

# The Advent Review

## AND HERALD OF THE SABBATH.

"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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### THE MARTYRS.

[Written by CHARLES WESLEY, after walking over Smithfield.]

HAIL! holy martyrs, glorious names,  
Who nobly have for Jesus stood,  
Rejoiced and clapped your hands in flames,  
And dared to seal the truth with blood!

Strong in the Lord, divinely strong;  
Fortunes and death ye have defied;  
Demons and men, a gazing throng,  
Ye braved, and more than conquering, died;

Father, if now thy breath revives  
In us the pure, primeval flames,  
The power which animates our lives,  
Can make us in our deaths the same,

Can out of weakness make us strong,  
Arming as in the ancient days,  
Loosing the stammering infant's tongue,  
And perfecting in babes thy praise.

Steadfast we then shall stand, and sure  
Thy everlasting truth to prove,  
In faith's assurance secure,  
In all the omnipotence of love.

Come holy, holy, holy Lord,  
The Father, Son, and Spirit, come;  
Be mindful of thy changeless word,  
And make the faithful soul thy home!

Arm of the Lord, awake, awake!  
In us thy glorious self reveal;  
Let us thy sevenfold gift partake,  
Let us thy mighty working feel.

Near us assisting, Jesus, stand,  
Give us the open heaven to see,  
Thee to behold at God's right hand,  
And yield our parting souls to thee.

My Father, O my Father, hear,  
And send the fiery chariot down,  
Let Israel's flaming steeds appear,  
And whirl us to the starry crown!

We, we would die for Jesus too!  
Through tortures, fires, and seas of blood,  
All, all, triumphantly break through,  
And plunge into the depths of God!

### The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ,  
who shall judge the quick and the dead at his appearing and his  
kingdom: PREACH THE WORD. 2 Tim. 4:1, 2

#### "THE TIME IS FULFILLED."

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of God is at hand." Mark 1:14, 15.

The point in this text which arrests the attention of the careful student of the Bible, is the declaration that "the time is fulfilled," and the inquiry arises, To what period of time does our Lord refer? That it is some definite period, brought to view in some portion of the prophetic word, seems evident. John had appeared as the forerunner, or herald, of the Messiah. Matt. 3:1-3. He claimed to have come in fulfillment of the prophecy of Isaiah 40:3. See John 1:22, 23; 3:28. He had proclaimed his message, and Herod had cast him into prison. Mark 6:17. What was to be looked for next? The appearance of him of whom John spoke—the Messiah. But had God any where given information by which the people might know at what time they might expect him? Had he, in any of the prophecies, foretold any time to which, when he came, the Messiah would point and say, as in the text before us, "The time is fulfilled"? In other words, do any of the prophetic writings give any light as to the definite time when the Messiah would appear? I answer, Yes. In the eighth chapter of Daniel, we find a prophecy which gives a view of the history of the world, from the

beginning of the Persian Empire—the second kingdom symbolized by the breast and arms of silver, of the great image which Nebuchadnezzar saw (Dan. 2), and which was represented to Daniel by the "beast" "like to a bear," in the vision of chapter 7—down to the destruction of all earthly governments, by the stone "cut out of the mountain without hands." Dan. 2:45. In this vision, the successive empires of the earth were shown to Daniel, under the symbols of "a ram," "a he goat," and "a little horn, which waxed exceeding great." Chap. 8:3-9. These having been shown to him, the angel Gabriel was directed (verse 16) to explain to him the vision; and he proceeded to inform him (verses 20-25) that the ram represented the kingdom of "Media and Persia," the he goat represented the kingdom of "Grecia, and the great horn that is between his eyes is the first king." The terms "kings" and "kingdoms" are used interchangeably in this and the vision of chapter 7, as may be seen by comparing verses 17 and 23 of chapter 7. The horn which became exceeding great is not called by name; but several facts stated, among which is that of its being a great destroyer of the people of God, and that it put to death "the Prince of princes," clearly identifies it as being the Roman power.

In connection with the exhibition of these symbols, representing the great empires which have since arisen, Daniel was informed of the duration of the vision. In verse 13, he heard one ask, "How long shall be the vision?" and the answer addressed to Daniel was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Here is a direct question relating to time, and a definite answer given. It is apparent that literal days cannot be intended, for the reason that twenty-three hundred days would only cover between six and seven years, which is but a small part of the time of the continuance of one of the powers. How then are we to understand the time indicated by these days? It will be remembered that the great empires of the world are represented in this vision by symbols, which bring them distinctly before the eye of the beholder. The time which these cover should, then, be given on a corresponding scale. For it is known that the empires of Persia, Greece, and Rome, have, together, covered a period of from 2000 to 3000 years. These empires being symbolized by beasts, the natural period of whose lives is but a few years, it would have been absurd to represent the time of their continuance by several thousand years; but to represent them as living and acting so many days, would involve no absurdity. The days then must be understood to represent longer periods of time.

But have we any where a rule given by which we can come to a correct measurement of time? Paul tells us that "all Scripture is given by inspiration of God." Now if God has given an inspired rule of interpretation of symbolic time, we can take this rule, and by it ascertain the time here indicated. In the fourth chapter of Ezekiel, we find where he has given such a rule as we need. "I have laid upon thee the years of their iniquity, according to the number of the days, . . . I have appointed thee each day for a year." Verses 5, 6. See also Num. 14:34. Taking this rule, then, which God has given us, we find the time embraced in Daniel's vision to be two thousand and three hundred years.

As all Scripture is profitable for doctrine, reproof, correction or instruction, there can be no doubt but that this period of time was given for the instruction and benefit of the people of God. But it cannot benefit them unless they understand it. We have found this time to be twenty-three hundred years; but unless we can ascertain when these years commence, we shall not be any wiser for having the number of them given in the prophecy. If God had not designed that his people should know the time when the events referred to in the vision were to take place, what reason could he have for giving the vision? There is a certain great event to transpire at the end of the days, and God evi-

dently designed that his people should know when it was to take place; hence he gave this vision to Daniel, and sent Gabriel to make him to understand it.

But there are other important events symbolized in the vision, which precede the closing one. These are brought to view under the work of the little horn. "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Verse 11. The question to which we direct our attention is the time when these events were to transpire. We do not find any date of this period given in the 8th chapter, but we do find this commandment given in verse 16: "Gabriel, make this man to understand the vision." We also find that Gabriel commenced the work of explanation, but did not complete it; for Daniel says (verse 27), "I was astonished at the vision, but none understood it."

In the vision four prominent things were brought to view: 1. The ram. 2. The he goat. 3. The little horn. 4. The period of 2300 days. The symbols of the first three were explained. Nothing, however, was said in this explanation in regard to the time. This, then, was evidently the portion of the vision which Daniel did not understand; and, as without this, the other portions were of no avail, he could well say, while this was left in obscurity, that he did not understand the vision. If this is the correct view of the subject, we should naturally expect that when the angel completed his explanation of the vision, as he was commanded, he would commence at the very point where he left off when Daniel fainted and could bear no more, namely, the time. And this we find to be the case.

In the ninth chapter (verses 3-19), we behold Daniel earnestly seeking the Lord with reference to the time of the continuance of the captivity. See verse 2. It is evident that the question of time was resting upon his mind, and it is not improbable that he had, in his mind, connected his vision in some way with the fulfillment of Jeremiah's prophecy in relation to the duration of the captivity of Israel. And what was the result of his supplications? "And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Chap. 9:20, 21.

There is one point here which demands notice. To what vision does Daniel refer in the expression, "whom I had seen in vision at the beginning"? He must refer to some one recorded previously. Looking back over the previous chapters, we find three visions mentioned: 1. That one in which the interpretation of Nebuchadnezzar's dream was given. Chap. 2:19. 2. The vision of chapter 7. 3. The vision of chapter 8. In the first, no angelic agency is spoken of. The second was fully explained by "one of them that stood by," probably an angel, but no name given. In the third, Gabriel is introduced for the first time. He was directed to make Daniel understand the vision. At the conclusion of chapter 8, Daniel says that he did not understand the vision, showing that at that time he had not fulfilled his mission. There is nowhere to be found an explanation of it, if it is not found in chapter 9. If, then, it be not the vision of chapter 8 that is referred to, we have no record that Gabriel ever completed his work, or that that vision was ever fully explained. An examination of the succeeding verses will show that the instruction which Gabriel now gives does exactly complete that which was left incomplete in chapter 8. This conclusion is made more apparent when we consider his instructions, as given in verses 22 and 23: "And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding, . . . therefore understand the matter and consider the vision."

What vision? Chapter 8:16: "Gabriel, make this man to understand the vision." Now this same person appears and says to Daniel, "I am now come forth to give thee skill and understanding." In chapter 8:27, Daniel had said that he did not understand the vision. Now Gabriel says to him, "Understand the matter and consider the vision." How could the former visit of Gabriel have been more emphatically referred to, or the mind of Daniel been more plainly and forcibly carried back to that vision, a part of which he had explained to him, than by this language? These considerations show conclusively the connection between chapters 8 and 9.

And now Gabriel gives Daniel the key to the reckoning of his long period of time, that part of the vision which was hitherto shrouded in darkness. Chap. 9:24: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." The word here rendered "determined" is thus defined by Gesenius in his Hebrew Lexicon: "Properly, to cut off, tropically, to divide; and so to determine, to decree." Then we read, "Seventy weeks are cut off upon thy people," &c. From what were they cut off? From the period of "two thousand and three hundred days;" for this period of time was just the part of the vision of chapter 8 which was left unexplained; and Gabriel takes up the explanation at the very point where he left it in that chapter.

This period of seventy weeks being cut off from the longer period, furnishes the key to the reckoning of that period from which it is cut off. If we can ascertain the date of the seventy weeks, we then have found the period of time from which to reckon the two thousand three hundred days. This date the angel gives in verse 25: "Know therefore and understand that, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." The commandment to restore and build Jerusalem is, then, the event which marks the commencement of this period. When did such a commandment go forth? By referring to Ezra (chap. 1:2-4), we learn that Cyrus, king of Persia, gave permission to the captive Jews throughout all his kingdom, to return to Jerusalem and build the temple; but nothing is said in this proclamation in regard to building the city. When they were hindered in the prosecution of their work by their enemies, Darius renewed the decree of Cyrus. Chap. 6.

