SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus."

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JAMES WHITE, President.

The working faculties.

As God does nothing in vain, it is reasonable to believe that those faculties were made to be exercised. Accordingly the Sacred Record informs us that when the Creator had formed man, he took him and put him into the garden of Eden to dress it and to keep it.

Physical labor was appointed before the fall, and must have been designed to meet the wants of man. The organization of man is such that he needs to exercise his working faculties; and he cannot neglect to do this without sustaining a loss. It does not require a labored argument to prove this. Reason, common sense, experience, and the digestive organs of the body all demand the exercise of the working powers, and that proper physical exercises help in conveying the nutritive properties of food into the different parts of the system, and in improving vigor, strength, and health to the body and the mind. Hence, as a general thing, the laboring classes, especially those who exercise out of doors, are stronger physically, and enjoy better health, than persons of sedentary habits.

But notwithstanding this, it is a lamentable fact that there is in the masses of the present age, an inclination to shun physical labor. It is by many considered a disgrace to engage in manual labor or other physical exercise. Many would be ashamed to be seen working with their hands as old-fashioned people used to do. And strange to say that in many instances even those who have labored hard to get above want, will partake of this spirit and encourage the same in their children. Under this influence children think that they cannot be gentlemen and ladies if they do not work physiognomically, and they will either spend their time in idleness, and grow up as it were in the shade, without getting the power of endurance, and without obtaining the exercise they so much need, and which would prove a blessing to themselves and to others; or they will select a vocation that does not require physical exertion, but calls into exercise the mental faculties. Some of these delicate children are encouraged to engage in literary pursuits. They are perhaps told that it will be easier for them. They encourage them to study, regulate the mind, and are very careful to exercise as little as possible with their physical powers. The result is that some die before they have completed their studies, and not a few of those who gain their object partake of this spirit and encourage the same in their children, and we understand that this was one reason why the Jews were offended at him. They said, "Is not this the carpenter, the son of Mary? . . . And they were offended at him." Mark vi, 3.

The great apostle to the Gentiles was a tent-maker, and was not ashamed to work with his hands. Physical labor was not a hindrance to his work, but rather made him more successful in advancing the cause of truth. As he labored with his hands, or Travis ed on foot in imitation of the example of his divine Master before him, he showed that he was actuated by unselfish principles, set an example for his brethren to follow, and had the satisfaction that he did what he could to supply his wants and the wants of others. He could say, I have covet ed no man's silver, or gold, or apparel. Yes, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the work, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." "For ye remember, brethren, our labor and travail, working night and day, because we would not be chargeable to any of you, we preached unto you the gospel of God." Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we had not power, but to make ourselves an ensample unto you to follow us." Acts xx, 38-39. 1 Thess. iv, 11. 2 Thess. iii, 6, 8.

When man had fallen, God cursed the earth, thus making it necessary for man to labor more to maintain his existence. The solemn mandate from God was, "Curse the earth is the earth thy faith; in sorrow shalt thou eat out of it, all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground." Gen. iii, 17-19.

This judgment was mixed with mercy. It was a blessing to man that God added to his labor after he sinned. As man labored in the sweat of his face, he would be more instructed with regard to the care of the earth, and would be less inclined to deviate and practice wickedness. On the same principle it is wise for people now to labor than to remain in idleness. If children generally were taught to delight more in manual labor, their minds would not be so liable to wander from the path of virtue, and they would be more easily kept from pursuing a course that has ruined thousands of promising children and youth, and brought so many parents and guardians to shame. And would not the same principle work well with others who do not love intellectual labor? Things of the bare and menial kind of which are practiced in this generation to avoid labor. Think of the extremes to which many go in speculation. To many of this class the following good advice of Paul would apply well: "Let him that stealeth steal no more, but rather let him labor working with his hands the thing which is good, that he may have to give to him that needeth." Eph. iv, 28.

Idleness and effeminacy are forbidden, while labor and industry are encouraged, by the word of God. Paul exhorted his brethren to be not slothful in business, to learn to maintain good works (or profess honor, honesty, temperance, and to diligently work, that they might not be chargeable to any of you). 1 Thess. iii, 9.

