

The Advent Review

AND HERALD OF THE SABBATH.

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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.

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"WATCHMAN, WHAT OF THE NIGHT?"

WHAT seest thou, watchman upon Zion's heights?
What are the tokens of a brighter dawn?
And what the import of those glorious sights
Seen by those who, from the world withdrawn,
Are waiting for their Lord, the King of kings,
To come again "with healing in his wings"?

Adown the vista of the coming years
There seems no place for holy, calm repose;
Sin, shame and sorrow, war and blood, and tears,
Fill up the measurement of human woes
Till He appears whose right it is to reign
Forever—King of Zion to remain.

Men make advance, with restless, hurried stride,
Through every lane and avenue of art,
But gold and self, the idols of their pride,
Defile the temple of the human heart.
They honor science as a thing divine,
And bow the knee to Mammon's glittering shrine.

They climb high up among the burning stars,
And, all ambitious of posthumous fame,
They dig down deep through earth's eternal bars,
And on her rock-ribbed sides engrave a name,—
Invoice her hidden measure as they go,
And of her mysteries make open show.

With skillful hands they guide the iron steed,
Dragging its mile-long heavy-laden train
Through tunneled mount, or 'neath the river's bed,
O'er ocean crest, or deep, dark, bridged ravine,
Near where the foaming, thundering cataract
Scatters its spray upon the iron track.

A highway of communication men have made,—
A way the vulture's red eye hath not seen;
Deep, down, along old ocean's slimy bed
And far beyond the reach of human ken;
Old ocean, belted with magnetic wire,
Affords a railway for the lightning's fire.

Men sit like gods, and on the electric flash
Send their dispatches to the world abroad,
Sometimes to fall, too, as the lightning's flash,
On guilty heads escaping from the rod;
The lightning's message heads them on the track,
And sends the law's bold violators back.

All this is done, yet still the world grows worse,—
More reckless, riotous, more lewd, more rude;
Downward to death in devious ways men force,
Through crimsoned paths all slippery with blood;
The world's athirst for glitter and for gold,
And men in crime grow every day more bold.

There is no sacredness attached to life
There's no security for worth or wealth;
Incendiary's torch, assassin's knife
Seek hardly now night's sable cloak of stealth;
Men with the robber and the murderer meet,
In the thronged mart and on the crowded street.

They mouth the heavens, and openly defy,
And laugh to scorn the laws of God and man;
Left to believe their own stupendous lie,
They live but dark and damning deeds to plan;
A groaning, war-cursed world to flood
With seas of sorrow, burning tears and blood.

No day goes by without its murderous deeds,
No night without its horriest crimes;
Yet unconcerned the easy watchman reads
The long, black catalogue—and says the times
Are, notwithstanding, steadily improving,
And onward to millennial glory moving!

Youth jostles age, and scoffs at hoary hairs,
The sire submits to the precocious son;
And children, to repay parental cares,
The tottering steps of gray-haired parents shun,
Rush on to ruin, and provoke the doom
Of disobedience, and an early tomb.

Still deeper, darker, denser, grows the cloud
That o'er the future of the nations lowers;
Distrustful murmurs every day more loud
And general grow against despotic powers,
Who break the people with an iron rod,
Claiming to be the vicegerents of God.

"How long," the prisoners cry, "O Lord, how long
Shall sin and sorrow in the world prevail,
The wicked prosper and their hands grow strong,
The wrong and right successfully assail?
Defiant, fearless, daring to blaspheme
Thy ever holy, ever hallowed name.

"How long shall blood touch blood, and rampant crime
Stalk unabashed in open face of day?
Whilst sainted hypocrites pour out the slime
Of adulation on the powers that slay
Earth's needy ones—the helpless and the poor—
Lord, unrebuked, how long shall this endure?"
—Wm. Milne.

SABBATH—VS. SUNDAY.

SIXTY-FIVE FACTS CONCERNING THE SABBATH.

1. The great God rested on the seventh day. Ex. 31:17.
2. The Creator has blessed the seventh day. Ex. 20:11.
3. The Lord has sanctified the seventh day. Gen. 2:3.
4. It was made the Sabbath day in Eden. Gen. 2:1-3.
5. It was made before the fall of man. Gen. 2:1-3.
6. Types and shadows pointing to the cross were not instituted till after the fall; hence the Sabbath is not a type.
7. The Sabbath points back to creation, not forward to the cross; and therefore it is not a type.
8. It is a memorial or sign of creation. Ex. 31:17.
9. Gentiles and Christians need this memorial now as much as did Adam or the Jews.
10. The Sabbath was made for man. Mark 2:27.
11. It was given to Adam, the head of the human race. Gen. 2:1-3.
12. Hence, through him, as the representative, to all nations. Acts 17:26.
13. It was made 2300 years before there was a Jew; * hence it is not Jewish.
14. It differed from all other holy days in that it was founded on God's own acts, while no others were. Ex. 20:11.
15. Sabbath means rest. The seventh day is called the Sabbath, or rest, day of the Lord because the Lord rested upon the seventh day. But the day upon which God rested must ever remain his rest, or Sabbath, day; hence the seventh day, and no other, is still the Sabbath day of the Lord.
16. All the facts and reasons upon which the Sabbath was founded at first still exist. See Ex. 20:11; Gen. 2:1-3.
17. It was a part of God's law before Sinai. Ex. 16:4, 27-29.
18. If the Sabbath had been lost, God pointed it out by four notable miracles wrought every week for forty years. See Ex. 16.
19. Sabbath violation was one of the sins for which Israel was excluded from entering the promised land. Eze. 20:13-24.
20. It was commanded by God's voice from heaven. Deut. 4:12, 13.
21. That command was written by the finger of God. Ex. 31:18.
22. It was engraved in stone. Deut. 5:22.
23. It was deposited in the ark in the most holy place. Deut. 10:1-5.
24. In all these particulars, it was honored above all other holy days.
25. God placed it in the moral law. Ex. 20:1-17.
26. God forbade work upon it, even in the most hurrying time. Ex. 34:21.
27. The Sabbath given to the Jews was the same day which God gave to Adam. Compare Ex. 20:8-11 with Gen. 2:1-3.
28. God promised that Jerusalem should stand forever if Israel would keep it. Jer. 17:24, 25.
29. He sent the Jews into captivity for breaking it. Neh. 13:18.
30. He destroyed Jerusalem for its violation. Jer. 17:27.
31. He has pronounced a blessing upon the Gentiles who will keep it. Isa. 56:6.
32. God has promised to bless any man who will keep it. Isa. 56:2.
33. The Lord requires us to call it honorable. Isa. 58:13.
34. It is a sign of the living God. Ex. 31:17.
35. By keeping it, we may know that we are sanctified. Eze. 20:12.
36. It was kept by the patriarchs. Compare Ex. 16:4, 27-29; Gen. 26:5, &c.

* A Jew is the descendant of Judah, who was born 2300 years after the creation. Gen. 29:35.

37. All the holy prophets kept it, as all admit.
 38. The Father himself kept it. Gen. 2:1-3.
 39. The Son of God kept it. Luke 4:16; John 15:10.
 40. He was its Lord to honor and protect it as a husband his wife. Compare Mark 2:27 with 1 Pet. 3:6.
 41. He vindicated it as a merciful institution. Matt. 12:7, 8.
 42. He recognized the law of the Sabbath as binding in the New Testament. Matt. 12:12.
 43. He carefully taught how it ought to be kept. Matt. 12:1-13.
 44. He instructed his disciples to observe it at least forty years after the resurrection. Matt. 24:20.
 45. The holy women carefully kept it after the crucifixion. Luke 23:56.
 46. Matthew and Mark after the resurrection call it "the Sabbath." Matt. 28:1; Mark 16:1.
 47. Fourteen years after the resurrection, by the inspiration of God, it is called "the Sabbath day." Acts 13:14.
 48. Paul calls it the "Sabbath day" in A. D. 44. Acts 13:27.
 49. At the same date, Luke terms it "the Sabbath" day. Acts 13:44.
 50. Converted Christian Gentiles called it the Sabbath day. Acts 13:42, 43.
 51. James, in a great Christian assembly, called it the Sabbath in A. D. 46. Acts 15:21.
 52. The Gentiles (or Greeks) kept it as well as the Jews. Acts 17:1-4.
 53. Paul held prayer-meetings upon it. Acts 16:13.
 54. He read the Scriptures upon it. Acts 17:2, 3.
 55. He preached upon it many times. Acts 13:14-41, 44-46; 16:13, 14; 17:2; 18:4.
 56. There is no mention of any dispute between Jews and Christians about the Sabbath; hence both kept the same day.
 57. There is no Bible record that any Christian ever worked upon it.
 58. God has never given permission for any one to work upon it.
 59. There is no record that God has ever removed his blessing or sanctification from it.
 60. It is not once said that it has been abolished.
 61. It is mentioned in the New Testament 59 times as the Sabbath day, and always with the same respect as in the Old Testament.
 62. It is called "the Lord's day." Rev. 1:10. Compare Ex. 20:8-11; Isa. 58:13; Mark 2:28.
 63. It is a part of that law which is binding in the gospel. Matt. 5:17-19; James 2:8-12.
 64. It is to be restored after it has been trodden down for "many generations." Isa. 58:12, 13.
 65. Finally, it will be kept forever in the new earth. Isa. 66:22, 23.
- #### FORTY-ONE FACTS CONCERNING THE FIRST DAY OF THE WEEK.
1. The first thing recorded in the Bible is work that was done by the Creator on the first day of the week. Gen. 1:1-5.
 2. God commands us to work upon it. Ex. 20:8-11.
 3. Hence he forbids us to keep it.
 4. None of the patriarchs kept it.
 5. None of the prophets kept it.
 6. Christ did not keep it during his whole life.
 7. The apostles worked upon it during the same time.
 8. It is called a working day. Eze. 46:1.
 9. God never rested upon it.
 10. Christ never rested upon it.
 11. There is no record that the apostles ever rested upon it.
 12. God never blessed it.

