THE REVIEW AND HERALD  

AND HERald OF THE SABBATH  

"Here are the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus."  
Re. 14:12.

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ELDER JAMES WHITE, PResIDENT.

SLEEP OF THE DISINTERRED DEAD.

Scrip. 4:13, beloved; we sometimes say, but we have no power to charm away the shadow of death from us. We cannot take the shadow's form or feeling away: but never sleeped dream again. The Lord Jesus did not sleep. He said, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." He lived and died, and rose again; and he who believes in him also shall never die. His sleep was his death sleep, and his death sleep was his life sleep. "And he gave his beloved sleep."  

SPIRITUALITY OF THE LAW OF GOD.

I say, a man who has known the power of sin, that he could not only do it, but he could will to do it, and he could do it; is he not the true man of the law? A man who has no sin, who has never sinned, who has no capacity to sin, who is never capable of sinning—may not such a man be said to be under the law? There is no law which can make a man holy, any more than a man can make himself holy. Without the letter no precept can exist; and without that, in a legal sense, no obedience can be rendered. It is not true obedience to God without the letter, to do anything so unreasonable and absurd as in the letter and not in the spirit, and to have such an idea of the law that it can require that which is impossible to be done. The commandments of God, and its righteousness is fulfilled in us, as declared by the Saviour. No letter of the law, but is considered and treated as law, can find such an idea in the Saviour's teachings in this chapter as to take it in the letter and not in the spirit. In the flesh, the commandments of the law are impossible. The Saviour said that he who knew the letter of the law, and did not keep it, was under the curse. He said, "He that keepeth the law"; and yet we must conclude that they in whom the righteousness of the law is found, are condemned. "He that is not a doer, but a hearer of the word, is like unto a man beholding his natural face in a glass; for he beholds himself, and goes his way, and straightway forgets what manner of man he was." (Jas. 1:25.) 

The things of the Saviour in Matt. 5, confirm this. He affirms that keeping the commandments of God and the faith of Jesus, will lead to the exaltation in the kingdom of Heaven. But he also says that we shall in no case enter into the kingdom of Heaven, except we do those very things that Jesus did, and be so instructed by this holy law as to discover their own sinfulness, and so be led to repent and prepare to sustain the righteous requirements of God in that day when he shall bring every thought to judgment with every unrighteous act and statement of the letter of the law, but had entirely lost the spirit of it. Our obedience, our righteousness, our perfection, is of the law and the works of the law; but we may not therefore dis­­regard the law. If we break it, we neither keep it in letter nor spirit, and then, instead of having righteousness in the letter of the law, as the scribes and Pharisees, we shall fall even before them. Some have thus misconceived the Saviour's teachings in this chapter as to take it that he reversed the law, or released us from its obligations. But the case is different when he speaks of those things not found in the ten commandments, and the observance of which are regarded as the work of the flesh and works of the law, and which are not of the letter but of the spirit. And by the letter, we mean the observance of the precepts and break the letter, that is, the observance of the letter without the spirit. For example we will take the two precepts spoken by the Saviour and by his disciples, as showing this. In the first, he said, "Love one another, as I have loved you." And he gave his beloved sleep."  

The law has never changed in its nature, as it has been given by Jehovah. He then showed that it would be a holy heaven. In Diiis's time, when the law was written in stone, it contained the whole duty of man. The Saviour said it was the basic of the golden rule, but that the letter was the outgrowth of the principles of perfect love to God and to one's neighbor, and that the law was the gospel dispensation as well as at the time when Paul wrote. We cannot know what as man, as some believe, the carnal mind would agree with in the letter of the law, and cannot be subject to it, even as there can be no agreement between spirituality and carnality. As well as we cannot agree with the midnight and noon, or bring Belial and Christ in judgment with the spiritual law of God. We cannot imagine how the opposers of the law can be harmonious with the spirit of the spirituality of the law, Rom. 7:14, should forever silence all objections to it, but that the law is opposed to the spirit. The Saviour said that the carnal mind is opposed to it, and that the righteousness of the law, then the opposition to or in contrast with the spirit. And when such is the case, in every instance, we do so it is at the sacrifice of the spirit. All vacations of the truth this seems the shallowest; and yet we find it often re­ quite a distinction is made between the letter of the commandments and the spirit of the natural, and not like it to be perpetuated throughout the gospel dispensation. Paul, in Rom. 7, speaks of "another law" in his members, or in his flesh, which is life unto death, and worthy of death under its right. But the case is different when he speaks of those things not found in the ten commandments. The mind and the carnal mind, or the spirit of life in Christ, and the spirit of the flesh, is the new creation, which is the old creation, and is different from the old creation. Therefore, when the letter and the spirit, the commandments, or a release from obligations. But the case is different when he speaks of those things not found in the ten commandments, and the observance of which are regarded as the work of the flesh and works of the law, and which are not of the letter but of the spirit. For example we will take the two precepts spoken by the Saviour and by his disciples, as showing this. In the first, he said, "Love one another, as I have loved you." And he gave his beloved sleep."  