Says Solomon, "He becometh poor that deals with a Chaldean, but he that sleepeth in harvest is a son that causeth shame."

"The soul of the sluggard desires nothing; but the hand of the diligent makes rich."
but the soul of the diligent shall be made fat.”  

"Blessed is the man that worketh in his business, and with his own hand shall serve the table of his face; for the slothful will have nothing." 

I went by the field of the slothful, and by the vineyard of his neighbour. And, lo, it was all overgrown with thorns, and nettles had covered the face thereof; and the stone-wall thereof was broken down. Then I saw and considered it well: I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that traveleth, and thy want as one that treadeth it near. Solomon’s advice to the sluggard is as follows: “Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in harvest. How long wilt thou sleep, O sluggard? when wilt thou awake all thy desire? 

This is a perfect sample of the condition and feeling of thousands; and more or less of all tobacco-users. They so dread the natural sensibilities of the body and mind, and the immediate or remote consequences of the indulgence, that they fear to be susceptible of the impulses of the Holy Spirit, by which alone a true spirit of devotion and religious eruction are induced. Everything to them is insipid and lifeless, without the tobacco. They absolutely depend on its immediate and invigorating to the body and the mind, excessive indulgence in it inducing us to do that which is conducive to our present mate-rial powers to be used in performing delightsome la-
dings, or any influence of Divine energy, they have yielded themselves to the ensnaring and bewildering excitements of the Devil, through his great agent, to-
be in or to the line of the drunkard, who, under its exciting power, can talk elo-
quently on religion, and shed alchololic tears of alter-
nate joy and penitence. 

The time of day. The professors of religion were accustomed to make use of the unhallowed inspi-
ration of tobacco to prepare and preach their sermons. Now their eyes are opened to its diabolical agency. No ecclesiastical council would now ordain a man who was addicted to its use. But while they reject this, many hold on to the more deadly and soul-destroying agent, tobacco,—an agent, which, when compared with gradual rum slopping, is making its souls and bodies more weak and futile. And besides being a more inerterate enemy to grace, it is a far more filthy sin against God. 

Now, instead of giving to the mind the unhallowed inspirations of tobacco, they give it for the 

To (be continued) 

Tobacco—Using. No. 10. 

Tobacco On Religion. 

If purifying the native energies of the nervous system can impair mental and moral developments, then tobacco is doing its work of destruction on religious sentiments, stability, and activity, of every nerve in the body, it puts a damper upon the developments of religious sen-
timent and feeling. Tobacco-users so abuse their spiritual faculties that they cannot conveniently carry out the form, much less apparent properties, of religious services, without this ungodly agent. A social meeting for religious services, con-
sumed of tobacco users, deprived for several hours of the blessings accompanying it. When the vital forces are impaired, mental energy and durability are diminished. Our religious enjoyment and use-
fulness depend much on a healthful condition of the mental faculties. When the vital forces are depressed, comparative gloomness hangs over the mental and spiritual energies. In this way, spiritual depen-
dency, or apathy, or both, are general attendants on a depressed religious system. What then? Therefore, depresses the vital or electric forces of the body, depresses the forces of the soul. Tobacco’s most destructive thrust is hurled at the very seat of vitality—the electric circulation of the nervous sy-

Tobacco stands in the way of Gospel impressions on the minds of unconverted men. It not only damp-

XXIV. 

The Review and Herald. [Vol. xxiv.
they now are, if the money paid for tobacco by professors of Christianity, were cast into the Gospel treasury, is enough to chill one’s blood to the heart. O, shame on him, who first profests for their stupidty and sin, touching this thing? Instead of loving Christ and his Gospel with all the heart, and denying themselves every thing, especially worldly lust and ungodly indulgence, in order to increase the Gospel fund, they are at this time furiously consuming these precious gifts, for that “earthly, sensual, devilish” appetite for tobaccos. They are also, by their example, encouraging others in a habit which helps to close the avenues of the soul against the saving power of the Gospel; and practically saying to ungodly men, that the self-denial of unnatural lusts is a non-essential or an impracticable grace.