† It is not claimed that the first day was made a Sabbath till after the death of Christ.

13. Christ never blessed it.
 14. It was never blessed by any divine authority.
 15. It was never sanctified.
 16. No law was ever given to keep it; hence, it is no sin or transgression to work upon it. 1 John 3:4; Rom. 4:15.
 17. The New Testament nowhere forbids work to be done upon it.
 18. No penalty is given for its violation.
 19. No blessing is promised for its observance.
 20. It is never called Christian Sabbath.
 21. It is never called the Sabbath at all.
 22. It is never called the Lord's day.
 23. It is never called a rest-day.
 24. No sacred title whatever is applied to it.
 25. It is simply called "first day of the week" wherever mentioned.
 26. Jesus never mentioned it in any way.
 27. It is never said that the Sabbath was changed from the seventh to the first day.
 28. If you keep it, "Who hath required this at your hands?" Isa. 1:12.
 29. It is only mentioned eight times in the New Testament.
 30. And six of these eight texts all refer to the same first day.
 31. No regulation is given as to how it should be observed.
 32. Paul required Christians to do secular business upon it. 1 Cor. 16:2.
 33. Only one religious meeting upon that day is recorded. Acts 20:5-13.
 34. And this was only an evening meeting.
 35. It is not said that the disciples ever had a meeting on it before.
 36. It is not intimated that they ever did afterward.
 37. It is not said that it was their custom to meet on that day.
 38. There is no requirement to meet and break bread on that day.
 39. There is only one case where it was done. Acts 20:7.
 40. That was done in the night, after midnight. Acts 20:7-11.
 41. Paul has given us the "apostolic example" of traveling during all the daylight of that day. Acts 20:11-14.
- D. M. CANRIGHT.

† Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.

The Kingdom of God.—No. 11.

THUS it is made plain by the Scriptures that the New Covenant has been made; that it was made with Israel and Judah; and that the middle wall of partition has been broken down so that the Gentiles are placed on an equality with them, and made partakers of the same promises.

Now the whole theory of the return of the Jews, and of their restoration to pre-eminence, or of special blessings being reserved for them, rests on the supposition that there are a class of promises recorded in the Bible belonging to them exclusively. But two points should be considered on that subject, to wit: (1.) Whether these promises were conditional, and (2.) Under which of the two covenants the special blessings were to be conferred on them.

Jesus Christ, the Son of God, first revealed as "the seed of the woman," is the only source of blessings to man since the fall. By the free grace of the Father he was promised and given to man as the only way of life; and this promise and gift was without any condition whatever. God never promised to let his Son die for the world provided that the world would do certain things or fulfill certain conditions. But having opened the way of life through his blood, every blessing promised through him is placed on conditions. As our present investigation relates to the first covenant with Israel, under which the special promises to them were given, we will look at the evidences of their being conditional. God chose the children of Israel to be his people because of the love he had to

their fathers; but their fathers obtained the blessings by faithful obedience, and *continued* obedience was necessary on the part of the children to retain the promises. When God required Pharaoh to let them go, it was not merely that he might bless them, but that they might serve him. Ex. 10:3. Also he said unto them, "If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me," &c. Ex. 19:5-8.

As the blessings set before them were conditional they could *claim* them only on fulfillment of the conditions. But the Scriptures abundantly prove that they were "a disobedient and gainsaying people." Therefore, it must be admitted that they can receive nothing in the future for any consideration rendered in the past. And therefore, again, if any promise is fulfilled to them in the future, it must be on the future performance of the conditions on which such promise is based. Otherwise the promise is forfeited, and cannot be fulfilled.

And not only is it true that they have forfeited the blessings there promised, but the covenant has been abolished, and has passed away. The Lord gave as a reason for making a new covenant with them, that they had broken the other. Although he had promised to be their God, and that they should be to him a peculiar treasure above all people, yet by reason of their rebellion, he could not consistently perform his promise, and so he "regarded them not." As transgressors of his law, they were not *peculiar*; they were not *holy*; but were like other sinful nations. *And if they had any claim under that covenant, it could not have been abolished without infringing on their rights.* Surely, it is plain enough that, to secure the promises, they must comply with the conditions of the new covenant, the only one that can possibly convey a good and valid title to any blessing.

We say that in the gospel there are no special privileges; and the gospel is the means whereby this equality before God is effected. Paul declares that the Gentiles are fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel. Eph. 3:6. Thus the gospel of Christ produces a union of Jew and Gentile, and it is effected by his "having abolished in his flesh the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace." Chap. 2:15.

As long as the law of commandments contained in ordinances existed, so long was a distinction recognized between Jew and Gentile; but the middle wall was broken down and both are made one; "for there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female [in the purposes or promises of God]; for ye are all one in Christ Jesus." Gal. 3:28. Paul's rebuke to Peter has a bearing on this point. Peter was virtually acknowledging the distinction as yet existing, by conforming to that which had marked such a distinction; but Paul says, "If I build again the things which I destroyed, I make myself a transgressor." Chap. 2:18.

The several points proved in this argument are as follows. (1.) They forfeited all claims under that covenant. (2.) That has passed away and been superseded by the new. (3.) It is an offense against the new covenant, or the gospel, to revive or "build again" the old. Gal. 2:18. (4.) The priests, or mediators of that covenant, could not take away their sins, Heb. 10:1-4, and, therefore, they could not recover under it, what they lost by transgression. We cannot see what further is necessary to settle this question. If they by transgression forfeited everything under the old covenant, if that covenant has passed away and cannot be restored, and if they have no special promises in the new, where shall we look to establish their claim? Evidently no foundation for such a claim exists in the Bible.

And still a query may arise in regard to certain promises to Israel, such as their being gathered to their own land, which seem to look to the future for fulfillment. And some will wonder how these can be harmonized with the view here taken, and whether we believe in these promises. We accept these promises fully, and believe they will have a perfect fulfillment in the future. But the inquirer will please bear in mind that *there are two Israels*, and two gatherings of Israel spoken of in the Scriptures. We will notice both.

The name "Israel" is significant. It is

an *acquired* name, and does not belong to the Jews "according to the flesh," in the gospel dispensation, in its true significance. Jacob received it because he prevailed with God. Afterward it became a family and national name, but the Scriptures show that God kept its significance in view; especially is this plain in the New Testament. Hence it came to be used in *two senses*. Not observing this fact, many have erred concerning God's purposes.

Everything peculiar to the Jewish system was typical; and every term by which a type is designated must be used in two senses, one referring to the type, the other to the antitype. It is not difficult to determine in what sense a term is used if we keep in view its relation to first principles, or observe to what covenant it belongs. The following are instances: Israel according to the flesh, Jews outwardly, Palestine under the curse, the sanctuary or pattern of heavenly things, Jerusalem which now is, and circumcision outward in the flesh. These are all peculiar to the first covenant. On the other hand, we find Israel (the pre-*vailers*) the faithful children of promise, Jews inwardly, an incorruptible, undefiled, and eternal inheritance, the heavenly sanctuary, Jerusalem which is above, and circumcision of the heart, in the Spirit. These are of the new covenant. These two classes belong to two different systems; one of enmity—the other of peace (Eph. 2:14, 15); and each has its own place in its own system, and cannot be transferred to the other by any means. So that he who is outwardly a Jew, an Israelite according to the flesh, can no more take his place in the other class, or gospel system, without becoming Abraham's seed by faith in Christ, than can the Greek or the Hottentot.

