Aaron and Christ.

How fair was Aaron to the view,
When in his splendid garments drest;
He wore his robe of heavenly blue,
Upon his breast shone jewels bright.

What tongue can tell, what eye hath seen
Our sinless priest still lives on high,
And his fair days shall never end.

Ah, who can set His glories forth,
Our sinless priest must die,
That none may on his prayer depend.
But though a sinful priest must die,
Our love to Aaron is not dead—
It office and we mourn his name.

An Enemy Hath Done This.

E. Bow, p. d., Methodists, lately preached a semi-

Tend to the line in

ister has nothing to do with them. Such is the pretext.

ers—driving them from our congregations, and cutting

connected with religion, must be popularized and adap-
ted to the public taste. "The offence of the cross must

gratify our own carnal inclination, we must convert

community who can only visit places of amusement;

fastidious pleasure-taker can find the

mation will not suffice for this class of hearers. There

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fashionable hearers should suspect us of sympathizing

would be esteemed quite disorderly—a palpable inter-
in our feelings, were the scenes of the declining apos-
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But the theme is too painful to be pursued, and we turn

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have been taught until this had been the design of those who wrote concerning the matter? This will hardly be claimed, even by its most zealous advocates; for there are many ways and places in which the sentiment could not have been presented in a more forcible manner than it is.

Again: Admitting that universal salvation is true, is the language through which and by which the doctrine is taught all that it could be? Certainly not; nor can there be any insinuations in which the doctrine might have been set forth in a more positive manner, and in a much stronger light. When the question was asked, Lord, are there few that be saved? (Luke xvi. 22) the Lord said, Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able, how easy it would have been for the Saviour to say, Ye do greatly err, not knowing the doctrine of God. For verily I say unto you, all are to be saved. And instead of saying to his apostles, Go ye into all the world, and preach the gospel to every creature; let that believe and be baptized shall be saved; but he that believeth not shall be damned. (Mark xvi. 15, 16) how much more in keeping with the doctrine of universal salvation to have said, He that believeth and is baptized shall be saved.

Again: In the parable of the net cast into the sea, which gathered of every kind; insomuch as when the net was brought to land only the good were gathered into vessels, while the bad were cast away, the doctrine that the Scriptures, It would be well if we were to read more of the oracles of God. It is to be feared, that too few Christians are preparing to be mighty in the Scriptur, and shall not be able, how easy it would have been for the Saviour to say, Ye do greatly err, not knowing the doctrine of God. For verily I say unto you, all are to be saved. And instead of saying to his apostles, Go ye into all the world, and preach the gospel to every creature; let that believe and be baptized shall be saved; but he that believeth not shall be damned. (Mark xvi. 15, 16) how much more in keeping with the doctrine of universal salvation to have said, He that believeth and is baptized shall be saved.

Again: In the parable of the tares and the wheat, so that the wheat is gathered into the barn, the tares are burned. This will hardly be true, because the men who wrote concerning the matter? This will hardly be claimed, even by its most zealous advocates; for there are many ways and places in which the sentiment could not have been presented in a more forcible manner than it is.

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Queen Victoria on Crinoline.

Her Majesty has addressed the following remonstrance to the ladies of England:

igious Gambling.

A member of a church went to his Pastor and entreated his personal intercession with his favor to a pile of splendid volumes that stood upon the table, commenced his lecture, but before he concluded, the young man laid his hand upon his arm and drew his attention to a pile of splendid volumes that stood upon the table, said the books were owned by a gambler. The Pastor responded and seeking the young man, found him in his chamber. He men- nes the most flagrant and sedulous violation of faith,— all seen as common as the blooming of trees, and are coming to be spoken of as familiarly and frequently, and with nearly as little apparent damage, as are the most ordinary and trivial facts.—Independent.

The financial article of the Evening Telegraph, has the following observations:

"The nations of the world are in a state of fearful confusion. The manufacture of rifles, cannon, minie balls, and deadly missiles of all sorts, was never so active in the world's history, and there are no signs of cessation. War, and not peace, seems to be the predominant idea. The world is one vast camp, and theready to its millennium. As for ourselves! when! oh! when shall an honorable peace be made? the nations of the world are in a state of fearful sore. The manufacture of rifled cannon, Minnie rifles, and death-dealing missiles of all sorts, was never so active in the world's history, and there are no signs of cessation. War, and not peace, seems to be the predominant idea. The world is one vast camp, and the

Our Friends Sleep.