The literal defilements of tobacco hinder the progress of Divine truth. Instances have occurred, in times of religious revivals, where individuals who were occupying the position of inquirers, were so disturbed with the tobacco breath of the minister or deacon, who was conversing with them on the subject, that they have made this objection against putting themselves any longer in the seat of the inquirers. Oh, let ministers and deacons put away a breath which resists the Holy Ghost, and nauseates the subject of its convulsing power; for who can determine, who will not know the difference, and pluck this deadly essence; not merely be-cause it paralyzes physical energy and shortens human life, but because it stultifies the native susceptibilities of the mind, and hinders the soul to the sources of the vital power of the Gospel; whereas he knows that its nauseous fumes choked up the gateway that leads to the kingdom of Christ, and become a “stench in the nostrils of Jehovah.”

What is the Truth?

That question should be earnestly propounded by every Christian; but the mass seem contented with the inquiry, “What is popular?” We should be willing to follow the truth irrespective of popular theology! Let the truth be what it may, or where it may, we should strive to be with it, at whatever sacrifice! Though that should not deter us from scrutinizing a search for the truth, in this age of fables. Without that and the process of questions, relative to immortality. 1. Are men in possession of immortality? Ans.: “They knew not what is truth.” Then let us appeal to that word for an answer to the fol- lowing series of questions, relative to immortality.

The Dead Know Not Anything.-Eccl. ix, 5; 6.

2. Are saints made equal to the angels at death, or at the resurrection? Ans.: “They which shall be accounted worthy to obtain that world and the RESURRECTION of the dead,” will be equal un to the angels.”—Luke xxii, 25, 36; Matt. xxvii, 32.

3. Were the ancient worthies rewarded at death? Ans.: “These all died in faith, NOT having received the promises.”—Heb. xi, 39, 40.

4. Did Job expect to be satisfied at death or at the resurrection? Ans.: “I shall be satisfied when I awake with my likeness.”—Ps. xvi, 15; Phil. iii, 21.

5. Will the saints “shine” in the kingdom of death or at the resurrection? Ans.: “Many of them that sleep in the dust of the earth shall awake.”—1 Thess. iv, 16.

6. Did Job promise to see his Redeemer at death, or at the latter day?—in Heaven, or “on the earth”—in a disembodied state, or in his resurrected capacity? Ans.: “I know that my Redeemer liveth, and that He shall stand AT THE LATTER DAY UPON THE EARTH: and though after my skin, worms destroy this body, yet in my FLESH shall I see God.”—Job xxv, 26, 27; Thess. iv, 13; Tit. ii, 13.

7. Did David expect to be satisfied at death or at the resurrection? Ans.: “I shall be satisfied when I awake with my likeness.”—Ps. xvi, 15; Phil. iii, 21.

8. Will the saints enter the kingdom of death, or at Christ’s coming? Ans.: “When the Son of man shall come in his glory, and all the holy angels with Him * * * ’’—Matt. xxv, 31, 32; John xiv, 3.

9. Are the dead praise not the Lord?”—Ps. cxxv, 19; Ezek. xlviii, 3; Job xxxiii, 30.

10. Are saints crowned at death, or at Christ’s coming? Ans.: “When the Chief Shepherd SHALL APPEAR ye shall receive a crown of glory that fadeth not away.”—1 Peter v, 4; 2 Tim. iv, 18; 1 Peter, i, 4, 5.

11. Do saints go to glory at death, or at the appearing of Christ? Ans.: “When Christ who is our life shall appear, then shall ye also appear with him in glory.”—Col. i, 27; John xiv, 3; I Thess. iv, 14.

12. Did Job expect to see his Redeemer at death, or at the latter day?—in Heaven, or “on the earth”—in a disembodied state, or in his resurrected capacity? Ans.: “I know that my Redeemer liveth, and that He shall stand AT THE LATTER DAY UPON THE EARTH: and though after my skin, worms destroy this body, yet in my FLESH shall I see God.”—Job xxv, 26, 27; Thess. iv, 13; Tit. ii, 13.