It is often asserted that Gentiles by birth can have no right whatever to the name of Israel. But this is not in accordance with the Scriptures. Notice what Paul says to the Ephesians—ye were aliens from the commonwealth of Israel. But what do they become when they are no more strangers, or aliens and foreigners? Take our own nation for an illustration. Here are individuals born in different countries; aliens and foreigners by birth. But they come to our shores, and by virtue of the naturalization laws they cease to be strangers or aliens, but are constituted American citizens. *They are Americans by adoption*; and in any transaction of, or with, the government they would not be styled or treated as English, French, or Germans, though they were born in England, France, or Germany. So, says Paul to the believing Gentiles, "Ye are no more strangers and foreigners, but fellow-citizens"—of what?—"of the commonwealth of Israel." *They are Israelites by adoption*: they are of "the same body," they are no more two, but one in Christ.

Again, Paul says in Rom. 9, that "they are not all Israel which are of Israel." Now it is evident that if the term Israel was strictly a national name, indicating the origin or birth of him who bore it, as our opponents claim, this declaration of Scripture could not be true, for then they who are of Israel would all be Israel, and no others.

We notice here that in the plan of the gospel there is a change in the relation of both Jews and Gentiles; that is, of such as are Jews and Gentiles by birth or descent. Thus, the unbelieving descendants of Abraham and Jacob are not children of Abraham, nor counted for his seed; nor Israelites, according to Rom. 9. They are not of that body, nor partakers of their promises. While the faithful, though Gentile born, are Abraham's seed (Gal. 3:7, 29; Rom. 4:11; 9:6-8), and citizens of the commonwealth of Israel, of the same body, partakers of the same promises.

There is a very specific declaration respecting each class in Rom. 2. Circumcision distinguished between the Jews and the Gentiles. "Uncircumcision which is by nature," certainly refers to Gentiles. And if the circumcised (*i. e.*, the Jew) be a breaker of the law, his circumcision is made uncircumcision; that is, his claim to the title of a Jew is reversed, and he is counted a Gentile. But if the uncircumcised (*i. e.*, the Gentile) keep the righteousness of the law, his uncircumcision is counted for circumcision; that is, his Gentile origin is set aside, and he is counted for a Jew. This might be called an extravagant pretension by Judaizers, but Paul does not leave it indefinite or open to cavil, but plainly says, "FOR HE IS NOT A JEW WHICH IS ONE OUTWARDLY," that is, by birth or natural descent: "BUT HE IS A JEW WHICH

IS ONE INWARDLY," that is, of faith, whether circumcised or uncircumcised—whether Jew or Gentile by birth.

Proofs on this subject might be given at greater length, but we think this is sufficient. And now, having established the truth that there are two Israels, we are prepared to examine the question of the *two gatherings of Israel*.

J. H. WAGGONER.

The Importance of the Old Testament.

IN our times there is a sort of one-sided Christianity which is satisfied with only a small part of God's truth. It disdains the Old Testament and teaches children to neglect it almost wholly. Such teaching can only be pernicious. Some of the most sublime truths of religion are taught only in the Old Testament. Without being familiar with its record a person can have but a one-sided view of God. We are glad therefore to see the following vindication of the Old Testament by Mr. Beecher in his Lectures on Preaching. D. M. C.

The events, the interpretations, and the applications in government of the divine nature and attributes, in the Old Testament, have no parallel in the New Testament—not even in the Apocalypse. That supreme work of the divine nature which Christ came to interpret and to illustrate, and which must precede the believing of the Lord Jesus Christ, is delineated in the Old Testament Scriptures as it is delineated nowhere else. All the elements of spiritual truth which are revealed respecting God in the New Testament have their first germinant form in the Old Testament.

THE NEW TESTAMENT SEEN THROUGH THE OLD TESTAMENT.

I do not know where in the New Testament you can find any such dramatic and soul-shaking representations of God as were made to Moses; as were made to the prophet on the side of the mountain where he had fled; as were made in the later prophecies—for instance, those of Isaiah and Jeremiah; and as were made in the book of Job—the mightiest drama ever written, and one which leaves all other dramas poor and pulseless in the comparison. I know not where else you can find any such description of the glory, the largeness, the infinity, and the eternity of the divine nature, as is contained in the Old Testament. You certainly cannot find it in the Gospels. You can find it only to a slight degree, if at all, in the Epistles. The Apocalypse is pictorial, opalescent, and wonderful; but if you search you will find that most of its figures, and its sublimest scenes, are but reproductions from the Old Testament—that they were found in the Old Jewish Scriptures in one form or another before they were put into the drapery of that wonderful later book.

Every man, therefore, must go to the New Testament through the Old Testament, either really or virtually. That is if he reads and accepts the representations of the divine nature and government as they are found in the Old Testament, then he goes to the New Testament, really, through the Old, as through an open door, or as through an illuminated passage-way. And to one who goes to the New Testament thus, there is great power in Christ.

Gentleness in Him that delivered the law upon Sinai is gentleness indeed. There is nothing so gentle as the touch of one who is dying of exhaustion; but gentleness under such circumstance is weakness, and is as nothing. There is nothing more common than the self-renunciation of a man who cannot help himself. There is nothing in the world so empty as virtue when a person does not care what he has done, and would just as lief have done one thing as another. Benevolence, where it is only absolute indifference to moral quality, is very easily understood, and is very cheap. But when God is represented, in the grandeur of his power, as one who is controlling the universe for the up-building of a future kingdom; as one who loves righteousness; as one who stands forever, saying, "I am patient with sin; I am long-suffering; I am full of kindness; and rather than man should suffer, I suffer;" as one in whom lenity and meekness are attributes of thunderous power, of universal unobstructed government, of sovereignty and majesty—then these elements have a meaning which they could not have, standing simply and only by themselves.

Thus Jesus Christ sprouts out of the Old Testament; Messiah is a blossom of the God of the Old Hebrews; and you need to see the stem and the leaves as well as the mere blossom. The salient familiar traits of Christ do not receive illustration, and have not power with men, unless they are shown upon a background of the unknowable—that is, of God, in such transcendent condition, extent, and altitude, as passes knowledge.

REFLECTED LIGHT.

In view of the statement that everybody must virtually come to the New Testament through the Old, you may ask me, "Do you not believe that a Christianly bred child, a child that has received instruction in the New Testament alone, and has been taught what is right and what is wrong, what is virtuous and what is unvirtuous, is salvable, and may enter the kingdom of Heaven?" Undoubtedly I do; because, although the child is imperfectly educated, the Old Testament is not left out. It is in the mother.

We are to take into consideration the religion that is in nature. Reflected light is a thousand times more than direct light. Direct light is the most brilliant; but yet, in every forest, under every rock, behind every house, everywhere, there are gradations of reflected light.

Not only does the truth of God exist positively and directly in this world, but it is reflected in a thousand ways. There is a truth of God that comes out of laws; there is a truth of God that comes out of institutions; there is a truth of God that comes out of manners and customs in Christianly bred communities; there is a truth of God that comes out of men's characters that have been incarnated and embalmed; and you get a secondary light of truth where you do not get the first downfall of the light of truth. And so a child may be educated to know Christ Jesus without having read a word of the Old Testament.

POWER OF THE OLD TESTAMENT.

Many parents do not dare to let their children go to the Old Testament. They say there are in it many things that shock the refinement of modern Christians, and that they do not want their children to see. There are, it is true, many things in the history of the race which are not agreeable. So there are many things in the growth of every child that are not agreeable, and we take him off in the nursery, and do not show him in the parlor; but they are necessary parts of life, though they do not belong to polite society. And there are parts of the Old Testament which do not belong to polite literature; but they belong to life, notwithstanding. Life has knots and twists in it which must be taken account of in a true delineation. Old Cromwell wanted to be painted with the wart on his face; and the Old Testament paints warts on the faces of its heroes.

Now, if parents are fastidious about the Old Testament the consequence is that their children are weakened, unless they get its reflected light—and then they are not half so strong as they would otherwise be. I would rather take my child by the hand, and walk with him right straight through from Genesis to the last book of the Old Testament, and read every bit to him, unfolding and explaining it, than to have him deprived of the power which comes from familiarity with it—all the time keeping before his mind the thread of moral principle which runs through it; for there is not more certainly a spinal cord that runs down to the lumbar vertebrae than there is a magnificent idea of God running right through the Old Testament from beginning to end—of a God known, but unknowable; of a God righteous, and seeking to build up righteousness in his creatures; of a God administering reward and penalty; of a God inspiring love and fear. And having opened up the sweet encouragement and hope which are so abundantly to be found in the Old Testament, I would then open up the New Testament view of God's interior disposition, as made manifest through the Lord Jesus Christ.

I beseech of you do not be ashamed of the Old Testament. If you are ashamed of it, God grant that you may suffer persecution, for I do not think a man ever suffered persecution, and fought bravely against it, that he did not take refuge in the Old Testament. It came out of storms, and it is helpful to men who are in the midst of storms. There is bone in it—bone that has flesh and skin on it, and

that is clothed with beauty. It is a wilderness; there are some rudenesses in it, to be sure, but these rudenesses were unavoidable, and they were not without some use.