In chapter 7 we find that Artaxerxes issued a decree, enlarging upon the decrees of Cyrus and Darius, by giving liberty for the restoration of the city to its ancient privileges, and the re-establishment of the law of God, as the law of the city, and authorized the rebuilding of its walls. Ezra 7:11-26; 9:9. In chapter 7, the full text of the decree of Artaxerxes is given, and it is declared (verse 8) to be "in the seventh year of the king." The date of this decree is B. C. 457. From this date we reckon sixty-nine weeks of years, and we have 483 years; and to what point are we brought in the history of the world? Sixty-nine weeks according to Gabriel were to extend to "the Messiah, the Prince." It does not read that they are to terminate when he is called the Prince, or that he is to begin to be the Prince when they terminate. They were to extend to the MESSIAH, the words, the Prince, being added to show who was signified by the Messiah. Beginning these with the seventh of Artaxerxes, they extend to A. D. 26-7. Was there anything that transpired in that year which would make the words, "unto the Messiah the Prince," appropriate? It was in that year that "Jesus himself began to be about thirty years of age" (Luke 3:23), and "came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him; and there came

from heaven, saying, Thou art my beloved Son, in whom I am well pleased." John the Baptist signifies "the Anointed." John the Baptist, and the accompanying descent of the Spirit, constituted the baptism of Jesus; and the voice from heaven, the Father's acknowledgment of him as the anointed one. Immediately following this, Jesus was led up into the wilderness, and endured the forty days of temptation, following which, he "came into Galilee, preaching the gospel of the Kingdom of God, saying, *The time is fulfilled.*" Can there be any doubt that the time to which he referred was the sixty-nine weeks of Dan. 9: 24-27. Here is a definite prediction of time, and a literal fulfillment of the prediction. Sixty weeks were to be cut off upon thy people [Daniel's people] and upon thy holy city. Dan. 9: 24. Threescore and two weeks were to extend to Messiah, and after threescore and two weeks, Messiah was to "be cut off, but not for himself." Verse 26. "And he shall confirm the covenant with many for one week; and in the latter part of the week he shall cause the sacrifice of oblation to cease," &c. Verse 27. We have found the sixty-nine weeks terminating in the year A. D. 27, with the beginning of Jesus, when he entered upon his public ministry. The prophecy says that he shall confirm the covenant with many for one week." This was to be the last of the seventy weeks. We find him fulfilling this prophecy by his personal ministry during the first and one-half years, when, "in the midst of the week," he was "cut off" on the 14th day of the first month, in the spring of A. D. 33; and by the ministry of the apostles during the remaining half, while they preached the word to none but unto the Jews only, "until they refused to hear, and the apostles declared unto them: "Seeing ye put it upon man's shoulders to bear the yoke of the law, lo, we turn to the Gentiles." "Here then we stand at the end of the great period which Gabriel, in explaining the 2300 days to Daniel, tells him was cut off upon Jerusalem and the Jews. Its commencement, intermediate dates, and final termination are unequivocally established." We have found a clearly defined time in the prophetic records, to which Jesus could point and say with unerring certainty, "The time is fulfilled." And here I raise the question, If the last 490 years of the 2300 were thus clearly defined, and literally fulfilled, why should it be thought incredible that the remaining 1810 years should be as definitely marked, and as literally fulfilled?—D. P. CURTIS, in *Sabbath Recorder*.

### The Law of God.

BY MRS. E. G. WHITE.

THE fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed his law, and as the result suffered the consequences of the fall, should impress all with a just sense of the sacred character of the law of God. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with such fearful consequences, what will be the punishment of those who not only break its most important precepts, as clearly defined as is the fourth commandment, but also teach others to transgress!

All will yet understand, as did Adam and Eve, that God means what he says. Men who pass on indifferently in regard to the special claims of God's holy law, and who turn from and reject the light given upon the Sabbath of the fourth commandment, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth, and suffered on Calvary. The fact that the redemption of man from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of the unchanging nature of the law of God.

God gave a clear and definite knowledge of his will to Israel by especial precepts, showing the duty of man to God and to his fellow-men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among his people, and thereby serve as a hedge to guard and protect the ten commandments from violation.

God's people, whom he calls his peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of

the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose in Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law.

The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow-men, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations.

The statute concerning marriage, inheritance, and strict justice in deal with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep his people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God's law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God's law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline.

The love that God bore to man whom he had created in his own image, led him to give his Son to die for man's transgression, and lest the increase of sin should lead him to forget God and the promised redemption, the system of sacrificial offerings was established to typify the perfect offering of the Son of God.

Christ was the angel appointed of God to go before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses his special directions to be given to Israel. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." These words were called out by witnessing a representation by the Jews of water flowing from the flinty rock. This commemoration of bringing water from the rock in the wilderness moves the heart of the Son of God to tenderest compassion and pity for their darkened understanding; for they will not see the light which he has brought to them. Christ tells them that he is that rock. I am that living water. Your fathers drank of that spiritual rock that followed them. That rock was myself. It was through Christ alone that the Hebrews were favored with the special blessings which they were continually receiving, notwithstanding their sinful murmurings and rebellion.

In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.

Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their representative. He had taken upon himself the sins of the world. In the likeness of sinful flesh he condemned sin in the flesh. He recognized the claims of the Jewish law until his death,

when type met antitype. In the miracle he performed for the leper, he bade him go to the priests with an offering in accordance with the law of Moses. Thus he acknowledged the law requiring offerings.

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full significance of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses.

The law of Jehovah, dating back to creation, was comprised in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow-man. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression.

God graciously spoke his law and wrote it with his own finger on stone, making a solemn covenant with his people at Sinai. God acknowledged them as his peculiar treasure above all people upon the earth. Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts, specifying the duty of man to God and his fellow-men, for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world.

Professed Christians now cry, Christ! Christ is our righteousness, but away with the law. They talk and act as though Christ's mission to a fallen world was for the express purpose of nullifying his Father's law. Could not that work have been just as well executed without the only beloved of the Father coming to this world and enduring grief, privation, and the shameful death of the cross? Ministers preach that the atonement gave men liberty to break the law of God, and to commit sin, and then praise the free grace and mercy revealed through Christ under the gospel, while they despise the law of God.

They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.

The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people.

WINTER, that strips the leaves from around us, makes us see the distant regions they formerly concealed; so does old age rob us of our enjoyment only to exchange it for the prospect of eternity before us.

Christians should not be Grangers. Grangers should read the Bible alone as their rule of faith and practice in religious matters. This is the guide that Christ has given them. But the rules and principles of the Grange are not in harmony with the Bible, which will clearly appear when we compare the two. This article is not written to show that men should not belong to the Grange, but to show that those who keep the commandments of God and the faith of Jesus cannot become Patrons of Husbandry (or Grangers) without violating the principles of the sacred truth of God. Many join them for the sole purpose of saving a little money in buying their farming tools and other necessary articles, being unacquainted with their principles and practices. Many things are kept secret. These people unite with something that is unknown to them. This is the first wrong step. The Bible tells us to prove things before we accept them. 1 Thess. 5: 21.

We present this for information. The following extracts and references are taken from books published for the Grange, and can thus be relied upon:—

#### 1. The Constitution of the Grange conflicts with the duty of Christians.

Art. 8, Primary Membership, reads as follows:—

"Any person engaged in agricultural pursuits, and having no interest in conflict with our purposes, of the age of sixteen years, duly proposed, elected, and complying with the rules and regulations of the order, is entitled to membership and the benefits of the degrees taken."

This shows that every person above sixteen, engaged in farming, can be a member of the Grange, if he (or she) will comply with the rules. None of these rules demand that the person shall be a Christian. Wherefore many Grangers also state that their society is perfectly harmless and free from all sectarianism, so that unbelievers, infidels, Jews, and Gentiles, can all alike become members. Let us bear this in mind.

The Bible does not teach us to unite with unbelievers, and join hands with infidels. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" "Wherefore come out from among them, and be ye separate, saith the Lord. . . . and I will receive you." 2 Cor. 6: 15, 17. To come out from unbelievers and infidels cannot mean to unite with them in special, intimate membership, and to congregate with them evening after evening and participate in their folly.

2. The Grangers encourage music and dancing in their gatherings, which necessarily leads to lightness and trifling in a company of unbelievers and worldly men and women. Conferred the degree of Harvester at "3" we read in the "Patron's Monitor," p. 18:—

"To crown the labors of the day in innocent recreation, the Steward calls off the harvest dance, and thus ends the ceremony."

"Songs for the Grange," on p. 17, show how this dance is to be carried on, as follows:—

"Harvest Dance. 1. Forward and back. 2. Cross over. 3. Chassez. 4. Back to places. 5. Grand circle round. 6. Balance. 7. All promenade. 8. First two down the center. Next, &c. 9. Cross over. 10. Swing. 11. Back to places. 12. Balance. 13. Swing. 14. All promenade. Seats."

Those who can unite in such proceedings (or encourage and uphold them by their membership) in a promiscuous crowd of worldlings and infidels, must certainly be backslidden from their love of Jesus—the man of sorrows and acquainted with grief. They cannot have much fellowship with the Holy Spirit if they can enjoy themselves in such company and proceedings. They certainly do not appear much to others as men waiting for the coming of their Lord.

3. The initiation of laborers is performed in a manner that is perfectly silly and unbecoming for a Christian. This is the same as taking the first degree. According to the "Manual of Subordinate Grangers," issued by the National Grange, fourth edition, the room is arranged thus: A. (altar) is placed in the middle. O. (Overseer) in the end joining the preparation room and anteroom, with S. (Steward) on his left hand and A. S. (Assistant Steward) and L. A. S. (Lady Assistant Steward) on the right. In the opposite end of the room three ladies are placed—representative goddesses—named F. (Flora, the goddess of flowers), C. (Ceres, the goddess of the grain), and P. (Pomona, the goddess of fruit). The remaining four officers are M. (Master), Chaplain, Lecturer, and Secretary, who are seated, two on one side, and two on the other side of the room. Still G. K. (Gate keeper) remains, who stands by the door of the anteroom and leads candidates into this worthy assembly. The fee of admission is \$5.00 for men, \$2.00

women, and the regular contribution 10c. We will now quote further from the Patron's Monitor," p. 18:—

The furniture necessary in furnishing a room for the first degree, is a pair of steps three feet high. . . . The lower one is a platform 3 feet 6, 8 in. rise, the second 3x3, the third 1x3. On the floor and opposite the steps is placed a board ground, made of ten yards of cotton sewed up so that when the folds are filled with hay or shavings they will present ridges six inches thick, running across the cloth. . . . not in use, roll up and keep out of sight. The obstructions consist of six or eight round logs of wood, placed so as to be passed over by the candidate just before reaching the plowed ground. A narrow ditch is crossed by means of two boards being nailed on two pieces of 2x4 scantling at the ends, and placed just after the steps."

The book further states that the candidate is folded closely in the preparation room and taken out by the A. S. once fully around the Grange room and afterwards over the steps, the ditch, obstructions, and plowed ground. He takes the obligation (or oath, by the repeating of the words after the M., in the presence of the three representative goddesses, M., P., and S.) and is at last led back to the preparation room, where the blindfold is removed. While S. clears the floor. When he is the candidate is again admitted.

Now look for a moment at these silly proceedings. It takes four tools to make a young Granger. They consist of boards, sticks, shavings, cotton cloth and shavings. The candidate stumbles along blindfolded, by A. S., while the whole company is singing at him, over these so-called steps, ditch, obstructions, and plowed ground, and when he comes with his eyes open, he sees nothing, looks with astonishment, a new-born Granger, into this wonderful Grange-world, which is now open before him (or her). He certainly feel grand—after having ended the examination and taken the oath—he is permitted to sit down among his brethren and sisters, all robed in regalia; that is, a yellow apron, about the size of the bottom of a half-bushel measure—with nice red lining, and a broad piece of the same kind on the shoulder. The apron of the sisters come larger. This looks to me more like a child's play than like the proceedings of a bible people.

But, say they, these things are emblems of something higher. Yes, so they are, foolish emblems. And this leads me to consider another point:—

The proceedings of the Grange involve hypocrisy, and blasphemy. After the candidate has stopped the second time at L., he is saluted from all by clapping of hands, and the card, heard Chaplain's lecture, and the half way between L. and O., where he is met by S., representing Ignorance, passed to O. and been instructed from the S., he is finally addressed by M. as follows:—

As you no doubt discovered, it (the road) is high and full of obstructions; but feeling confident in your guide, you came safely through. This is but an example of faith, and emblematical of a higher confidence in a Supreme Being. We are constantly passing blindfold over obstacles in the field of life, confidently believing we shall ultimately arrive at the broad and pleasant fields of the wise above."—Supplement to Manual, p. 1.

These so-called emblems and proceedings signify, then, according to their own exposition, that they have confidence in God, and a hope of arriving at the paradise above. This is, of course, stated concerning all candidates according to rules. Then worldlings, believers, and infidels (for such are the majority of the members of the Grange) profess to have faith in God, and to be on their way to the paradise above. But infidels do not have confidence in God, neither are they on the way to that paradise which they utterly reject and despise.

Then, the candidate, standing at the altar, with the right hand over the heart, repeats the oath after M. The pledge or oath commences thus: "In the presence of the Heavenly Father and these witnesses, I do hereby pledge my sacred honor that I will never reveal any of the secrets of this order, or communicate them, or any part of them, to any person in the world, unless I am satisfied by strict law, or in some legal manner, that they are fully entitled to receive them," &c. Finally, it is stated on p. 2:—

The sign of this degree signifies that 'a good man places faith in God.'

