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 hights?
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Seen by those who, from the world withdrawn, Are waiting for their Lord, the King of kings, To come again "with healing in his wings"?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 when in the transfer of the start of th 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 tunnelled 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 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 horrifying 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 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

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 Ex. 20:11

3. The Lord has sanctified the seventh 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:

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 shoul 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 \mathbf{a} dmit.

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 t at least forty years after the resurrection.

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 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 Sab-bath 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 meet-

35. It is not said that the disciples ever

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 preeminence, 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 peo-ple." 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 $\bar{b}y$ 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 detroyed, 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, Israelites, according to Rom. 9. They are could not take away their sins, Heb. 10: 1-4, and, therefore, they could not recover under it, what they lost by transgression. tile born, are Abraham's seed (Gal. 3:7, 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 Script-

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 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 prevailers) 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-citi zens"—of what?—"of the commonwealth of Israel." They are Israelites by adoption: they are of "the same body;" 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 not of that body, nor partakers of their promises. While the faithful, though Gen-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 uncircumcision (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 ures. We will notice both.

The name "Israel" is significant. It is 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 lime 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.

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 Testamentthat 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 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 longsuffering; 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 back-ground 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 shild, a child that has received instruction in the New Testament alone, and has been only be pernicious. Some of the most sub- | taught what is right and what is wrong, what is virtuous and what is unvirtuous, s salvable, and may enter the kingdom of Heaven?" Undoubtedly I do; because, Elthough 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 ositively and directly in this world, but it is reflected in a thousand ways. is a both 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 Goo 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 a 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 polit society. And there are parts of the Old T stament 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 jainted 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 lower which comes from familiarity with it—all the time keeping before his mind the thread of law upon Sinai is gentleness indeed. There moral principle which runs through it; for there is not more certainly a spinal cord that runs down to the lumbar vertebræ 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 Gad 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 itbone that has flesh and skin on it, and ADVENT REVIEW AND HERALD OF THE SABBATH.

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 reproving 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 re-ceiving 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

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

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. 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 onehalf 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

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 up-on 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."

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 fol-Thus we may see how Jesus is lowers. 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 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

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 where'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; In y 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 law yeakness an laws are trumped. 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 cride and guest 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.

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. hold 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 He was divine. He had no was periect. 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 worthy to be compared with the glory been tryin' this nigh onto forty years to which shall be revealed in us." Rom. serve the Lord and get rich both at onct. H. A. St. John. and I tell yer, it's mighty hard sleddin'."

The Review and Merald.

"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 sheel 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 sheel, 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 sheel 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 which are alive and remain shall be cauge months without a thought, when relieved by surgether with them to meet the Lord in gical operation, has arisen in bed and finished and SO shall we ever be with the Lord."

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 advantageth 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 may 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 $ob\tau\omega$] 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 le 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 mis-understand 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: ranks to gird on the armor and com "Blessed is the man that endureth temptation; help of the Lord against the mighty.

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 himinto 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."

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 solong 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 Simconfold, "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.

The Coming of Christ: IS IT PAST OR FUTURE?

To avoid the conclusion that the second coming of Christ is now at the door, many Christians (shall we call them so?) resort to the desperate position that all the declarations given by Christ and the apostles as recorded in the New Testament, respecting the coming of Christ and the end of all things, had their fulfillment in that generation.

If this is so, the New Testament writers all stand convicted of using the wildest, most false and extravagant language to describe the ordinary events of history, which are all that have transpired since these declarations were made. Then the Bible stands out as the one book that does not mean what it says, and is not to be taken as it reads. Then has the scoffer good ground for all his jeers at sacred things; for every system of religion based on such a book is a groundless farce.

And yet there is in some minds something of a difficulty in the expressions which the evangelists and apostles use, for they frequently speak of the events referred to, in the present tense, and as if the people of their own day were the ones to participate therein; while in other places they throw in cautions against looking for the coming of the Lord, for many centuries after their time. Do these declarations contradict each other? or is there a consistent system of interpretation, in accordance with which they can all be shown to be in harmony? Let us look at some of the representative texts of each class.

In 2 Thess. 2:1-4, Paul says:—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Let no man deceive you, says Paul to the Thessalonians, and cause you to think the coming of our Lord Jesus Christ is to take place in your day; for the apostasy must first take place, and the man of sin be revealed, and run his appointed career. This man of sin is generally understood by Protestants to mean the papacy; and this is, beyond question, correct. Paul's caution, then, covers the whole period of time from his day onward through the long ages of papal rule, bringing us down as late in the gospel age, at least, as 1798, when papal supremacy received its death blow at the hands of the French. Not till this point was passed, could any one, according to this instruction of Paul's, look for the coming of the Lord as an event immediately to occur.

How, then, shall those other declarations be understood, which seem to represent the event as one which was at the very door when Paul wrote? Do they mean that it was to be looked for in that age? If so, then is our beloved Bible involved in a hopeless contradiction. But we think we can show that all the trouble with these passages arises from overlooking one simple fact, and ignoring one rule of interpretation, which is as beautiful in itself as it is of frequent application in the inspired writings. It is that in prophetic language the present and past tenses are frequently used for the future; and writers sometimes apparently speak of themselves, when they mean persons who are to live far in the future. eternal now, "calleth those things that be not as though they were." Rom. 4:17. And Paul uses this language to explain the promise God made to Abraham, saying, "I have made thee a father of many nations," when as yet he was not even the father of a single child.

Goold Brown's "Grammar of English Grammars," than which there is probably no better authority in the English language, on page 343, thus speaks on this point:—

"In the language of prophecy we find the past tense very often substituted for the future, especially when the prediction is remarkably clear and specific. Man is a creature of present knowledge only; but it is certain that He who sees the end from the beginning has sometimes revealed to him, and by him, things deep in futurity. Thus the sacred seer who is esteemed the most eloquent of the ancient prophets, more than seven hundred years before the events occurred, spoke of the vicarious sufferings of Christ, as of things already past, and even then described them in the

borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed.' Isa. 53:4,5. Multiplied instances of a similar application of the past tenses to future events occur in the Bible, especially in the writings of the prophets."