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Pales, and beautiful she lay,
So full of life but yesterday; A smile upon her lips was playing, As if she had just been smiling, "Tis sweet to die.

Her golden hair lay smoothly now Upon her fair, white angel brow; Her hands lay still and tenderly folded, So fair and white.

her eyes were closed, as if in sleep she now upon the earth went forth as its children. Fresh flowers within her hands were lying, Shedding their fragrance, softly dying, Less fair than she.

And hushed each voice, as if a sound Might wake that sleep so deep, profound. And eyes were dim, alas! with weeping For her, so recently for sleeping, Their cherished one.

The light had faded from their home: Their household joy, their darling one, Now to come no more of end and sadness Will take the place of joy and gladness For time to come.

Aye, oft'lt find that list voice to hear, Whose tones will never greet thine ear; Thy sight shall view the form that Bears her, and follows thee, no more; Thou'llt find the friend thou now art weeping, Safe in the fold of God's own keeping.

Thine own again.

Look upward—in that Paradise Whose gates are opened wide for thee, Thou'llt find the friend thou now art weeping, Safe in the fold of God's own keeping.

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Both sides of the Sabbath question. Review of T. M. Preble.

Preble.—This brings us more to speak on the subject of the first day of the week as the Sabbath.

The statement which Eld. P. has here repeated about, "that the first day of the week was observed by the early Christians as the Sabbath of the seventh-day Sabbath," is, according to Eld. P.'s own confession, nothing said by the fathers, but is a modern interpolation from the Sabbath manual. Unfortunately, Eld. P. has given us under this head is simply a passage from an epistle falsely ascribed to Ignatius, and published it to the world as the genuine testimony of Ignatius.

This brings me once more to speak on the subject of the "first day of the week." The fathers of the church to know what he would have written, and forgetting all rules, the expression or the testimony of the fathers in proof of the doctrines of the gospels is Ig.

The testimony of Irenmus, therefore, is of no account in the estimation of the genuine testimony of Ignatius, and as incapable of reading aright the fourth commandment, and to give them to the world as the genuine testimony of Irenmus, who had been the companion of the apostles, could have given us the origin of this quotation. The edition I consulted was that published in Paris (1710); but to assure myself still further, I have since looked to the editions by Erasmus (Paris, 1586), and Grobe (Oxford, 1702), and in neither do I find the passage in question.

Dr. Dwight is referred to as authority for this language of Irenmus, whoever any reference is given. On this point, Donville remarks:

"Where then, did Dwight obtain this testimony, which has so many times been given as of Irenmus, and recorded in the primitive church, and not only to his theology, that by some disease in his eyes he was deprived of his capacity of reading and study from the early age of twenty-three. The knowledge which he gained from books after the period above mentioned he afterwards used, to the utmost exclusively at second hand, by the aid of others."

The same writer states another fact which unquestionably gives us the origin of this quotation.

"But although not found in Irenmus, there are in the writings ascribed to another father, namely, in the interpolated epistle of Ignatius to the Magnesians [that forgery which we have just noticed], and in one of its incorporated passages [forgeries upon forgeries], an expression so closely resembling this quotation, as to leave no doubt of the source from which he quoted."
Proble. — "Tertullian, who died a. d. 215, says: "The Lord's Day is the holy day of the Christian church, proper to be observed in every place, (that is, the Jewish Sabbath). The Lord's Day is the Christian's solemnity."

Reply. — "We should have been glad if Eld. P., or Justin Edwards, had told us in what part of Tertullian's writings this extract was found. It is certain, from what testimony can be found from him, that appears to be genuine, that he did not base the observance of Sunday on the fourth commandment, nor believe in spending the day in devotion to Jehovah. Milan, in his work dedicated to Tertullian: 'It would be worse for Christianity, recreating upon its genuine records in the New Testament, to disclaim this holy edict, than identify itself with its false views, which have been made the maimed apology for their un-Christian fanaticism.' And Dr. Heylyn says: 'Tertullian tells us that they did devote the Sunday party unto mirth and recreation, not to devotion altogether: when, in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day in the Christian church.' It also appears that the great reason he assigned for keeping Sunday was opposition to those Christians who kept the Sabbath. See Hist. Sabbath, pp. 238-241.

