conveyed, and the authority for denouncing the plagues bestowed, except it be in the third angel's message? Hence, we conclude that our first proposition is undeniably sound; and that whenever we find the genuine fulfillment of this prophecy, it will be in a body of men who will

be ready to declare as unqualifiedly that they are doing this work as did John the Baptist that he fulfilled the words of the prophet concerning "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Matt. 3:3.

2. *They must be, in the fullest sense of the term, followers of Christ.*

This fact is brought to view in the declaration that they keep "the faith of Jesus," since that faith is nothing more nor less than the gospel of Christ which is brought to view in the New Testament. In proof of this, we refer to the following scriptures: Acts 6:7; 1 Tim. 3:8, 9; 4:1; 5:8; 2 Tim. 3:8; Jude 3; Rev. 2:13.

3. *They must obey the ten commandments.*

That this proposition is correct, the following arguments will show: The words "commandments of God," while in harmony with "the faith of Jesus," are evidently used to mark a peculiarity of the people who give the third angel's message. Although believers on the Lord Jesus, they are distinguished from others by the additional peculiarity that they keep the commandments of the Father. If this be not so, the language becomes tautological; *i. e.*, the angel, or the Revelator, throws in a superfluous expression. But this can never be admitted so long as we hold to the inspiration of the Scriptures. We think it manifest, therefore, that the phrase before us makes a distinction between the body in question and other professed Christians who discriminate against a part, or the whole, of the law of the Father, while theoretically adopting the faith of the Son.

In confirmation of this, we call attention to the

following propositions: (1) It is a generally-admitted fact that the decalogue is still binding upon all, as plainly taught by the language of Paul in Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." (2) It is now true of the religious world generally, that they do, either through ignorance or design, violate one of the "commandments of God," which characterize the people who give the third angel's message. (3) This construction accords perfectly with the obvious meaning of the passage. In other words, while the expression, "commandments of God," does not always, it does generally, apply to the decalogue; in proof whereof we cite the following texts: Matt. 15:3; 5:19; Rev. 22:14; Rom. 7:12; Ex. 20:6; 34:28; Ps. 119; 89:27-34.

4. *Those who give this message must arise this side of the year 1798.*

We shall be satisfied that this is true by an examination of the events with which this people stand connected. By tracing the prophetic history presented in the twelfth and thirteenth chapters of Revelation, we see, first, the people of God represented by the woman in deadly peril from the assaults of the great red dragon; which, it is generally conceded, represents the devil operating through Pagan Rome for the destruction of the church.

Immediately following this, John presents to view the leopard beast with seven heads and ten horns. This latter received his power from the dragon, and it is almost universally understood to represent Papal Rome, which has made such terrible havoc with the church of God. The latter

beast received in one of his heads a wound from the sword (*i. e.*, from the military power), which appeared to be unto death. Just at this point of time the two-horned beast makes his appearance. This beast is to form an image to the leopard beast, by causing a union of church and state, resulting in the very evils against which we are warned by the third angel. These facts are set forth in the following scriptures:—

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him,

and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:3-12.

But when did this wounding of the head mentioned above occur? The facts are briefly these: In 508 Justinian enforced an edict, issued five years previous to that time, recognizing the supremacy of the bishop of Rome. Daniel and John, respectively, saw that he would exercise his cruel power over the saints twelve hundred and sixty years. See Dan. 7:25; Rev. 12:6; 13:5. Measuring from the above-named date (538), these terminated in 1798. Agreeably to these predictions, at that very point the pope was deprived of his temporal power, and driven into exile, by the French general, Berthier, where he afterwards died.

To all human appearance the power of the Papacy was forever broken. But, conformably to the heavenly vision, while it has never regained its original ability to oppress, the wound has nevertheless been healed, and the pope, though shorn of much of his original authority, still maintains a precarious existence, indulging the vain ambition that his former greatness will at some future time be restored. The work of the two-horned beast being located this side of 1798, and the warning of the third angel being against the work of that power, it follows that the people who give that warning must have their existence this side of the foregoing date.

5. *They must arise within the United States of America.*

It has already been remarked that the two-horned beast of Rev. 13 represents a political

power that is eventually to imitate the leopard beast in the enforcement of religious dogmas. That it represents a political power, is evident from the fact that such symbols in prophecy are employed for this purpose, as in the case of the four beasts of Dan. 7. That it is also a persecuting power, is evident from the fact that the red dragon and the ten-horned beast with which it stands associated in the same prophetic chain, are of this character. To conclude otherwise, would be to do violence to one of the plainest principles of interpretation; *i. e.*, that symbols standing in the same connection and resembling each other in character, must be interpreted by a consistent application of the same rules of exposition. That it is to be a persecuting power, is still further shown by the plain language used with reference to it.

Having settled these points, the next query which naturally arises is, What government is the subject of this prophecy? Upon this branch of the argument we shall of necessity be very brief. We have already seen that the wounding unto death of the papal head of the ten-horned beast occurred in 1798. By a careful examination of the tenth verse of the chapter already quoted, it becomes clear that John's eye did not rest upon the two-horned beast until the one preceding it in the series was wounded by the sword, and its representative, *i. e.*, the pope, was carried into captivity. It is also manifest that when he witnessed it for the first time, it was coming up; not from the sea, whence the former one had arisen, but from the earth.

By this means we are enabled to reach two con-

clusions: first, the power in question is one which should be visible in 1798, not, however, as a government of long standing and of unlimited power and influence, but rather, one that was then just coming upon the stage of action; secondly, that its theater of operations was not the same as that of the ten-horned beast, else, like the latter, it should have emerged from the sea instead of the earth.

Once more, we learn by reading the eleventh verse, additional peculiarities which will be true of the nation in question. Unlike its predecessors, it could not be fitly represented by the terrible symbol of the dragon, or that of the fierce and blood-thirsty leopard, having the feet of the bear and the mouth of the lion. It is of such a nature that the impression which it would be calculated to make upon the observer would not inspire fear, from the fact that the lamb-like horns would rather indicate youth and harmlessness.

Again, we learn in verses 12 and 14 that this power is distinct from the papal hierarchy, since it operates, not upon the same territory occupied by the latter after it has become extinct, but in its very presence, as is implied in the words, "before,"\* in verse 12, and "in the sight of," in verse 14.

It also appears that while existing contemporaneously with the Papacy, after the latter receives its deadly wound, it is clothed with power so great that it becomes fully its equal. Hence we infer that nothing but a country of great authority and influence will ever meet the requirements of this

\*The Greek word *enopion*, rendered "before," signifies, in the presence of.

prediction. Not only so, but in verse 13 it is said of this beast that "he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men."

These words can be fulfilled only in one of two ways: The nation of which they are spoken will either be characterized by great progress in the arts and sciences, or else there must arise within its borders a class of wonders which, while remarkable in themselves, unlike those performed by our Saviour, are not to be done in the interests of truth, but for the express purpose of deceiving; or, more exactly stated, they will be miracles performed to prove a lie. This shows, we think conclusively, that more special reference is had to matters of a spiritual nature than to those of a merely secular character.

If we turn now to the map of the world as it existed in 1798, we shall see that there is one power, and but one, outside of the Roman empire, which can for a moment be regarded as the one which answers to the description given in Revelation; and that is the United States of America. Their history, when compared with the prophecy as far as it has been fulfilled, exactly answers to its demands. In 1776, they declared their independence, and united for mutual defense; in 1789, for the purpose of forming a more perfect union, they adopted the present constitution; so that nine years later, *i. e.*, 1798, they could, with the most perfect propriety, be represented as just emerging to the surface of national life and influence.

This power also made its appearance upon a field wholly outside of that which had originally

been occupied by the ten kingdoms of the first beast; and thus it was highly proper that, unlike the former, the symbol representing it should be seen coming up out of the earth instead of the sea. Further proof of the correctness of this application is found in the character of the institutions which are peculiar to them.

What could more fitly represent the infancy of our government, and the beneficence of Protestantism in its religion, and republicanism in its politics, than the horns of an innocent and inoffensive lamb? The other beasts, at first sight, presented all the marks of oppression and cruel despotism. Not so with the last of the series. The points of resemblance between it and the former were very few. Were it not for the dragon voice, which comported so illy with the creature which uttered it, the saints of God would, to all appearance, while under its dominion, be as secure from injustice and harm, as they could in a land like this, where its fundamental law guarantees the complete right of exercising individual conscience in the worship of God. For it is evident, from the record, that it was not until after those who dwelt on the earth were counseled to make an image, that this was accomplished. Such was the character of the government here indicated, that it seems not to have ventured to enter upon its career of oppression without first consulting with its subjects or citizens.

How different from the policy of kings generally! Who ever knew a monarch, clothed with absolute authority, to linger in the performance of his wishes until after he had consulted with the creatures of his clemency? Is there not in the

very record itself something which shows a lack of ability in the rulers here mentioned, to do what they desired? In other words, is it not apparent that this was a government where the magistrates obtained the right to rule, not by inheritance, but, on the contrary, by delegation from the people; the latter being recognized as the source of its power, and their ability to enlarge or diminish it being fully acknowledged?

If so, is it not highly probable that a republic like our own must have been intended, since the above facts apply to such an one, rather than to any other form of government? So that the favorite argument of those who say that this Union can never do the work here described because of its numerous guarantees of individual protection against religious tyranny, and because of the fact that Congress is strictly forbidden to exercise any such authority, makes against, rather than for, their cause; for it simply serves to give to this government the same pacific appearance worn by the two-horned beast. In other words, the very fact that the probabilities, judging from present appearances, are against the idea that our nation will ever engage in acts of persecution, is, in this case, exactly in accordance with the specifications of the prophecy. For were it otherwise, *i. e.*, did the Congress and the President possess the legal power, and had they and the people from the outset shown a disposition to exercise it, they would have been symbolized by something altogether unlike the horns of a lamb.