13. Did David expect to be satisfied at death or at the resurrection? Ans.: “I shall be satisfied when I awake with my likeness.”—Ps. xvi, 15; Phil. iii, 21.

14. Will the saints “shine” in the kingdom of death or at the resurrection? Ans.: “Many of them that sleep in the dust of the earth shall awake” * * * that they be as bright as the shingles of the fire burnt over.”—Dan. xi, 40.

15. Did Christ promise to receive saints unto himself at death, or at his coming? Ans.: “I will COME AGAIN and REDEEME YOU unto myself.”—John xiv, 3; Rom. viii, 33, 39.

16. Do saints enter the kingdom of death, or at Christ’s coming? Ans.: “When the Son of man shall come in his glory, and all the holy angels with Him * * * ’’—Matt. xxv, 31, 32; John xiv, 3.

17. Did the apostles gross for a disembodied state, or for the redemption of the body? Ans.: “We have received the adoption to wit, the REDEMPTION OF THE BODY.”—Rom. viii, 23; 2 Cor. v, 4.

18. When will the saints receivevernal life? Ans.: “In the WORLD TO COME eternal life.”—Mark x, 39; Luke xix, 37.

19. Are the saints made equal to the angels at death, or at the resurrection? Ans.: “They which shall be accounted worthy to obtain that world and the RESURRECTION of the dead” will be equal un to the angels.”—Luke xxii, 25, 36; Matt. xxvii, 32.

20. Were the Ancient Worthies Rewarded at Death? Ans.: “These all died in faith, NOT having received the promises.”—Heb. xi, 39, 40.

21. When did they expect their reward? Ans.: “He has brought me to my end, and I shall go no more in thine ordinances.”—Ps. xxxvi, 65, 66; Ezek. xiii, 17; Isa. xxxviii, 17; Ps. lixi, 7; Rev. iv, 11; Rev. vi, 12; Job xxxii, 25; Ps. xxx, 3; exx. 175.

22. Will the soul come from Heaven, or the grave, at the resurrection? Ans.: “Thou shalt bring My SOUL from the GRAVE.”—Ps. xlvii, 1; 112, 2; 33, 22; 99, 30; Ps. lixi, 12; Matt. xxvii, 51, 52; Rev. xiv, 13, 18.

Punishment of the Wicked.

23. Are the wicked now being punished in some unknown hell, or are they to be punished at the judgment seat, and the Kingdom of God is already set up; then it will be too late to make a repentance; and the Judgment seat will be too late to be punished.”—2 Peter ii, 9; Job xxvi, 19.

24. Does the sinner receive his damnation at death, or at his resurrection? Ans.: “They that have done evil [shall come forth] unto the resurrection of damnation.”—1 Cor. xv, 39, 40.


27. Will the sinner exist eternally unconsommated? Ans.: “Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wick-
to the Sabbath question. How could we celebrate the resurrection on the day before the fact was known? It was the joyful morning that proclaimed a risen Saviour that should celebrate the glorious event, provided the Lord had the Sabbath in view. Hence it is just as well, and I think decidedly better, to let the people have its own way, not disputing the claim of the first day, as being the resurrection day, as the world now claims it to be the case. Hence the claims of the Sabbath would be elevated, and bring forward the divine institution, even baptism, which was appointed for this very purpose.

So what Mr. Hicks calls the "principal claim," and the "principal claim of Sunday-keeping to Divine Authority," &c. &c.

To show the importance of the question he quotes from the Catholic ecclesiast, where it is said, and which was 

"Why was the Jewish Sabbath changed into the first day of the week?" "Because Christ rose from the dead on a Sunday!"