The same is stated about the maid after she has gone through the performance, and a bunch of plain grass has been placed on her head:—

The sign signifies that we place faith in God." p. 4.

When a woman is initiated, she is covered with a garment (or should be according to the rules of the Grange), called a cloak (symbol of hypocrisy). Before this is removed, she is addressed by S. as follows:—

"Sister, you entered here blindfolded and covered with that garment. Before you were placed in ignorance and knowledge. You were allowed to choose for yourself; though in darkness, you chose wisely and found light. Wearing that garment is to teach you that those we admit into our circle are not chosen by outward appearance, and that we are not deceived by display in dress."

This language plainly indicates that display in dress is something calculated to deceive men, and that they consequently do not approve of it, nor of outward extravagant appearance. But who ever saw a woman becoming less extravagant in dress by turning Granger? They probably never thought of such a thing being involved in their own profession.

Their regular songs and speeches contain frequent allusions to the disembodied-spirit doctrine, which a believer in immortality only through Christ and the resurrection can have no fellowship with. I quote a few lines from "Songs of the Grange," p. 36:—

"Forget not the dead, who have loved, who have left us,  
Who bend o'er us now from their bright homes above;  
But believe—never doubt—that God who bereft us,  
Permits them to mingle with friends they still love.

\* \* \* \* \*  
"Then forget not the dead, who are evermore nigh us,  
Still floating sometimes to our dream-haunted beds,  
In the loneliest hour, in the crowd, they are by us;  
Forget not the dead—O forget not the dead."

This is only second to spiritualism. We call attention, further, to the trifling manner in which the name of God is used and intermingled with the silliest ceremonies. Especially is this seen in the funeral ceremony. After many ceremonies and religious speeches, which we have not room for here, the coffin is lowered. M. makes a remark according to rule, and takes up a handful of earth and sprinkles it in the grave. Then comes the following:—

"Chaplain. Almighty God, we give thee hearty thanks for the good examples of all those thy servants who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are now departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

"All. Amen.  
"Chaplain. May the grace of our Lord and Saviour Jesus Christ be with us all now and evermore.  
"All. Amen."—Manual, p. 63.

Amen means verily. The people, by saying "amen," agree to all that the Chaplain has said. When worldlings, unbelievers, and infidels thus call Jesus Christ their Lord, and are ordered to do so by the rules of their Grange, how much is that sort of blasphemy? Many of these people will go away from the funeral and swear by the Lord, and ridicule the sacred name of Jesus. And the chaplain himself may be an infidel for aught that the rules of the Grange provide. What mock worship and hypocrisy.

It is true that there is a great deal of such hypocrisy in the world, even among the churches; but this does not make it less sinful for the Grangers, nor for any one who participates in it for the sake of saving a little money in this world. When men and women who profess to be waiting for the coming of Christ run after such folly, it is evident that they have lost their first love, and that Christ and his truth can no longer satisfy them. They hanker after something else. May the Lord help all who have backslidden to return to him, and to believe that living near to the Lord brings more heavenly and earthly profit than all human inventions.

JOHN MATTESON.

Intoxicating Wine at the Lord's Supper.

LET me ask my brethren to ponder the following, to my mind, serious objections to the use of intoxicating wine at the celebration of the Lord's supper. I believe they will then earnestly seek to dispense with it, and use the simple, pure, unfermented "fruit of the vine"—the innocent, unvitiated, un-intoxicating "blood of the grape."

1. Intoxicating wine at the sacrament of the Lord's supper is certainly an offense to those whose taste is unperverted. How many I have heard complain of its disgusting taste and smell, and declare that they take it only as they take noxious medicine—because they think it a duty! Should we thus needlessly offend?

2. It perverts the taste, so that this repugnance to it is gradually overcome, till finally a liking is engendered that is abnormal, pernicious, unsafe, sometimes causing drunkenness and destroying body and soul. Brethren, is this wise?

3. It is imminently dangerous to the reformed inebriate—especially if he still locks arms with its bosom companion, tobacco—his appetite for alcohol is not destroyed; it sleeps. The very taste, or even smell, of this deadly poison will, therefore, sometimes irresistibly arouse the appetite, and lead the victim to destruction. We have sad instances of this, and also of many who, from fear of this, avoid the sacrament as a dangerous place. Brethren, is this right?

4. It tends to make intoxicating wine respectable. The association of whisky, rum, and gin, with bar-rooms and vulgar revelings, degrades those to the level of obscenity and crime, so that they are repulsive to the Christian's very instinct; but the association of wine (which is just as truly intoxicating) with the house of God and the holy sacrament elevates it to something akin to sacredness, and thus tends to give it respectability as a common beverage. Brethren, is not this so?

5. It cripples the influence of the church in the temperance cause; for it is inconsistent for Christians to exhort sinners to "abstain from all that can intoxicate," upon the plea that all intoxicants are a poison and a curse, and yet, at the same time, invite every man, woman, and child of the church to drink one of the most popular and therefore the most dangerous of them all! and this as a religious duty! How can we meet this glaring inconsistency?

6. It is making a sacred use of a wine which God has cursed. It must be clear that there are two very distinct classes of wine described in the Bible, though both are translated by the same name; one unfermented, non-alcoholic, and therefore innocent and approved; and the other fermented, or alcoholic, and therefore poisonous and condemned—one used as the emblem of God's blessing, the other of his wrath. Brethren, is the latter the wine for the Lord's table?

7. Fermented wine, when used to typify the shed blood of the crucified One, is false in its character. The process of fermentation is the process of putrefaction; the result is the poisonous cup of death. It is not this, but the wine as taken from the fresh, ripe grape, that is made typical of the pure, living blood of the Lamb of God, the drinking of which imparts life eternal. Brethren, is it not revolting—highly blasphemous—to give to him that would sup with his Lord "the cup of his wrath" in place of "the cup of his blessing?"

8. The use of fermented wine as commemorative of our Saviour's last passover supper, is inconsistent, both as to the nature of the wine and the character of the occasion it is used to celebrate. For fifteen hundred years the Jews had symbolized the eating the body and drinking the blood of the Lamb of God, using at this feast only that which was unleavened. How could Christ then have used any other than the unfermented, fresh "fruit of the vine?" Brethren, should we not now symbolize the fresh, flowing, life-giving blood of the Son of God by using the wine as handed us by his Father in the pure "blood of the grape," unvitiated by the poisonous process of putrefaction?

9. It is unnecessary to use fermented wine. The approved, innocent, delicious wine, commanded in the Scriptures, can be made now as well as in ancient times. Every housewife preserves the fruit—the same process will preserve the juice.—T. B. Welch, M. D. Vineland, N. J.

To-Morrow.

IF everybody should do "to-morrow" all he promised to do, the millennium would commence at once. The world would then be a paradise. "Hell," says an old proverb, "is paved with good intentions." So is to-morrow—paved, and thickly paved, with them. We have never yet known a person who did not intend to do some good or great thing to-morrow. Not to-day, mind you—which is the best time to do nearly everything—but to-morrow. To-day is too near. To-day calls for immediate exertion. To-day suggests "indecent haste." To-day precludes reflection. To-day we have something else to think of. To-day is no day at all. But to-morrow, we are ready, all of us, for anything. To-morrow we will work wonders. To-morrow we will do what ought to have been done yesterday, which might have been done to-day, but which to-morrow must be done.

So hurrah for to-morrow! This is the cry of the world—Hurrah for to-morrow! We are all ready to leave off drinking to-morrow; to pay our debts to-morrow; to begin a new life to-morrow; everything to-morrow, but nothing to-day. To-day is too soon for anything; that is to say, for anything good. We will do our bad things to-day, and our good things to-morrow. We are all glib enough in quoting the Scripture text: "Now is the ac-

cepted time," but putting it into practice is another matter. That we leave to our neighbors who, in turn, leave it to us. Thus it is, the great vice of communities and of all individuals is procrastination, which is not only the "thief of time," as Dr. Young has it, but the thief of everything—the thief of thieves.

The poet Dryden, reflecting on this tendency to put off everything till to-morrow, exclaims bitterly:—

"When I consider life, 'tis all a cheat,  
Yet fooled with hope, men favor the deceit,  
Trust on and think to-morrow will repay;  
To-morrow's falser than the former day,  
Dies worse, and while it says we shall be blest,  
With some new joys, outs of what we possess."

The same poet, writing in a more cheerful strain, expresses himself thus:—

"Happy the man, and happy he alone,  
He who can call to-day his own,  
He who, secure within, can say,  
To-morrow do thy worst! for I have lived to-day."

We might fill this whole column with extracts from poets, philosophers, and prophets, warning us against this terrible vice—this all but crime—of deferring our good deeds until to-morrow. The Bible is full of such warnings. Moreover, we have examples of its disastrous effects all around us—examples, not only in the moral world, but in the material world. Enough of the products of the soil, for instance, are destroyed every year by procrastination, to feed the whole human race.

And so in all departments of life. The farmer neglects his farm; the merchant neglects his store; the lawyer neglects his clients; the doctor neglects his patients; the mechanic neglects his work; the house-wife, her house—and all from this insane idea that to-morrow will set everything right.

But for weakening their faith in a future state, we should be tempted to teach our children that there is absolutely no such thing as to-morrow. We would blot the very word out of existence. In the large sense of things there is, in fact, no to-morrow. Our life on earth is but one long or short to-day. And in His eyes with whom a day is as a thousand years, and a thousand years as one day, eternity itself is but an everlasting now.

One thing, at any rate, is certain, namely, that, taking the common view of to-morrow, no one of us is sure ever to see another; and so long as—

"To-morrow, and to-morrow, and to-morrow,  
Creeps in this pretty pace from day to day,  
To the last syllable of recorded time"—

no living soul can be sure to see another. Wherefore saith Congreve:—

"Defer not till to-morrow to be wise;  
To-morrow's sun to thee may never rise."

If children were brought up from their infancy with this lesson constantly before their eyes—in words, at least, if not in deeds—it would save the world a vast deal of trouble, pain, waste, and mischief. It is a lesson that should be inscribed on the walls of every nursery, every school-house, every work-shop, and every church, in the land. Dr. Young's famous verse upon it—which seems hardly so familiar to the present generation as it was to the past—should be committed to memory, and all our academies until its words are branded, as it were, on the brain. Just peruse them, now, good reader, and learn them by head, if not by heart. They are not often quoted correctly, but here they are in authentic shape. They were written a hundred and thirty years ago, and are from the first part of "The Complaint, or Night Thoughts."

"Be wise to-day; 'tis madness to defer:  
Next day, the fatal precedent will plead;  
Thus on till wisdom is pushed out of life.  
Procrastination is the thief of time;  
Year after year it steals, till all are dead,  
And to the mercies of a moment leaves  
The vast concerns of an eternal scene.  
If not so frequent, would not this be strange?  
That 'tis so frequent, this is stranger still."  
—Sel.

THERE is a class of persons whose peculiarity is whining. They whine because they are poor; or, if rich, because they have no health to enjoy their riches; they whine because it is too shiny; they whine because they have "no luck," and others' prosperity exceeds theirs; they whine because they have aches and pains, and they have aches and pains because they whine, and they whine no one can tell why. Now we would like to say a word to these whining persons: Leave off whining; it is no use. These habits are more exhausting to nervous vitality, than almost any other violation of physiological law. And do you not know that life is pretty much as you make it and take it? You can make it bright and sunny, or you can make it dark and shadowy. This life is only meant to discipline us—to fit us for a higher and purer state of being. Then leave off whining and fretting, and go on your way rejoicing.

## The Review and Herald.

Clarify them through Thy Truth; Thy Word is Truth.

APPELLA CHASE MICH., FIFTH-DAY, MAY 3, 1878.