Having seen that our government made its appearance at the right time in order to identify it as the one described in the scripture under con-

sideration, we shall also be impressed with the fact that it stands foremost in point both of size and influence among those which came into existence contemporaneously with it.

There is, perhaps, at the present time, no people in the world whose influence upon other nations is more generally felt than that of our own. The silent effect of its institutions is gradually revolutionizing the political world. It has not only introduced a new order of things; but, by the unparalleled success that has characterized its history, it has steadily challenged the admiration of men, and drawn upon itself the eyes of all.

Such is its present dignity and influence that it may well be said to deserve a place in prophecy. And, judging the future by the past, we must be near the time when it will wield all the power which was once the peculiar heritage of its Roman predecessor. Thus, another link is formed in the chain of evidence which identifies this as the last great power which is to close up the drama of this world's history.

We now proceed to consider the remaining specification, *i. e.*, the one relating to the power which it had to perform miracles, for the purpose of leading astray all the dwellers upon the earth.

We have already seen that these wonders are not confined to the arts and sciences; since attainments in this direction are not necessarily calculated to mislead, and confer religious authority upon those making them, as in the case before us.

No; it is manifest that they must be something of a religious nature, and yet not genuine in their character; but which are well calculated to deceive the beholders. If any thing bearing this descrip-

tion has arisen among us, which gives promise of reaching proportions never attained by anything of like nature in the past, it will become at least highly probable, in view of what has already been said, that this is what was shown to John nearly eighteen centuries ago, as something that was to present itself at the close of time.

In 1848, there appeared in an obscure family in the State of New York, a phenomenon which, while it provoked the mirth of some, and called out the ridicule of others, excited the curiosity of many more to the last degree. There was nothing in its demonstrations in and of themselves particularly impressive, as they were confined to slight raps upon the floor, wall, etc., etc., and to the tipping of tables, chairs, and various articles of furniture. The mystery consisted in the fact that there seemed to be method and system in the whole matter, and that the responses, while somewhat unreliable and contradictory, nevertheless furnished proof that there was behind the whole a controlling mind.

Time passed rapidly, and in a few months the mediums of this strange influence, instead of being confined to one locality and shut up to one kind of operation, began to appear in various villages and cities, with greatly enlarged and varied capabilities for communicating. The slow and tedious method of conveying ideas by rapping and tipping of tables, was exchanged for the ready hand of the writer under influence, and the fluent tongue of the speaker by impressions. Thus matters have gone on until, as we learn from statistics from various parts of the world, collated by Catholic bishops in a convention at Baltimore, there are now

upon the globe eleven millions of persons, among whom are representatives from nearly every nation upon the face of the earth, who are zealous advocates of the idea that this was the dawn of a new religion, communicated to man by the spirits of the dead, and destined to supersede all the systems of the past.

Such growth in numbers is without parallel in the annals of the human race. That so much should have been accomplished in so short a time, without the aid of powerful armies, or friendly legislation, and against the plain teachings of God's word that "the dead know not anything" (Eccl. 9:5), is indeed marvelous. This fact cannot be explained by saying that this new religion harmonizes perfectly with the cravings of the natural heart, which "is not subject to the law of God, neither indeed can be." This has been true of every system of false religion which has arrayed itself against Christianity. We must therefore solve the problem of its remarkable success by resort to some other theory of explanation.

Is it not evidently true that the mysterious and undeniably supernatural exhibitions of power which it has been able to make, furnish the clue to its rapid and unprecedented acquisition of converts? Certain it is that hundreds of thousands believe, or at least assert, that they have been led to embrace it by what they have heard and seen of such a nature as to render it impossible to suppose that it was either an illusion altogether, or the product of human craft; nay, they even go so far as to state that they have not only received communications from their dead friends, but that their ghostly forms have stood before them face to

face, and absolutely assumed corporeal bodies for the time, so far as to be able to shake them by the hand, to grasp a pencil and write in their presence, and furnish in distinct outline all the features of the face and person.

In view of this, who shall say that this same diabolic agency—for such we do not hesitate to call it—may not very soon, when going forth to deceive the nations, and gather them to the battle of the great day of God Almighty (Rev. 16:12-16), be able to bring down fire in the sight of men, and getting control of this government, lead on in a terrible crusade against the little flock of Christ's faithful followers, who, steadily resisting all their advances, refuse to depart from the God and Father of our Lord and Saviour Jesus Christ?

The remaining work for this power to perform will be short. In fact, as we have seen that the United States of America were represented by the two-horned beast, the statement at the head of this division of the subject, that they furnish the proper field in which those giving the third message are to appear, becomes palpably evident.

It has ever been the plan of God in the past to furnish to the men of every age just the light needed to enable them to discern the dangers peculiar to their situation. Nor is it more true that he has caused the light to shine at the right time, than it is that he has caused it to appear in the right place. Were it otherwise, his dealings with men would have been marked with that imperfection which sometimes characterizes the creature, but never the Creator.

Martin Luther arose at a juncture of political affairs just calculated to insure the success of his

mission. So, too, with the gospel originally. It was presented to the world just at the point when the way had been prepared by the Roman arms and the Greek literature, for its universal and successful proclamation. But we have already discovered that the time for the appearance of the two-horned beast is past. Not only so, but we have the most convincing proof that the very government which answers to it has assumed its position among the nations. As the time has therefore fully arrived for the note of alarm to be sounded, where shall it be given first if not where the danger is particularly imminent, and the people are to be the soonest exposed both to the deceptions of the devil, and his persecuting rage at the followers of Christ, which is to find expression first in unfriendly legislation, and finally in decrees of death and extirpation?

To begin this work in Europe, separated as it is from us by a great waste of waters, would be to enter upon one of the most important undertakings that men ever engaged in, to a very great disadvantage. This becomes very apparent when we throw off the figure, and take the literality of the prophecy; *i. e.*, when we remove our eye from the symbol, and place it upon the nation which it represents.

It is not by sudden and plenary inspiration that God shows men the fulfillment of such predictions of his word as the one in question; but it is, as in the case of the Reformation, the result of hard labor and patient investigation, that one after another of the many points of truth are brought out. Judging from the past, no man or set of men will be able to leap instantly to a correct conclusion

respecting the nation that is to do the work brought to view in the thirteenth chapter of Revelation, since it is characterized by many phases, each of which must be fully realized by the power in question, or, at least, must give good promise of future realization, before it would be safe to decide that it is the one alluded to.

This fact is forcibly impressed upon our minds by the contrast between the lamb-like horns and the dragon voice, showing that, although inoffensive at first in profession, it is to act a dragonic part in relation to some at least of its citizens. But who would be able to draw this contrast more readily and perfectly than its own subjects? Those who are supposed to be intimately acquainted with its history, its genius, the temper of its people, and the tendency of its laws and institutions, would discover these more readily than anybody else, because, long before the facts could be conveyed fully and satisfactorily through the ordinary channels of information, they would begin to realize from experience and observation the unjust and conflicting nature of statutes which, though nominally passed in the interests of liberalism and toleration, were nevertheless unjust and partial.

Again, the work of warning the nation and the world would be marked by tenfold the power, both in its effects upon those at home and those abroad, should it begin here, that it would were it to arise in Europe. The very fact that it was of American origin would clothe it with interest and influence from the outset, since all would be impressed with the idea that those who inaugurated it were more capable of understanding all the facts which

go to show that they were the people mentioned, than any others could be. They could not be charged with national prejudice, since they would be very slow to concede that their own republic, which they have so long idolized, would at last turn out to be of a character in few respects to be commended above that of those who have gone before, unless they were forced to this conclusion by an array of testimony which could not be set aside.

6. *The people brought to view in the text must arise subsequent to the proclamation of the first and second angels' messages.*

The above statement is too clearly just to demand an extended argument in its defense. It is said of the angel, who we have seen symbolizes this great religious movement, that he is the "third angel." This cannot be true, however, unless he belongs to a series, and follows, in his work as seen by John, after the first and second angels had fully entered upon their mission. Hence, before his work of warning men against the mark of the beast can take place, it is necessary that those who take part in this work be able to point to some movement in the past wherein two proclamations have been made concerning the coming of the judgment, and the fall of Babylon.

7. *They must stand in a period entitled the hour of God's judgment.*

To this many will raise very serious objections. It conflicts with the commonly-received opinion that the hour of God's judgment does not come until after the second advent. But to our minds this doctrine is perfectly irreconcilable, both with the idea that the saints of God should be resurrected to a happy immortality before their cases

are investigated, and it is determined that they are worthy of it, and with the positive declaration in the sixth verse of the fourteenth chapter of Revelation.

In the above scripture, according to the deduction already made, we learn that the true church will solemnly declare to men that the hour of God's judgment is come, and exhort them, for this reason, to give glory to him, and worship him that made heaven and earth, and the sea, and the fountains of waters.

Now this presentation of a motive for repentance shows that repentance was possible, and, therefore, that probation was not ended. Not only so, but it is said in the same connection that this angel was to preach the gospel to every nation, and kindred, and tongue, and people.

But as we have heretofore decided that this was spoken of the ministers of Christ, and not of angelic beings, we must assign to the former, between the session of the judgment, in some sense of the word, and the close of time, a labor which, let them employ every facility that human resource can furnish, will undeniably require months and even years in its accomplishment.

Nor is this all; they are to be followed by the announcement of the fall of Babylon, or that which was once the true church. This message also being started by an individual or two in a particular locality, must be defended and made clear from the Scriptures, carried from town to town, county to county, State to State, nation to nation; and then, after this is accomplished, or at least fairly entered upon, still another and third message must be borne to the dwellers in all

lands, before the final consummation of all things; thus settling the point that the latter, respecting the chronology of whose rise we are instituting an inquiry, will be bounded on the one hand by the inauguration of the judgment, and on the other by its close, so far as the saints of God are concerned, since their cases will have been adjudicated, as will be evidenced by the reception of their reward.