The same prophet, Isaiah, uses the present tense for the future. Chapter 9:6: "For unto us a child is born, unto us a son is given." Yet this language refers to Christ, who was not born till more than seven hundred years afterward. David also says, Ps. 16:10: "For thou wilt not leave my soul in hell." Here he seems to speak of himself; yet he does not refer to himself at all, but to Christ, in whom the language was fulfilled more than a thousand years afterward, as explained by Peter in Acts 2:31.

Exactly so with Christ and his apostles when they speak of the future second coming of Christ as though immediately to take place. They carry the mind right forward to the last generation, and then speak of the event from that standpoint, as at the very doors. Our Lord in Matt. 24, announces the signs that should herald his coming. He addresses the generation that should witness them: "When ye shall see all these things." Then he says, "This generation [the one certainly that witnesses the signs] shall not pass till all these things be fulfilled. The present generation has witnessed the signs, and hence shall also witness the consummation.

Paul, more frequently perhaps than other New-Testament writers, uses this figure of anticipation, if we may so call it. "We shall not all sleep, but we shall all be changed," he says to the Corinthians, "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In the first part of this same chapter he speaks of above five hundred disciples who saw the Lord after his resurrection, and says that the greater part remained at that time, but some were fallen asleep. By falling asleep, then, he means falling in death. "We shall not all sleep," shall not all die. Was this true of Paul or any of his companions? Did the last trump sound in his day? Were the dead raised incorruptible? Were the Christians then living exempted from death, and changed in a moment? Did this corruptible and mortal then put on incorruption and immortality? Was death then swallowed up in victory? Was this all accomplished in Paul's day? Certainly no man in his right mind can so believe. What then? Paul simply goes forward to the last generation of Christians, and speaks as if personally among them. How beautifully does this manner of speech link together the whole Christian family! He does not look over into the future and say, they, but, we, as though he stood in the midst of them. The first and last meet together; and we are recognized as belonging to the same family, and standing in the same company, with Paul.

So in 1 Thess. 4:15, he says, "We which are alive and remain unto the coming of the Lord," &c. Other like expressions might be named, which on the hypothesis we have named are clearly explainable, but on no other. This simple rule frees all these passages of every vestige of difficulty, and preserves intact and inviolate the teachings of Christ and the apostles.

application in the inspired writings. It is that in prophetic language the present and past tenses are frequently used for the future; and writers sometimes apparently speak of themselves, when they mean persons who are to live far in the future. God, to whom a past and future eternity are one eternal now, "calleth those things that be not as the sape as the sape as the same as the same

Charging Along the Whole Line.

OFTENTIMES when a battle is raging after long and serious fighting, the general commands a movement along the whole line, hoping to overwhelm the enemy, and sweep the field. It is self-evident that in every important contest, those who are fighting for principle should use their utmost efforts to advance the cause of truth and righteousness. Life is short and uncertain. Time must be drawing to a close. The great day of God hastens apace. What we do must be done quickly. We have but a short time to work. We have a mighty work to do. Our manifest duty is, then, to work to our utmost. Work while it is called to-day. The night approaches when no man can work. Precious souls are to be saved to all eternity or lost forever. The truth is most plain, and the people anxious to hear it. The fields are white for harvest.

of the vicarious sufferings of Christ, as of things already past, and even then described them in the phraseology of historical facts: 'Surely he hath' day. They seem to want something better, and

are pleading earnestly for help and for light and truth, beseeching us to come to their assistance, many times without avail. Satan's work seems to be making rapid advancement. Mediums of the devil are multiplying on every hand, luring souls to darkness and ruin. Publications advocating fatal errors are scattered broadcast over the land. An formal church is talking of the millennium, and taking rapid steps to bring about a virtual union of church and State, which will bring those who keep the Sabbath of the Lord into close places.

Never was there a more favorable time to make converts to the truth than now. There is no bloody war in progress among the civilized nations to distract the attention of the people. A leav spirit of inquiry is among them. How could law. there be a more favorable time? Our publications contain the truth plainly brought out in just that form which is adapted to the wants of the people. It is doubtful if they can be improved very much. There are no very great questions to be solved which stand in the way of the progress of the truth. It is clear and plain. The great thing needed among us is devotion to the truth, and a spirit of earnest sacrifice in its propagation. Why are we so dilatory, so slow in moving forward, when everything is favorable for a general movement upon the enemy's works? Many of our ministers seem to be far more asleep than awake. Their movements are faint and lifeless. They act as though they had a very long age to work in and as if they need not hurry. our Conferences are doing nothing really, though there are men in their midst who might do much good in the work. In short, we are not doing one-twentieth of what we might do in advancing the truth. There are scores of young men, in various Conferences who ought to be rapidly preparing themselves for usefulness, attending school, disciplining their minds, learning other languages, and acting as though the truth was a living reality. Some of them are waiting till they get everything in readiness to their hands so that they can go out without much sacrifice. But while they wait, souls may perish. Many of our people seem to be asleep.

Now we have a favorable time to bring the truth before the people. We never can have one more favorable. What a terrible thing it would be to fail to improve it. It cannot be said, Well done, to those who neglect their duty. We ought to be looking in all directions for openings.

Our tents are starting out the present season, and we hope the laborers will go out full of the life and power of the truth. They should avail themselves of every opportunity to bring the truth before the people. If they act as if their work was unimportant they will be sure to make the people think so, too. It is impossible to accomplish much without earnestness. When tents go into any community the laborers should act just as if their work was an all-important theme. Teachers of error convince thousands that they are right if they are earnest. How much more important with those who have the truth, and such a truth as this.

If our preachers act as if they were ashamed of the doctrines they teach, how can they expect to convince others that they are true. When a man is fully convinced himself of his being right, and acts accordingly, there is a power goes with him which reaches hearts almost like the electric spark, which carries conviction to the hearts of the hearers as nothing else can. This is one of the reasons why young men who commence to preach the truth, are often so successful. They lack experience and many other valuable qualifications which older ministers possess, and yet they are oftentimes more successful. Why is this? Because they throw themselves into the work with ardor, and make the people believe they mean what they say, because they believe what they preach themselves.