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

EDITORS.

### The Time of the End.

THE worn traveler looks forward to the end of his journey in hope of rest. If returning to his family, the very point that terminates his weary way is the one of thrilling interest to him. The happy associations of his dear home induce him to press onward to his journey's end. When the night is dark, damp, and dreary, the watchman cheers his heart with the thought that "the morning cometh."

And in all the range of Christian theology, there is no point to which the church of Christ can look, nor any subject she can contemplate, with greater pleasure and profit than the end which brings her dear Lord back to the earth again, and calls the just of all past ages from their graves in one immortal family with joys complete. It is the grand event that consummates all her hopes, terminates the period of her trials and griefs, and introduces her eternal repose.

The near-approaching end is regarded by the apostle Peter as an incentive to right-doing and holy living, and as a matter of such joy to the living Christian that he exhorts the church to be ever looking forward, and hastening unto that great day. "The end of all things is at hand. Be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:11-14.

The apostle Paul, speaking of the events that mark the transition from the present age to the future glory, says that "then cometh the end, when he [Christ] shall have delivered up the kingdom [of grace] to God, even the Father." 1 Cor. 15:24. He speaks of the resurrection of the just, and the change to immortality in verses 51, 52 of the same chapter, in these triumphant words: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, 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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

And the Son of God, in answer to the disciples who inquired, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world," takes them forward in prophetic discourse to the last generation before the end, and gives a photograph of our times, and also a most comforting promise to the faithful as follows: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13.

The Hebrew, Daniel, was carried in prophetic history down the four universal monarchies, Babylon, Persia, Greece, and Rome, to the end, in four distinct lines. The first is the interpretation of Nebuchadnezzar's dream of the second chapter, where the four parts of the great image represent the four great kingdoms. The second is the four beasts of the seventh chapter, which answer to the gold, silver, brass, and iron of the metallic image of the second chapter. The third is found in the eighth chapter, under the symbols of the ram, goat, and the little horn that grew exceeding great. And the fourth line is the historic prophecy of the eleventh chapter of Daniel, in which the prophet is carried forward through the long period marked by the rise and fall of earthly governments, of the last of which it is said in the last verse of the chapter, "He shall come to his end, and none shall help him."

But the angel Gabriel who had been sent

from Heaven to show Daniel these things does not leave the prophet here. In order to make it perfectly apparent that the four lines of prophecy do reach down to the end of the Christian age, the great time of trouble, the second coming of Christ, and the resurrection of the dead, he continues as recorded in the first verses of the twelfth chapter.

Verses 1-3: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Michael is the Lord Jesus Christ. This is evident from the words of Jude, where he speaks of "Michael the archangel," verse 9, and the language of Paul who calls the archangel "the Lord himself." 1 Thess. 4:16. The words "stand up" in this prophecy signify to reign. See Chap. 11:2, 3, 4, 7, 20, 21.

At the end of the Christian age Christ will lay aside his priestly garments, put on his kingly robes, and appear in glory in the clouds of heaven as King of kings and Lord of lords, to the destruction of his enemies, and the eternal redemption and salvation of all his people. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. And the faithful servants of Christ, who have laid down the gospel sickle only at the close of the reaping, will exchange worn mortality with its dusty garments for an immortal form like unto Christ's glorious body, a robe of glistening whiteness, having been washed in the blood of the Lamb, and a crown of unfading glory set with stars, eternal memorials of the sheaves gathered in the brief toiling, weeping, reaping time. Thus those "that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Verse 4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Prophecy is history in advance. It was not possible, from the very nature of the case, for Daniel to understand his own prophecy. He was carried forward from his time by several lines of prophecy, through the four kingdoms, down past the time of trouble, the second advent, and the resurrection, out into the sea of immortal rewards. But this prophecy could be of service to no one until the long period allotted to the rise and fall of earthly kingdoms should pass, and their history be written, so that the student of prophecy could compare the specifications of prophecy with history, and learn the comparative nearness of the end.

The prophecy of Daniel relates with great distinctness to the first advent of Christ to suffer for the sins of men, and to his second advent in power and great glory. And that it was given for the benefit of those who should live near the time of the fulfillment of its important events, and not for the instruction of the prophet, is forcibly stated by the apostle in these words: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister." 1 Pet. 1:10-12.

The careful student of prophecy will not for a moment admit the absurdity that the prophetic word is so sealed up that it cannot be understood in this mortal state. And yet he will clearly see how these lines of symbolic prophecy, stretching far into the future, in illustration of the rise, the character, the acts, and the fall, of future kingdoms, must of necessity be sealed until the time of the end, when they are opened by the fulfillment of their own specifications, excepting those in immediate connection with the preparatory work for the coming of the Son of man.

The Bible was designed to light the path of the people of God in this dark world, and not for the benefit of the saved in the future world of light and glory, where they will have no use for it. The apostle calls especial attention to the "sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shin-

eth in a dark place, until the day dawn." 2 Pet. 1:19. After the dawning, even, of the eternal day of glory, the church will have no further use for the prophetic word. Now we apply the words of David, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Then the narrow path of the Christian pilgrim's night will be lost in the open glory of eternal day. The lapse of time, fulfilling and unfolding prophecy, has ever brought increasing light upon the pathway of the people of God, so that it has been said in wisdom, "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18. But in the time of the end, the grand focal point of prophetic fulfillment, when all the lines of prophecy meet, in the words of the angel, "Many shall run to and fro, and knowledge shall be increased."

Whether the words, "Many shall run to and fro," be fulfilled in turning and searching to and fro in the Scriptures for light upon the fulfillment of prophecy, or by men called of God to the work, traveling to and fro with the message from God to the people upon the subject, the fulfillment is evident. Both have been done within the last half century as never before.

"Duffield on Prophecy," p. 373, says: "The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."

Clarke says: "Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says: "They shall read it over and over, shall meditate upon it, they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

Gill says: "Many shall run to and fro and knowledge shall be increased; that is, towards the end of the time appointed many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate upon them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared; and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

We must be allowed to differ with those expositors who give the words, "and knowledge shall be increased," a general application. The angel was not sent to instruct the prophet in regard to advancement in the arts and sciences, and general improvement in the time of the end. No! He had one object only. "I am come," says Gabriel, "to make thee understand what shall befall thy people in the latter days." Chap. 10:14. The burden of the prophecy was the grand theme of the end. The words of the angel Gabriel relating to the end were just what were closed up and sealed to the time of the end, and just that which was to be unsealed by the fulfillment of prophecy, and the very question upon which knowledge would be increased. If the inquiry be raised, Why should the subject of the end agitate the present generation? the answer is at hand: The very time appointed for this movement, the time of the end, has come.

But return to Daniel chapter 12:4. Up to this time the prophet had been a silent listener. Three only had to do with the giving of the prophecy: Michael, who was Christ, Gabriel, and the prophet. "I will show thee," says Gabriel to Daniel, "that which is noted in the Scriptures of truth; and there is none that holdeth with me in these things but Michael your prince." Chap. 10:21. Christ, the author and finisher of the plan of redemption, gave the prophecy to Daniel by the hand of the angel Gabriel. In a previous vision the prophet heard

a "voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision." Chap. 8:16. Daniel had been the pupil, Gabriel the instructor, but teaching under the direct supervision of the Son of God. But now

### THE SCENE CHANGES.

Verses 5-7: "Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel is now a spectator, while three heavenly beings are before him, two of whom are in conversation concerning the end. Here we will particularly notice:—

1. That although three heavenly beings appear in the scene, one of them takes no part, leaving Christ, Gabriel, and Daniel, the acting parties, in accordance with the declaration of Gabriel to the prophet: "There is none that holdeth with me in these things but Michael your prince."

2. The one clothed in linen above the waters of the river, of whom Gabriel, as inferior, makes the inquiry, "How long shall it be to the end of these wonders," and who, as superior, answers the question, with an oath of inexpressible solemnity, is the Son of God.

3. Gabriel puts the time question squarely—"How long shall it be to the end of these wonders?"—and is not rebuked for prying into the secrets of the Almighty. But instead of rebuking the angel, the Son of God so far indorses the time inquiry as to answer in an oath with both hands raised to heaven.

4. Daniel is a listener, and he is about to write a book of the things he has seen and heard. He is now being deeply impressed with the grandeur of this last scene, which seems to be introduced for the sole object of impressing the mind of the prophet of God with the fact that prophetic measurements of very grave importance are connected with the lines of symbolic prophecy which had been given to him. Some of these reach to the time of the end, while others extend to the investigative Judgment and the cleansing of the sanctuary. None of the periods reach to the appearing of the Son of man in the clouds of heaven. The longest of these periods terminated at the great disappointment in 1844, which introduced the special waiting, praying, watching time, and in which the words of our Lord have a definite application—"Take ye heed, watch and pray; for ye know not when the time is." Definite time for the second advent is out of the question. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

### "Purple and Scarlet and Precious Stones."

The old "mother of harlots," Rev. 17:4, 5, is beginning to flaunt her tawdry trappings in the United States. The following is the programme announced to be followed on the occasion of conferring the cardinal's hat on John McCloskey, D. D., of New York, April 27, 1875, which we suppose has been carried out to the letter:—

"The service will open with a grand procession from the sacristy. First, will be the acolytes, in white surplices, and white, scarlet, and black cassocks. The reverend clergy of the city and others from a distance will follow in the order of their rank, and immediately after them the bishops and archbishops, wearing their rochets, purple cassocks, mantelettas and berrettas. The celebrant of the Pontifical Mass, with his assistant priests, deacons of honor, and the deacon and sub-deacon, will come next. After the celebrant the Cardinal's cross-bearer, bearing the archiepiscopal cross, will follow. The procession will close with the Cardinal himself and his attendant ministers. His Eminence will wear his Capa Magna, a long, flowing purple robe, which bishops and archbishops are entitled to use when assisting at solemn mass, 'coram episcopo.' This robe is fringed with ermine, and has an ermine cape attached. Its train will be borne by four acolytes. The Cardinal will wear, in addition, his archiepiscopal dress, consisting of rochet, purple cassock, manteletta, and berretta.

When the procession enters the sanctuary, the priests will proceed to the middle aisle, and occupy the position assigned for their accommodation. The sanctuary will be devoted to the bishops and Bishops. It has been enlarged for the occasion, and will be decorated with unusual splendor."

In relation to this event the Battle Creek Journal says:—

"It is perhaps too soon to say what importance attaches to the fact of the appointment of an American Cardinal. A correspondent of the Liberator (Paris) from Rome, says the prelate who brought to Monsignor McCloskey his baronia was charged with an important mission, and the Holy See has firmly resolved, should he stay in Rome become insupportable, to transport himself to the United States. Neither France or Austria could give it asylum, without the most certain risk of war with Germany. England cannot be depended upon to renew the offer of the island of Malta, and Spain is too much disturbed internally to afford a safe refuge to the pope. The nomination of a large number of new bishops for the United States is thought to also have some connection with the ultimate design to make his headquarters here. The saint Siego is credited with having taken the precaution to create a large reserve fund, which would not be useless in such a contingency. It already amounts to £1,600,000, and increases daily. Undoubtedly, popes and Cardinals will be as safe, personally, in the United States as in any country in the world, and perhaps as harmless."

The Present Work.

EVERY lover of truth, whose heart is in the work, can truly hail with joy the omens of good we have relative to the present work, and doubtless such are deeply interested in what has appeared in the Review, and in our other journals of late, concerning the advancement and prosperity of the cause.

Our several institutions at Battle Creek, Mich., stand on a permanent basis, and serve as strong levers in pushing forward the work; the mission to the Pacific Coast, and the formation of a Publishing Association there, is no more a matter of uncertainty, but an established fact; the European mission is a wonderful reality; the organization of the Tract and Missionary Society promises to be a very effectual means of furthering the cause of truth; and still broader and better plans are being laid for the rapid progress of the work. Truly, the Lord, in his loving kindness, has set his hand to the work, and is opening the way in a wonderful manner for the spread of the truth among "peoples, and nations, and tongues, and kings."