The Old Testament is wonderful in many ways—wonderful in its growths—wonderful in its visions—wonderful in its total effect. And it is indispensable as a background to the New Testament.

As mountains would be undesirable to live in, but as, nevertheless, they are fathers of all the streams that make the level plain sweet and beautiful, so the Old Testament, though it contains some things which are not attractive, is the source of those truths which run into the New Testament, and make it fertile.

Turners of the World Upside Down.

THEY were said to exist in Paul's day. And somehow we find them referred to all through the Scriptures, from some of the earliest preachers of righteousness until the present time. Another curious thing to be observed about them is, that these very ones that wrought such dissensions and divisions among the people were those who were particularly called and sent of God to do a certain work in showing up transgression and reprovings sin. Their sharp and cutting rebukes of sin were not at all calculated to soothe the minds and consciences of men and women who were living at their ease, fully satisfied with the pleasures of this world. Even the work of our Saviour, whose mission was one of love above all others, was met with contradiction of sinners, contumely, and scorn, and he said of himself and his work, that he came not to send peace on the earth, but a sword. Plainly he declared that he came to set a man at variance against his father, and the members of a family against each other. Not that his was a spirit of war, but that the gospel of salvation would not be received by all because it would not be congenial to their feelings, and their not receiving it, would, and did, develop opposition on their part.

Reproof for sin never was agreeable to the carnal heart, and we do not expect it ever will be. Nevertheless, there must and will be some who will obey the exhortation given by the Holy Spirit through the prophet Isaiah, "Cry aloud, and spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." As iniquity abounds, and all types of wickedness increase, so much the more need of speaking in trumpet tones, that all may hear, whether they will be moved to action or not.

God's people have the "woe" upon them—they cannot keep still if they would. A necessity is laid upon them to obey, or sink in the common ruin. *Speak they must,* although lions' dens open to them, and fiery furnaces glow with hottest heat. Though imprisonment, starvation, or cruel deaths, stare them in the face, it is all alike. A power that is omnipotent is infused into them, and feeling its wonderful girdings of strength, they give their message in the fear of God. Many giving their lives to the truth have sealed their testimony with their blood. A glorious reward awaits them but a little in the future, when Abraham and all the saved sit down in the kingdom of God. Oh! how glorious to meet them there, with the great Captain of our salvation, who, himself, for the joy that was set before him, endured the cross and despised the shame.

We read that complaints were made against Paul and Silas as they were brought before the magistrates of the city, that "these men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive neither observe, being Romans." Well, what was the result? Why, there were many stripes laid upon them and they cast into prison. But at midnight they prayed and sang praises to God. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, the doors opened, and every one's bands were loosed. And when the jailer came in trembling, crying out, "What must I do to be saved?" their answer was in harmony with their mission of preaching Christ: Believe on the Lord Jesus Christ and thou shalt be saved and thy house. An unseen power moved on the minds of the magistrates, and when it was day they sent sergeants, saying, Let those men go. Their work was not finished. They went from city to city, entering into the synagogues of the Jews, reasoning with them out of the Scriptures,

—preaching Christ. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people, and when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down have come hither also."

And so has it ever been when new truths, or truths applicable to the time, or special rebukes for sin have been pressed home to those to whom they applied, these faithful preachers have been branded as troublers of Israel, as Ahab said of Elijah; and so used as the powers of the darkness of this world chose to manifest themselves.

Now, when solemn, momentous truths for this time are being promulgated, and are yet to go with mighty power, there are enough to say as in Paul's day, These that have turned the world upside down have come hither also. But the opposition of hard and stony hearts will not quench the work of the Spirit, or drown the testimony of those who are doing this great work. God will speed the right: it will prove a savor of life or of death to every individual to whom it is presented. Solemn time! Noah's day and ours are very similar, and the destruction will follow equally as sure and terrible.

Reader, consider well these things, and may you seek the shelter that is provided against the coming storm—the commandments of God and the faith of Jesus. Rev. 14: 9-12.

A. M. LINDSLEY.

Patent Rights.

IN this age of restlessness and speculation, patent rights do much to keep up the flame of unhealthy excitement. That many modern inventions are highly useful, and that there are men of honor selling rights, cannot be denied, while the facts are open to all that not a few are painfully disappointed in the purchase of rights and territory of not the least value.

It is to be regretted that Sabbath-keepers are sometimes among this class. To be enticed and drawn away to great sacrifices, it may be of the homestead, or one-half or two-thirds of a good farm, or other valuable property, because some one can build an air-castle over our heads, "the words of whose mouth are like a strong wind," is certainly a pity. We fear some will mourn over such mistakes when too late.

Were we all as anxious to secure a title "to an inheritance incorruptible and undefiled, and that fadeth not away," as men are to grasp the treasures of this world, were we as ready to sacrifice for *this* as the mass are, in hopes of worldly gain, we might "have right to the tree of life, and enter through the gates into the city."

Sacrifices made now in the right direction, with the right motive, and with the true spirit, will tell not only upon the destiny of souls around us, but greatly upon our own future bliss and happiness. If we can do but little in the cause of God, and do that with the genuine love and faith of the true missionary, this is recorded in Heaven, it will be found set to the account of the faithful, when the divine mandate shall go forth, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 5.

When large and attractive inducements are held out to lead us to take stock in uncertain enterprises, and to plunge into worldly speculations, even though others may have amassed their thousands thereby, it seems to me we should do well to bear in mind the testimony of the wise man, "Better is a little with the fear of the Lord than great treasure and trouble therewith." "Better is a little with righteousness than great revenues without right."

To those actuated by other motives, influenced by a love of earthly possessions, the solemn warning comes down from the pen of inspiration, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "But thou, O man of God, flee these things."

A. S. HUTCHINS.

Mt. Morris, May 20, 1874.

The Promises of God.

"AND if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 17.

CONDITION: "If so be that we suffer with him." Then there is a suffering part to the religion of Christ. If any are free from this, they may be assured that in Heaven they are not recognized as the followers of Jesus. Our divine Lord learned obedience by the things which he suffered, Heb. 5: 8, and if we follow in his steps, we will learn obedience by the things which we suffer. Ever will it remain true that "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Frequently will the true child of God be called upon to suffer "shame," and "reproach," and endure trials of "cruel mockings," and "hardness," as good soldiers of Jesus Christ. Acts 5: 41; Luke 6: 22; Heb. 11: 36; 2 Tim. 2: 3. And especially in the last days, just before Jesus comes, there will be many "despisers of those that are good," and the dragon, that old serpent, the devil, will be particularly wroth with the "remnant," the last end of the true church of God on earth, because they "keep the commandments of God, and have the testimony of Jesus." 2 Tim. 3: 3; Rev. 12: 17.

But there is another idea aside from simple suffering contained in this condition. It is that of suffering *with Christ*. Is it then true that when the disciple of Jesus here in this evil world is suffering shame and contempt, reproach, disgrace, bonds, and imprisonment, he is doing it for Christ's sake, and that his divine Lord suffers with him? Thus the Scriptures abundantly teach. The church is the body of Christ, and each disciple, members in particular, and when one member suffers all the members suffer with it, and particularly intense are the sufferings of the head of the body, which is Christ. 1 Cor. 12: 12-27; Eph. 1: 23. Now we may understand the Saviour when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. And, also, may we comprehend the language of Paul, "Who now rejoice in my sufferings for you, and fill up that which is behind, of the afflictions of Christ in my flesh for his body's sake, which is the church." Col. 1: 24.

Then the afflictions of Christ are not yet past, but are being filled up in his followers. Thus we may see how Jesus is still touched "with the feeling of our infirmities," Heb. 4: 15, and while we are passing through "much tribulation," Acts 14, 22, he ever looks upon us with a pitying eye and sympathizing heart. Although every earthly source of comfort be cut off, and sympathizing friends turn from us. Yet there is One who will never forsake, and will bring us out of our afflictions when we have learned well the lesson intended, and bring us out, too, nearer the kingdom of God. Surely, then, we ought to rejoice in affliction and tribulation, for it is ever working for our eternal good, if we are rightly exercised thereby. 2 Cor. 4: 16-18.

THE PROMISE: "That we may be also glorified together." All is with Christ. *Suffering with him*, also, in like manner, "*glorified together*." Suffer with him, reign with him. How close the relation between Christ and his people, even from conversion! The sufferings of Christ will not cease until all his people are delivered from suffering, and made immortal. His satisfaction will not be full until he beholds the travail of his soul in the resurrection morning. Isa. 53: 11, 12. His glorification will not be complete until he shall sit upon his own throne or the "throne of his glory," Rev. 3: 21; Matt. 19: 27-29; 25: 31, and the righteous, with their sufferings, tears, and sorrows all past, enter into his joys, Matt. 25: 21, to reign with him a thousand years in the holy city above; 2 Tim. 2: 12; Rev. 20: 4, 5; and then in the same city and on the earth made new forever and ever. Rev. 21: 1, 2; Dan. 7: 22, 27.