This, however, is only part of the answer. But it would seem to be enough on this point to show that the resurrection is not related to the Sabbath question, and that the Catholic base the obligation to keep Sunday on the authority of the church, and not of the Bible. The "foundation" of his "discourse" is Matt. xxvii. 53, which speaks of Mary and the other Mary at the cross, and the words, "saw the sepulchre." The "principal claim," and the "principal claim of Sunday-keeping to Divine Authority," &c. &c.

The above is part of the title of an 8 page tract, published by Ransom Hicks, Providence, R. I. The object is to prove that the Lord Jesus rose on the sixth day of the week, and that, therefore, he would lead us to understand that he considered it very important to establish this point, thereby virtually confessing that if the Lord did rise on the first day of the week our opposition would have been made to keep the day of the Sabbath, Sunday, instead of the first day of the week. The gory folly of the efforts in testifying so much importance to the claim. If somebody should affirm that a flea was an elephant, it would appear merely to endeavor to chase it down and down and down, to show that it was not an elephant. Yet this is somewhat like the mighty effort of our valiant friend R. H.

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But Paul continues, the ministration of death was crucified on Friday or on Thursday, (as some argue,) and the words of the-ready people may be, and they may confessedly satisfy themselves and their hearers that it was on the first day of the week.

So far from this being a settled point, we consider his main position a sheer assumption. But the assumption might be more readily waived if his argument was fair and reasonable. I will notice one of his main arguments that it may be seen what weight was placed on his conclusion. On pp. 4, 5, he says:

"But says our friend, Doc., Sunday, does not Matthew xxvii. 53, in speaking of the time that the two Marys came to see the sepulchre on the first day, before he rose from the dead, as in some argue, and whether the sign of Jonah refers exclusively to our Lord's burial, i. e., whether our Saviour meant the metaphor by "the heart of the earth," (as many really mean,) or the real heart of the earth. The grave is not literally "the heart of the earth," and if our Saviour saw the term figuratively, the figure was meaningless, unless there had been some tomb wherein he lay. So far from being a settled point, we consider his main position a sheer assumption.

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1 Thess. iv, 16. Then at his coming the last trump dead will not awake and come forth but will sleep an come again the last trump will not sound and then the dead will be raised incorruptible and come forth the burial shroud cannot be pinioned or else there is no promise of any such things in all the word of God. Furthermore if this doctrine be true there is no need of the resurrection. For if we go to Heaven before it and without it what benefit can be to us? The judgment takes place at death and (if so the Scriptures cannot be true which says "God knows how to preserve the unjust unto the day of Judgement to be punished") 2 Pet. ii, 9, or does it not take place at all. The theory of going to Heaven at one moment is not clearly Scriptural.

Mr. Hicks has put forth both of these positions with all confidence; and as they directly contradict each other, we must assume, if he has confidence in both, that he is "contradictory." This will account for his being "unstable in all his ways." The last-quoted position is, of course the Scriptural one; for Mark, Luke, and John, all plainly declare that it was on the first day of the week. Mr. Hicks, as a singular criticism on Matt. xxviii, would have it appear. Clarke's criticism on this text is certainly more reliable than Mr. Hicks', and it has the merit of making Matthew harmonize with Mark and John, while it makes Matthew contradict the other evangelists. Mr. Clarke shows clearly that Matthew should be translated to harmonize with the others; and so Bernard's and Webster's Translations read, Matt. xxviii, 1, "After the Sabbath, as the first-day of the week was dawning." On the declaration that "dawn of the original," it will be sufficient to see the following (the word used by Matthew is βραδύς).

Importance of the Second Advent of Christ.

The two Marys came to see the sepulchre, was late on the Sabbath, and not on the first of the week.

Now we turn back page 3, and with the above compare the following:

"Concerning the time when the women (which came with Jesus from Galilee) came to the sepulchre to anoint him, Mark says (xvi, 2, 3) that "it was very early in the morning, the first day of the week, at the rising of the sun." I.e. the sun had just risen but it was about six o'clock, or at the early break of day. Luke says xxiv, 1, that it was very early; in the Greek, "deep twilight," or when there was no more light. John xx, 1, says it was very early, while it was yet dark, so that the disciples did not know where he went. But if the sun had not yet risen the time when they came, therefore, was at the break of day, when the sun was about to rise, but while it was yet so dark as to render objects obscure, or not distinctly visible. (Brewer). Thus early in the morning of the first day of the week were the women at the sepulchre.