But the question arises, Where do we stand with reference to the present work? Are we coming up to the help of the Lord against the mighty? The great adversary is on the move, and uses great deception in opposing God's people. Ho assails us where we the least suspect him. While the unerring word teaches us that we are living in the last days, that Christ's appearing is very near, and that those who heed the last warning message to the world will escape the wrath of God, and be received into the blest mansions above, it also plainly teaches us that "in the last days perilous times shall come," that "the devil is come down, . . . having great wrath, because he knoweth that he hath but a short time," and that we should therefore be "sober, and watch unto prayer," and work out our "own salvation with fear and trembling." We are still in the world, and have its allurements, its fashions, and its pride, to contend with. And formal professors around us, who love ease and the approbation of the world—ministers and people—have an influence which is not salutary upon those even who are trying to have the cause of God at heart, and who are desirous to see it prosper.

"Now is our salvation nearer than when we believed;" and we should be advancing and touting up with the work as the message rises. We need to be more fully awake to the importance of drawing near to the Lord and holding sweet communion with him, of having our affections weaned from the things of this world, and set on things above, and of laboring with our might to let our light shine, and of striving by a well-ordered life and a godly conversation to lead others to glorify our Heavenly Father by obeying the whole truth. These thoughts may have lost their force on some by frequent repetition, yet it ought not to be so; their importance is such that they should be kept in mind constantly.

Dear brethren, shall we not try to be more in earnest in serving the Lord? May we not get a better place, and be prepared to co-operate

with the Lord in this blessed work? O let us be much in prayer, struggle on, and hope on to the end, that when our work is done, and our battles are over, we may be found among the blest to whom it shall be said, "Well done." A. C. BOURDEAU.

San Francisco and Oakland.

THESE places are important points for the cause of present truth upon the Pacific Coast. We are glad to witness a growing interest in San Francisco and Oakland. Not only is the zeal of our brethren and sisters increasing, but others, one after another, are coming out to obey the truth.

I spoke in San Francisco last Sabbath to a full house, and was introduced, after meeting, to several who had embraced the Sabbath within the last few days. Sister White spoke there on first-day evening to a large and deeply interested audience.

I fully concur in the remarks of Bro. White, that San Francisco will always be a new field. It is the entry-port for the world to this whole Pacific Coast. The population, to a great extent, is continually changing; and, for this reason, all must see that the statement that a commodious house of worship is needed there, is at once not only consistent and reasonable, but such a house is a necessity, if we would move in the opening providence of God and help the people placed within our reach.

While I was speaking Sabbath in San Francisco, sister White was speaking to a full house of interested hearers in Oakland.

First-day was a profitable day for the churches of San Francisco and Oakland, who were assembled at the hall in Oakland, and listened to stirring remarks from Bro. and sister White on the progress of the cause, and the responsibilities of the work at the present time. Their words were accompanied by the Spirit of God to the hearts of the people.

The fact that the publishing interests of the cause in California are here, in addition to what we have mentioned above, makes San Francisco and Oakland important points.

The Certificate of Incorporation for the Pacific Seventh-day Adventist Publishing Association has been received from the Secretary of State. This week the by-laws are to be adopted, the directors receive a deed for the site for the Office now held by two brethren, and soon we shall have an office of publication erected here in Oakland.

The Lord will bless, as he has already done, the efforts of his people as we move on in his opening providence to avail ourselves of the opportunity to scatter the truth to all surrounding us. If we thus move and earnestly labor, we shall see a great harvest of souls as the result. So may it be.—J. N. LOUGHBOROUGH, in Signs of Times.

A Good Act.

WHAT is a good act? The sending of one hundred pounds of reading matter, such as pamphlets, tracts, and papers, by the Adams Centre (N. Y.) church to the State inspector of State prisons to be distributed among the several prisons, for the benefit of those there confined, that they may learn a better way to live.

This unfortunate class of persons are under the law in a very unpleasant sense. Why? Because they have broken it. Another class will be found breaking God's law when probation closes. No kind friend will visit their abode to look after their wants. And, from a heart of sympathy, help them to a different life. Their lamentation will be: "The harvest is past, the summer is ended."

Now is the time for all to read, and inform themselves as to their duty. Now, there is opportunity to turn to God. Now, Jesus of Nazareth is passing by. Now, he is calling upon those who are breaking the least of the commandments to do so no more. In an especial manner the people are being warned to cease breaking that long-neglected and down-trodden commandment which reads: "Remember the Sabbath day, to keep it holy."

There are many bright intellects among the inmates of prisons, and some grow wiser by affliction. The church will be richly paid if one soul is saved in the kingdom of God, as the result of this effort. If none are saved, they will have the great satisfaction of knowing they have done their duty. C. O. TAYLOR.

Adams Centre, April, 1875.

GABRIELI says that he believes that there is not in all the world a country less Catholic than Italy.

The Limit of Peace in Europe.

THERE has been no considerable disturbance of the peace of Europe, since the close of the Franco-German war in 1871, now a little over four years ago—a longer period of exemption from war on the part of all the "great powers," than has come to pass at any time in the last thirty years. It is a striking fact that the existing general peace in Europe of four years and two months is a peace of longer duration than any since the popular upheavals which had their climax in 1848, when there were insurrections and revolutions from the Mediterranean to the Baltic, and from Paris to the countries bordering on Asia. This was the year of the revolt against Louis Philippe, and of the gallant effort of the Hungarians for independence against the combined forces of Austria and Russia. The latter struggle, during which "Kossuth," "Georgy," and "Magyar," were familiar words on this side of the Atlantic, closed in August, 1849. In four years and one month (September, 1853), Europe saw the beginning of that war in the Crimea, pending which the central figures in the foreign news were "Sebastopol," the "Malakoff," "Alma," "Inkerman," "Balaklava," "Canrobert," "Raglan," "Pelessier," "Mentschikoff," and "Totleben" (the great Russian engineer), from 1853 until April, 1856. This war engaged Russia, France, England, Turkey and Sardinia. Next came the "Italian war," in April, 1859, after an interval of about three years, in which combatants were France, Austria and Sardinia (then beginning to expand into Italy). This made the reading world familiar with "Solferino" and "Magenta," the "glory" coming to a sudden termination with the peace of Villa Franca, in July, 1859. Following this, Europe had a year or two of comparative quiet, but, in 1861, the first mutterings of the "Schleswig-Holstein" war were heard, in the preparations of the gallant little kingdom of Denmark to resist the expected attack of Prussia and Austria, which culminated in actual war, in December, 1863, terminating in August, 1864. In less than two years from that date, the short, but deadly war broke out (March 13, 1866) between Austria and allied Prussia and Italy. The central point of "glory" in this war was "Sadowa," or "Konigsgratz," in July, 1866, which, with the subsequent victorious marches of the Prussians, brought peace in November of the same year. Then there was a lull for a period of less than four years, until the early summer of 1870, when the candidature of a young Hohenzollern prince, for the vacant throne of Spain, ultimately led to the tremendous war between France and united Germany, which opened on the 15th day of July of that year. This war was closed by the treaty of peace of February, 1871. Since then a term of four years and two months has elapsed without a war in Europe, involving any two of the great powers—a longer period of general exemption from war than the Continent has enjoyed for thirty years. Of course, we throw out of this account the internal strife in Spain, and such casual and distant wars as those of Great Britain, on the coast of Africa, and of the Dutch in Acheen, as not falling in with the line of these operations, just as we throw out the French invasions of Mexico in 1862-5, and the terrible war Great Britain encountered in India, in 1857-8.

Peace in Europe may now be considered as having reached the maximum limit of its average term of duration, since the universal upheaval of 1848. It is, therefore, not without reason, that the European world was startled by the warlike utterances of the Berlin journal, which the Prussian Government seems to have repudiated. The peace since 1871, has been characterized by the most gigantic armaments Europe has ever seen on the "peace establishment." The condition of "unrest" and of continual apprehension, is so marked as almost to be felt. Nations are suspicious and jealous—most of them fearful that a war is impending—and this is accompanied by a general belief, that, at least one of them would welcome a plausible pretext for a quarrel.—Christian Statesman.

Theological Seminaries.

IN a lecture before the students of Union Theological Seminary in January last, on the Conditions of Success in Preaching without Notes, R. S. Storrs, D. D., spoke as follows in reference to the work of the ordinary theological seminary:—

"Theological seminaries at present threaten the destruction of sacred oratory. But few men in the pulpit learn how to preach until they

have forgotten all they learned in their respective seminaries concerning the objects and methods of preaching. Commonly their teachers are eminently godly and discreet, but cold, precise, and technical. Having failed in catching or holding the popular ear, they have been themselves retired from pulpits to fill professional chairs. With a sanctified dullness and an immaculate formalism of authority, which compels submission to official dignity, these teachers of sacred oratory proceed along the old ruts, and educate ministers to write abstract essays, subjective disquisitions, and modulated platitudes which are, when written, nearly worthless as sermons. The granulated dust of Egyptian mummies is quite as vital with power as the sermons which the majority of theological students are taught to prepare and deliver."

To Correspondents.

BORN OF GOD.

Ques. Will you inform us whether the words "born" and "begotten," in 1 John chaps. 3 and 5 are in each case properly rendered. How many times, and what are the instances in these chapters where the original should be rendered "born," and where it should be rendered "begotten." A. S. H.

Ans. The words "born" and "begotten," in 1 John are from the same Greek word. The definition of the word indicates how it should be translated in any given case. The word is *gennao*, and is defined as follows in Greenfield's Greek Testament: "Spoken of men, to beget generate; of women, to bring forth, bear, give birth to." From this definition we see that it cannot be rendered both born and begotten, as applied to the same agent. But 1 John 5:1, shows that when used in reference to God, it must be rendered begotten. Therefore, we reason that in every instance the expression, "born of God" should be rendered, "begotten of God."

THE GREAT TRIBULATION.

W. E. We think your difficulty on Matt. 24:21, 22, as compared with Dan. 12:1, arises from the fact that you take both passages to refer to the same tribulation; whereas we think that Matt. 24:21, 22, refers to a time of tribulation such as had not been before it, nor should be after it, upon the church, and Dan. 12:1, to a time of trouble, such as never was, upon the world. With this view all is harmonious. The long period of papal supremacy during which the church was hacked and hurried by the merciless minions of the pope, furnished a fulfillment of this tribulation upon the church; while the time of trouble yet future, which will culminate in the seven last plagues will fulfill the time of trouble upon the world. That these times of trouble are not the same is evident from the fact that no deliverance is promised from the tribulation in Matt. 24, during its continuance; that is, the church passes through it, and the days are shortened lest none of the elect should be left. But from the time of trouble spoken of in Daniel, every one of the elect, all whose names are found written in the book who are alive when that time comes, are delivered. This time of trouble occurs also in connection with the standing up of Michael, or the commencement of the kingdom of Christ. The conflict which the church is yet to have with anti-christian powers, Rev. 13:16, 17, is not such a time of tribulation as is mentioned in Matt. 24:21, 22; hence does not invalidate that testimony as applied to papal persecutions.

Please tell us, through the Review, what the word "perish" means in Rom. 2:12, and also in 1 Cor. 15:18. I. H. M.

Ans. The word perish in both the passages referred to, is from the same original, *apollumi*, and we take it to have in both instances its usual meaning, which is, to be destroyed, perish, to be put to death, brought to nought, &c.

"And they brought him." Luke 8:31, 32. What form of body did they assume to speak to the Saviour as they did? I. H. M.

Ans. We understand that they (the unclean spirits) made this request before they came out of the man, using his organism through which to speak. U. S.