Let us look to the Source of light and strength, and make up our minds to quit looking at darkness and weakness and infirmity, looking with suspicion and faultfinding toward others; but gird up our loins like men of war and march upon the enemy. Let us thunder the truth upon the people in no uncertain tones. And if we die, let us die for God and his truth, die doing our utmost to advance it. Where is there a better cause to die for than the cause of God? It is said to be sweet to die for pour out one's blood for liberty and home. But the man who labors in the cause of God, to save his fellow-men for all eternity, and wear out doing so, dies for an object as much higher than the other as eternity is more important than time. He dies for God and humanity. His death bears a resemblance to that of the Saviour himself. For such a man endless joys are held in reserve. Why should he repine? find a better cause in which to wear out?

Away, then, forever with repining, and grumbling, and talking of discouragements. What good does it do us or others to talk discouragement? Let us die at our posts if necessary, rather than go halting along. Let us make a general advance upon Satan's works, and gather souls from his dark domains to life and glory forever. Then we shall not have lived in vain.

GEO. I. BUTLER. Newton, Iowa, June 10, 1874.

Absurdities of the No-law Position.

1. It assumes that the law did not exist till Moses; hence there was no law against idolatry, profanity, murder, &c., till that time.

2. It assumes that the Gentiles never had any law given to them, that God never made any claims upon them.

3. It gives no reason why God singled out the ten commandments and gave them in so conspicutious a manner as he did.

4. It teaches that the ten commandments were all abolished at the cross and nine of the ten reenacted at the same instant.

5. This was done simply to get rid of the Sabbath as the law would have been all right but for that.

6. Or, as some claim, the law was abolished at the cross and re-enacted at Pentecost, which leaves an interregnum of fifty days without any law.

7. God came from Heaven to give his law, then sent his Son to abolish it.

8. Christ came to die for the law and in the very acts of dying for it killed the law itself.

9. Christ could not die for two laws at the same time; hence, if he died for the old law, he did not die for the new law; and vice versa. Therefore, either those under the old law, or those under the new law, have no Saviour and must be lost.

10. Christ died for his own law before that law existed or any one had broken it; thus making provision for sin.

11. It impeaches God's wisdom as a lawgiver, showing that his moral laws need altering, amending, changing, &c.

12. It makes Christ the law-giver and leaves the Father out entirely; and so we need an advocate with Christ.

13. It makes Christ an advocate between us and his own law.

14. The world was in rebellion against the law of the Father. God sent his Son to reconcile them to himself; but Christ abolished his Father's law and set up one of his own, thus becoming the greatest rebel of them all.

15. Men cannot be judged by an abolished law; hence all those before the cross will go free in the Judgment having no law to condemn them.

An abolished law is annihilated. "The general principle relied upon, independent of some statutory rule, is not controverted, that when a statute is repealed it must be considered as if it never existed, except with reference to such parts as are saved by the repealing statute. And equally well settled is the doctrine that, though a party may have instituted his suit, and the same be pending at the time of the repeal, the jurisdiction is gone, without some saving clause." Decision of the Supreme Court of Iowa, 1862.—Iowa Reports, Vol. 12, p. 311.

16. It assumes that a new law has been given, but can produce no record as to when it was given, where it was given, how many precepts it has, which is the first or the last commandment, who gave it, what its penalty is, to whom it was given, wherein it differs from the old law, &c.

When a new law is to be given to the people it must always be done in the most public and definite manner possible. Take as an example the New Constitution of Iowa. Art. 12, Sect. 13 reads: "We, the people of Iowa," &c. "This Constitution shall be submitted to the electors of the State at the August election in the year 1857." Then it provides how the voting shall be done. "And if it shall appear that a majority of all the votes cast at such election for and against this Constitution, are in favor of the same, the governor shall immediately issue his proclamation stating that fact, and such Constitution shall be the Constitution of the State of Iowa, and shall take effect from and after the publication of said proclamation.'

Are God's laws of less importance than men's? Is God less particular than men? Those who claim a new law ought to produce it in as plain a record as the above. But no such record exists, hence there is no such new law as is claimed. What would the people think of the man who would claim a new law of his State, but could produce no record of it?

17. When an attempt is made to find a new law, some of its precepts are found enacted during the life of Christ and before it is claimed that the old law was abolished, thus having two moral laws in operation at the same time.

18. Then other commandments are found for the first time in the epistles of the apostles not given till 30 year after the decalogue was abolished, thus leaving 30 years without any commandments against various sins.

 This makes the apostles, instead of God, our lawgivers.

20. It assumes that the decalogue has been abolished when no record of its repeal can be found. Notice how carefully the record is made when even human laws are abolished:—

when even human laws are abolished:—
Law repealed. "Be it enacted by the General Assembly of the State of Iowa, That section 2498 of the Revision of 1860, be and the same is hereby repealed." Approved Feb. 7, 1870.—
Session Laws of the Thirteenth General Assembly of Iowa p. 112.

Let our opponents bring something like this for the repeal of God's law, and we will believe them.

21. Finally, upon the most important and vital of all subjects, the giving of the law of Jehovah by which the eternal destiny of the human race is to be decided, it leaves us to mere inference and guess-work.

A theory which involves so many and so great absurdities must be a very bad one.

Oakland, Cal., May 2, 1874. CANRIGHT.

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;
As pearls lie gleamless in their caves
Beneath the restless sea; As earth's deep vaults of wealth are hid For ages yet to be— So sleep the jewels of God's grace, The diamonds of his love, Amid earth's darkness and its gloom, Till raised to joy above.

They dazzle not in crowded streets,
Nor gleam in gilded halls;
They do not give their brightest rays
Within high palace walls;
We do not see on beauty's brow Their mystic flash always, Nor do they wake in hearts of men Their words of warmest praise; But oft in lowly homes they shine
With softest brilliancy,
Where God's own Spirit deigns to dwell,
And guards them lovingly.