8. *They must arise subsequently to the year 1844.*

It has already been made to appear that the warning against the reception of the mark of the beast, could not be due until the message had been given announcing the hour of God's judgment come. Such a message, given before the fact upon which it was based had transpired, would of course be a spurious one. We inquire, therefore, whether it is true that God's judgment is in session; and if so, when this solemn work was first entered upon. We think there is one point, and but one in all the past, which can with any show of argument be urged as the one under consideration, and that is the year 1844.

Our reasons for taking these positions are briefly as follows: In the vision given to Daniel, as recounted in the eighth chapter of his prophecy, the history of the world is represented by the introduction of a ram, a he goat, and the little horn proceeding out of one of the horns of the latter. That these three symbols represent the last three of the four great universal empires, as presented in Dan. 2 and 7, and which were to bear sway over the earth until time should end, there can be but little doubt.

Immediately succeeding the presentation of

these symbols, the man of God in vision heard one saint interrogating another, as follows: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8:13. To this question the following answer was returned: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

Gabriel, having been instructed to make known the vision to the astonished mind of the prophet, entered upon his work and explained everything in the view, so that no one could fail of comprehending it, with the exception of the point of time at which the twenty-three hundred days should commence. And as Daniel still complained that there was something which he did not understand, this must have been it. Consequently, afterward, in the ninth chapter, Gabriel returns and makes the following declaration: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9:24.

The signification in the original of the word "determined," here used, is that of "cut off;" but if the seventy weeks were cut off from something, and devoted particularly to the Jews, they must have been taken from a longer period of time. That period must have been the two thousand three hundred days, which, according to the rule of interpreting prophetic time, is equivalent to twenty-three hundred years. If, therefore, we

can get the commencement of these seventy weeks, or four hundred and ninety years, we shall also have that of the two thousand three hundred years from which it was taken. This is found in the following verse: "Know, therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troublous times." Dan. 9: 25.

From this it is evident that they should be counted from the going forth of a commandment to restore and build Jerusalem, which was then in ruins. Such a commandment was given by the king Artaxerxes in the seventh year of his reign, B. C. 457. Ezra 7.

Commencing our measurement from this point, we shall find that the twenty-three hundred days, at the termination of which the sanctuary was to be cleansed, ended in 1844. This being the case, the question respecting what was then really accomplished becomes one of thrilling interest.

The angel said that the sanctuary should then be cleansed. But certain it is that the sanctuary here alluded to could not have been the Jewish temple, since the latter was so effectually destroyed by the Roman general, Titus, about eighteen hundred years before the expiration of this period, that its foundations are now with difficulty traced. What sanctuary was it, then, which was cleansed at that time? We answer that it must have been the antitype of the one at Jerusalem; viz., the one which is in Heaven.

That there is such an one there, the following

texts prove most conclusively: Heb. 8:1-6;\* Ps. 102:19; Rev. 15:5, 6, 8; Rev. 13:6; 11:19; 14:15, 17.

The next decision which it is necessary for us to make is respecting the meaning of the words "cleansing of the sanctuary," as applied to the temple in Heaven. We shall only be able to do this by determining what was typified by the cleansing of the sanctuary, or the most holy place in the tabernacle pitched by Moses.

By examining the Record, we learn that the high priest entered that place but once a year, and that on the day of atonement; that when he did so, he sprinkled the blood of the Lord's goat, so called, that is, the goat of sin offering, on and before the mercy-seat, and then returning to the door of the tabernacle, he confessed the sins of the people, laying his hands upon the head of the scape-goat, which represented the devil, and then sent it away into the wilderness.

This ceremony, occurring as it did but once a year, after three hundred and sixty-four days of service in the holy place, since it was but the shadow of heavenly things (Heb. 8:1-5), could have been designed to represent nothing less than the priesthood of Christ in the first apartment of the heavenly sanctuary, until the hour of judgment was reached. Then he enters the most holy place of that temple to examine into the cases of the dead and living saints, during which he will plead his own blood before the throne of the Father for their transgressions of his most holy law. The sins of his faithful followers, having been con-

\*Read also in connection the balance of the 8th and the whole of the 9th chapter.

fessed and blotted out in the times of refreshing from the presence of the Lord, will then be rolled back upon the devil, who has deceived them, as the closing work in the cleansing of the sanctuary.

But this is nothing more and nothing less than the work of judgment. Just such a work, as we have already seen, will be necessary before the resurrection and translation of the saints, to show whether they are worthy of this honor. The work of the judgment, and the cleansing of the sanctuary, are thus shown to be identical, commencing with the ending of the twenty-three hundred days, in 1844. Hence that was the proper time for the first message to be given, announcing this stupendous fact to the world. And as the third could not go until after this had been done, it must be given subsequently.

9. *They must be Adventists.*

This point becomes clear by reading the chapter from the twelfth verse to the end. This record shows that the next thing which transpires in order, is the coming of Christ upon the white cloud; a representation which can allude to nothing but the glories of the second advent.

Nor is it simply true that they will stand in a period just preceding this occurrence. Reasoning even from general principles, it is certain that they must also be Adventists in the fullest sense of the word; *i. e.*, they must be expecting and hoping for the speedy return of their Lord.

The very situation which they occupy demands this. Being called to the performance of a special work under circumstances which give good proof of their perfect consecration and their full acceptance with God, we have a right to infer that they

would possess all the knowledge which the word of God can convey, and which belongs peculiarly to their time, and which it is important to their success that they should have.

But what are the teachings of the Bible on this point? While it does not declare that we shall ever be able to fix the day and the hour, it nevertheless teaches that we may know when it is near, or at the door. And Paul, in his epistle to the Thessalonians (1 Thess. 1:1-5), when he wishes to draw the line of demarkation between the men of the world and the saints of God, says of the former that that day should overtake *them* as a thief, and of the latter that that day *should not* overtake them as a thief, because they dwelt in the light; that is, they are possessed of the means of instruction on this point.

But should we decide that this last company of believers, though thoroughly furnished by the Scriptures on this point, will neglect to draw from them the very information, which will be to them, above all men, of vital importance, we should be compelled to admit that they will be sadly deficient in a very important qualification, and one which will be imperatively demanded in order to the fullest discharge of the mission in which they are to engage. In short, nothing but the grossest ignorance, and the most unjustifiable neglect to study the word of God, would render it possible for them to be deceived in this matter. But ignorance and neglect of a thing of this nature by those thus circumstanced, would be paramount to deliberate sin, and, therefore, could not be predicated of a body of people who, from the very necessity of the case, in order to pass safely through the trials to

which they will be subjected, will attain to a degree of sanctification which few men have ever reached. Not only so, but the antecedent work of the first angel, which they will undeniably recognize in its fulfillment,—proclaiming as it does the hour of God's judgment come,—will have profoundly impressed them with the extreme brevity of time, and the rapidly-approaching close of probation, and the end of the world.

Again, it has been shown that the penalty threatened by them to the worshipers of the beast is nothing less than the seven last plagues. But these are to fall at the very close of human history, and are to be terminated with the battle of the great day of God Almighty, the great earthquake, the overthrow of the cities of the nations, and the great hail by which the wicked are to be destroyed and the whole surface of the earth so completely broken up and desolated as to render it incapable of further occupancy by the race. See Rev. 16: 17-21.

In view of these facts, therefore, that which was stated in proposition No. 9 becomes too plain to require additional remarks.

10. *They must occupy a position which can properly be called "the patience of the saints."*

It is said of them, in connection with the fact that they keep the commandments of God and the faith of Jesus, "Here is the patience of the saints." These words must, in some way, have their fulfillment in the history of those who rightfully claim to appropriate them to themselves.

11. *They must have in their midst the spirit of prophecy.*

This conclusion is reached, not from anything

which is said in the fourteenth chapter of Revelation, but from a positive declaration which is found in the twelfth chapter and seventeenth verse of the same book, which reads as follows: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ."

The woman here alluded to is the one seen by John in heaven, who was clothed with the sun, had the moon under her feet, and wore a crown of stars. That she symbolically represented the true church, few will deny. It is the remnant of her seed with which the dragon went to make war. But the remnant of anything, however long or short it may be, must include all which remains. Hence the expression, "the remnant of her seed," inasmuch as she typifies the church,—let its fulfillment commence where it may,—must continue in its application until the church of which it is a portion comes to an end.

It would not be correct to apply the expression, the "remnant of the church," to any portion of it in which was not embraced the very last generation of Christians. Those, consequently, who give the third angel's message, inasmuch as they are to exist this side of the second advent, and just before it takes place, do, from the very necessity of the case, constitute a part if not the whole of the remnant.

This being true, the language above quoted must meet with a fulfillment in their faith and history. That is, the dragon, or the devil, will be wroth with them because they keep the commandments of God, and have the testimony of Jesus Christ.

We have already learned what is meant by the commandments of God. We now proceed to inquire concerning the signification of the term, "testimony of Jesus Christ."

Fortunately, we have an inspired comment which will afford us all the light desired. The same angel who uttered these words has elsewhere defined them in a most satisfactory manner. Subsequently, while engaged in the work of communicating that which is now contained in the book of Revelation, he had occasion to employ the same expression again. The circumstances were these: The beloved disciple, overpowered by the majesty and glory of the heavenly messenger, falls at his feet to render him worship. The latter forbids him, saying, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for *the testimony of Jesus is the spirit of prophecy.*" Rev. 19:10.

Here it is positively declared that "*the testimony of Jesus is the spirit of prophecy.*" Paul, in 1 Cor. 1:6, 7, having previously declared to the church that they had been enriched by him in all utterance, and in all knowledge, adds: "Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ," thus associating the testimony of Jesus with the gifts of knowledge, tongues, etc., which were placed in the church by our Lord. From this we infer that the great apostle to the Gentiles gave this language the same interpretation as did the angel. Then, not only the commandments of God and the faith of Jesus, but also the spirit of prophecy, belong in, and are inseparably connected with, the belief of the last church, or those who can with any show of reason, claim that

they are fulfilling the prediction of Rev. 14:9-12.