Oh! what glory, what a rich reward, is promised to those who will suffer with Christ for a little while here. Truly has the great apostle said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

H. A. ST. JOHN.

WALKING WITH GOD.

"Enoch walked with God." Gen. 5: 24.

To walk with God, oh! fellowship divine! Man's highest state on earth; Lord, be it mine! With thee may I a close communion hold; To thee the deep recesses of my heart unfold; Yes, tell thee all, each weary care and grief Into thy bosom pour, till there I find relief. O, let me walk with thee, thou mighty One, Lean on thine arm, and trust thy love alone; With thee hold converse sweet wherc'er I go; Thy smile of love my highest bliss below! With thee transact life's business—doing all With single aim for thee, as thou dost call; My every comfort at thy hand receive, My every talent to thy glory give; Thy counsel seek in every trying hour, In all my weakness trust thy mighty power. Oh! may this high companionship be mine, And all my life by its reflection shine. My great, my wise, my never-failing Friend, Whose love no change can know, no turn, no end; My Saviour, God, who gav'st thy life for me, Let nothing come between my heart and thee: From thee no thought, no secret, would I keep, But on thy breast my tears of anguish weep; My every wound to thee I take to heal, For thou art touched with every pang I feel. O Friend of friends, the faithful, true, and tried, In thee, and thee alone, I now confide; Earth's broken "cisterns;" ah! they all have proved Unsatisfying—vain—however loved. The false will fail, the fondest, they must go. Oh! thus it is with all we love below; From things of earth, then, let my heart be free: And find its happiness, my Lord, in thee; Thy Holy Spirit for my guide and guest, Whate'er my lot, I must be safe and blest; Washed in thy blood, from all my guilt made clean, I in thy righteousness alone am seen. Thy home my home, thy God and Father mine: Dead to the world, my life is hid with thine; Its highest honors fade before my view; Its pleasures, I can trample on them too. With thee, by faith I walk in crowds alone, Making to thee my wants and wishes known, Drawing from thee my daily strength in prayer, Finding thine arm sustains me everywhere. While through the clouds of sin and woe the light Of coming glory shines more sweetly bright; And this my daily boast, my aim, my end, That my Redeemer is my God—my Friend.

—Sel.

Do You Pray?

David did. His circumstances were indeed unfavorable. A crown was upon his head. The care of a kingdom pressed him. He might have said, "I have no time." But he prayed. He prayed much. Prayer formed one of his most influential habits. What proofs and illustrations abound in those wonderful writings—the Psalms. How touching, earnest, often sublime, were his cries unto God!

Daniel did. He was indeed a statesman and courtier. He lived in the midst of idolaters. To them his religion was offensive. The king bade him not to pray unto the Lord. If he did, it was at mortal peril. The great men of Babylon conspired to make this very thing the means of his ruin. Still he prayed. He did it, not ostentatiously, but without concealment. His religious principle was stronger than his fear of men. Three times a day he kneeled, and prayed, and gave thanks before his God, as aforetime.

St. Paul did. It was the first pulse and expression of his new life in Christ. "Behold he prayeth!" said the Spirit. The fact was the surpassing but conclusive proof of his spiritual change. From being Saul the persecutor, it was thus shown he had become Paul the saint. However, after that event, his life was one of prayer, as well as heroic labor; of prayer for himself, for his countrymen, for the Gentile world, for the blood-bought church. Holier, more intense, sublimer aspirations, probably never ascended from a soul on this side of Heaven.

Our Lord Jesus Christ did. This is a most impressive truth. It ought to be pondered by all who do not pray. The Saviour was perfect. He was divine. He had no sins to be forgiven. There were in him no evil passions to be subdued. He was subject to no temptations that he could not resist. He was assailed by no enemy whom he could not conquer. He had life in himself. He had creative power. He had infinite merit. But he prayed. He prayed earnestly, and with his disciples.

Cold mountains, and the midnight air, Witnessed the fervor of his prayer.

Yes; David, Daniel, St. Paul, our Lord Jesus Christ, all prayed. The prophets and the saints were men of prayer. Even God, made man, prayed for you. Do you pray? —*Advocate and Journal.*

A GOOD brother in a Baptist church in Miami County, while giving his experience, not long ago, said: "Bretherin, I've been tryin' this nigh onto forty years to serve the Lord and get rich both at onct, and I tell yer, it's mighty hard sleddin'."

The Review and Herald.

"Sanctify them through thy Truth; Thy Word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JUNE 16, 1874.

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

EDITORS.

Paul's Desire to Depart and Be with Christ.

"FOR to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you." Phil. 1:21-24.

What did Paul mean by departing? It is fair to answer it by his words to Timothy: "The time of my departure is at hand." 2 Tim. 4:6. It was his death. Could he be with Christ by dying? That depends upon the place to which the dead go. Where do the dead go? To sheol or hades, the one of these names being the Hebrew and the other the Greek term to designate the place of the dead.

How do you know that the dead go to sheol or hades? The psalmist asks what man there is that can deliver his soul from death and sheol. Ps. 89:48. Jacob, at death, entered sheol. Gen. 38:35; 43:38; 44:29, 31. Korah and his company went down into sheol. Num. 16:30, 33. Job was to be hid in sheol, and wait there till the resurrection. Job 14:13; 17:13. All the wicked go into sheol. Ps. 9:17; 31:17; 49:14. All mankind go there. Ps. 89:48; Eccl. 9:10. (N. B. These words in our English version are sometimes translated grave, and sometimes hell.) Have you any other proof that the dead are in hades? Yes. When the resurrection occurs, all the righteous, being rescued from death and the place of the dead, triumph over both in the most exultant language. 1 Cor. 15:51-55. And at the second resurrection, both death and hades give up the wicked dead. Rev. 20:11-15. Paul did, therefore, enter hades by departing this life.

Did Paul find Christ in hades? No; indeed. Christ had been there before Paul, but was not there when Paul entered the silent abode of the dead. We have express statements on this point. Peter says that David spoke of Christ's resurrection when he said, "Thou wilt not leave my soul in hell." (Greek, hades.) And he informs us that at the resurrection of Christ "his soul was not left in hell," or hades. Observe this is not spoken of his death that his soul was not left in hades; for then it might be evaded as meaning that his soul should not be suffered to enter hades at all. But it is spoken of his resurrection that his soul was not left there. And this proves, beyond dispute, that his soul did enter this abode of the dead, but remained there only till the morning of the third day. Compare Acts 2:25-31; Ps. 16:8-11.

But was not Paul grievously disappointed on entering the place of the dead not to meet Jesus there? There is no reason to believe that he expected to meet him in hades. In fact, there is excellent testimony to show that he looked to a very different occasion for the meeting with Christ. But there was no sadness, gloom, nor disappointment, to Paul in hades. It is a place where there is no knowledge. Eccl. 9:10. Those who enter there have no thoughts. Ps. 146:4. All is silence, darkness, sleep, rest. The wicked therein are silent in death. Ps. 31:17. The righteous in sheol do not praise God, and do not even remember Him whom they have given their lives to honor. Ps. 6:5; Isa. 38:10-19; Ps. 115:17.

To the living the grave may be dark and cold, and the period of waiting may seem long and tedious. But not so to the silent sleeper in its quiet rest. There is no lapse of time to those whose thoughts have perished. There is no gloom to those who "know not anything." Eccl. 9:5. There can be nothing tedious or distressing or unpleasant to those in hades. In fact, there can be no time to them at all. It is simply a blank. Rather it is an atom of time, as the twinkling of an eye. This is proved by facts of frequent occurrence. Men receive blows upon the brain which destroy the power of thought. They remain in this condition sometimes for months. When consciousness is restored, thought begins at the very point where it was suspended.

An officer wounded in battle, and remaining months without a thought, when relieved by surgical operation, has arisen in bed and finished

the order he was giving when struck down. This shows that, to those who have no power of thought, time is annihilated. To Stephen, who fell asleep while gazing upon the glory of Heaven, it will ever be the same as though, without one moment's delay, he had entered it. Acts 7:55-60. And so of many Christians who have had rapturous views of Heaven in the hour of their death. It will never seem to them as though Heaven had even disappeared from their view. In winking, we cease to gaze upon that which is before us. It disappears from our view, yet we do not even notice the disappearance of the object. Such is the sleep of death. To the sleeper it is an imperceptible atom of time, of which he can take no account.