What though they gleam unseen below,
Or lie in slumbering worth?
An Eye unseen beholds them all,
And loves his genus of earth.
Not always, 'mid the wreck of time,
Shall God's own jewels lie;
His own right hand shall gather them,
To grace his throne on high.
There, where the Godhead's brightest rays
Fall with effulgent beam. Fall with effulgent beam, They shall the radiance evermore Reflect with loveliest gleam.

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,
Shall but refine and polish well
Each fond and lovely gem,
And mold and fashion it aright
For Christ's own diadem. And he shall tell his holy ones How, in earth's gloomy night, He hastened to its awful wreck, And seized his jewels bright.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubt less 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. Thirty-three church and family tents were up besides the large sixtyfoot preachers' tent. Prominent brethren 'called it the best camp-meeting ever held in Iowa. The weather was very unfavorable. It rained every day of the meeting, and some days so hard that the ground was covered with water. The weather was so bad that it would have nearly ruined any other meeting I ever attended. But it did not seem to discourage apybody very much, and I feel safe in saying that I never saw the brethren leave a camp-meeting in better feeling

Cheerfulness, hope, and courage, generally prevailed. They feel that the cause is onward, and they are determined to have a part in it. The people made sacrifices in attending this meeting, coming long distances with teams, some from the extreme north-eastern part of the State, some from the south-eastern part, and some from Nebraska. The camp-ground was more central than any we ever had in the State But there were not many Sabbathkeepers near. The preaching was practical and searching, designed to impress upon the people the importance of illustrating their faith by works and taking that broad view of the work which the Bible gives it, viz., a world-wide message of warning of the great day of wrath. Is our message a true one? Then it is the most important the world has ever heard. Probation is soon to close. The righteous are to be gathered home, and all the wicked of the earth are to be slain. How important, then, that we bestir ourselves as a people.

people seemed to feel the importance of the work as I have never seen them before. They showed this by their works; for when an appeal was made for means to sustain the new printing enterprise on the Pacific Coast, now being established by Bro. White, upward of three thousand dollars were subscribed. Upward of two thousand five hundred were also subscribed in shares and donations for the Health Institute at Battle Creek, and about five hundred for the purchase of a new tent for the Iowa and Nebraska Conference, so that probably they will have four tents running the coming season We confess surprise at the readiness with which the friends of the cause subscribed for the various enterprises. More than this six thousand dollars could have been obtained, as the people had a heart to give.

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. Tuesday morning, as she spoke of the good work going on there and of

tears flowed freely, and all hearts beat in unison with this forward movement of the Lord's servants. We are sure our people will feel thus all through the land.

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. Bro. White need have no fears but that our people will rally to his support and raise all the means he needs to put this enterprise on a solid basis.

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. When we consider all the past workings of the cause in the State, and the absence of some of the older laborers, the growth of the Conference is

exceedingly encouraging.

The brethren and sisters are heartily united. Not a jar of dissension exists among them concerning the great principles of the present truth. The tract and missionary work is moving right forward, largely increasing each quarter, as the reader will see by the reports of its proceedings. Some of the young men begin to feel the burden of the work, and are moving out to labor for God. This is encouraging. Brn. C. A. Washburn and Charles L. Boyd were set apart to the ministry by the laying on of hands. The Spirit of the Lord came down with great power, as if witnessing to the work. Oh, how anxious we are to see those whom God can use move out in the cause. The Spirit of the Lord is moving upon hearts here and there to work for him, and we

are glad to see some respond.

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. It now seems probable that Bro. R. M. Kilgore will be called away from the State to labor in New England, where two tents are lying idle. Iowa means to show her gratitude for the help she has received in days of adversity, though she could afford employment for hundreds of laborers, and regrets to part with any who can bring souls to the truth.

Our religious meetings were good. Quite a number made a start for the first time. Some twenty-five were baptized. The Lord be praised for our good camp-meeting. Its influence will be most encouraging upon the cause in the State. We expect the work to move forward with greater power in the State than ever before. When the friends feel that interest which they have manifested, how can we but hope for the cause to move onward. May God still prosper the Iowa Conference. Geo. I. Butler.

Meetings in Michigan.

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

Jan. 10, I commenced meetings in Ravenna, Muskegon Co. Bro. Burrill had labored here some, and some were keeping the Sabbath. I remained with them till Feb. 15, holding meetings in two districts. Baptized eight, and organized a church of nineteen members. Eleven others are asking for the watchcare of the church, making a band of thirty, and still there are nearly twenty others who keep the Sabbath and meet with them. I hope that they will soon see a necessity of a reformation of life that they may all unite together in this work. Organized Systematic Benevolence amounting to \$139.28. Being near the church of Wright, it was thought best for the present that they stand as a branch of that church, holding their separate meetings,

and joining with them in their monthly meetings Held two meetings with the friends in Wright Feb. 15, 16. Feb. 21 and 22, attended quarterly meeting in Orleans; and, by advice of the committee, Feb. 27, I joined Bro. St. John in Hillsdale Co., and labored with him a few days. He soon went to Ohio, while I remained to carry on the work. I remained in that county laboring in different districts till April 22. Baptized four, and six united with the Ransom church. I reviewed three discourses against the reselves as a people.

Sabbath and messages; and if strong assertions
These things were dwelt upon largely, and the and argumen, my opponent had the case. It was encouraging to us that two of his brethren, who have known and heard him for twenty years united with us on the truth and in church fellowship.

I spent two Sabbaths with the friends in Quin-Much interest was manifested to hear. A lot has been purchased, and labor commenced on a meeting-house.