Perhaps we have extended our remarks upon this branch of the subject as far as the case requires. We have produced eleven specifications, every one of which must be fully met in order to entitle any order of men to the distinguished honor of fulfilling the prophecy which has thus far occupied our attention.

We propose now to glance briefly at the several great religious movements in the past, for the purpose of ascertaining whether any one of them should be regarded as a realization of the prediction of those of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

The work which they are to do is of a magnitude such as to forbid the possibility of its completion without attracting the attention of the world. The mighty angel which symbolized it, *cried*, it is said, *with a loud voice*, in contradistinction from the one who preceded him, and of whom it is written, that he flew in the midst of heaven, *saying*, Babylon is fallen, is fallen.

In carrying out our purpose in this respect we shall not be satisfied with rejecting any because they fail in a single particular. Nor shall we deem it necessary to weary the reader by occupying his time in a tedious effort to show that they come short in all of them. It is our design to say just enough respecting each to render it manifest that their claims are fairly and candidly met and set aside, or recognized.

We begin first with the apostolic church. Did the primitive Christians in the first century do this work? We think not, for many very cogent

reasons. To begin with, it might be said of them with perfect propriety that in many respects they would have filled the specifications. For instance, they had the faith of Jesus; they kept the commandments of God; the spirit of prophecy existed in their midst; and they were eminently qualified for it by their consecration and holy boldness in the cause of truth. While this is true, however, it is, in the first place, highly improbable that a vision of these things would have been presented to John after they had really transpired; for the view was not given to him until about the year 96, at which time nearly all of the apostolic Christians had passed from the stage of action.

Again, we have seen that if they were the ones to whom allusion was made, they must have arisen after the appearance of the Papacy, the giving of the first and second messages, the session of the judgment, and the rise of this government, all of which is untrue of them.

The Papacy, should we employ the earliest date to which its origin is ascribed, would not reach back to their time by a period of about five hundred years; and so far as the first two angels' messages are concerned, there is nothing prior to the days of the primitive Christians which can in any way be made to answer to these messages. They always spoke of the judgment as a future, and not as a present, event. Paul, while reasoning before the trembling Felix, of "righteousness" and "temperance," spoke of "judgment to come." And again, in his address to the Athenians on Mars' Hill, he declares that God "hath appointed a day in the which he will judge the world in righteousness, by that Man whom he hath

ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31. So, also, Peter, when referring to the fallen angels, says of them that God has "cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4. And Jude, in alluding to the same class, says of them: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." In fine, such is the tenor of the teachings of all those of that time, whose views are made known to us through the New Testament.

Once more, so far as America is concerned, which we have seen was to be the theater of these most wonderful transactions, even its existence at that time was unknown.

Descending now the stream of time for fifteen hundred years, our attention will be attracted by nothing which will in any way answer to what we are seeking for, until we reach the great Reformation of the sixteenth century.

Some may inquire, Did Martin Luther and his contemporaries give the message? We think not; for reasons, many of which are the same as those which forbid its application to the early church. To begin with, they also lived too early in the history of the world. It is true that the Papacy was still engaged in the terrible work which it had been doing for over a thousand years. But this fact, instead of rendering such an application plausible, completely invalidates it. It was about two hundred years after this when that power was restrained in its mad career by the deadly wound

which it received from the sword. And it was not until after that wound had been inflicted and healed, that the two-horned beast was to mount the throne of power. Hence, Luther appeared too early by at least two centuries.

Not only so, but we have seen that if he and his followers were the ones, they should have been aware of this fact. A thing which is not true; for they never even laid claim to this distinction.

Nor was the first or second message proclaimed before their era. And as for Luther, near the close of his life he was so far from supposing that the judgment hour had come that he believed and stated that it would be about three hundred years in the future.

Once more; while we are willing to concede to these noble men a courage and resolution in the defense of truth which cannot be too much admired, and while we believe they were the chosen instruments of God in stemming the flood of error, and terminating the long period of terrible tribulation which threatened to exterminate God's elect, it cannot be said of them in any just sense of the term, or at least, in the sense in which it is used in connection with the message, that they kept the commandments of God.

Do not understand us by this as intimating that they are by any means to be lost on this account; because their error was of the head, and not of the heart. They gave the most incontestible proof that all which was necessary in order to secure obedience from them, even in the most unpleasant duties, was a knowledge of what was required. The great mystery is, that they should have been able to correct as many of the errors of the Catho-

lic church as they did. But it seems not to have been the purpose of God to lead the church back fully to the faith once committed to the saints by the efforts of any men, however praiseworthy, who belonged to any one age. This fact we all concede in practice if not in theory. Were it not true, we should all be Lutherans to-day, in the sense that our faith differed in no respect from that of the great Reformer. For if he had the whole truth, then any departure from what he believed would be heresy, and the rise of the various sects, such as Presbyterians, Methodists, Baptists, etc., instead of marking progress in the religious world, affords sure evidence of apostasy and retrogradation.

No; the very condition of the church itself furnishes the most painful evidence that the work of restoration is not yet complete.

Whether it be consistent with our idea of things or not, God has shown, both in his providence and in his word, that until the mystery of God is finished, there will be repeated fallings away in the church, and an oft-recurring necessity that his true children should, from time to time, be called out from the corrupt bodies of christendom, to rally round some great and newly discovered central truth, which the Man of Sin, in his long and blasphemous work, has been able to obscure or place entirely out of view.

Hence it appears that subsequent to the year 1844, in the very period which the apostle designates as one that shall be characterized by a form of godliness, it will become necessary for those who really feel its power to call attention to something in the commandments of God with which

the ten-horned beast, or the Catholic church, has been tampering, and to which the attention of those who have heretofore been engaged in the work of reform has not been called.

To assure ourselves that we are right in this, we have but to consult the seventh chapter of Daniel, where it is clearly stated that the little horn of the fourth beast, symbolizing the Papacy, should think to change times and laws. Having, then, this fact before us, by examining the claims of that church, as set forth in their catechisms,\* we shall find them unblushingly asserting, not only their ability to change the law of God, but also that they have accomplished it. This they have done by entirely expunging the second commandment, dividing the tenth into two, and so amending the fourth as to render it possible to enforce the observance of the first, instead of the seventh day of the week for the Sabbath. This work has not been accomplished in this century nor in the last, but was brought about in the remote centuries of the past, and receives, practically, the indorsement of nearly the whole Protestant world.

Is it not at least possible that this is the very thing which is to attract the attention of the little company that, just before the advent of our Lord, are to stir the world by their stern refusal to receive the mark of the beast, and by their implicit confidence in, and firm adherence to, the commandments of God?

There is one way in which we think, taken in connection with what has already been said, this

\* See articles at the end of the book, entitled respectively, "Which Day do you Keep, and Why?" and "Who Changed the Sabbath?"

matter may be satisfactorily settled, and that is, by an examination of the Sabbath commandment with reference to the respective claims of the first and seventh days of the week. If we shall find that the seventh day of the week always has been, and still is, the Sabbath, then we shall have passed in our argument from the region of conjecture to that of absolute certainty.

In this labor we shall of necessity be exceedingly brief. The first thing to be decided is, What does the law require? It reads as follows: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 8-11.

From the above we learn, (1) That there is a Sabbath day, and that we must keep it holy. (2) That it is not my sabbath, or your sabbath, or the sabbath of the pope of Rome, but that it is the Sabbath of the Lord our God.

The only remaining question now before us is, Which day of the week is the Sabbath of the Lord? The commandment says it is the seventh. Mark you! not the *seventh part of time*, but the seventh *day*. By this expression, every Hebrew understood as clearly that reference was made to the last day of the week as we should understand it if the Lord should address us on the same subject and use the word Saturday.

We turn again to the wording of the law. In showing how it was that God selected for the day of his rest the one which he did, three facts are asserted concerning it: First, That God rested upon it; Second, That he blessed it; Third, That he hallowed it. Now we submit that if Sunday is the Sabbath of the Lord, the observance of which is required, every one of these facts will be true of it. We also submit that this is not the case even with a single one of them; *i. e.*, neither God, nor Christ, nor an angel, nor any inspired man, has ever stated, so far as the record in the Bible is concerned, that Jehovah ever rested upon, that he ever blessed, or that he ever hallowed, the first day of the week. Whereas he has explicitly declared several times in the Scriptures, as in the statement of Paul, Heb. 4:4, in the commandment, and in the second chapter of Genesis, that he did rest upon, bless, hallow or sanctify, the seventh day of the week; the context showing that day to be the last, since it concluded creation's week.

But as the law remains unchanged, it still retains this distinction, and was therefore to be reverently regarded by every individual who could rightfully be said to be keeping the commandments of God, whether he lived in the sixteenth century or still later in the history of the world.

Leaving the dead past, we come to the living present, and continue our search for the promised people among the numerous sects of orthodox believers which are found in our own time. Happily we shall not be compelled to take them up one by one, as they may all be disposed of, at one and the same time, by an application to them, as a whole, of general principles. From a chronological point

of view, the application of the prophecy to them would seem more plausible than to any of their predecessors. They not only live this side of 1798, but also this side of 1844, which fact places them within the hour of judgment.

Not only so, but by pursuing the course which we propose to, and applying the test to them as they exist in this country,—thereby giving them every advantage which they could ask,—we shall also find them located in the right place. Furthermore, we will, for the sake of the argument, grant that they have the faith of Jesus; and also concede that they are in the time of the patience of the saints, and have witnessed the giving of the first and second messages. Beyond this we cannot pass. The remaining peculiarities are not true of them.