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The second Advent of Christ is therefore the great antidote for indolence, and is an effectual cure of that destroying malady to all who will have faith in his appearing.

2. The saints' reward depends upon the resurrection.

"For you shall be recompensed at the resurrection of the just." Luke xiv, 14. The resurrection as we have shown above, depends upon his second coming. Therefore the reward of the saints depends upon his appearing.

3. We are dependent upon the Lord's coming for immortality.

Paul tells us that at his coming when he shall appear we shall be changed from mortality to immortality. 1 Cor. xv, 53. This implies that we are mortal now and that we cannot become immortal till he comes again.

4. We are not to receive the promised crown of glory till his appearing. And when the Chief Shepherd shall appear we shall receive a crown of glory that fa
deth not away. 1 Pet. v, 4. Blessed promises. The great kings and emperors of earth, clothed in wearing a corruptible crown of fading and decaying glory; but the true priests of God, here on earth, wearing the crown the beauty of which are unfading and the glory of which shall eternally endure. We all desire to go to Heaven; to appear with Christ in glory. This we cannot realize at death, but because there was a disposition manifested on the part of the artist to perfect, and at first sight the painting was held up before him, he became convinced of his wrong as the injury was hateful, and exceeding sinfulness, appear to our view.

Sabbath Meditations. No. 7.

In Spiritual Gifts Vol. iii, chapter 14, are some facts brought to light, which show the thoroughness of Jacob's repentance. As he wrestled for deliverance, his sin was continually held up before his mind, that the deception he had practiced by which he had obtained his father's blessing; and this, although he had previously repented deeply of his wrongs.

Thus the Christian beheld his sin, as it often presents itself. Thus David mourned often for his sin in the midst of Uriah.

First views of sin are necessarily important; but as we progress in holiness, the iniquity of sin, its utter wretchedness, and exceeding sinfulness, appear to our view.

Let a child by its freewill move the painting which the artist had labored for years to perfect, and at first might be convinced of his wrong as the injury was represented to him; but in after years, especially if he should himself become devoted to the art of painting, as the spoiled painting was held up before him, he became more and more acquainted with the effect of the injury done, as he was more and more capable of appreciating the beauty and excellence, and magnitude of the work destroyed.

So the child of God as he draws nearer to God and obtains more correct and adequate views of his perfection and attributes, of course sets a higher estimate upon them, and has a more settled aversion to evil.

Minutes of the Iowa Conference, of 1864.


Bro. Benn Auten was chosen as delegate to represent this Conference, at the next General Conference of Seventh-day Adventists. The Executive Committee were instructed to call for missionary labor for the State.

Voted, That this Conference censures all those churches which were not represented in this Conference.

Voted, To amend the constitution by inserting the word "Vice-President" after the word President, in Sec. 1 of Art. II.

Minutes of the Iowa Conference, of 1864.
The Giving of the Law.

Lo! Jehovah came from Heaven,
Clothed in majesty as he came,
And a light to earth was given
Like that which shineth upon the flames.
He came down upon Mount Sinai,
On the summit of the hill,
Holding in his hand a pattern,
And a transcript of his will—
Patterns of his holy temple,
Where He kept his holy law—
And the glorious exhibition,
Piled the lamenth with awe.

Moses then received communication,
In his own hand to bring.
Round the mount where they could listen,
To the voice of God their King.

Long and loud the trumpet sounded,
Quaked the mount, the earth, the air.
When the people, all astonied,
Saw God appearing in the fire.
Then He spake the ten commandments
With a loud and thunder-tone,
And in his own voice spake them.
As we recede further from sin and its author, the more clearly do we see its far-reaching and destructive effects.