May 8 and 9, held two meetings at Kendall. The Lord has wrought a good work here through Bro. Kenyon, and my heart was made to rejoice over the testimony of my sister, who has just commenced keeping the Sabbath. Thus in a few short months I have been called to weep over the death of my companion and one sister, and to rejoice over the conversion of another sis

May 13 and 14, held two meetings with the church of Leighton. Since I was here three years ago, some have been added. May 16 and 17, again met with the friends in Ravenna; had three very interesting meetings. The cause is onward here; others wished to take advance the importance of taking broad views of the steps with us. May 23, spent with the friends work, the hearts of the people were touched, in Bushnell. Here, as in other places, some

have set their faces toward Egypt. Egypt, in Rev. 11:8, is represented as a place, spiritually, where our Lord was crucified. And if our brethren, in joining the secret lodges of the day, for the love of money and a brotherhood with the world, are not facing toward Egypt, where, then, are they going? Michigan is fast organizing into lodges. And at present in the country, it is impossible to hold a full congregation on lodge nights, and some of our brethren prefer the There are many objections to, and reasons why, Seventh day Adventists should not

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. P. STRONG.

Wisconsin.

Pursuant to appointment, I held meetings with the church at Poy Sippi. I found them united and firm in the present truth, I visited this church about ten years ago. I found they had made considerable improvement since that time. They have built a comfortable house of worship since then, in which they hold two meetings each Sabbath -the Americans in the forenoon, and the Danes in the afternoon. We tried in the strength of God to encourage them to continue on in the good work. I also preached three times at Auroraville, six miles south of Poy Sippi, which I trust brought some to seek God's pardoning love.

May 1, I commenced meetings at Fremont, in Waupacca Co., where Bro. Olds labored the past winter. I found, as the result of his labor, about twenty-five Sabbathkeepers. I preached twice on the Sabbath. On first-day fourteen were baptized, and a church was organized of fifteen members. I left Bro. Olds to organize Systematic Benevolence and Sabbath-school. They are calculating to build a meeting-house this summer. If they do, and are faithful, God will add many to their number. There are many good openings in this county for labor, especially tent labor the coming season.

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. We had good meetings. On first-day twelve were baptized, and a church was organized of sixteen members. Systematic Benevolence amounted to \$80 a year. There are a good many who will yet unite with the church who could not be present on account of the mud-dy traveling. They also organized a Sabdy traveling. They also organized a Sab-bath-school. There are twenty-eight in the vicinity of Loyal who are keeping the Sabbath. They have commenced to build a meeting-house. We pray especially for God's blessing upon that church.

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. On the 17th, I baptized seventeen, and organized a church of sixteen members. Systematic Benevolence amounted to \$111. 4, a year. A Sabbath-school was organized We believe if this company are only faithful in all things God will add to their numbers such as shall be saved. We earnestly pray that they may.

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. A Sabbath-school was also organized.

May 31 and 32, I preached at Burnside. On Sabbath, Bro. Downer baptized sixteen, and a church was organized of twenty-one members. Systematic Benevolence amounted to about \$86.00 with the prospect of considerable more coming in. And there are quite a number who will yet unite with the last-named churches if those already in them will only live humbly and faithfully. There is a good interest in both places among those who are without. We also organized a Sabbath-school at Burnside.

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 found the brethren and sisters in all those five new churches humble and teachable with great love for the truth. And I do praise the Lord for what he has done for them, and pray that he may continue the good work.

I reached home last evening after an absence of six weeks. I found by wife some better of her dreadful suffering from rheu- hundred and sixty-two children. Some of these

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. And now if she can recover from her rheumatism I think she will have good health again. She has not walked any for about ten months, and much of that time she has been nearly helpless.

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. Hope God will soon deliver and give freedom again. I. Sanborn. Monroe, June 2, 1874.

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. It was thought best to postpone organization until some future time. They have purchased a lot in the central part of the village, and have the stone on the ground for the foundation to a house of worship. The house will be built of brick, 28 by 40.

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. Three were baptized. Organized a church of fifteen members.

May 30, I was with the friends at Kendall, Van Buren Co. All that embraced the truth here the past winter are still holding on. Had two meetings with them. I had the privilege of burying twenty willing souls with their Lord by baptism, in a beautiful lake near the place of meeting.

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. I see no reason why the cause may not be permanently established here, if those who have received the truth press together, and walk in the light as the Lord in his mercy may let it shine upon them.

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. Some interest is manifested to hear. We feel like humbling ourselves before the Lord that his blessing may attend our efforts at this place. Bro. M. B. Miller is with me.

H. M. KENYON.

St. Johns, June 8, 1874.

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-It will not do to linger saved condition. 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. 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

have removed to a distance, yet still have a warm place in our hearts. Three or four sweet little ones have been taken from the evil to come. Three dear sisters have been torn from our midst by the cruel hand of death. One was in the decline of life, the other two were young mothers. With these bereaved families, we deeply sympathize, and earnestly pray that those upon whom devolve the care and responsibility of training the motherless little ones may be graciously sustained and guided, and their labor of love be abundantly rewarded by the filial affection, cheerful obedience, and consistent, godly lives (if spared) of these dear children.

Some of our number have, during the year been visited with deep affliction, trouble, and anguish of mind. Sickness and bereavement have entered their dwellings, and we have felt indeed that there was truth in those words of Paul, "And whether one member suffer, all the members suffer with it; or if one member is honored, all the members rejoice with it." Often have earnest, agonizing petitions arisen in their behalf; and as we have witnessed the return of courage, good feeling, health, and resignation, correspondingly great has been our grat itude and joy.

We desire to correct any false impression that may be resting on some minds with regard to this Society. Because this is called the Maternal Association, and we meet alone, some may think we are desirous of carrying out our own views and plans irrespective of the wishes and feelings of the other parents. Most assuredly this is not the case; for we feel that God has, by connecting both in the penalty of the neglect, shown that the duties and responsibilities are equally divided, and that each alike will have to give an account at the great tribunal of the way in which they have been discharged. And on no subject do we feel it to be more important that there should be unity of purpose and concert of

Dear brethren, we feel that we need your countenance and co-operation in this most important work, and gladly would we listen to any words of counsel, admonition, or encouragement,

you may feel disposed to offer. At this very time we are perplexed, and would gratefully receive any suggestion you may make with regard to providing good and proper reading for our children. And what should be our course of action on the great Temperance Movement as it is being advocated at the present

To such as may still be unacquainted with the object of our Association, we would say, Its principal aim is to bring together persons of different ages and temperaments to pray with and for each other. We think there are few among us, whatever our age, privileges, or picty, but would be better for uniting in earnest prayer, reading the production of others, and free conversation from our own personal experience and observation, so that our views of the maternal character its influences, duties, and responsibilities, may be corrected and enlarged, and our souls awakened to a more deep and earnest solicitude, with corresponding effort for the present and everlasting well-being of those committed to our care.