Proble. — "Barnabas, who, it is not a companion of the apostles, lived in the apostolic age, says, 'We (the Christians) are commanded to keep the day, as it is the first day of the week — as a joyful holy day, on which day also Jesus arose from the dead.'"

Reply. — "And here is Barnabas; the epistle of Bar- nabas, the most barefaced forgery of all! Barnabas, who lived in the second century; the epistle of Barnabas, the most barefaced forgery of all! Barnabas, the epistle of Barnabas, which is used to write down this Barnabas whose epistle, or the one ascribed to him, contains Jesus arose from the dead.'"

"The so-called epistle of Barnabas, probably a forgery of the second century. — 'Kittolo.'

Eusebius says, 'Among the spurious must be numbered the epistle of Barnabas.'

"And this epistle is not written by Barnabas: it would be a disgrace to him, a disgrace to Christianity.'

Colman says, 'The epistle of Barnabas is in every thing spurious. It abounds in fabulous narratives, mystic, allegorical interpretations of the Old Testament, and fabulous conceptions, and is generally agreed by the learned to be of no authority.'

And Robinson speaks of it as the contemptible reverse of all that is rational and truthful in religious questions. See Hist. Sabbath, pp. 205-210, 214.

With great pity for the cause that is dependent upon the support of such imposters, we pass on.

Proble. — "Albinus, who died a. d. 330, says, 'Christianity transcended the Sabbath to the Lord's Day.'"

Reply. — "Like all the rest, there is no reference given to us of the chapter and verse where this testimony from Albinus can be found. We are not required to say from Albinus, who, if this be his language, tell us where any authority for this change is found in the Bible."

Proble. — "Augustine, who died a. d. 450, says: 'The Lord's Day is the holy day of the Christians; and from that very time it began to be celebrated as the Christian festival.'"

Reply. — "See the genuine version of Augustine's testimony in p. 210 of this number. The language of which is, that not Christian or his apostles changed the day, or that they kept it, but that the 'holy doctors' of the church did it. The bishop of Elly thus testifies concerning St. Jerome, who was the contemporary of Augustine: 'From the apostles' time to the very place where he was residing, the devoted Christians did ordinarily work upon the Lord's day, when the service of the church was ended.'"
for the facts which he here states. The only writings that are extant previous to the time of Justin Martyr A.D. 140, are the epistles of Barnabas, Pliny's letter to Trajan, and the epistle of Clement to the Corinthians. The 'apology' of Justin is lost, but from the statements of Tertullian, Irenæus, and Eusebius, we can see that he wrote. Barnabas and Ignatius are both heretics, as far as we can see. The letter of Pliny speaks of a 'stated day,' but says nothing of what day it was. Hence there is nothing to support Mommsen's statement. On the contrary, all the authorities state that he was a writer of the nineteenth century, and equally credible with Melanchthon. He says, 'The festival of Sunday, like all other festivals, was always only the form, and was far from the actions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the law of the Sabbath to Sunday.'

Problem—'Enough of such testimony has been presented to prove that two statements were observed in the days of the apostles and early Christians; the 'party of Judaising Christians' kept the seventh day. If the twentieth century, and equally credible with Melanchthon. He says, 'The festival of Sunday, like all other festivals, was always only the form, and was far from the actions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the law of the Sabbath to Sunday.'

Reply—From the few brief facts which we have thus far introduced into this reply, it will be evident that those who adhere to the word of God, and reverence the testimony of the Father and the Son, will adhere to this inferior testimony. For instance, if a man be a Christian, he will not say, 'I am now ready to be remembered by my dead master.'

The Advocate with the Father.

"Prayer is the Christian's vital breath;" and "Restraining prayer, we cease to fight." How often have we seen the power of prayer? In view of the priceless privilege we may enjoy, does it not become us to study carefully the matter and manner of our prayers, that we may approach the throne with "reverence and godly fear"? How often do we see the blessed privilege we have in the "adevocate with the Father."