THE ravages of the famine in Asia Minor have been investigated by the English Relief Committee, in a district of 42 villages. The population in 1873 was 16,900; now it is 8,271. They had 2,206 pair of oxen; now they have 427. They had 81,240 sheep; now they have but 3,312. Another district of 160 to 170 villages, in which similar calculations have been made, seems to have suffered no less severely.

MEN are generally like wagons; they rattle prodigiously when there is nothing in them.

It requires most virtue to live with those who are destitute of any.

THE RIVER OF SPEECH.

Runs a river through the earth—  
 of Heaven it hath no break;  
 its banks that speak, both power  
 and their thoughts upon—  
 with seeds of truth and gold,  
 with golden words,  
 the man upon the shore  
 upon their banks, the store,  
 that's all, grows more and more.  
 Some send flowers from fairy lands,  
 to rule children's heads;  
 —alas! that this should be—  
 that shall to many a soul  
 the pirate's flag of black,  
 to break and rape on their track.  
 Some send idle straws along;  
 some rich seeds, that may be sown  
 in the creek; for they will give  
 flowers, to aching hearts and eyes.  
 Some send holy words, that shed  
 bright light on the river's bed—  
 so steady, earnest, fair,  
 that think God's stars are there.  
 Years ago, past ships and stars,  
 sailed through the Eastern bars,  
 on the wave a heavenly spell,  
 that consecration felt;  
 stream grew holy as it bore  
 the spoken thoughts from shore to shore.  
 —R. I. Schoolmaster.

Progress of the Cause.

Heath forth and weepeth, bearing precious seed, shall doubt-  
 less come again with rejoicing, bringing his sheaves with him.

St. Helena, Cal.

I HAVE spent another Sabbath and first-  
 with the church in St. Helena. Had  
 interesting meetings. On Sabbath,  
 April 10, four were baptized, and others  
 voted into the church. During the  
 six weeks that I have been in St. He-  
 lena, while the church has lost two mem-  
 bers by death, and two have taken letters  
 to remove to other places; twelve have  
 been received, thus giving a net gain to  
 the cause of ten and a gain to the soci-  
 ety in St. Helena of eight. The church  
 is much encouraged to press on in the  
 work of the Lord.  
 J. N. LOUGHBOROUGH.

Woodland, Cal.

I HAVE held meetings in Woodland three  
 weeks. The interest has been good. Some  
 have embraced the truth; others are con-  
 vinced, and some deeply convicted, who  
 hope will yet move out.  
 All were pleased by the arrival of sister  
 White on Thursday, the 8th. We had ad-  
 vertised her appointment thoroughly, and  
 the house was filled. She spoke four times  
 up to, and including, Sunday night. The  
 interest had not abated; for on Sunday  
 night all could not be seated who came,  
 although extra seats were provided.  
 On Sunday, after the morning meeting,  
 twelve were received into the church, and  
 eight were baptized. I should say, how-  
 ever, that these were not all received as  
 the fruit of my labor, a few having been  
 waiting to unite with the church when op-  
 portunity for baptism offered. But several  
 have said they would keep the Sabbath  
 who have not fully taken their stand with  
 us. Three united who never before heard  
 a sermon on present truth.  
 The church feel much encouraged and  
 strengthened. I pray that they may all  
 realize that their responsibility is increased  
 by the privileges they have enjoyed.  
 Though all doors were cheerfully opened  
 to me, I feel to acknowledge the kind pro-  
 vidence by which I found a home in the  
 family of Bro. Saunders. I shall ever re-  
 member this with grateful pleasure.  
 I have appointed to return there next  
 Thursday, to continue as duty may deter-  
 mine.  
 J. H. WAGGONER.  
 Oakland, April 12, 1875.

The Work in Kansas.

A SWEDISH brother from Neosho Co.,  
 Kansas, writes: "I am thankful that your  
 paper was recommended to me about a  
 year ago. It led me to search the Bible, to  
 see whether the Sabbath had been changed  
 from the seventh to the first day of the  
 week. My search was in vain. I have  
 been keeping the Sabbath now about a  
 year, and there are eight of us in all who  
 have accepted the seventh day as a rest-  
 day, and we meet every Sabbath to med-  
 itate on God's word. We wish to be re-  
 membered in the prayers of the brethren.  
 We are poor. Our crops failed last sum-  
 mer through drouth, chintzbugs, and grass-  
 hoppers."

This brother already begins to have an  
 interest for his friends in Minnesota.  
 J. SAWYER.

Among the Swedes.

I LEFT Iowa, March 30, and came to  
 Lake Crystal, Blue Earth Co., Minn., where  
 have labored about two weeks. The  
 spring work has hindered my labors here.  
 I have visited families, and have done the  
 best I could to show the people the impor-  
 tance of keeping God's commandments to-  
 gether with the faith of Jesus. Seven  
 souls have taken hold of God's holy  
 rule, and, with hearts made tender by the  
 Holy Spirit, have resolved to let their light  
 shine before their fellow-men. May God  
 bless them much.

In my report from Crawford Co., Iowa,  
 it was stated that seven were organized  
 into a church. Through some mistake one  
 was forgotten; for there were eight at  
 that time, and I believe they were all  
 whole-souled Christians.

Circumstances call me now to visit the  
 churches. The past year has been a year  
 of many and great trials among our people.  
 The opposers of present truth have done  
 all in their power to hinder the work  
 among us from advancing any farther. I  
 have thought at times that they might suc-  
 ceed for a season, because the people in  
 general are controlled by the priests. But  
 the Lord has helped us, and opened the  
 way before us. The work is going on-  
 ward, both here and in Sweden. Blessed  
 be the name of God! We owe many  
 thanks to our American brethren for the  
 help they have extended to us. May God  
 bless you, dear brethren.

A brother by the name of P. Lindblad,  
 who received the truth at Lake City, Minn.,  
 about fourteen months ago, has this spring  
 tried to labor among our people in Wis-  
 consin, and he reports that eight have  
 taken hold of the truth.

Another brother, C. Larson, that accepted  
 of this great message about two years ago,  
 entered a Swedish settlement in Michigan  
 last winter, where he caused such a stir  
 that the people thought it best to send to  
 Sweden for a priest who could prove to  
 them that Sunday is the true Sabbath.  
 He reports that several have resolved to  
 obey and live.

A letter from Sweden, just received,  
 contains the following:—

"DEAR BRETHREN IN AMERICA: You  
 have made our hearts glad by calling our at-  
 tention to these precious truths. We are  
 living in a country where superstition and  
 ceremonies prevail to the greatest extent;  
 and where the truth is kept from the peo-  
 ple. I stand here alone, with the sword  
 of truth in my hand. There are hundreds  
 of sinners about me; and many cry,  
 'Come over and help us.' I have now  
 been preaching till my family suffer for  
 want of means to live upon, and as the  
 higher authorities are watching me, I have  
 no help to keep me up. I am obliged to  
 work with my hands to support my sickly  
 wife and six children between the times  
 that I seek poor, perishing souls. God  
 will help me. Oh! that some of the breth-  
 ren in America could come over and help  
 us! Please send us the *Harold* and tracts,  
 that the people may read; for many are  
 searching for light and express a great  
 desire to read your publications. The  
 people are so hungry for the word of God  
 that, though they have to wade through  
 the snow-drifts, they fill the largest rooms  
 that I can get to hold meetings in. May  
 God bless all the dear brethren that keep  
 the commandments of God and the faith  
 of Jesus."

I have promised this man some help if  
 he continues faithful.

CHARLES LEE.

Michigan.

My last report was of a course of lec-  
 tures at Armada, Macomb County. After  
 leaving Armada I gave two lectures at  
 Memphis, and two at Lapeer, on spiritual-  
 ism. The spirit workers had become very  
 bold in these places, and they had used  
 my name very freely in public at Lapeer,  
 saying that they had challenged me at  
 Battle Creek to a discussion, but we dare  
 not meet them. By special request, we  
 took up the subject and gave reasons why  
 we could not consistently engage in dis-  
 cussion with those who acknowledge no  
 standard, but are led by spirits of devils.  
 Many years have passed since we first in-  
 troduced the truth in these places, and full  
 houses were drawn to hear. This was ev-  
 idently a timely warning and may save  
 some from the snare of the enemy.  
 After a short visit at my father's, and

among my many relatives and friends  
 whom I had not seen in several years, I  
 called on Bro. Dr. Mills, at Howell, Liv-  
 ington Co., and found him very anxious  
 to have a tent-meeting there. We looked  
 out a good central place and the way  
 seems to be fully open, with a fair prospect  
 of success.

By request of the Conference Commit-  
 tee, I attended the quarterly meeting at  
 Hillsdale. Some were present from Quin-  
 cy and Ransom, and there was freedom  
 and encouragement. The brethren at  
 Hillsdale are very anxious for a course of  
 lectures there. Many are inquiring.

After speaking Sunday A. M., April 11,  
 at Hillsdale, I rode fourteen miles by Bro.  
 Walworth's conveyance, to Quincy, Branch  
 Co., and gave the first lecture of a course,  
 in the evening. Have now given eighteen  
 lectures, had two social meetings, and one  
 of a business nature. We have had very  
 good audiences, and there is a prospect of  
 some fruit. Prejudice is strong, and every  
 means is used to keep people from the  
 truth. We hold on over another Sabbath.

A Bro. J. E. Woodward, from Niagara  
 Co., N. Y., who had been interested in the  
 truth formerly, but had, by adverse cir-  
 cumstances, lost his interest, after hearing  
 at Hillsdale, came up here and remained  
 over Sabbath and Sunday, and he now  
 takes a decided stand for the whole truth.  
 He now expects to go to Battle Creek in a  
 few weeks, and avail himself of every fa-  
 cility for becoming well informed in the  
 truth. I am much interested in this case;  
 for it does seem that young men of ability  
 and natural force of character, having  
 proved themselves successful in an honor-  
 able calling, may be of use in some way  
 in the Lord's vineyard.

As for myself, I am happy to say that,  
 as I settle into the work and take on a  
 burden for myself and the cause, I can  
 realize a very perceptible change, and I  
 find that my love for the cause, and my in-  
 terest to labor in it earnestly, are daily in-  
 creasing. I try to employ every moment  
 in some good work, and it brings good  
 fruit to the soul. The Lord is good.

M. E. CORNELL.

Quincy, Mich., April 26, 1875.

Indiana.

SINCE my last report, have labored as  
 follows:—

March 25-31, held meetings in Owen  
 County. Sabbath, the 27th, was a good  
 day for the brethren and sisters at Spencer.  
 The Spirit of the Lord was present, and  
 we felt much strengthened to press on in  
 the work of overcoming. The evening of  
 the 29th, spoke at the house of Bro. Wilson,  
 five miles south of Spencer. The attend-  
 ance was large. Three years ago, I gave  
 a few discourses in the neighborhood, and  
 although there were but two who embraced  
 the truth, yet the seed was sown, and now  
 six are rejoicing in the whole truth. They  
 have had no labor bestowed on them since  
 the first, yet seem firm.

April 1-8, labored with the church in  
 Mechanicsburg in Henry County. Held  
 eleven meetings. The turnout was large,  
 and at times the large meeting-house was  
 crowded. The church seemed much en-  
 couraged. Some who have been much in-  
 terested are taking their stand to live out  
 the truth. Celebrated the ordinances, and  
 one was taken into the church. The Lord  
 is blessing this church.

April 9-11, held meetings with the  
 church at Bunker Hill in Miami County.  
 The Methodists kindly granted us the use  
 of their house of worship. Held nine  
 meetings. Baptized eight. The scene at  
 the water's edge was one long to be remem-  
 bered. Some three hundred were present.  
 As one after another was buried with their  
 Lord in baptism, his Spirit seemed to be  
 present. Sunday night at our last meet-  
 ing, the house could not hold the people,  
 and some returned home. Some four hun-  
 dred were present. Nearly a score of breth-  
 ren and sisters came from Howard Co., to at-  
 tend the meeting. Celebrated the ordi-  
 nances for the first time with this newly  
 organized church.