We would cordially invite any who have not yet become members to unite with us, and fervently do we hope that ere long every church connected with our people will have a flourish

ing society of its own.
Battle Creek, Mich., May 6, 1874.

Atonement .- No. 18.

This point being settled, another question arises: Are there two holy places in the heavenly sanctuary? and if so, did not Christ enter the most holy when he as-cended on high? The answer to this is as follows:-

1. When Moses was about to make the tabernacle, he was admonished to make all things according to the pattern shown him in the mount. Heb. 8:5; Ex. 25:40.

2. This tabernacle and its officers served "unto the example and shadow of heavenly " Heb. 8:5.

3. The two holy places in the earthly sanctuary are termed "figures of the true" [holy places]; and patterns of things in the of the heavenly, and be made in "all things according to the pattern" shown to Moses, unless the beavenly had also two holy places.

4. That there are two holy places in the heavenly temple is shown by the book of Revelation, in which prophecy has unfolded various events in this dispensation immediately concerning the position and work of

our High Priest.

When the living creature (one of the cherubim) called him up in the Spirit to Heaven, he said he saw a throne set, and described its appearance, and Him that sat thereon; and said there were seven lamps of fire burning before the throne. Rev. 4: The order given to Moses, in erecting the earthly sanctuary, was to set the candle-stick with its seven lamps on the south side of the door of the tabernacle of the congre-John's vision of the throne of God was in wicked are raised to condemnation and the

the holy place of the heavenly temple, where were the seven lamps of fire or golden candlestick. Therein the Lord said he would manifest his presence; Ex. 29:42, 43; and there was our Saviour at the time of John's vision, officiating as priest. In this, a continual or daily offering was made, that judg-ment might be stayed, and the sinner spared, until the time of the cleansing of the sanctuary, or making atonement, which was the blotting out and entire removal of sin from the sanctuary of God. According to the type, this work of propitiation or intercession the Saviour had first to fulfill, in order to give man an opportunity to be reconciled to God, or converted, that his sins might be blotted out in the appointed time.

But we look down the stream of time still further; when the dispensation is drawing to a close, and the seventh trumpet is sounded. Keith, on the prophecies, quoted largely from Gibbon, to show that the first four trumpets noted events connected with the downfall of Western Rome. Mr. J. Litch, late editor of the Advent Herald, Boston, Mass., following Keith, traced the history of the next two, showing their connection with Eastern Rome. In this he gave conclusive evidence that the sixth trumpet ceased to sound in 1840. think the seventh trumpet or third woe commenced in 1844, at the termination of the 2300 days. A small work of great value is published at the Office of the Review and HERALD, entitled, Sounding of the Seven Trumpets.

The seventh trumpet announces the third woe upon the earth, and great voices are heard saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ; the elders before the throne of God announce that "the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and them that fear thy name, small and great." Rev. 11:

Here is a series of events, the connection and location of which cannot be mistaken, showing that this dispensation closes up under this trumpet. Our Saviour says, hold, I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. 22:12. Paul says the saints shall have rest when the Lord Jesus is revealed, taking vengeance on the wicked. 2 Thess. 1:6-10. And Jesus told his disciples they should be recompensed at the resurrection of the just. Luke 14:14. Thus it is shown that the judgment of the dead, the coming of the Lord, and the resurrection of the just, are events transpiring under this trumpet.

The prevailing ideas of the Judgment are ague and indefinite. Probably a majority, certainly many, look upon it in this light: that the Lord shall appear in the clouds of heaven; that all the dead will be raised, and the judgment will then sit upon the whole human race. Another view is that each one is judged immediately after death. The first of the above views is contradicted by the scripture which says the saints shall judge the world; 1 Cor. 6:2; and the other by the declaration that God reserves the unjust to the day of Judgment to be punished, 2 Peter 2:9, and by many other texts which say that the judgment takes place at an appointed day.

It is not reasonable to suppose that the saints will judge the world in their present state, or previous to the time when themselves are judged. The following from Bliss' Review of Prof. Bush on the Resurrection is more reasonable and scriptural than the views generally entertained:-

"We are inclined to the opinion that the judgment is after death, and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come; Acts 3:19; while the fact Heavens. And they could not be patterns that the wicked are not raised proves that they were previously condemned.

That the judgment of the saints is fully accomplished while the Saviour is in the sanctuary in Heaven, before his coming, and therefore before the resurrection, is evident; for (1.) their judgment must be closed while Jesus is their advocate, that he may procure their acquittal. And (2.) they are raised immortal, which is the evidence of their acquittal. The judgment of the world or of the unjust, in which the saints take part, must be subsequent to the resurrection or redemption of the just, but before the second resurrection. And thus it appears that the wicked are rejected in that judgment which takes place while Christ is a priest, while the degree of their guilt and their punishment is determined in that judgment in which the saints take part. This is the only view that will harmonize all the Scriptures. As the gation, which was the holy place. Ex. 29: will harmonize all the Scriptures. As the 33-35; 40:24. As this was a shadow and resurrection of the righteous to immortality example of heavenly things, we learn by and eternal life is the announcement of the this text in the book of Revelation that decision of the judgment to them, so the

second death, which is the execution of the judgment before determined in regard to

It was on the day of atonement only that the High Priest went into the most holy place wherein was the ark; that place was opened only on that day. In the scripture which we have had under consideration—Rev. 11 —and under the sounding of the seventh trumpet it is said, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." This is conclusive proof that the atonement is made under the seventh trumpet, and that it is at the close of this dispensation.