Have you any evidence that Paul did not expect to be with Christ till the resurrection? Judge for yourself in the light of such words as the following: "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, IF THE DEAD RISE NOT? let us eat and drink; for TO-MORROW WE DIE." 1 Cor. 15:32. If Paul entered Heaven by dying, and by that event was taken to be with Christ, where there is fullness of joy, was not this of some advantage to him? Suppose there never should be a resurrection, would not Paul's immortal soul (if he had one) in the felicity of Heaven find something to compensate his cross-bearing life? Indeed he would, were he to enter Christ's presence at death, even though there were no resurrection. But he plainly indicates that if there was to be no resurrection there would be no reward; a decisive proof that he knew nothing of the entrance into the heavenly city by the gate of death. In fact, had he entertained such an idea, instead of speaking of immediate death as a sad thing if there were no resurrection beyond it, he would have said, "Courage, brethren; to-morrow we die, and that shall usher us into our Lord's presence." His words convey, in every respect, the opposite idea.

But was there not some point of time to which Paul looked for deliverance and reward? And was this the day of death, or of the coming of Jesus? There is a certain day which he has emphasized very remarkably. It bears the designation in his epistles of "THAT DAY." It is thus presented:—

1 Thess. 5:2, 4: "For yourselves know perfectly that THE DAY OF THE LORD so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that THAT DAY should overtake you as a thief.

2 Thess. 1:10: "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in "THAT DAY."

2 Tim. 1:12: "For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against THAT DAY."

2 Tim. 1:18: "The Lord grant unto him [Onesiphorus] that he may find mercy of the Lord in THAT DAY; and in how many things he ministered unto me at Ephesus, thou knowest very well."

2 Tim. 4:6-8: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at THAT DAY; and not to me only, but unto all them also that love his appearing."

These scriptures do plainly teach the fact that the advent of Jesus was the time to which Paul looked for the deliverance of the saints, for the gathering of himself and all the others to Christ's presence, and for the placing of the crown upon his own head, and upon the heads of all that really love the appearing of Jesus. He refers to the time of this great reward as "THAT DAY." But he marks it over and over in such a manner that we cannot mistake the point of time. It is not the day of his death, but it is the day of the Lord Jesus.

But can you give a text from Paul's writings in which both the time and the manner of the taking of the saints to be with Christ is presented? The following text is exactly to the point:—

1 Thess. 4:16, 17: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and SO shall we ever be with the Lord."

The word "so" [Greek *ōtō*] signifies "in this manner," or "thus." This text shows with distinctness the time and the manner of meeting the Lord, and being received into his presence. It is indeed a testimony of the same character as that in 2 Thess. 2:1, where the coming of the Lord Jesus Christ is made the point for the gathering together of Paul and his brethren to him. There can be no doubt that this was Paul's hope, but can you confirm it by the words of the Lord Jesus? If a direct statement of the Saviour will answer, here it is:—

John 14:2, 3: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

Now observe, 1. Jesus was going away personally. 2. While absent he was to prepare a place for his people. 3. Then he was to come back and receive them. 4. That thus they might be where he was. Then it follows that they cannot be with him till he comes after them. He will not come after them till he has completed the preparation of the place for them. And observe this fact, if they could go to him before he comes after them, they would find the place unprepared for their reception. Heaven is a prepared place for a prepared people. Our Lord has fixed the time and the manner of the saints being received to be with Christ. It is at his glorious advent. Then how do you reconcile all these testimonies with the language of Paul, quoted at the head of this article, in which he says, "Having a desire to depart, and to be with Christ; which is far better"?

The reconciliation is not a matter of difficulty. The departure is by death; the being with Christ is by the resurrection. These are two events, and not one and the same thing. "To depart, AND to be with Christ; which is far better." We may illustrate this by a supposition. We will say that Paul, when at Miletus, being very anxious to see the brethren in Jerusalem, and to find rest from the severe labors of the field he had, in the face of bitter opposition, so long cultivated, used this language: "Having a desire to depart, and to be with James at Jerusalem." No one would misunderstand that language. The departing was one thing; the being with James another thing at some distance in the future. Can you illustrate this out of Paul's language relative to death and the appearing of Jesus? I can give an illustration that meets the point exactly, and that uses one of the very terms of the disputed text. Here is the passage:—

2 Tim. 4:6, 8: "For I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Paul's "departure" was at hand. This was his violent death by the ax of the executioner. But his reward was laid up for him till the day of Christ's appearing. The word "henceforth" covers the period between his departure and his being with Christ. But might not Paul be with Christ before the appearing of Jesus, though he received not his crown till that time? No. Paul could not be with Christ, if that is any advantage, without a resurrection from the dead, unless there was some advantage to reward his labor, even though the dead rise not. 1 Cor. 15:32. He could not be with Christ, on his own showing, as we have seen, until Christ comes back after him. "So shall we ever be with the Lord." Besides, this text relative to the crown must not be set aside too summarily. A crown implies a throne, a kingdom, and a reign. Paul will not have these withheld after entering his Lord's presence. But the time to reward the saints, small and great, does not come till after the sounding of the seventh angel. Rev. 11:15, 18. We say, therefore, that 2 Tim. 4:6-8, is a good illustration of Phil. 1:23.

But why should Paul speak of these two events, death, and the entrance into Christ's presence, in so closely connected a manner if they are really separated by a long space of time?

1. The Scriptures often speak of events widely separated in such a manner that the careless reader would suppose them one and the same thing; or at least that they were both to transpire at the same point, or very near to each other.

Rev. 2:10: "Be thou faithful unto death and I will give thee a crown of life." James 1:12: "Blessed is the man that endureth temptation;

for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." But we do know from plain testimony that the crown is not given as soon as man falls in death, but when he arises in the resurrection of the just. 2 Tim. 4:8; 1 Pet. 5:4. As a further illustration of the fact that there is need of care in reading the Bible that we may give everything its proper place, take this text:—

Luke 2:39: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." Now who would suppose that between this performance of all things required by the law when our Lord was forty days of age [see verse 22], and their return into Nazareth, occurred the flight into Egypt? Yet such was the case. Matt. 2. It appears that they returned unto Bethlehem, and were there found of the wise men. Then, at the warning of God, Joseph fled into Egypt, and stayed till Herod's death, then, returning out of Egypt, he was afraid to stop in Bethlehem, and so retired to his old home in Nazareth. But all these things Luke passes over.

2. A second reason for Paul's manner of expression is found in the fact that his death would close his probation, and make it certain that he should be with Christ when Christ comes after his saints.

3. A third reason is, that to him it would be the same thing as though death did usher him into Christ's presence. For there would not be even a moment to him between departing and being with Christ.

Paul was in a strait betwixt two. He was now an aged man, and a prisoner of Jesus Christ. He had borne the burden in the heat of the day. Being bowed to the earth with burdens, cares, toils, labors, and sufferings, he felt that for himself it was better to die; but when he saw the flock of God contending with Satan, and wrestling for life, he felt that it was needful that he should live yet for a season for their furtherance and joy of faith.

Paul rests in the silence of hades. He is not yet with Christ. But Christ has been in hades, and when he left it took away the key. Acts 2:31; Rev. 1:18. If the dead should not rise, Paul would have no advantage from all his labor. But Christ shall call, and Paul shall answer. He shall stand up an immortal being. He shall ascend to meet the Lord in the air. The crown shall be placed on his head. And "so" shall he "ever be with the Lord." J. N. A.

Volume Forty-Four.

WE enter this week upon another volume of the REVIEW. Never did a volume of this paper open under more favorable auspices, and more encouraging omens. The good news from the camp-meetings thus far is soul-cheering, and the stirring words of those who are laboring in the cause, found in this number of the REVIEW, with those which were given last week, will cause every heart to beat with a stronger and quicker pulse in the good work.

God is speaking unto his people that they go forward. The precious hope of the church so long and sacredly cherished is soon to be fulfilled. That for which we have prayed and waited, the going forth of the last threefold message of warning in might and power, our eyes are soon to behold. Then shall we feel like Simon of old, "Lord, now lettest thou thy servant depart in peace; . . . for mine eyes have seen thy salvation." And lo, we shall depart, caught up by the angels that are sent to the four winds of Heaven, to gather the elect, according to God's word.

Why may we not expect the great work of this message soon to be seen? Our cause has in it every element of permanency and strength. The history of our doctrines is not a record of shifting views, a position adopted to-day, and found untenable to-morrow, and changed for something else the next day. But the positions we hold now are the same as at first, only illuminated with greater light, and established in tenfold strength. They have been subjected to every kind of opposition, fair and unfair, strong and weak, honorable and mean; and they stand through it all. Nothing can overthrow them. It is the Lord's truth; and this cause is his work.

These are times of thrilling interest. None can afford to be idle now. This is the favorable time for every man, woman, and child, in all the ranks to gird on the armor and come up to the help of the Lord against the mighty. U. S.