They are not Adventists; as the majority of them scoff at the doctrine of the near coming of the Saviour. They are not commandment-keepers. So far are they from this, that they not only regard the Sunday which the pope has attempted to put in the place of the Sabbath, but in their vain endeavors to get out from under their obligation to hallow the latter, they are, many of them, engaged in the terrible work of bringing the whole law of God into reproach, thus teaching, contrary to the positive declaration of Paul, that the faith of Jesus makes void the law. Rom. 3:31. So that either practically—as in the case of them who hold to the law and refuse to fulfill it—or both practically and theoretically—as in that of those who openly denounce it—they occupy a position which makes it apparent that they belong to those upon whom the third message denounces its terrible woe, rather than to those who are engaged in the work of proclaiming it.

Again, the testimony of Jesus Christ is not found in the midst of them. But, contrary to the injunction of the apostle, solemnly given eighteen hundred years ago, they despise prophesying; and they do this despite the proof in Rev. 12:17, as well as in many other places in the New Testament, that the gifts would continue through the whole Christian age, and especially characterize the last church. And their antipathy to everything of the kind is even such that, we are convinced, should one of their number, moved out by the spirit of God, attempt to deliver to them the burden of his heavenly message, he would not only find no ear to hear, but he would be authoritatively informed that they had no confidence in such demonstrations, since, in their view, they belonged only to Christ and the apostles.

So long as they maintain these opinions, it is idle to consume time in discussing the question whether or not they are giving the message.

Nay, we could not offend them more seriously than by claiming for them this distinguished honor; since all, or nearly all, the doctrines which must be held by those for whom we are inquiring, are to them particularly offensive.

We turn therefore to other classes. Entering the territory which lies just outside the orthodox world, we find an order of persons entitled, by some, First-day Adventists. These, as the very name implies, if tested by the rules already applied, will also be found lacking.

True, they live at the right time, and are believers in the near advent; but unfortunately, many of them have rejected the doctrine that the first and second messages have been given; and therefore are not prepared for the third. Not only so, but

they have turned away from the clear light which is shining upon the Sabbath question, and persist in the observance of a day for which there is no "Thus saith the Lord." They have also repudiated the scripture teachings concerning the perpetuity of spiritual gifts; facts which render it unnecessary for us to delay longer before rendering our verdict against them.

As we would not pass by any, let us consider the case of the Hebrews: They are endeavoring to keep the commandments of God, it may be, and it is possible that they are conscientiously observing his Sabbath. But with the faith of Jesus, or the doctrines of the New Testament, they have no connection. This fact alone is fatal to them. And until they acknowledge the Messiah, in the fullest sense of the word, they cannot even approximate to a claim to this distinction.

The Mormons, also, until they shall have conformed in their practice to the precepts of the New Testament, by putting away polygamy and other offensive doctrines, place themselves beyond the pale of that Christianity which in its purity and fullness will characterize the third message. Until they do this, they will plead spiritual gifts in vain; for those which are manifested in the midst of them, being in conflict with the explicit declaration of the faith of Jesus upon this point, we conclude, belong to that order of phenomena which is ever found among those of whom our Lord spoke when he said, "Beware of false prophets."

It will not be simply necessary, however, that they shall reform in this respect. They, too, like the others, must be able to point to the fulfillment

of the first and second messages. They must have clear and correct views respecting the two-horned beast, and the mark of the ten-horned beast which he enforces. In fine, they must keep the commandments of God, the fourth with the rest, and make their belief conform in every respect to what is especially required in the word of God, under this message.

There remain now but two orders of whom we deem it necessary to speak. The first is known as Seventh-day Baptists. We enter upon an investigation of their history, in its bearings upon this subject, with feelings of the most profound respect for those upon whose claims we are to sit in judgment.

For about two hundred years this organization has occupied a position before the world which, though it may not have attracted universal attention, has, nevertheless, been very far from being unimportant in its influence upon society. And the very fact that they have consistently adhered to, and courageously defended, a Bible doctrine which has been exceedingly unpopular, is that which commends them to our regard in the highest degree.

Nothing furnishes more satisfactory evidence of vital godliness and firm adherence to the principles of Christianity, than a willingness to carry them out under circumstances which render it necessary, not only for individuals to move out single-handed and alone, but also in the face of the bitterest and most uncompromising opposition from professing Christians as well as from men of the world. But sincerity and integrity are not all that is necessary to constitute them the body for

which we are making search. While these qualities are indispensable, there are certain facts which are equally so. Hence it is with regret that we come to the conclusion that Seventh-day Baptists, though approximating more nearly than others to what is demanded, nevertheless are wanting in some particulars.

That they keep the commandments of God, it affords us great pleasure to say is undeniably true; also that they accept the teachings of the New Testament, or the faith of Jesus as they understand it; and again, that they live at the right time; that they are in the period of the saints' patience, and in the hour of judgment. But it is not true that they themselves recognize as such the last-named facts. The near coming of the Lord is with them so far from being a great and glorious reality, that we think we do them no injustice in stating that they reject it as highly improbable. Nor can they, in their own experience, find an application of the words, "Here is the patience of the saints." And as it regards the judgment hour, and the judgment message, as well as the one which follows, they are manifestly in the dark, holding the view upon this subject which is common to christendom; namely, that of the judgment after the advent. And to them the two-horned beast—if the symbol of anything which they acknowledge—does not, at least, find its fulfillment in this country; a circumstance which would in itself prove fatal to their claims should they present them. While the fact that they never have introduced it, and have never felt a burden in this matter, shows that they have not been intrusted with that message, the woe of which

would rest upon them were they thus commissioned, and should they fail to cry aloud.

Furthermore, they, too, are destitute of the spirit of prophecy, which alone could lead them through the dangerous and difficult paths which must be threaded by those against whom the devil and the two-horned beast unite in a desperate effort to destroy them.

We pass from them, therefore, to consider the case of the other body of which we spoke; viz., Seventh-day Adventists. We perceive at the outset that the appellation which this body of believers have chosen is suggestive of two prominent doctrines which will inevitably be held by the last company of saints. That this name is not the result of accident, but was, on the contrary, designed to be expressive of peculiarities of faith, becomes certain when we learn that those who bear it unqualifiedly assert that they are the very ones of whom John the beloved wrote when he said, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

In view of this fact, let us proceed with our labors in the hope that, after all, they are to be rewarded with success. For, though we have covered in our investigations the whole field of the Christian era, this is the first instance in which we have met with those who unhesitatingly declare that of themselves which these people do. The very claim which they urge furnishes a presumption that they are right, which can only be removed by evidence to the contrary.

But while this is so, as presumption is not demonstration, and as we shall do them no injustice by

so doing, we propose to apply to them, because of their pretensions, a more rigid test than we have to any others.

In fine, we shall insist that every one of the eleven specifications which have been mentioned shall be fully realized in them. In order to do this successfully, we will take them up one by one, beginning with the first and ending with the last, as follows:—

1. They must understand the nature of their mission.

We have already stated that this is true of them, and has not been of any other. For nearly a quarter of a century, they have stood before the American people and the world, confidently proclaiming the nature of their mission, and steadily asserting that they have been raised up of God in the order of his providence for the purpose of giving to men the last message of mercy, recorded in Rev. 14:9-12.

2. They must be, in the fullest sense of the word, followers of Christ.

While they strictly adhere to the opinion that the Old Testament contains much that is still binding, and constitutes a part, if not the whole, of that which Paul referred to when he said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16), they also adopt the New Testament, as teaching by plenary inspiration the will of God, the birth, death, and resurrection of Christ, and conjointly with the Old, furnishing a rule of action from which it is never safe to depart.

3. They must obey the ten commandments.

To this principle they must unhesitatingly give their assent. And when we state that they have, since their rise, done more toward establishing this proposition by an appeal to the Bible, and by patient research in every direction where light could be obtained, to show that the law of God is still binding, and that his Sabbath is still obligatory upon all, the claims of the pope of Rome and the teachings of other denominations to the contrary notwithstanding, we simply award them that just meed of praise which others, not identified with them, have many times been willing to grant.

4. They must arise this side of 1798.

As a matter of history this is unquestionably true of them, since they date their origin no farther back than 1845.

5. They must arise within the United States of America.

This, equally with the preceding statement, is correct of the denomination in question. In fact, so true is it, that even after the lapse of twenty-five years, during which a mighty work had been accomplished within the limits of the Union, there was but one church of believers in these doctrines found outside of this country, and they had recently arisen in Switzerland, where they were then engaged in spreading the same views on the continent of Europe.

6. The people brought to view in the text must arise subsequently to the proclamation of the first and second angels' messages.

In our previous investigations we decided that the first message should have been proclaimed in 1844, as that was the period when the judgment hour to which it relates should have occurred. It

follows, of course, that the second ought to have succeeded it.

The facts in the case are these: At the time to which reference is made above, William Miller and his co-laborers did announce to the world, not only that the hour of God's judgment had come, but also that they were moved out by Providence to give the very message in question. The announcement of this fact was attended by such outpourings of the Spirit of God, by such a revival of genuine piety in the hearts of those who embraced it, by the conversion of such multitudes of sinners, and by the manifestations through feeble instrumentalities of such a power, as only characterize the work of God.

Nor was it carried on in a corner. The whole world heard the sound thereof; and, through the preaching of the word, and an unparalleled circulation of books, tracts, and papers, this doctrine was not only proclaimed in America, Europe, Asia, and Africa, but it was also carried, in a brief space of time, to nearly every missionary station in the world.

The only objection which can be urged against the idea that this was a realization of the prediction in Rev. 14:6, rests upon the ground that those who were engaged in it were disappointed concerning the coming of the Lord.

While the premise from which this conclusion is drawn is correct, the conclusion itself is unsound. For were we to insist that all those who were at any time connected with any movement which God sets in motion, should be perfectly free from error concerning every point, we would not only pass beyond the Papal doctrine of infallibility, but

we should also be compelled to reject the New Testament. Because the early disciples, and even the apostles themselves, while teaching the Messiahship of Christ in the most positive manner, were greatly in the dark respecting some things which were to transpire in connection with his mission.