It has already been noticed that in Rev. 4, before any of the trumpets sounded, John was shown a door opened in Heaven, a throne set, and seven lamps of fire burning before the throne. The seven lamps (seven golden candlesticks) were in the holy, and the ark of the testament in the most holy. From this we learn that our Saviour's work of intercession in the holy place in the heavenly sanc-tuary continued from the commencement of his ministry in A. D. 31 to the sounding of the seventh trumpet in A. D. 1844, when the antitypical day of atonement commenced.

The difference between the work in the holy, and that in the most holy, is clearly marked in the Scriptures. The intercession in the holy is general, for the whole world; and herein is shown the benefit that the whole world receives from the death of Christ. Every sin deserves its punishment, which is death; and without a mediator this would be the unavoidable and universal consequence. But through the pleading of the Saviour, sentence against the evil work is not speedily executed; Eccl. 8:11; the sinner is granted an opportunity to repent; a time of probation is given in which he may return to God through Christ. In this sense Jesus is the propitiation for the sins of the whole world. He has prepared a covering beneath which all may find refuge. By virtue of his death for sin, wherein mercy is exalted and justice honored, the transgressor is spared and invited to accept the blood of Jesus as his substitute, and be reconciled to God. The benefits of probation which all enjoy, are by his blood and intercession. And surely these are no slight benefits. Though the sinner may pass them by unheeding; may scorn the warning voice, and despise the precious blood; the countless multitude of the redeemed who are all reconciled by these very means, forever attest the value and fullness of those means so blindly disregarded by the impenitent.

On the other hand, the atonement is specific and limited. By this it is not to be understood that repentance and reconciliation are not given in the day of atonement, as some have inferred. To sustain such a view it would be necessary to show that the penitent would not have been received, according to the type, on the day in which Aaron or his son made atonement; but that cannot be shown. All received the benefit of that act who "afflicted their souls," as the Lord commanded. But this we learn, that such as did not "afflict their souls"—who did not repent, and were not reconciled to God, were "cut off from among the people;" their sins were not blotted out; no atonement was made for them. This work extends only to those who are reconciled to God; who, by confessing and forsaking their sins are entitled to mercy in the Judgment: or in other words, to those who are converted, whose sins "may be blotted out." Acts 3:19. It is very evident that Peter did not think their sins would be blotted out when they were converted, but at some future time; and the Scriptures clearly show that that time is when the sanctuary is cleansed and the atonement made.

Though a doctrine should be maintained or admitted on the strength or correctness of its principles, yet in the mind of the in-quirer its strength is more readily appreciated by a discovery of the weakness of, or defects in, an opposite view. The common view, that the death of Christ is equivalent to the atonement, is attended with difficul ties which are insurmountable. Losing sight of the truth, men have rushed to the extremes of error in opposite directions, and spent their time in useless labor to maintain a fruitless warfare.

We read that Christ died for all. who take the view that the death of Christ is the atonement, readily conclude that the sins of all have been atoned for, and argue thence that no condemnation can remain to any. The argument is reasonable, but the premise is defective. A regard for the distinction I have noticed, would remove this prop of Universalism.

Others, assured from the Scriptures that all will not be saved, that some do now and will finally rest under condemnation, are shut up to the conclusion that the atonement is not made for all. They also regard the death of Christ and the atonement as the same thing, and therefore are necessarily precipitated to the opposite extreme, that Christ did not die for all, but only for a chosen part of mankind. Did they regard

the distinction here noticed, they might accept the plain declaration of Scripture that Christ died for all, and yet find abundant proof that there will be some who will have no forgiveness because they will not come to Christ that they might have life. The whole truth embraced would unite these parties and end their controversy. But, assuming that the atonement was made on Calvary, one of the above positions must necessarily be admitted. Either the death of Christ was for a limited number (as the atonement is), or else the sins of all have been atoned for, and all must be saved. If the atonement is already made, if the sanctuary is already cleansed, and sins blotted out by an act long passed, it is not possible that the destiny of man can be affected by the proclamation and belief of the truth. For if our sin was removed or blotted out long before we were born, it is hard to see how the fact could be more a fact, or made more certain by our belief of it; or if our sins were not so blotted out, our unbelief could not affect the omission. But "Christ died for all;" and the impenitent will be 'punished with everlasting destruction.' It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the atonement is always represented as the work of the priest, performed in the sanctuary, with the blood of the offering.

J. H. WAGGONER.

Sayings of Spurgeon.

Spurgeon sententiously expresses a number of thoughts "worth remembering," in the following appropriate sentences, which he publishes as advice gratis:-

Nothing is more like an honest man than thorough rogue.

When you see a man with a great deal of religion displayed in his shop window, you may depend upon it, he keeps but a small stock within.

Do not choose your friend by his looks; nandsome shoes often pinch the feet.

Do not be fond of compliments; remember "thank you pussy, and thank you pussy," killed the cat.

Don't believe those who talk the most. for mewing cats are seldom good mousers.

By no means, put yourself in another per-

son's power; if you put your thumb between two grinders, they are very apt to bite.

Drink nothing without seeing it; sign nothing without reading it; and make sure that it means no more than it says.

Don't go to law unless you have nothing to lose; lawyers' houses are built on fool's heads.

Put no dependence no the label of a bag, and count money after your own kind.

In any business, never wade into water

where you ca'nt see the bottom. See the bag opened before you buy what is in it, for he who trades in the dark asks to

be cheated.

HAVE A THOUGHT.—Thousands of men breathe, move, and live, pass off the stage of life and are thought of no more. Why They did not a particle of good in the world, and none were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O man, live for something! Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name of kindness, love, and mercy, on the hearts of thousands with whom you come in contact year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the star on the brow of evening. Good deeds will shine as brightly on earth as the stars in heaven.

Gbituary

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

DIED, in Syracuse, N. Y., April 7, 1874, at the residence of her son-in-law, after an illness of several weeks, my step-mother, Elvira R. Luddington, aged 59 years. She embraced the Advent faith three years ago, at the Kirkville Camp-meeting, and was there baptized, renouncing her former Universalist faith, and continued firm in the truth to the alist faith, and continued firm in the truth to the end. Her last sickness was marked with great pa-tience and sweet submission to the will of God. Funeral at the Baptist church, and services by the pastor of the same.