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BRO. WHITE: There are indications of good in western N. Y. The church appears to be advancing. A large number of young men have added to the number of Sabbath keepers, and a good work is going on for the youth among us. Some who had formerly united with the church are being awakened to more faithfulness and activity in the service of God. They are coming forward to profess their faith in Christ and join our number. A few weeks since, I baptized five at Oconto, three of whom were precious youths, and at our monthly meeting recently held at Marinette, seven were added to the church. There are indications of these things among young people, some of whom solemnly witnessed their faith in Christ and dedicated themselves to the service of God. May all these dear children prove faithful to their vows, live for him who died for them and finally find a home in the everlasting kingdom. One sister who has lately commenced to keep the Sabbath and who desired baptism at this meeting, was not present: the hindering cause unknown.

We have a deep sense of the good Spirit at this meeting, especially, while attending to the solemn ordinances of the Lord's house. There was a feeling of poverty among us, without which we should never ardently strive for the true riches. We may never be left to say, I am rich and increased in goods and have need of nothing, while in fact we are poor, and miserable, and wretched, and blind, and naked. But may we indeed be rich in faith and heirs of the kingdom that God has promised to them that love him.

Strive for the true riches. May we never be left to the service of God. May all these dear children be brought to the remnant of God's people, many of whom are precious youths, and at our monthly meeting receive baptism, and a funeral.

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From BRO. MACOMBER.

BRO. WHITE: I am happy to think that I am numbered with the children of the Lord. I often think of Moses when he made the wise choice to suffer the reproach of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt for he had respect unto the recompense of the reward. It seems by the account given that God's people suffered afflictions; and to be numbered with Christ's followers was a reproach.

So it is to-day. But these few light afflictions are but for a moment and work for us a far more exceeding and eternal weight of glory. Nothing will outweigh this. I have made up my mind to serve the Lord that will come. The Lord will give strength to overcome. Praise his name.

The cause is prospering in this portion of the Lord's vineyard. The Discipline is renewed by Bro. Cornwell while last winter, is springing forth. Although small as yet, still I believe the good word was treasured up by more good and honest hearts. May water from the wells of salvation spring forth and germinate soon and spring forth unto eternal life.

Your patient waiting for the inheritance.

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From BRO. MATTESON.

BRO. WHITE: May 14 and 15, we met with Bro. Sanborn according to agreement, and I for one can say that I rejoiced at this meeting. Bro. Sanborn is tilling for the good cause, and we hope to meet him at the end of our journey in the paradise of God. Bro. Sanborn was called away from us so suddenly that he could not join with us in the celebration of the ordinances. Two weeks afterwards we convened for this purpose. The brethren and sisters had never attended the washing of feet, and some fear was entertained that this ordinance was not worth the effort. But the Master was held up, all went forward to follow the Lord. Jesus was in our midst, and we had a refreshing season. All hearts were melted, and new determimations were made to advance in the kingdom. One was added to our number. We have organized s. n. which amounts to $90.

We want to move in harmony with the body and to join our State association at the first opportunity. It is our desire to go with the remnant of God's people to mount Zion, and to give all the praise to the Lamb of God in his glorious kingdom, forever.

JOHN MATTESON.

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FROM LETTERS.

BRO. J. BARKS writes from Oakfield, Mich.: I would be glad to tell the brethren and sisters my feelings of thankfulness to the Lord, but languages will not express them. He has been very good to me and mine. I have been greatly strengthened by the labors of Bro. Andrews and Bryington, on their late tour in Michigan. May God bless them and all his other messengers.

BRO. P. STRONG, Jr., writes from Pine Grove Mills, Mich.: At our last monthly meeting in Allegan, my mind was carried forward to the time when all the pains shall be taken away. I pray you advise me, what can you advise me in the nature of things grow rich. Then if you have any desire to escape the dominion of hell, give all you can; otherwise I can have no more hope of you than that of Judas Iscariot. I call God to record upon my soul, that I advise no more than I practice. I do, blessed be God, gain, and save, and give, all I can. And so, I trust in God I shall do, while the break of God is in my mists.—John Watson.
A Who was drafted, and in now in the service, writes from Virginia, June 11, 1864. I received a paper from home to-day, I read one before this and could hardly read it, so many wanted to read it. It was lent and read by so many as a hundred, I think. And as soon as I got the Review to day. What a rush there was for it, with expressions like these: "Can I have the paper? I Can not get it when he gets through with it?" "Why don’t the Christian Commission let us have some of these papers?" etc. etc. 