In fine, we should be compelled to reject the work of Luther, as well as that of every other body of good men that has been connected with the church in the past, since it was marked by mistakes. No; it is wiser, safer, better every way, to accept this as the fulfillment of prophecy, because of its harmony with the ending of the twenty-three hundred days, and the cleansing of the sanctuary, than it is to reject it and all the manifestations of God's presence which attended it, upon the ground that the whole thing was a delusion.

Do the latter, and we are afloat, without chronology, and without any clear light upon the prophecies, since all effort to understand them has failed. Adopt the former hypothesis, and we have the comparatively easy task of explaining the disappointment by a recognition of the fact that in this world, great truths and great errors are frequently found associated in the minds of the same persons.

To strengthen the conviction respecting the genuineness of the movement in 1844, we state, as matter of history, that at its close, the second message followed in order. The churches of that time rejected the truths respecting the judgment, and the near coming of Christ; and immediately upon the passing of the time, commenced persecuting

those who had been identified with this proclamation. There was not only opportunity, but necessity, for decided action. The men who were thus misused were conscious of having committed no sin. Nay, more: though unable at that time to explain their mistake, they were nevertheless convinced that God had been with them from the outset, and, therefore, that these religious bodies were really found fighting against him. Turning to the sacred page, they discovered that which they had not seen before; viz., that a second message was to follow the first. It read as follows: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

Here was new light. Scripture and their experience agreed respecting the fall of the orthodox churches. They raised the cry, and in three months' time fifty thousand persons answered to their call by unhesitatingly re-indorsing the Advent faith, and separating themselves from those bodies.

Here was a fulfillment of the first two messages, at the right time, and in the right manner. Here is that which Seventh-day Adventists have, from that time to this, unwaveringly acknowledged to be such, thereby proving, not only that these things have preceded them, but also that which is equally important in order to the establishment of their claims as a people; viz., that they both know and acknowledge the events.

7. They must stand in a period entitled, "The hour of God's judgment."

This is undeniably true of them, since we have already seen that that point was reached in 1844,

at which time Christ entered the most holy place of the heavenly sanctuary, where he has been engaged in that work ever since. By the people in question, this doctrine is not only acknowledged as matter of fact, but, which in the present examination is of greater consequence, it has been incorporated into their faith, and has become one of the most important doctrines of all which they hold.

8. They must arise subsequently to the year 1844.

That this is true of Seventh-day Adventists, is easily deduced from the remarks already made. It was not until 1845, that they, for the first time, entered upon a separate existence, and commenced theoretically and really to sound the third angel's message.

Having discovered the errors of William Miller in supposing the earth was the sanctuary, and having determined from the Bible that this sanctuary was in Heaven, and having decided also from the types, and from positive declarations, that the cleansing of the earthly tabernacle was but a shadow of the work of the judgment in the true one, which God pitched and not man (Heb. 8:2), they found a satisfactory solution of all their troubles.

Not only so, but they learned the import of the words—never before understood—“Here are they that keep the commandments of God and the faith of Jesus;” for the commandments of God were always kept in the ark, within the most holy place of the earthly tabernacle.

But as that was but the type of the heavenly building, and as John, in looking into the latter,

had discovered among its furniture the ark of the testament (Rev. 11:19), they at once decided that *the ark of the testament must contain the testament*; also that, as the word testament was originally applied to the tables of the law, it must refer to them in this case. That being so, they were still in full force. And, consequently, when inquiring how it could be that in the last days some should be characterized in contradistinction from the mass as commandment-keepers, they at once saw that there was no room for difference respecting any but the fourth. Examining this closely, they observed that which had never come to their attention before; namely, that, whereas God had required the observance of the seventh day and no other as the Sabbath, nearly all christendom was united in celebrating the first.

Here the path of duty was made plain. They saw that between them and the coming of the Lord was the third angel's message, which was calculated to vindicate the honor, and compel obedience to the letter, of God's law. Upon this work they entered with all the energy of those who labor under the inspiration of newly-found truth.

From that time to this they have exactly known their whereabouts. The past, before unexplained, has now become radiant with light, and they endeavor, in the fear of God, to perform the mission which, in his providence, he has laid upon them, although unworthy.

9. They must be Adventists.

Upon this branch it is not necessary to add much to what has already been said. Holding the views which they do concerning the prophecies which we have heretofore examined, it is super-

fluous to state that, from the very necessity of the case, they are shut up to the conviction that the coming of Christ is at the very door.

While they do not pretend to know the day and the hour at which this event will occur, and while they deprecate the propensity exhibited by some to be continually setting time,—a thing which they as a distinct denomination have never done,—a large proportion of their publications are devoted to this feature of their faith. It is emblazoned on the organ of the denomination in the significant title, "*Advent Review and Sabbath Herald*."

10. They must occupy a position which can properly be called the patience of the saints.

It is susceptible of proof that the words, "patience of the saints," are applied to several periods in the history of the church. The inquiry with which we have to do now is, Can they be understood as applying at the present time?

It follows, from what we have seen, that Seventh-day Adventists are the natural successors of, or rather the co-workers with, those who gave the first message. For the sound of one does not die away before the other is heard; but, on the contrary, seems to continue along with it and to be blended into it.

In Rev. 3:10, we think we have a key which will unlock this mystery. Christ, in addressing the church in its Philadelphian state, which can be shown to be the same as that occupied by the Adventists in 1844\* says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come

\* See on this subject, "Thoughts on the Revelation," published at the REVIEW Office.

upon all the world, to try them that dwell upon the earth."

This promise will evidently be fulfilled in the preservation of God's saints in the future, when the hour of temptation which is to come upon all the world to try them, shall be brought about through the instrumentality of modern Spiritualism, by which the whole world, with the exception of the elect of God, will be deceived. Matt. 24: 24. Until that period shall arrive, the church may properly be said to be in a situation which can with propriety be described as one of patience. Especially is this impressed upon our minds when we contemplate the terrible persecutions and suffering which they will be required to undergo before they find deliverance.

11. They must have in the midst of them the spirit of prophecy.

In all of our research hitherto, all to whom the test found in the above words has been applied, in our own time, have been found to be wanting in this respect, as well as in many others.

Up to this point, Seventh-day Adventists have made out a clear case. It remains to be seen, now, whether they are to be shut out from an honor which is really to be coveted, by failure in a *single* particular.

If they are not able to point to something among them which answers to the spirit of prophecy, as presented in the Scripture, notwithstanding the plausibility of their arguments thus far, their efforts must inevitably end in failure. A lack in this respect will be enough to warrant us in setting them aside; nay, it will compel us to do so. For there is not, in all the eleven specifications, one

which we may more confidently declare to be essential to those who give the third angel's message than that which refers to the spirit of prophecy.

While it can be said of others who are without it, that they are Christians, it would be futile to urge that they are the Christians who are giving the message in question.

If, therefore, Seventh-day Adventists are destitute of it, and yet are insisting that they are doing this work, their situation is, to say the least, an unfortunate one. They are either deliberate impostors, or else they are terribly deceived. With these solemn considerations before us, let us attentively regard what they have to say on this point.

By an examination of their publications, we shall find that they are not only fully committed to the doctrine of the perpetuity of spiritual gifts, but that for thirty-six years, that is, since the period of their rise, they have had among them that, which, strange to say, did not make its appearance among those who carried the first and second messages; and which they firmly believe to be, and boldly defend as, a revelation from God to his people, through one of their number.\*

That such a revival of the spirit of prophecy at this time was to be expected, has been shown in another place. We have, therefore, a phenomenon presenting itself at the proper period, and among those who otherwise are what is required, which they themselves affirm to be a manifestation of the power of God. These facts furnish strong presumptive evidence of the genuineness of the work in question.

\*See *Spiritual Gifts*, Vols. 1-4, published at REVIEW Office.

For a quarter of a century, the words of the one through whom it is given, have been subjected to as rigid criticism as was ever any production of like nature. Infidels, deists, Spiritualists, and nominal Christians, uniting under one common banner for its overthrow, have sought by every means to destroy the confidence of the people in it. Some have resorted to the foulest slander and misrepresentations, and have employed the most barefaced and unmitigated falsehoods respecting the life and character of the humble instrument which God has employed. These agencies, while they may have deceived many ignorant of the facts, have generally reacted upon and brought to confusion those who have employed them.

Others have sought to find discrepancies and contradictions in the visions themselves. But in this they have invariably failed. While still others, discovering nothing to be condemned in the spirit and letter of that which has been communicated, have sought to destroy confidence in them by taking the position that all these demonstrations ceased in the days of the apostles. Hence, the friends of the testimony of Jesus have had the comparatively easy task of meeting and discomfiting them, not only by a reference to the history of the church, and to the prophecies of Joel, John, etc., (see Joel 2:28, and Rev. 12:17,) which plainly show that they must exist in the last days, but also to the positive declarations of the New Testament, that they were set in the church for the purpose of accomplishing a work which can never be finished until that which is in part is done away, and that which is perfect, or the kingdom of God, is come. 1 Cor. 13:9, 10; Eph. 4:11, 13.

In addition to this, we have scriptural rules, which have been given to enable us to decide between what is false and what is genuine prophecy, the object of which is to prove that the latter should always lead to holiness of life, to uprightness of character, to unbounded love for, and confidence in, all the teachings of the Bible, and to implicit faith in Christ as our Saviour, and the well-beloved Son of the Father. When brought to the test of these rules, the manifestations under consideration meet all these requirements. In view of all these facts, we shall be compelled to render our verdict in its favor.