No doubt Jacob was favored with a view of the dire consequences of sin, and with feelings of remorse, or bitter repentings shall be felt, but all their wailings of grief, and groans of repentance, shall then we wait in hope.

for eternity. I must have an infallible, objective revelation on religion, or I must discard religious thought altogether, and live wholly in and for the world of senses.

The Soldier's Faith.

The following story is told of a soldier in the army of Napoleon I. One day, when the Emperor was reviewing his troops in Paris, he thoughtlessly let fall the reins of his horse from his hands upon the animal's neck, whereupon the startled and proud charger galloped away, and bounded the body could not stay. As the artist holds up before his pupil the beautiful painting marred and ruined by childish frowardness, and as it is seen by the pupil how much harm that act has occasioned, the respect of his kind teacher, whose labors are wasted and fruitless, is thereby preserved.

No doubt Jacob was favored with a view of the dire consequences of sin, and with feelings of remorse, or bitter repentings shall be felt, but all their wailings of grief, and groans of repentance, shall then we wait in hope.

So the effects of sin as we get up higher upon the eminence cast up for the ransomed of the Lord, as we recede further from sin and its author, the more clearly do we see its far-reaching and destructive effects.

No doubt Jacob was favored with a view of the dire consequences of sin, and with feelings of remorse, or bitter repentings shall be felt, but all their wailings of grief, and groans of repentance, shall then we wait in hope.

Oh, the sweets of innocence! And while we writhe and struggle in the overwhelming vortex of sin. But even now, this sin could not have been put aside with one's will. As the soldier's faith in the Emperor's word. It was

For our great High Priest has entered
The true temple of the Lord.
For a season he is pleading
His own blood on Calvary's spill,
Now the "penitent" believing,
Can be saved from all his guilt.

But the types and shadows ended,
When the Son of God was slain,
When he cried in death, 'Tis finished,
And the vail was rent in twain.

May we feel the moments precious,
While he pleads before the throne,
Hasten to keep all God's commandments
And the faith of his dear Son.

When he cried in death, 'Tis finished,
And the vail was rent in twain.

May we feel the moments precious,
While he pleads before the throne,
Hasten to keep all God's commandments
And the faith of his dear Son.

Polomulde, N. Y.

CONNELLY RICE

Religion and Chemistry.

PROF. STOWE, in his discourse in the last issue of "Natural Philosophy," gave the following characteristic dictum of the great errorist of our age, and his own very hearty reply: — "The late Theodore Parker once told me that he no more felt the need of an infallible revelation on religion than on chemistry. It struck me that there were some very essential differences in the two cases. Chemistry lies entirely within the bounds of natural knowledge; religion does not. We can detect the mistakes of chemists by our own investigations in the world of nature, as open to us as to the chemist; but who can go into the world of religion and there detect the mistake of the religious philosophers, and come back and tell us why? By the time the mistake is ascertained it is too late to correct it. Moreover, chemistry pertains only to material things and this short life; but religion is to spiritual things, which fix our destinies for eternity. I must have an infallible, objective revelation on religion, or I must discard religious thought altogether, and live wholly in and for the world of senses.

The Soldier's Faith.

The following story is told of a soldier in the army of Napoleon I. One day, when the Emperor was reviewing his troops in Paris, he thoughtlessly let fall the reins of his horse from his hands upon the animal's neck, whereupon the startled and proud charger galloped away, and bounded the body could not stay. As the artist holds up before his pupil the beautiful painting marred and ruined by childish frowardness, and as it is seen by the pupil how much harm that act has occasioned, the respect of his kind teacher, whose labors are wasted and fruitless, is thereby preserved.
and feel the comfort and strength of fellowship. Live not on self-persuasion, but on faith, then the life you live will be by faith on the Son of God, who loved us and gave himself for us.

Dr. Malin, in commenting on the foregoing anecdote, said: "A quiet mind" is a characteristic of the mind of the Holy Spirit. A quiet mind, which is a conscious choice of the will, may be preserved blameless unto the coming of the day of the Lord Jesus. "Neither be ye of doubtful mind" any more.

DAILY PRAYER.