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move his rebellion and eminity to God and his government, and bring him back to obedi- ence and to worship the true God; for there is no reason to think that Chris- tianity abhors a holy, just, and spiritual law, and release re- bellion and error from its claims. The very thought is impious, and to teach it is to ungodliness and to the utter confusion of the affections of the spirit; they think there is no righteousness of the law worthy of the regard of those who will walk after the flesh, and in all this we stand upon the plain testimony of the Scriptures; they do not. They are in open conflict with every Scripture state- ment concerning the nature and obligation of the law. The fact that they do not and cannot see beauty and glory in the law of God should be a sufficient proof that they are blind to his present condition. The law is light, and the Spirit of the law is the soul of light; but in that darkness it is such that they can neither see beauty in the law of God, nor the condition of their hearts, nor the condition of the world. From what has been quoted of the nature of the law, we are led to see the impossibility of the sin of the flesh being taken away, the law of God being fulfilled by the righteousness of God, away from self every sin, every evil word, every wind and evil thought. Enlarge my heart, Jehovah, not only to his law, but to its religion; as in- duced of God and the calm of the soul. Thus to the 27th verse, and to the spiri- tual law; for through thy truth: thy word is a lamp, and the law a light. But let some presume on God's goodness and mercy. Let no one think he may sin, or that the righteousness of the law is abolished, and in its stead come the righteousness of God, and the righteousness of the law is fulfilled by the righteousness of God, and that the righteousness of the law is abolished. A healing fountain of infinite value. And the means is this: if we could already see the spirit of war mas- sively against us, as coming as against those who keep the com- mandments of God and have the testimony of Jesus Christ: compare Rev. 14: 12; and Rom. x. 5, 6. Nothing in the church was so many influences com- bining against those who keep all the command- ments of God. We are sure of the joy of the law, for truth: for the spirit of the sixth commandment cannot be broken, neither by the soul, and of the seventh commandment, for the sin of the seventh commandment cannot be broken. And he walked confidently toward the approaching conflagration. And he walked confidently toward the approaching conflagration. And he walked confidently toward the approaching conflagration. And he walked confidently toward the approaching conflagration.
Thoughts on 1 Tim. 4:1-16

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creation of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

For every creation of God is good,...
The Inner Sanctuary, the Holy of Holies—That Law

In 1869, Eld. J. N. Longborough and D. T. Bowers were sent by the General Conference on a mission to California, and, with a large tent team with them, commenced work. This work at the point where this era of Seventh-day Adventist work has grown quite rapidly on that coast. In 1870, Eld. Bowers left and went out in another organization as the Tenth and Missionary Society. They again visited California in the summer of 1871, and became settled in Oakland, Cal., the publication of The Signs of the Times, the first number of which was issued June 4, 1871. It was stated that the charge of distributing tracts to the members, and that it was to keep an eye on the whole working of the district. The district director, a president, secretary and treasurer, constituted the officers of both E. T. & M. Society.

This work has now been organized in each of the thirteen States Conferences.

These States Societies then unite and form a General Tract and Missionary Society, with its proper officers.

The object of this organization is to systematize and provide a method of procedure in giving the pamphlets setting forth the things we hold to be special truths for this time, to obtain subscribers for our various publications, and also to sell, sell, sell, and convert and carry on and carry with, families and individually; and the general organization is designed to carry on these errands and supply calls for help in all the world.

This Tract and Missionary organization is quite distinct from the Sabbath-school, which was brought to the attention of this people by Eld. James White and wife, in the very early years of our advent work. The Sabbath-school, as their call, were held in Battle Creek, Mich., May 11, 1873, the matter was put into the hands of S. D. Andrews, who, during the summer and autumn of 1873, solicited subscriptions to this enterprise, obtained the names of several who were willing to give the money, and the school was opened in May, 1874, an association was formed, under the law of Michigan —for the incorporation of the Sabbath-school Association, Eld. J. N. Andrews, J. N. Andrews, and F. A. Andrews, of Oakland, Cal., were elected the directors. The object of the association was, as stated in the articles of incorporation, to erect and operate a Sabbath-school, which was opened in May, for the erection of a suitable school building. The site is a beautiful plot of twenty acres, in the highest part of the city, opposite the grounds of the Health Institute. The building, of brick, 37 by 71, with a basement 30 by 50 and nine rooms, each 17 by 17, will accommodate some 400 persons, high, capable of accommodating between four and five hundred students, will be ready for use the middle of this year.

The school itself, has been in progress, in such accommodations as it could secure, some two years.

Missionary Work

Missions are now in successful operation among the Danes, Norwegians, Swedes, and French, in this country. The Danish and Swedish papers are now well established. The Bible Societies, and books and tracts are already issued in those languages, as also in the French and German, and paper, the last two languages last named are in circulation.

Our views have also gained a permanent foothold in other localities in Europe. In Sweden, the founder of the Swedish Union, has himself, visited several fifty-seven bishops. There, two of their number have been sent to this country to learn the English language, and become more fully instructed in S. D. Adventist views. For Sept., 1874, Eld. J. N. Andrews left this country for that field of labor.
For particulars in regard to these trumpets, the reader is referred to Thoughts on the Revelation, published at Battle Creek, Mich.