April 12-14, gave three discourses four  
 miles south of Rochester in Fulton County.  
 Some have become interested through the  
 labors of Bro. Sharp. Some good has  
 been accomplished by his efforts.

April 15-18, with the church at North  
 Liberty, St. Joseph County. Held seven  
 meetings. Brethren and sisters came in  
 from Rochester, Bourbon, and Plymouth.  
 The meetings were well attended consider-  
 ing the very stormy weather. Here also  
 we celebrated the ordinances of the Lord's  
 house. At the close of the meetings we  
 all felt as though the Lord had blessed.

The cause of present truth is truly onward  
 in this new field. There seem to be many  
 honest hearts who will embrace the truth  
 as soon as they have an opportunity to  
 hear it.  
 S. H. LANE.

Pine Run, Mich.

THE interest here still deepens. We  
 had our first Sabbath meeting with this  
 people last Sabbath. Forty-five were pres-  
 ent; some new ones kept it. Listened to,  
 and reviewed, a second opposition dis-  
 course on the Sabbath question, yesterday.  
 By public request, we did not take up  
 our appointment during the opposition dis-  
 course, as usual. Both churches were well  
 filled at the same time; and when the even-  
 ing review came, our large, 40x60 feet  
 church was densely packed. The aisles,  
 which had been seated with loose seats,  
 were filled, and many remained standing.  
 The minister was present, and probably  
 there was never a greater stir here than  
 now. We hope for much good.

E. B. LANE,  
 J. O. CORLISS.

April 26, 1875.

A Burden for Souls.

To those who may be inquiring where I am  
 and what I am doing, I write these lines. I  
 am living in Kansas, Neosho Falls, Woodson  
 County. I have not given up the cause of  
 my Redeemer, but am striving to keep the  
 faith once delivered to the saints. Unfavor-  
 able circumstances and ill health have made it  
 impossible for me to labor, much in the vine-  
 yard of the Lord, but I have been striving to  
 bring the truth before the minds of the peo-  
 ple, by circulating tracts, books, and papers,  
 hoping and trusting that some good may be  
 accomplished and some souls saved.

But this does not unburden my mind. I  
 want to be laboring more extensively in the  
 cause of God. I feel the burden of precious  
 souls that know not the truth. While anx-  
 iously desiring to present the blessed truth to  
 them, many tears are shed, and many prayers  
 are offered. I hope and trust that God may  
 hasten the time when I can do more to ad-  
 vance the cause I so much love. I ask the  
 prayers of all those who feel a burden for pre-  
 cious souls, that God may keep me by his  
 mighty power and through his grace, that I  
 may stand firm in the truth, and that I may be  
 kept from the power of Satan, until the Lord  
 sees fit to release me from this burden, or open  
 the way for me to go forward in the discharge  
 of duty; and that I may finally overcome, and  
 stand with his chosen ones on Mount Zion.

E. GLOVER

April 12, 1875.

The Seed Springing Up.

A FRIEND writes from Morrow Co.,  
 Ohio:—

I am very thankful that the *Voice of Truth*  
 has found its way, not only to my family  
 circle, but, to some extent, to my heart.  
 I do not know who sends the *Voice*; but  
 the donor may rest assured that I am very  
 thankful for it.

I am a son of a minister of the M. E.  
 Church. I have had great opportunity to  
 acquire spiritual wisdom, so far as depends  
 on parental teaching, but I have always  
 had peculiar views, at least to such an ex-  
 tent that my parents were wont to call  
 me an infidel; yet, when I compare my  
 views with those taught in the *Voice*,  
 which I never knew of until I received it,  
 I find, gladly too, that I have been draw-  
 ing nearer the truth.

I want to observe all the ordinances;  
 and keep the commandments. The near-  
 est Sabbath-keepers are twelve miles dis-  
 tant, and I have all the church to contend  
 with, as well as the world. I desire to  
 know the truth and then walk therein.

Now I See.

BRO. J. R. PURINGTON, of Madison, Co.,  
 O., with whom our readers are already ac-  
 quainted, again writes under date of April  
 24, 1875:—

I feel thankful to my God first, and then  
 to you, for the light I have received  
 through the publications you have sent  
 me. Before I received them, I often  
 sought in vain to solve what I thought to  
 be the terrible mysteries of the book of  
 Daniel, the Revelation, and other proph-  
 ecies. I have asked learned men, and pas-  
 tors of churches to explain some of these  
 mysteries to me. I asked them because I  
 sought for knowledge, but I asked in vain.  
 Sorrow fills my heart near unto breaking

hear teachers in Israel proclaim a part of God's holy Bible a mystery, because they, blind leaders, have been led by the blind, and have not searched deep enough into the great mine of religious knowledge to discover the precious gold.

Since I have read your publications, my eyes have been opened to see and understand that all "Scripture is given by inspiration of God, and is profitable for doctrine, reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." I thank thee, O God, that in the light of the present truth all mysteries vanish. The seals are broken; the scales are falling from the eyes of God's people; the mysteries have become light; for the time has come for us to read, understand, and know, that the kingdom of Heaven is at hand.

My father writes to me from West Virginia, saying that he has received the publications you sent him, both books and the REVIEW AND HERALD. He is reading them carefully, he says, for no other purpose than to know the truth. He is deeply interested in them. Some of his neighbors are also reading them with some interest. My prayer to my Saviour is that these publications may not only bring light to my dear aged parents, but also to all my beloved brothers, and to my only, and dearly beloved sister Emma. My Heavenly Father, remember them, and not these only, but all the people that dwell among the rocks and mountains, on the hillsides, and in the narrow valleys of West Virginia, the never-to-be-forgotten, romantic home of my early childhood days. Oh! that I had the wisdom of Solomon, that I might persuade my friends to come out on the Lord's side. Pray for them. Pray for me.

General Quarterly Meeting of the Indiana T. & M. Society.

This meeting was held at North Liberty, April 17, 18, 1875. Meeting called to order by the Chair. Prayer by Bro. S. H. Lane.

The report of the last meeting was called for, read, and accepted. Report of labor was as follows:—

No. of members enrolled, 65; No. of districts, 4; No. of families visited, 219; No. letters written, 195; No. of new subscribers for REVIEW, 2; Instructor, 32; Reformer, 119; Voice of Truth, 696; No. of REVIEWS distributed, 303; Instructors, 27; Reformers, 40; tracts and pamphlets distributed, pages, 22,817; books furnished to libraries, 13.

Money rec'd on membership,	\$ 12.00
“ “ “ donations,	27.00
“ “ “ book sales,	19.71
“ “ “ subscriptions,	12.93

Total, \$ 61.74  
JAMES HARVEY, Pres.

ELIZA CARPENTER, Sec.

Report

OF THE LAST TWO QUARTERLY MEETINGS OF THE VT. T. & M. SOCIETY.

ONE of these meetings was held at Jamaica, Dec. 20, 1874; the other, at Wolcott, March 21, 1875.

These meetings were attended by the President, and by Eld. S. N. Haskell who made some very thrilling remarks upon the solemnity of the time in which we are living, and the importance of a spirit of sacrifice in getting the truth before the people. He also spoke on the system of the T. & M. Society and the object and necessity of reporting.

The report of labor for both quarters was as follows:—

No. of members, 256; families visited, 125; letters written, 150; books loaned, 20; tracts and pamphlets distributed, pages, 90,700; new subscribers for REVIEW, 17; Instructor, 108; Voice of Truth, 192; Reformer 169; distribution of periodicals, REVIEWS, 723; Reformers, 380; Instructors, 127; True Missionary, 23; library at Vergennes furnished with History of Sabbath, Man's Nature and Destiny, Thoughts on Daniel, United States in Prophecy, and Constitutional Amendment.

Money Rec'd on membership,	\$ 31.00
“ “ “ donations,	254.35
“ “ “ periodicals,	21.23
“ “ “ pledges,	81.96
“ “ “ book sales,	7.39

Total, \$395.93

It was voted by the members present at Jamaica that the T. & M. Society of Vermont should furnish 600 names for The Voice of Truth, and Health Reformer, 300 of each.  
L. BEAN, Pres.

C. R. AUSTIN, Sec.

No Apostasy, or Once in Grace, Always in Grace.

THIS is a doctrine much agitated and very sacredly held by many throughout Kentucky and elsewhere. And as we want the truth on every point, and want it all, to profit by, an investigation of this subject will not be out of place.

We will introduce some propositions in order to get the subject before our minds.

PROPOSITION 1.

Eternal life is conditional. As proof of this, we cite the words of Christ to the young man who asked him: "Good Master, what good thing shall I do that I may have eternal life?" His answer is, "If thou wilt enter into life, keep the commandments." Matt. 19:16-17. Christ says to his disciples, Matt. 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." And Paul says, "Bodily exercise profiteth for a little time [margin]; but godliness [that is, doing as God requires us] is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. The importance which the apostle attaches to godliness in this life, in order to enjoy eternal life, is set forth in the next verse: "This is a faithful saying and worthy of all acceptance." Verse 9.

Many more texts might be given on this point, but these are sufficient to satisfy the candid, and we do not expect to satisfy any others.

PROPOSITION 2.

Righteousness and obedience must continue until the close of this life, in order to have an assurance of eternal life.

We find proof of this in Matt. 24:13: "He that shall endure unto the end, the same shall be saved." John, by the Holy Spirit, says to the Smyrna church: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. Ezekiel makes this point a little plainer. He shows that if a righteous man turns away from his righteousness, he will be lost. In Eze. 18:24, we read: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned shall he die."

To evade this, some say that the death here spoken of is a death unto sin, or conversion. But it will be seen that the reference is to a man after conversion, or after he has been righteous, and fixes two deaths upon him—a natural death and the final one. Verse 26 proves this: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." This certainly shows that unless a man continues in his righteousness as long as he lives, he cannot be saved.

PROPOSITION 3.

Those that are in grace, or in favor with God, have their names written in the Lamb's book of life, while on this earth.

I offer as proof of this proposition Dan. 12:1: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

Notice the following points: God's people are to be delivered, and they are the ones whose names are written in the book, while the names of the others who are not his people, are not written in the book. Paul's testimony in Phil. 4:3, is to the point: "And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life."

Christ's testimony is in harmony with these. After giving the seventy disciples power over serpents and evil spirits, he says, in Luke 10:20, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven." Again, Paul says, Heb. 12:22, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in Heaven,

and to God the Judge of all, and to the spirits of just men made perfect." This is sufficient to show that the children of God all have their names written in the book of life when they become his on earth.

PROPOSITION 4.

There is at least a possibility that some of these names may be blotted out.

Proof: Rev. 3:5. Jesus, speaking through John to the Sardis church, says: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." This shows that the Lord retains the names of his people on conditions.

David is very explicit on this point. Mourning over the persecutions he received from the children of Israel, he says, "Let them be blotted out of the book of the living, and not be written with the righteous." Ps. 69:28. This proves some very important points.

1. There is a book in which the names of the living are written.
2. The righteous alone have their names written there, and
3. David thought they could be blotted out.

Again Moses, interceding with God for the children of Israel after they had committed such a great sin as to make a calf to worship, says, "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32:32. The Lord said in reply: "Whosoever hath sinned against me, him will I blot out of my book." Verse 33. This is too plain to need comment.

I will adduce one text of Scripture to show that those whose names are not written in the book of life meet with the second death. Rev. 20:15: "And whosoever was not found written in the book of life was cast into the lake of fire," which is defined in the fourteenth verse to be the second death.

I will now give some examples of the dealings of God with his people, to illustrate the foregoing propositions.

The first case I will introduce is that of Saul the son of Kish, who was appointed by God to be king over Israel. Saul was once a child of God, as the following facts will attest.

1. He was anointed of the Lord. Samuel anointed him. 1 Sam. 10:1.
2. God let his Spirit come upon him, and he prophesied.
3. He was a changed man.