The effect of this decision is obvious. To illustrate: An individual crosses the threshold of a banking establishment on Wall Street. In his hand is a coin, which he presents with an interrogation respecting its value. The banker, taking it between his fingers, discovers that it purports to be a coin of the United States mint, worth fifty dollars. He looks at the date and the image which it bears upon its surface, and finds no discrepancy. The hue is every way satisfactory. When tested by the measuring scale, it is found to be of the right size. Being placed in the balances and weighed, it is exactly what it should be. He drops it upon the marble slab before him; the ring is that of gold. He feels confident that it is in all respects genuine. There is, however, one more test. The acid is applied. The gold is uninjured by its action. The banker hands it back to the individual, with the unhesitating statement that it is worth exactly what its denomination indicates.

So with the issue before us. Seventh-day Adventists have been subjected to eleven tests of

a nature such, that when applied as a whole, detection must inevitably have followed were they either deceivers or deceived. They have passed this ordeal unscathed. We are left, therefore, to adopt one of two conclusions; either they are the men seen in Apocalyptic vision, or else every law of evidence has failed, and God has not only allowed a counterfeit work to be wrought at the right time, in the right place, and in the right manner, but he has also allowed it in appearance to approximate so nearly to the one which he has declared shall be done, as to utterly defy detection. For ourselves, we must adopt the first hypothesis, and upon the showing made, give it as our judgment that they are undeniably just what they claim to be.

At this point, reader, we turn from the purely argumentative to the practical phase of the subject. The logic which has been employed in coming to the conclusion which has been reached, must commend itself to your candid judgment. The wonderful manner in which the history and faith of Seventh-day Adventists meet every demand of the prophecy, settles it, beyond a dispute, that the finger of God has been in this thing.

But a merely intellectual conviction that this is so, while it is invaluable as a foundation for, can never take the place of, living faith. Like Felix, men may believe and tremble, and like him, they may go down to the grave disobedient, to rise in the second resurrection and be cast into the lake of fire.

Having had your attention called in these pages to what God is doing in your day and before your eyes, what disposition do you propose to make of this matter?

God, in his infinite mercy, now offers to you—no matter how wealthy, how intellectual, or how humble you may be—an immortal crown, and eternal life in his kingdom, provided you will become a meek and faithful laborer in one of the most radical reforms that has ever been instituted. Will you reject it? You can do so. This can be accomplished in various ways. It can be brought about by open contempt for the truth; by postponing compliance with its requirements until conviction of duty becomes too weak to secure obedience; by refusing to accept all the light which can be obtained upon the subject, in the vain delusion that responsibility is thereby diminished; by having the fear of man rather than that of God before your eyes; by attaching more importance to the opinions of learned, than to those of inspired men; by an unwillingness to suffer for Christ before reigning with him; by a refusal to come out from the world and be separate; by wrong action or inaction; in short, by pursuing any line of conduct which will induce you, either theoretically or practically, to reject the plain teachings of God's word as illustrated and enforced by his providence in raising up in our day a body of men upon whom he has laid the burden of defending his commandments, and the faith and testimony of Jesus Christ.

## WHICH DAY DO YOU KEEP, AND WHY?

NEARLY all professing Christians observe some day as a Sabbath unto the Lord. Some keep the day which God appointed; but most, doubtless conscientiously, rest on Sunday. Well, it is presumed that all who read this tract are interested to know which day is the right one to keep, for certainly there cannot be *two* Sabbaths, and so we will present a few facts about Sabbath and Sunday. Will you look at them carefully? Take your Bibles and examine the texts of scripture quoted. Here are the facts referred to:—

### 1. FACTS ABOUT THE SABBATH.

God made the Sabbath at creation. Gen. 2:2, 3; Ex. 20:11.

It was observed before the law was given on Sinai. Ex. 16:23-30.

The command to observe it is associated with nine moral precepts, which are binding upon all men during all time. It is placed in the bosom of the unchangeable law. Ex. 20:8-11.

It is a sign between God and his people. Ex. 31:17; Eze. 20:20.

Wrath came upon ancient Israel for breaking the Sabbath. Neh. 13:15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed. Jer. 17:24, 25.

Prophecy foretells a reform on the Sabbath. Isa. 58:12-14.

The Sabbath will exist in the New Earth. Isa. 66. Christ observed the Sabbath. Mark 1:21.

He called himself its Lord. Mark 2:28.

It was his "custom" to preach on that day. Luke 4. The disciples "rested" on the Sabbath while Christ was lying in the grave. Luke 23:56.

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of

the Sabbath as an existing institution. Matt. 24:20; 28:1; Mark 16:1; Luke 23:56.

It was Paul's "manner" to make the Sabbath a preaching day. Acts 17:2.

The "Gentile" believers also observed the Sabbath. Acts 13:42, 44.

Paul preached by a "river side," where there was no synagogue, on the Sabbath. Acts 16:13.

He reasoned in the synagogue at Corinth, "every Sabbath." Acts 18:4.

He continued there a year and six months (78 Sabbaths), "teaching the word of God." Acts 18:11.

Finally, in the last mention of it in the Bible, it is called "the Lord's day." Rev. 1:10. (Compare this text with Ex. 20:10; Isa. 58:13; Mark 2:28.)

## 2. FACTS ABOUT THE FIRST DAY OF THE WEEK, OR SUNDAY.

Christ rose from the dead on that day. Mark 16:9; Matt. 28:1; Mark 16:2; John 20:1. (But he *did not* say that it was therefore the Sabbath.)

The women brought spices to the grave of the Saviour on that day. Luke 24:1. (Which they *would not* do on the Sabbath. See Luke 23:56.)

Christ appeared to his disciples on that day, the door being shut *for fear of the Jews*. John 20:19. (They were not assembled to keep the Sabbath, but had closed the doors for personal safety.)

Paul *once* preached on the evening of the first day, Acts 20:7, corresponding with our Saturday night. (But the next morning, answering to our Sunday morning, he continued his journey toward JERUSALEM, *nine hundred miles distant!*)

The Corinthians were commanded to lay by a "collection for the saints" on the first day. 1 Cor. 16:2. (This might be money, or goods. It was not a *public* donation, but a *private* setting apart.)

The foregoing, dear reader, are ALL the texts which

speak of "the first day of the week." There are just *eight* of them. But what do they prove? Nothing at all, in favor of Sunday. Carefully examined, they prove *the reverse*.

The Bible tells us that "sin is the transgression of the law." 1 John 3:4. But *what law* do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or, "Remember Sunday to keep it holy," or its equivalent, then will his Sunday observance, in place of God's Sabbath, stand the test of the *Judgment*; otherwise it will not. Will you consider this point?

The Saviour says, "Blessed are they that do His [*i. e.*, God the Father's ten] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. But *where* is that commandment that speaks about Sunday? It is *not* in the Bible, but it *is* in the Roman Catholic catechisms. Read your Bibles through a hundred times with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts:—

1. There is no divine command for Sunday.
2. There is not the least hint of a Sunday institution.
3. Christ never changed God's Sabbath to Sunday.
4. He never observed Sunday as the Sabbath.
5. The apostles never kept Sunday for the Sabbath.
6. There is no prophecy that Sunday would ever take the place of the Sabbath.
7. The word Sunday never occurs in the Bible.
8. Neither God, Christ, angels, nor inspired men, have ever said one word in favor of Sunday as a holy day.

These are the facts in the case in regard to the Sabbath and Sunday, and I hope the reader will search the Bible, to see whether these things are so. (See Acts 17:11.) Again let me inquire, WHICH day do you keep, and WHY?

G. W. A.

## WHO CHANGED THE SABBATH?

IN answer to this question we give the following extracts from Catholic catechisms and controversial works, showing who changed the Sabbath from the seventh to the first day of the week, and on what authority this change was made. A prediction of what this corrupt ecclesiastical power should attempt to do with the commandments of God, is found in Dan. 7:25.

## A QUESTION FOR ALL BIBLE CHRISTIANS.

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only,' to give their most earnest attention. It is this: Why do you not keep holy the Sabbath day?

"The command of Almighty God stands clearly written in the Bible in these words: 'Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Ex. 20:8, 9. Such being God's command, then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath day?

"You will answer me, perhaps, that you *do* keep holy the Sabbath day; for you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home every Sunday of your lives.

"But *Sunday is not the Sabbath day*. Sunday is the *first* day of the week; the Sabbath day was the *seventh* day of the week. Almighty God did not give a commandment that men should keep holy *one day in seven*; but he named his own day, and said distinctly, 'Thou shalt keep holy the *seventh day*;' and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, 'For in six days the Lord made heaven and earth,

the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath day, and hallowed it.'

"Almighty God ordered that all men should rest from their labor on the seventh day, because he too had rested on that day; he did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, he *began* the work of creation, he did not finish it; it was on Saturday that he '*ended* his work which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.' Gen. 2:2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you, then, keep holy the Sunday, and not Saturday?

"You tell me that Saturday was the *Jewish Sabbath*, but that the *Christian Sabbath* has been changed to Sunday. Changed! but by whom? Who has authority to change an express command of Almighty God? When God has spoken and said, 'Thou shalt keep holy the seventh day,' who shall dare to say, 'Nay, thou mayest work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead?' This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day, is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are

consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. . . .

"The present generation of Protestants keep Sunday holy, instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backward from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched.

"But, had it happened otherwise,—had some one or other of the 'Reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other,—all Protestants would have been obliged, in obedience to their professed principle of following the Bible, and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written word of God, must needs come to the same conclusion; he must either believe that the Sabbath is still binding upon men's consciences, because of the divine command, 'Thou shalt keep holy the seventh day;' or he must believe that no Sabbath at all is binding upon them, because of the apostolic injunction, 'Let no man judge

you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's.' *Either one or the other of these conclusions he might honestly come to;* but he would know nothing whatever of a *Christian Sabbath*, distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because holy Scripture itself nowhere speaks of such a thing.