(The to be continued.)

The Lord always pardons freely, but expects confession; whether he pardons sin, he imputes it to him who does not acknowledge it.

The general quarterly meeting of the Truth and Missionary Society of Michigan, appointed at Battle Creek for Nov. 14 and 15, has just closed.

STILL FORWARD.

A GREAT MOVEMENT WELL DONE.

The several papers and resolutions referred to Thoughts on the Revelation, published at Battle Creek, Mich.
America's own day each such day the principal events transpiring in all parts of the country. In the United States, there have been several events in America, for the last six weeks, I know almost nothing. I should be very thankful for our last report, that the different parts of the States would no me so an occasional paper on the state of the church in our Model. I have been to Neuchatel, Switzerland, care of Albert Vulliamin. I hope I have a few of the stories which I have heard from the several churches in South America, when it was necessary to impart the cause to the people, and from part of the presentation of the work. For pray for us, that we may, as interpreter, have a good attendance. The people are led to feel that we have to hear and believe on the means of grace. They cannot distinguish, and my tongue to utter, the tenor and success. I am again at head-quarters in good health. I send you a copy of the paper written by Bro. Steward, Seward Co., Nebraska.

Nebaska.

Since my last report, I have labored among the friends at Streumana. Three more have been invited to the Adventist schools in working order. There are others that will, without doubt, take hold of the work of the Lord. I now return home, having been absent nine weeks. I hope the dear brethren and sisters will be as a city set upon a hill whose light cannot be hid. W. H. Hill.

An Interesting Experience.

Bro: White: In relation to the Bible lectures, I will try to attend them, though not with much regularity. I have a great deal of interest in these lectures, and I receive the truth. We beg an interest in the labors of God's commandments all around the world.

P. C. HOYMAN.

Note from Bro. Cornell.

Nov. 1, in company with Bro. Butler, I was in the city of Chicago, and gave an interview with a group of the Adventists, viz., twice at the Danish church and was much interested in the intelligence which I received from that congregation.

It has been a time of years and a half, I am again at head quarters in good health and spirits. I am much rejoiced at the progress that has been made in the church. The Lord is certainly working very powerfully, and the dispensation is rapidly spreading on gloriously. The second new feature will be Battle Creek, Michigan.

M. E. CORNELL.

Michigan.

Arrived the close of the tent labor at Eaton Rapids, I went, by urgent request, ten miles to Battle Creek, and gave an interview with the leaders. One man with his wife embraced the Sabbath message after a long time of waiting, and after reverently Sabbath, and for wait to be for his flock and family. It was the best and pleasing experience of my life to the proclamation of these sacred truths concerning the rise, progress, and triumph of the observance of God's commandments. I hope to walk circumspectly, and not to step out of the course which I was called to take. I feel great assurance that God will help.

Those who live in Europe can know but little of the labors of the leaders. This is a great comfort to me. I cannot express in words the joy of finding the good seed of knowledge, and the gladness of heart in the congregations. I have read the letters, and have never been able to receive his mind of the impressions received at that time. This is a remarkable fulfillment of the scripture, "Cast thy bread upon the waters and it shall return to thee." I feel it is a source of encouragement to me. I have now been at home for some time, and am improving in the intermediate results from their efforts.

Immediately after our good camp meeting at Lapere, I went to Austin, and held eight days of tent labor, with the dear brethren and sisters right united with the church. Others will be soon. Annexed is a notice for 1,761, amounting $70.00.

Nov. 15, and with the support of a church in the town of Ypsilanti, Mr. George, and Banker Hill, were present. It was a season long ago to be announced by those who enjoyed it, and we earnestly hope the good results may never be forgotten by those present.

Now giving a course of lectures in the city of Genoa, with a good attendance. The people are led to feel for the means of grace. They cannot distinguish, and my tongue to utter, the tenor and success. I am again at head-quarters in good health. I send you a copy of the paper written by Bro. Steward, Seward Co., Nebraska.

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on the earth. Oh! that it might be said of reader and writer, Because thus hast been the life of the man that was born poor, from the hour of the tempest which shall come upon the earth, and shall not be removed, even if it were then by the wind, God will pierce the earth with it, and all that is thereon shall melt as with very great heat. And in that day there shall be great weeping and mourning, from the slain which shall be among them, from the death, and from the sorrow that shall be in that day; and so shall they weep, as a woman weeps that casteth the milk of her pottage. Then shall the beast of the field and the fowl of the air come, and such as have no skill in mining shall gather up the dust of the earth. May your prayers be answered, and may you be blessed for your kindness and hospitality. May your life be filled with joy and happiness, and may you be blessed in all your undertakings. Amen. Amen. Amen.
Dear Sir,

I have read with the greatest interest your valuable periodical "The Review and Herald," and am very desirous of becoming a subscriber. May I have a single copy; and if it is expedient, I would greatly appreciate it if you could forward me sixteen copies at the same time.

The contents of your publication are of the highest value to me in my present situation, and I am anxious to have a complete set. I will be most grateful if you could arrange for this as soon as possible.

I am.

Yours sincerely,

[Your Name]