S. L. Rhodes.

DIED, in Potterville, Eaton Co., Mich, May 7, 1874, DLED, in Potterville, Eaton Co., Mich, May 7, 1874, of peritonitis, sister Isabella Rumsey, wife of Sylvester Rumsey, aged 26 years, 8 months, and 24 days. Sister Rumsey embraced the truths of the third angel's message some two years since, under the labors of Eld. E. B. Lane. She lived a consistent Christian life, and gave evidence at its close of resignation to the will of God. She calmly and sweetly sleeps in Jesus to awake in the morning of the resurrection. Comforting words were spoken on the occasion by Bro. M. B. Miller, from John 11: 35.

ROEBER SLYWEE.

ROBERT SAWYER.

The Review and Herald.

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

Appointment for Eastern Camp-Meetings.

Michigan,	August	t 6–10,	1874
New York,	11	13-17,	11
VERMONT,	**	20-24,	
NEW ENGLAND,	11	27-31,	11
Maine,	Sept.	3–7,	**
Оню,	1)	10-14,	11
Indiana,	"	17-21,	11

It will be noticed that the order of the campmeetings is changed from what it has been several years in the past. This notice is published thus early so that if there are important objections to this arrangement they may be put in in season for a change to be made. It is simply impossible to arrange the camp-meetings to please everybody. There are seven of the eastern camp-meetings to be held, and as some portions of the season are preferable to others, of course all cannot be perfectly suited. But there should be equality in these things as far as possible.

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. They think they should not always have it in the worst time, and that if they could have it one week later it would accommodate them much better. 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. There are some reasons why it would be better to have the Michigan Camp-meeting first. If those who attend the camp-meetings could commence with that State they would be in far better condition to labor than they are as it is. After holding four camp-meetings, the ministers find themselves in Maine, and have to ride night and day in order to reach Michigan in season. They are necessarily weary and in poor condition to engage in such an important meeting.

The Michigan meeting is by far the largest one of all, and therefore is the most important. Sister White has come east to attend at least a portion of the camp-meetings and will certainly want to attend the important Michigan meeting, and may not be able to attend those held later. This is one important reason why this meeting should be held earlier. Again, the fall term of school should commence the last of August or the very first of September, which it cannot very well do if the meeting is put off as late as usual. Other reasons might be assigned, but these are all I will mention.

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. Let us all plan for them, and attend them also. It will be noticed that these meetings commence Thursday and hold through Monday. They will therefore break up early Tuesday morning. Let all make up their minds to be on the ground when they commence, and stay till the close.

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."

A LOVER OF TRUTH.

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 fullfilled in the modern doctrine of a temporal millennium than in anything else. There is nothing so well calculated as this to lull the people into a feeling of carnal security. This is the wall behind which the multitudes who reject the truth are hiding. Daubing it with untempered mortar is making a great show of arguments in its favor which have no foundation in reason and Scripture. It looks like a strong and substantial structure to the ignorant and unthinking; but there is no strength in it. The hailstones that shall rend it are the hailstones of the seventh and last plague. Rev. 16:21. The same judgments that dispel the fatal illusion of peace and safety, destroy those who have indulged in it. Verse 15. Under the term "prophets of Israel" we think those teachers are pointed out who in these last days are advocating a vain and delusive dream of peace and safety.

"Are we to understand from the following scriptures that repentance precedes faith? Matt. 21:32; Mark 1:15; Acts 8:19." A. Wilson.

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. Heb. 11: This degree of faith must precede repentance. Then we have faith in Christ, because his blood is the only means that can remove our guilt. So Paul, in Acts 20:21, after saying "repentance toward God," continues, "and faith toward our Lord Jesus Christ." This faith comes after repentance; for no one can believe on Christ with faith to appropriate the merits of his sacrifice to his own benefit, before repenting of his sins; because these benefits are not to be had without repen-

Bro. J. Banks, of Montcalm Co., Mich., desires to express his gratitute 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

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

SMITH SHARP, Sec. Mo. & Kan. Conf.

JAC 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.

THE famine in India is again on the increase, and nearly three million natives are dependent on the Government for their daily bread.

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 matter, however, is a very serious affair, many being obliged to leave then homes for fear of being scalded to death.

THE Mexicans are as zealous in the matter of putting down witchcraft as ever our New Englandforefathers were. A man and his wife suspected of it have been cremated alive. Jose Maria Bon-enela, and his wife Diega, being accused of having bewitched Silvester Zacarias, were tried and found guilty. Part of the evidence was that the bewitched Zacarias, having been made to swallow three swallows of holy water, vomited such indigestible things as some pieces of a blanket and several bunches of hair. The Alcalde of Jacobo, in the State of Sinaloa, is the magistrate whose zeal against witchcraft resulted in this trial and execution. It is under such specious ignorance and bigotry that that unhappy country of Mexico is ruled to-day.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand

. Services in Chicago, every Sabbath (seventh day), at 269
West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

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. The camp-meeting will be on the same ground where we held it last year. The Camp-meeting Committee are doing all they can for the wants of those who may attend this meeting. There will be plenty of hay, oats, and straw, on the ground. The provision stand will be well supplied, so that all can be provided for.

We hope to see a large gathering at this meeting. Come, brethren and sisters, leave your farms and shower and homes and some up to this meeting.

ing. 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. Come with a determination to act your part. Then we may expect one of the best camp-meetings we ever enjoyed.

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. The district directors will hold their meetings and report to the Secretary in time for this meeting.

QUARTERLY meeting of the church at Avilla, Mo. June 27 and 28, 1874. Scattered brethren and sisters are earnestly requested to represent them-selves in person or by letter; also those who have received letters and have or have not joined other churches, as the case may be. Can some preacher meet with us?

JOHN HOFF, Clerk

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.

J. E. Greene.

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. A. D. GALUTIA, Clerk.

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

Business Department.

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