"Now, mind, in all this you would greatly misunderstand me, if you supposed I was quarreling with you for acting in this matter on a true and right principle,—in other words, a Catholic principle; viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of divine truth which you have retained. God forbid! *They are the most precious things you possess*, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourself involved, far more by the fault of your forefathers three centuries ago, than by your own. What I do quarrel with you for, is not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above 1500 years. We blame you not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so

doing from a *book*, but we derive it from a *living teacher*, and that teacher is the Church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is an *unwritten* word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the apostle, 'Stand fast, and hold the traditions which you have learned, *whether by word or by our epistle.*' 2 Thess. 2:15. We, Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of 'the church of the living God, the pillar and ground of the truth;' 1 Tim. 3:15; whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there *can be* authority for it anywhere else. Both you and we do, in *fact*, follow tradition in this matter; but *we* follow it, believing it to be a part of God's word, and the Church to be its divinely-appointed guardian and interpreter; *you* follow it denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'—*Cath. Tract.*

## ON THE TEN COMMANDMENTS.

"*Ques.* Say the ten commandments of God.

"*Ans.* 1. I am the Lord thy God: thou shalt not have strange gods before me, &c. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods." Ex. 20.—*Butler's Catechism.*

## CUTTING REPROOF.

"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 observation 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."—*Treatise of Thirty Controversies.*

## THE THIRD COMMANDMENT.

"*Ques.* Say the third commandment?

"*Ans.* Remember that thou keep holy the Sabbath day.

"*Q.* What is commanded by the third commandment?

"*A.* To spend the Sunday in prayer, and other religious duties.

"*Q.* Which are the chief duties of religion in which we should spend the Sundays?

"*A.* Hearing mass *devoutly*; attending vespers, or evening prayers; reading moral and pious books; and going to communion.

"*Q.* The hearing of mass, then, is not sufficient to sanctify the Sunday?

"A. No; a part of the day should also be given to prayer and good works."—*Butler's Catechism*, p. 26.

ON THE THIRD COMMANDMENT.

"Ques. What is the third commandment?

"Ans. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates, &c. Ex. 20:8.

"Q. Why does God commence this commandment by the words, 'Remember,' &c.?

"A. To remind the Jew that this commandment is only a confirmation of one that had been always observed by his order, since the beginning of the world. Gen. 2:3; Ex. 16:23.

"Q. What does God ordain by this commandment?

"A. 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. 4:4, &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.

"Q. Had the Church power to make such change?

"A. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and

nations attest the antiquity of, and consequently the divine assent to, this change; even the bitterest enemies of God's Church admit and adopt it.

"Q. Why did *the Church* make this change?

"A. Because Christ rose from the dead upon Sunday, and rested from the great work of redemption; and because on this day the Holy Spirit descended on the apostles and on the Church."—*Catholic Catechism of Christian Religion*.

THE THIRD COMMANDMENT EXPOUNDED.

"Ques. What is the third commandment?

"Ans. Remember that thou keep holy the Sabbath day.

"Q. When began the Sabbath to be kept?

"A. From the very creation of the world; for then God 'blessed it, and rested on it from all his works.'

"Q. When was this commandment renewed?

"A. In the old law, when God gave the commandments to Moses, on Mount Sinai, written with his own finger in two tables of stone. Ex. 20:1; 31:18.

"Q. Why was the Jewish Sabbath changed into the Sunday?

"A. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday; works not inferior to the creation of the world.

"Q. By whom was it changed?

"A. By the governors of the Church, the apostles, who also kept it; for St. John was in the Spirit on the Lord's day (which was Sunday). Apoc. i, 10.

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

"A. 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 others 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; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

"Q. If keeping the Sunday be a church precept, why is it numbered in the decalogue, which are the commandments of God and the law of nature?

"A. Because the substance, or chief part of it, namely, 'That the day be set apart for the service of God,' is of divine right, and of the law of nature; though the determining of this particular day, Sunday, rather than Saturday, be a church ordinance and precept.

"Q. Did not Christ, when he confirmed the rest, confirm also this commandment?

"A. Inasmuch as it belongeth to the law of nature, he did; but not as it belongeth to the ceremonial law of the Jews, and was affixed to Saturday; therefore, now we are not bound to keep Saturday.

"Q. Why so, I pray you?

"A. Because that particular day was a command of the ceremonial law of the Jews, which was abrogated, and ceased to oblige after the death of Christ.

"Q. To what are we obliged by this precept?

"A. To spend the Sunday in prayer and divine service.

"Q. What is the best means to sanctify the Sunday?

"A. By hearing mass, confessing our sins, communicating, hearing sermons, and reading good books."—*Abridgment of Chris. Doc.*, pp. 57-59.

#### AUTHORITY FOR CHANGING THE SABBATH.

"Ques. What are the days which the Church commands to be kept holy?

"Ans. 1. The Sunday, or our Lord's day, which we observe by apostolical tradition instead of the Sabbath. 2. The feasts of our Lord's Nativity, or Christmas-day; his circumcision, or New Year's day; the Epiph-

any, or Twelfth-day; Easter-day, or the day of our Lord's resurrection, with the Monday following; the day of our Lord's ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed sacrament. 3. We keep the days of the Annunciation, and Assumption of the blessed virgin Mary. 4. We observe the feasts of All-saints; of St. John Baptist; of the holy apostles, St. Peter and St. Paul. 5. In this kingdom we keep the feasts of St. Patrick, our principal patron.

"Q. What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

"A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday; as, therefore, that the work of our redemption was a greater work than that of our creation, the primitive Church thought the day in which this work was completely finished was more worthy her religious observation than that in which God rested from the creation, and should be properly called the Lord's day.

"Q. But has the Church power to make any alterations in the commandments of God?

"A. The commandments of God, as far as they contain his eternal law, are unalterable, and indispensable; but, as to whatever was only ceremonial, they cease to oblige, since the Mosaic law was abrogated by Christ's death. Hence, as far as the commandment obliges us to set aside some part of our time for the worship and service of our Creator, it is an unalterable and unchangeable precept of the eternal law, in which the Church cannot dispense; but forasmuch as it prescribes the seventh day in particular for this purpose, it is no more than a ceremonial precept of the old law, which obligeth not Christians. And, therefore, instead of the seventh day, and other festivals appointed by the old law, the Church has prescribed the Sundays

and holidays to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath.

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

"A. 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. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2), orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly the best authority we have for this, is the testimony and ordinance of the Church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same Church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church."—*Cath. Christian Instructed*, pp. 209–211.

PROTESTANTS NOT GUIDED BY SCRIPTURE.

"Ques. Have you any other proofs that they are not guided by the Scriptures?

"Ans. Yes; so many that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that divine Book.

"Q. Give some examples of both.

"A. They should, if the Scripture were their only rule, wash the feet of one another, according to the command of Christ in the 12th chapter of St. John;—they should keep, not the Sunday, but the Saturday, according to the commandment: 'Remember that thou keep holy the Sabbath day;' for this commandment has not, in Scripture, been changed or abrogated.

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

"A. 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.

"Q. Do you observe other necessary truths, as taught by the Church, not clearly laid down in Scripture?

"A. The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant's sense of private interpretation.

"Q. What say you of infant baptism?

"A. One-third part of the whole human race die before they reach their seventh year; it is, then, a matter of the utmost importance to know whether infants should be baptized; for the Scripture declares that baptism is necessary to salvation; and yet the Scripture does nowhere tell us clearly whether Christ intended infants to be baptized. If it did, why should we have Baptists, who have never been able to see this truth clearly laid down in Scripture? Here, then, we have a

truth, upon which the salvation of a third part of the whole human race depends, which is not to be found in Scripture.

"Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?

"A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated—'Remember that thou keep holy the Sabbath day.'

"Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

"A. It certainly is not; and yet, all Protestants consider the observance of this particular day as essentially necessary to salvation. To say we observe the Sunday because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say that we should rest on Thursday because Christ ascended to Heaven on that day, and rested in reality from the work of redemption.

"Q. Is it not said in the book of Revelation, that St. John was in the Spirit on the Lord's day, that is, Sunday? and is not this scriptural proof that Sunday is the day to be observed in the new law?

"A. Are we then to observe this particular day merely because St. John had a revelation upon it—must we observe, as a day of rest and holiness, any day upon which an apostle is said to have been in the Spirit?

"Q. But it is called the Lord's day.

"A. . . . Does this text tell you not to work upon that day—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the resurrection or ascension which St. John here calls the Lord's day?

"Q. Is it not said in the Acts, 'And upon the first day of the week, when the disciples came together to

break bread, Paul preached unto them, ready to depart on the morrow' ? and is not this sufficient scriptural authority for the observance of the first day of the week?

"A. But does this text abrogate the observance of Saturday, the seventh day, or allow Protestants to do profane work on that day? Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the apostle preached, or that the people assembled, every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met every Saturday; for the same Acts say St. Paul preached in the synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since, according to Acts 2, they continued DAILY in the temple breaking bread.

"Q. Does not St. Paul order the Galatians and Corinthians to make collections on the first day of the week?

"A. Yes; but, again, this does not abolish the observance of Saturday. St. Paul does not say that the people would be at the church on that day—that they were to keep that day, to the exclusion of Saturday, holy—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day."—*Doctrinal Catechism*, pp. 101, 174, 351–355.

— A CHALLENGE.

"I say, then, that I am a Catholic, by the grace of God, because I was led to see that some other authority besides the Bible, and the Bible only, was necessary in order to prove many of the very points which all Protestants admit to be essential to Christianity. Protestants deny this, and declare that nothing is necessary to be believed but what can be proved from the Bible, and the Bible only—namely, from plain texts of Scripture.

The whole question is, therefore, reduced into a nutshell: in proof or disproof of this, lies the proof or disproof of Protestantism. 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."—*Extract from W. Lockart, late B. A. of Oxford, Toronto (Cuth.) Mirror.*



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