GOD'S JEWELS.

As 'mid the rocks and sands of earth,
The costly diamonds lie ;
As gold is sprinkled through the depths,
Unseen by human eye ;

They dazzle not in crowded streets,
Nor gleam in gilded halls ;
They do not give their brightest rays
Within high palace walls ;

What though they gleam unseen below,
Or lie in slumbering worth ?
An Eye unseen beholds them all,
And loves his gems of earth.

Ah ! yes ; these toils, these prayers, these tears,
These conflicts of the soul,
These stern and angry storms of life,
That o'er the spirit roll,

—Sel.

Progress of the Cause.

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

Camp-meeting at Newton, Iowa.

OUR camp-meeting closed to-day. It has been much the largest gathering of this kind ever held in the State of Iowa.

Cheerfulness, hope, and courage, generally prevailed. They feel that the cause is onward, and they are determined to have a part in it.

These things were dwelt upon largely, and the people seemed to feel the importance of the work as I have never seen them before.

Monday night, we were glad to greet sister White, who came east to attend camp-meetings, while Bro. White remains in California to attend to the important work of establishing the printing work on that coast.

tears flowed freely, and all hearts beat in unison with this forward movement of the Lord's servants.

After these remarks, the people desired to subscribe more for this good object than they had previously, and about eight hundred dollars additional were pledged, making up the sum above mentioned.

The business proceedings of the Conference were of much interest. Nine new churches were admitted, making a total membership of 850, with s. b. amounting to 4287.60.

While there will probably be four tents running in the State the coming season, most of those laboring with them will be young in experience.

Our religious meetings were good. Quite a number made a start for the first time. Some twenty-five were baptized.

Jan. 10, I commenced meetings in Ravenna, Muskegon Co. Bro. Burrill had labored here some, and some were keeping the Sabbath.

Meetings in Michigan.

THE sickness and death of my companion kept me from labor most of the time during the past year.

Jan. 10, I commenced meetings at Modena, in Buffalo County. This is Bro. Downer's field of labor. A church of twenty-one members was organized, and Systematic Benevolence amounting to about \$100.00 a year.

Since I left Fremont, I learn that Bro. Olds has baptized eleven more there, so that the church now numbers twenty-six, with a good prospect for many more when they shall have the privilege of hearing more of the truth preached, and shall see it lived out by those who profess it.

I do not know of a more promising field of labor in this Conference than those three counties. And I pray that the Lord may still encourage the hearts of his servants who have labored in those fields that they may labor on and continue to raise up new churches, and establish those already there.

I reached home last evening after an absence of six weeks. I found by wife some better of her dreadful suffering from rheu-

have set their faces toward Egypt. Egypt, in Rev. 11 : 8, is represented as a place, spiritually, where our Lord was crucified.

May 30, attended the quarterly meeting at Vergennes. There was quite a large gathering. Some very encouraging reports were given at the T. & M. meeting.

Wisconsin.

PURSUANT to appointment, I held meetings with the church at Poy Sippi. I found them united and firm in the present truth.

On the 8th of May, after a tiresome journey by railroad and on foot, I arrived at Loyal. As I met Bro. Decker and many warm friends of the truth of God, like Paul I thanked God and took courage.

From Loyal we went to Maple Works. Through Bro. Decker's efforts the past winter, thirteen commenced keeping the Sabbath, which, with those that were already there, make seventeen earnest Sabbath-keepers.

May 22, I commenced meetings at Modena, in Buffalo County. This is Bro. Downer's field of labor. A church of twenty-one members was organized, and Systematic Benevolence amounting to about \$100.00 a year.

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matic difficulty, under which she has been suffering for several months. Her cancer is entirely cured, and since last August she has had no trouble with that.

My love for the truth and cause of God has not abated in the least, but affliction has hindered me from laboring more than I have.

Michigan.

MAY 16 and 17, was with the friends at Quincy, Branch Co. Our meetings were encouraging. A spirit of union exists among them. Six were baptized.

May 23 and 24, at Napoleon, Jackson Co. Here I found five keeping the Sabbath as the result of my meetings three miles north of Napoleon in April last.

They have a lot already secured in a pleasant part of the village of Kendall, and several hundred dollars subscribed toward the building of a house of worship.

We now have the tent pitched at St. Johns, Clinton Co. Have had four meetings. Our meetings have commenced under unfavorable circumstances, it having rained much of the time since we came here, and is still raining.

Annual Report of the Maternal Association. [CONNECTED with the church in Battle Creek, there is a Maternal Association, the object and workings of which are set forth in the following annual report for the year ending in May last, which was presented before the church a few weeks since.]

We feel thankful, at the close of another year, that our unassuming Society is still in existence ; and although it may not have accomplished all we had hoped or desired, it has been conducted with a good degree of efficiency, and we feel we have great cause for gratitude to God that he has condescended many times to meet with us, to gladden our hearts, encourage our hopes, and answer our prayers.

The meetings have been regularly held, the attendance tolerably good, a slight increase over the past year, but not what we feel it ought to have been in a place like this, where mothers are so numerous and so enlightened as to the great and awful responsibilities resting upon them, fearfully augmented by the conviction that the coming of the Lord is nigh at hand, and what is done for the salvation of our loved ones must be done quickly.

We cannot reasonably hope, as some may have done in years that are past, that with the growth of the intellect and maturity of judgment would come decision of character and a yielding to the claims of religion ; for our little ones may never become adults, and yet they are in an unsafe, un-saved condition. It will not do to linger. Oh ! what a flocking together there ought to be to besiege the throne of grace in their, and our own, behalf, that in their young and tender years they may become the recipients of divine grace, and so be guided safely through the perils of these last days and prepared for a home in God's glorious kingdom at last.

We feel that during the past year God in his providence has greatly increased our duties and responsibilities by bringing into our midst, and into several of our families, many young persons to attend our school. We can well understand the parental solicitude, and anxious, prayerful interest that follows them to this place. Most cordially do we open our hearts and our homes to receive them and at our weekly gatherings unite in earnest supplication to God that the fondest wishes of these praying parents may be realized, and with heartfelt gratitude do we acknowledge that prayer has in some instances been answered, and a great and good work commenced in some souls.

Sixteen have been added to our number the past year. We have now on our books the names of seventy-five mothers with their two hundred and sixty-two children. Some of these

The Review and Herald.

Battle Creek, Mich., Third-day, June 16, 1874.

Appointment for Eastern Camp-Meetings.

Table listing camp-meeting dates for various regions: MICHIGAN, NEW YORK, VERMONT, NEW ENGLAND, MAINE, OHIO, INDIANA.

It will be noticed that the order of the camp-meetings is changed from what it has been several years in the past.

Our friends in New York have complained that thus far the camp-meeting has been too early, coming before harvest is over, and therefore they cannot get a full representation.

The Michigan harvest comes earlier than in New York, so we have ventured to put this in first this year; and unless there is serious objection, we hope it may stand.

Cooks and laundresses must have an easy time in Niceros, a little island in the Grecian Archipelago. The inhabitants are suffering from a "constant supply" of boiling water, thrown from a volcanic peak and running in streams down the mountain side.

THE Mexicans are as zealous in the matter of putting down witchcraft as ever our New England forefathers were. A man and his wife suspected of it have been cremated alive.

Now if there are valid objections to this plan, let those interested notify me at once, either at some of the western camp-meetings at the proper date as appointed in the REVIEW, or after that at Mt. Pleasant, Iowa.

Our camp-meetings this season have commenced gloriously. We expect them to be more important this season than ever before.

GEO. I. BUTLER, Pres. Gen. Conf. Newton, Iowa, June 10, 1874.

To Correspondents.

M. L. M.: We see nothing improper in organizing a Sabbath-school on the Sabbath day.

N. G.: For an explanation of the image of the beast, see No. 17 of last volume of the REVIEW.

"Please give us your thoughts on Eze. 13:10-15, which speaks of building a wall and daubing it with untempered mortar."

The language applies to the time when the day of the Lord is near. Verse 5. It refers to false teachers in the last days who prophesy peace when the final trouble of the world is coming.

By this means they lead the people to disregard the warning of approaching danger. Verse 10; 1 Thess. 5:3. The cry of peace and safety here pointed out, we consider to be more emphatically fulfilled in the modern doctrine of a temporal millennium than in anything else.

QUARTERLY meeting of the church at Avilla, Mo., June 27 and 28, 1874. Scattered brethren and sisters are earnestly requested to represent themselves in person or by letter; also those who have received letters and have or have not joined other churches, as the case may be.

THE quarterly meeting of the churches of Grant and Vernon, Mich., will be held in connection in Grant on the first Sabbath and first-day in July.

QUARTERLY meeting of the S. D. Adventist church of Ulysses, Pa., June 27, 28, 1874, at the white school-house. All are invited to attend.