As good minister once gave some advice to a young Christian. It was this: "Never neglect, never forget, daily, secret prayer. It is here that the Christian always loses ground in his efforts to grow to a higher and more perfect life. He may neglect it on one day, and then make up two days' deficiency the next day. He may neglect it for a week, and then try to make up the lost time. He may neglect it for a month, and then try to make up the lost time. He may neglect it for a year, and then try to make up the lost time. He may neglect it for a lifetime, and then try to make up the lost time. He may neglect it for all eternity, and then try to make up the lost time. He may neglect it for all eternity, and then try to make up the lost time. He may neglect it for all eternity, and then try to make up the lost time. He may neglect it for all eternity, and then try to make up the lost time.

The old good man is dead, but the words he uttered may serve as a warning to many, and especially to the young. Never neglect secret prayer. Are you but a child of God? If so, take it to heart because you may have to face your day and time when you will not have the opportunity of meeting with your elders and learning from their experience. Never neglect secret prayer. It is the only way to grow in grace and knowledge of the Lord Jesus. The Lord Jesus said, "Later in the day, when I have ascended to my Father, I will send the Holy Spirit to you."

Life is short and time is fleeting. Do not neglect secret prayer. You have a responsibility to the Lord Jesus. Do not neglect secret prayer. You have responsibility to your own soul. Do not neglect secret prayer. You have responsibility to your family. Do not neglect secret prayer. You have responsibility to your community. Do not neglect secret prayer. You have responsibility to your nation. Do not neglect secret prayer. You have responsibility to all the world.

DOCTRINAL PLEA.

It is no whole thing. A prevailing doctrine is not necessarily dry. If there is a doctrine that is dry, it is because it is not a doctrine that is dry. A doctrine that is dry is because it is not a doctrine that is dry. A doctrine that is dry is because it is not a doctrine that is dry. A doctrine that is dry is because it is not a doctrine that is dry.

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1. God is willing to give me that unspeakable gift.
2. It is absolutely necessary that I have the Holy Spirit.
3. It is the Spirit that reneweth the heart.
4. It is he that sealeth the believing soul unto redemption.
5. I am ignorant, and he is the great Teacher.
6. I am poor and feeble, and he is the Comforter, the Paraclete.
7. I must be holy, and it is he that sanctifies.
8. He is the Spirit of adoption, who gives me the spirit of a child.
9. He comforts me by bearing witness to my discipleship.
10. I know not what to pray for, but he both teacheth me to pray, and intercedeth for me mightily and acceptably.

The Spirit of God gives love; he gives joy; he gives peace. Oh how many precious fruits of the Spirit there are! Gal. v. 22, 23. Each one suggests a powerful reason why I should ask for the gift of the Holy Ghost. Puthi unto me thy promise, O God. Ezek. xxxvi. 27, 28, and my tongue shall sing aloud of thy righteousness --Sel.

In 1851 there were but 7,900 miles of electric telegraph lines, while in 1868 there were 100,000 miles.

**Appointments.**

**Iowa Con.**

The next Quarterly Meeting of the church at Mecosta, Wis., will be held, Oct. 22, 1864. We hope the brethren and sisters will be prepared to work for the Lord, not forgetting the promise in Mal. iii. 10.

**Ohio Con.**

Providence permitting, I will meet with the brethren in South Bend, Ind., Sabbath, Oct. 8, 1864.

**I.**

Providence permitting, I will meet with the brethren in Charleston, W. Va., Oct. 7th, at 7 o'clock p.m., to continue over Sunday. Also will be at the Liberty Quarterly meeting beginning Oct. 14th.

To all who have not given, but have been kind and liberal, I ask your indulgence, and I hope you will be kind and liberal to this conference.

**Michigan Conference.**

Received from Churches. Church at Battle Creek $5.00, E. S. Gaskill $3.00, E. S. Griggs $2.00, H. L. Richardson $3.00, 27-1, A T Andrews $3.00, H. P. Kellogg $2.50, 0 Mears $5.00, Wm. Merry $10.50.

**President.**

John B. Steward.