BROTHERS, can’t a fund be raised to furnish the soldiers with some of our papers and tracts? Papers are very scarce here, and all want to read. Send some to and other things, I asked one of them the cause. He said that he could not get anything to read, and it was not time to lie idle. I asked him if he had a Bible, the answer was, No. I had two, so I gave him over. But it was necessary he have a reference to the place of the moon. It was lent and read by as many as a hundred, I think, and he says that when he draws time, I have not seen a card in his hand since, and he says that when he draws in about 130 years. In consequence of this, in the 16th century, when the Easter of the Christians was supposed to take place on the 10th instead of the 21st, on which it really took place on the 21st of March. As the course of the moon was not regular, the new moons, after a period of 19 years, in about 5500 years, the regular succession of weeks, and the regular regular change would not in the least affect the reckoning of the Sabbath; for this change would not in the least affect the reckoning of the Sabbath.

**Old Style and New.**

We republish the following by request from Review vol. xii, No. 12. Concerning the change from Old Style to New, we give the above excerpt from the Encyclopaedia Americana, Art. Calendar. Having given a description of the Julian Calendar, it continues: "This calendar continued in use among the Romans until the fall of the empire, and throughout Christendom till 1582. The festivals of the Christian church were determined by it. With regard to Easter, however, it was necessary to have a reference to the season of the moon. The Jews celebrated Easter (i. e., the Passover,) on the 14th of the month Nisan; (for March;) the Christians in the same month, but always on a Sunday. Now, as the Easter of the Christians sometimes coincided with the Passover of the Jews, and it was thought unchristian to celebrate so important a festival at the same time as the Jews did, it was resolved, at the council of Nice, a. d. 325, that, from that time, it should be celebrated on the first Sunday following the first full-moon after the vernal equinox, which was then supposed to take place on the 21st instead of the 10th, i. e., it really gave it up at once. Six were baptised, and a church of twelve members was organized, with a, a. amounting to thirty thousand dollars. A number of others will soon join them. There are many good openings here for preaching who G. is going to prove as fast as possible. I go on this morning to my appointment in Minneapolis.

**Appointments.**

In Providence, I will meet with the brethren at Victor, Ontario Co., N. Y., at their Quarterly Meeting, the second Sabbath and first day in July. Probably the old tent will be pitched.

**Business Department.**

** Receipts.**

For Review and Herald. Authorized to make a receipt to the following list, in the Voluntary and Note of the Review & Herald for which money amounting pay with the Review & Herald, or in which money amounting pay with the Review & Herald.

**Receipts for New Publications.**

**Receipts Sent by Mail.**

**Receipts Sent by Express.**

**General Conference Missionary Fund.**

**For Shares in Publishing Association.**

**For Publishing.**

**Books Sent by Rail Road as Freight.**

**Or reformed calendar, or the new style, as the other was now called the old style. The amendment consisted in this: 10 days were dropped after the 4th of Oct. 1582, and the 1st of Nov. 1582, 1583, 1584, and 1585.**

Thus the change made by Gregory was simply dropping ten days in the reckoning of the month, and calling the 5th the 15th. But our opponents can claim nothing from this against the Sabbath; for this change would not in the least affect the reckoning of the days of the week. Thus the 4th of Oct., 1582 fell on Thursday. The next day, Friday, instead of being called the fifth, was called the fiftieth; but it held its order in the week just as usual. So we see that the regular succession of weeks, and the regular regular change would not in the least affect the reckoning of the Sabbath was in no wise interrupted by this change.

**Note from Bro. Goodenough.**

**Bro. Wirtz: I have given twenty-one lectures in the town of Delany, Sauk Co., Wis. The Lord was with his truth, and several have taken their stand with the remnant. The interest is good and I think that several more will soon go with them. I am going next week to Kilborn City. It is a new field and they have never heard the truth nor much about it. Pray for me. Years for the prize.**

**Logansville, Wis.**

**Report from Bro. Sanborn.**

**Bro. Wirtz: Pursuant to appointment, I have preached here eight times to attentive congregations. This is a place where Bro. L. G. Bostwick has been...**

**BATTLE CREEK, NC 1011. THERD-DAY, JULY 5, 1884.***