QUARTERLY meeting for Allegany church, Niles Hill, N. Y., July 4, and 5. Members invited to be present or report.

"Are we to understand from the following scriptures that repentance precedes faith? Matt. 21:32; Mark 1:15; Acts 3:19."

We repent toward God, because it is his law that we have broken. Acts 20:21. But whoever comes to God must believe that he is.

BRO. J. BANKS, of Montcalm Co., Mich., desires to express his gratitude for the late visit of Bro. Hutchins to the church in his place, and acknowledge the great good it has done him and others.

Notice

To the church clerks of the Missouri & Kansas Conference.

My present address is Big Springs, Douglas Co., Kan. I hope each church clerk when he makes his report the last day of this month will give his post-office address in plain hand-writing.

THE P. O. address of T. J. Butler and L. R. Long who are laboring with the Northern Missouri tent, is Savannah, Andrew Co., Mo.

THE post-office address of W. A. Raymond is Battle Creek, Mich.

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Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand. * * * Services in Chicago, every Sabbath (seventh day), at 209 West Erie St.

Minnesota Conference.

THE Minnesota Conference will hold its next annual session in connection with the camp-meeting which is to be held at Medford, June 25-30, 1874. Let all the churches and companies of brethren where S. B. is organized send their delegates to this Conference.

We hope to see a large gathering at this meeting. Come, brethren and sisters, leave your farms and shops and homes, and come up to this meeting. Bring your children with you. Bring your neighbors with you.

HARRISON GRANT, } Minn. CALVIN KELSEY, } Conf. D. McALPINE, } Com.

THE Ohio T. and M. Society will hold its next quarterly meeting at Bowling Green, July 4 and 5, 1874. Teams will meet the trains at Tontogany on the 3d. A full attendance is desired.

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Business Department.

Not slothful in Business. Rom. 12:11. A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

RECEIPTS For Review and Herald. Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors.

RECEIPTS For Review and Herald. \$2.00 EACH. A M Cornwell 45-13, James Price 45-21, Elizabeth Carpenter 46-1, L B Wilbur 46-1, Lucinda L Larned 45-24, R Godsmark 46-1, Frances C Ross 46-1, J C Bennett 45-24, C M Chamberlain 46-1, J A Loughhead 46-1, E G Rust 46-1, Cyrus Hill 45-12, Augustus Becker 45-24, Peter Peterson 46-1, Mrs H S Jones 45-26, Mrs Wm Daniels 46-1, J S Day 46-1, S A Craig 46-1, C H Wolcott 45-26, J E Titus 46-1, Alfred Mason 45-20, Isaac Dompier 46-1, James A Wright 46-1, Mrs Wm Paige 46-1, Clara Bryant 46-1, John Kemp 46-1, D Hodges 46-1, H Brackin 45-15, Geo M Dean 45-18, Maria Slocum 46-1, Mrs C E Millard 46-1, Henry W Gordon 46-1, John Snow 46-1, Charles Goodrich 47-9, Jefferson Bartlett 45-14, John Auten 46-1, Abigail James 46-1, W S Fairchild 46-1, Wm Lawton 46-1, Nirena Lackey 46-1, A E Bullock 45-18, Mrs R C Straw 46-1, Edwin W Bliven 45-9, James M Whitford 45-25, Francis Gould 46-24, Reuben Worick 45-22, M J Kay 46-1, S A Holmes 46-1, Mrs R B Richer 46-1, J Taber 46-1, Alfred Chase 45-1, W S Wright 46-1, Chas Brackett 48-1, B E Curtis 46-1, Josiah Wilbur 45-20, Jacob Baker 46-4, S P Loomis 46-1, Ann Ely 46-7, R D Henderson 46-1, Calvin Price 46-1, Henry Tanney 46-1, Lucy Norwood 46-1, D Andre 46-4, S M Holly 46-21, J T Mitchell 46-14, John F Hanson 46-1, J L Kilgore 46-5, H Nicola 46-1, C Smith 46-1, H J Bonfield 46-1, Chas Goodrich 47-9, Lewis Wilson 46-1, Jeremiah Rudes 45-26, U A Folter 46-1, Young Men's Christian Association 45-26, F P Kellogg 46-7, O B Jones 46-1, N W Emery 46-1, Asa Loveland 46-1, Mrs Jane Shores 46-1, A A Fairfield 46-1, Henry Raymond 46-1, Jane Denman 46-1, Mrs M Williams 46-1, Geo F Fowler 46-8, Ann Hall 46-1, Mary Frost 46-1, Jacob Bodimer 46-1, Mary King 46-1, Louisa Mann 46-1.

MISCELLANEOUS. M J Cornell \$1.25 47-8, Peter Randolph 50c 45-1, Susan J Nichols 1.50 45-26, H P Cassel 1.50 45-26, Eld G W McWherter 50c 44-26, M Wood 4.00 43-1, Isaac Olcott 50c 44-26, Francis J Clarke 50c 44-26, Mrs B L Whitney 50c 44-14, Emily Shirley 50c 44-20, J F Leland 50c 44-14, Mary Mellinger 1.35 45-10, Mrs Joseph Decramer 50c 44-26, James Aldrich 1.50 45-14, Eliza Ford 50c 45-1, Caroline Hidenty 50c 45-1, Robert Scram 50c 44-14, Chas W Green 50c 45-1, Sally Chase 5.00 50-1, A M Howard 50c 45-1, Mrs E W Phelps 50c 45-1, Mrs Mayhew 50c 44-1, Wm Buchanan 65c 45-16, H C Winslow 65c 46-12, Benj Berry 4.00 48-1, Charles Smith jr 50c 45-1, Peter Nichols 50c 44-26, Dora Davis 50c 44-26.

Books Sent by Mail. S A Holmes 25c, A G Swedburg \$3.50, James H Shortridge 1.25, Julius C Wright 4.00, Geo W Pleasants 25c, N M Killmar 30c, James G Sterling 25c, Byron Tefft 1.00, C Van Baskirk 50c, Alonzo Van Tassel 65c, Sarah Ross 25c, D C Hunter 1.00, Mrs H P Patchwell 25c, A W Lewis M D 25c, F C Surt 1.00, E A Beecker 30c, A D Marshall 30c, F C Whitehead 25c, S G Bailey 2.50, Seth Hunt 25c, H R Wayman 1.00, C W Bush 18c, M A Eaton 25c, Eld C M Palmer 25c, Mrs R Comon 25c, John R Clark 28c, S F Langdon 15c, F L Palmer 25c, S A Chamberlain 1.60, C M Johnson 50c, Reuben Root 25c, Mrs F A Barclay 1.00, J Noyes 1.00, Rev Jas Lidstone 4.00, Mrs Geo C Armo 25c, S S Rizer 25c, Mrs N B Blain 25c, James Moffit 25c, George Billington 65c, Berton V Smith 20c, S J Plate 25c, Ada R Evans 20c, P W Harris 5.00, D C Elmer 25c, L B Wilbur 25c, H Barrows 40c, J E Green 25c, W H Wild 25c, Frank Hammond 10c, N W Allee 25c, W S Herrington 25c, J Herrington 1.80, M F Aldrich 1.25, C F Melindy 40c, Geo A Shultz 40c, J O Kieftburg 50c, Mrs D H Fridley 25c, L D Newton 25c, Delia Gately 25c.

Cash Received on Accounts. A O Burrill \$19.86, A J Marsh per J L 11.00, D Hil-dreth 25c, S A James 2.00.

Danish Mission. S W Harris \$10.00, Geo W Green 5.00.

Books Sent by Freight. Harrison Grant, Medford, Minn., \$59.91, J W Bond, Healdsburg, Sonoma Co., Cal., \$9.69.

Watch Sent by Mail. Samuel B Doe, Moro, Aroostook Co., Me., \$18.00.

General Conference Fund. Susan Elmer (s. b.) 50c.

Share in the S. D. A. P. Association. S W Harris \$10.00.

Donations to S. D. A. P. Association. C M Olds \$6.00.

For Michigan Tent. D R Palmer \$10.00, A True and wife 5.00, W Sanborn 4.25, B F Weed 25c.

Michigan Conference Fund. Received from church at Jackson \$56.75.

Hygienic Book Fund. E H Tefft \$10.00, Jennie Tefft 5.00, A E Oviatt 5.00, Daniel Oviatt 3.00.

Books Sent by Express. P H Cady, Berlin, Green Lake Co., Wis. \$10.00.

Books, Pamphlets, Tracts, &c.,

- ISSUED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, AND FOR SALE AT THIS OFFICE. Hymn Book. 320 pp. Hymns, 96 pp. Music. \$1.00. The History of the Sabbath and First Day the Week. By J. N. Andrews. Enlarged. 528 pp. \$1.25.