Verse 6 proves these points: "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." This turning into another man can refer to nothing but his entire conversion to God. His character for a short time after this proves it.

1. His sense of his own unworthiness, as brought to view in verse 21.
2. His littleness in his own eyes. 1 Sam. 15:17. This is just the character the child of God must possess. Christ tells his disciples, Matt. 18:3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

But he apostatized in his rebellion against God's command to utterly destroy the Amalekites and all their effects. (Read the entire chapter.) Saul's fall and the consequences thereof are fully summed up in 1 Chron. 10:13: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." Now let God's word decide on such cases. Eze. 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die;" that is, the second death. This is precisely the case of Saul. He is a lost man; but he might have been saved if he had continued to obey God.

S. OSBORN.

(To be Continued.)

Some Things Learned from God's Family Record.—No. 2.

GLORIOUS APPEARANCE OF GOD AND HIS THRONE.

WHAT MOSES SAW. Ex. 33:18-23: "And he said, I beseech thee, show me thy glory. . . . And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."

What the seventy elders saw. Ex. 24:9, 10, 17: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel;

and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

What Ezekiel saw. Eze. 1:26-28: "And above the firmament . . . was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber; and the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord."

What Daniel saw. Dan. 7:9: "And the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame." Eze. 43:2: "And, behold, the glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters; and the earth shined with his glory."

M. M. OSGOOD.

\* "Sapphire, a gem next in hardness and value to the diamond. . . . In general, the name of sapphire is given to the blue variety, which is either of a deep indigo, or of various lighter tints, Ex. 24:10, and sometimes passes into perfectly white or colorless."—Am. T. Soc. Bible Dictionary. The white variety must have been intended here; for God's throne, as seen by John, was "a great white throne." Rev. 20:11.

† Amber, "a yellow or straw-colored gummy substance—very transparent." The color resembles a flame of fire—or highly polished brass.

THE sweetest word in our language is love. The greatest word in our language is God. The word expressing the shortest time, is now.

DEAD.

DEAD! That is the word  
That rings through my brain till it crazes!  
Dead, while the May-flowers bud and blow,  
While the green creeps over the white of the snow,  
While the wild-woods ring with the song of the bird,  
And the fields are abloom with daisies.

See! Even the clod  
Thrills, with life's glad passion shaken;  
The vagabond weeds; with their vagrant train,  
Laugh in the sun and weep in the rain,  
The blue sky smiles like the eye of God—  
Only my dead do not waken.

Dead! There is the word  
That I sit in the darkness and ponder!  
Why should the river, the sky, and the sea  
Babble of summer and joy to me,  
While a strong, true heart, with its pulse un-  
stirred,  
Lies hushed in the silence yonder?

Lord! Lord! how long  
Ere we rise to thy highs supernal?  
Ere the soul may read what thy Spirit saith:  
"Life that must fade is not life, but death,  
Lift up thine eyes, O soul! be strong;  
After death comes life eternal!"

—M. E. BLAKE, in *Independents*.

Obituary Notices.

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

DIED, in Battle Creek, Mich., Apr. 7, 1875, of congestion of the stomach and liver, Bro. T. H. Lindsay, aged 33 yrs. and 4 mo. He leaves a companion upon whom this blow of bereavement falls with especial weight, also parents, brothers, and sisters, who keenly feel their loss, this being the first time that death has made an inroad into their family circle. But Horatio rests in hope; and this links the dark present to the bright future, and affords them comfort in their sorrow. His last petition, "Give me liberty," will soon be fulfilled, when, according to the promise, we emerge from this "bondage of corruption into the glorious liberty of the children of God." Rom. 8:21. Funeral services at our house of worship, April 9. Text, Job. 14:15.

T. S.

FELL asleep in Jesus, near Dowd's Station, Van Buren Co., Iowa, April 10, 1875, Eliza Anne, wife of Edward Morrow, in the 38th year of her age. Her disease was consumption. She, with her husband, commenced to keep the Sabbath under the preaching of Bro. J. Bartlett, about thirteen years ago. She has been a devoted Christian ever since. She leaves a husband, four children, and a large circle of friends, to mourn their loss. We miss her counsel and her Christian example. Funeral discourse by a Lutheran minister from Rom. 8:20, to a large congregation. EDWARD MORROW.

DIED, April 20, 1875, near Bloomingsburg, Fulton Co., Ind., in the 60th year of his age, my husband, Eli Johnson. He died as he had lived the most of his life, peacefully, assuring me, as he gently passed away, that Jesus was precious to his soul, and that his love for his family was unbounded. He confessed that he had been in error, and said he was sorry for all unkind words against S. D. Adventists. R. N. JOHNSON.

The Review and Herald.

Battle Creek, Mich., Fifth-day, May 6, 1875.

A telegram received from Bro. White states that he started for Battle Creek, from Oakland, Cal., April 28, the break in the railroad making it unadvisable for him to start sooner. Nothing preventing, he will therefore be here next Sabbath.

We have received No. 3 of Vick's Floral Guide for 1875. The first part of it contains an interesting account of his trip to California. The remainder is filled as usual with a good variety of instructive and entertaining matter. Price, 25 cents per year. Address, James Vick, Rochester, N. Y.

Manuscript.

SOME of our contributors seem to be laboring under the impression that manuscript can be sent through the mail at the same rate as newspapers. This is true of book manuscript, but not of manuscript of articles contributed to newspapers, or any periodicals. All manuscript for the REVIEW should be enveloped and prepaid at letter rates.

Conference Directory.

THE following list of the names and addresses of the President and Secretary of each of the State Conferences, may be convenient for our brethren in the various States, as we are about to enter upon the tent and camp-meeting season of 1875.

- MISSOURI & KANSAS CONFERENCE. Pres., J. H. Rogers, Hamilton, Caldwell Co., Mo. Sec., Smith Sharp, Centerville, Linn Co., Kan. IOWA CONFERENCE. Pres., H. Nicola, Richmond, Washington Co., Iowa. Sec., L. McCoy, Sigourney, Keokuk Co., Iowa. ILLINOIS CONFERENCE. Pres., R. F. Andrews, Gilman, Iroquois Co., Ill. Sec., Adam Rudd, Wedron, La Salle Co., Ill. WISCONSIN CONFERENCE. Pres., O. A. Olsen, Ft. Howard, Brown Co., Wis. Sec., E. R. Gillett, Monroe, Green Co., Wis. MINNESOTA CONFERENCE. Pres., Harrison Grant, Medford, Steele Co., Minn. Sec., H. F. Phelps, Pine Island, Goodhue Co., Minn. MICHIGAN CONFERENCE. Pres., E. H. Root, Cooperville, Ottawa Co., Mich. Sec., J. W. Bachellor, Battle Creek, Calhoun Co., Mich. INDIANA CONFERENCE. Pres., James Harvey, North Liberty, St. Jo. Co., Ind. Sec., Wm. R. Carpenter, North Liberty, St. Jo. Co., Ind. OHIO CONFERENCE. Pres., O. Mears, Bowling Green, Ohio. Sec., A. A. Hutchins, Fremont, Ohio. MAINE CONFERENCE. Pres., J. B. Goodrich, Hartland, Me. Sec., Timothy Bryant, North Jay, Me. N. E. CONFERENCE. Pres., S. N. Haskell, So. Lancaster, Mass. Sec., M. Wood, So. Boston, Mass. VERMONT CONFERENCE. Pres., L. Bean, Bordoville, Vt. Sec., C. W. Stone, Newport, Vt. N. Y. & PENN. CONFERENCE. Pres., B. L. Whitney, Kirkville, Onon. Co., N. Y. Sec., S. B. Whitney, Litchfield, Herkimer Co., N. Y. CALIFORNIA CONFERENCE. Pres., J. N. Loughborough, Oakland, Cal. Sec., Wm. Saunders, Woodland, Yolo Co., Cal. U. SMITH, Sec. Gen. Conf.

Effective Workers.

At the closing exercises of the Brooklyn Tabernacle Lay College, April 21, 1875, Dr. Talnage, in his closing remarks, said:—"My last word is to the lay preachers. You got your call to preach when you were converted. There is no other man in the human race that can do your work. Do not be anxious about your field of work. Be ready to do anything,

and do it anywhere. Be willing to command a regiment, or swab a gun, or fill a canteen. Care not for what the world says, unless it begins to praise. Then, beware. There is no work for a coward. Preach a robust gospel, not pap sweetened with molasses. Don't be afraid of hard work. Don't be afraid of opposition. I never feel happy unless I keep the devil stirred up a little. Above all, keep your heart full of Christ. The clumsiest thing on earth is a cold Christian trying to warm others. Care chiefly for the harvest and not for the denominational field in which it grows. That is a poor farm which raises nothing but fences. There may be rough times ahead, but Jesus died for you. Would you be afraid to die for him? We shall all meet in the land where there will be no parting."

Be Your Own Executor.

THE folly of not appropriating one's property to such objects as he wishes while living, but leaving it to the uncertainties of a will, or the more certain contentions of the heirs is well illustrated in the case of the late Capt. Ward, of Detroit, who left an immense estate which he wore himself out to acquire, and over which the heirs are now wrangling in the following lively style, according to the Detroit Evening News:—"The litigation in the Ward will case will now settle down to a business-like but implacable basis. The boys, who have been heretofore willing to meet Mrs. Ward on her original acceptance of the proposition to give 150,000,000 feet of lumber to pay the debts of the estate, will now listen to nothing except the decision of the courts. The other side is equally determined, Mrs. Ward's opinions being inspired and sustained by her brother, Mr. Lyons, the Chicago grain 'corner' operator, and Wirt Dexter, the leading lawyer of the Garden City. The sinews of war on her side will be furnished by herself and her brother, she being worth some \$120,000 in money, which was settled on her by her late husband, and Mr. Lyon being quite wealthy. The other side will have Milton's wealth, probably about \$100,000, which will be expended to the last cent in prosecuting his claims, and in reserve will be the vast resources of their uncle, David Ward, of Pontiac, who has espoused the cause of the boys, and will fight for them with all the characteristic determination and tenacity of the Ward family. There is a good look-out for lawyers."

Names Wanted.

ON March 24, 1875, I received four barrels containing provisions and clothing, for our Kansas sufferers, April 16, a letter containing \$2.00, post-marked, Cherry Valley, Ill. April 20, one barrel containing bed and clothing. Will the donors please give me their names and post-office address by mail? J. N. AYERS. Farlinville, Linn Co., Kansas, April 20, 1875.

Appointments.

And as ye go, preach, saying, The kingdom of Hea ven is at hand! \* \* \* Services in Chicago, every Sabbath (seventh day), at 290 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

TWO-DAYS' meeting at the Oxford school-house, Jones Co., Iowa, May 8, 9, 1875, beginning Friday evening, the 7th. The friends from Marion, Lisbon, and Anamosa, are cordially invited. J. DORCAS.

QUARTERLY meeting for Burlington and Newton, Mich., will be held at Burlington, May 8, 9, 1875. We invite Bro. Byington to meet with us. HICKMAN MILLER.

FAYETTE, Iowa, Monday evening, May 17, 1875. Frederickburg, Thursday evening, May 20. Bradford, Sabbath and first-day, May 22, 23. Horton, Monday evening, May 24. Marble Rock, Sabbath and first-day, May 29, 30. I hope the scattered friends of the cause will be present at these meetings, as there are important matters to be considered. C. A. WASHBURN.

PROVIDENCE favoring, I will meet with the friends of truth as follows:— Benson, N. Y., May 8, 9, 1875. Chester, " 15, 16, " Keene, " 18, 19, " Vermontville, " 22, 23, "

Hope the friends will make a general rally, and would be glad to have the district quarterly meetings in connection with the appointments at Chester and Vermontville. S. B. WHITNEY.

THE next quarterly meeting of the Vermont T. & M. Society, for Dist. No. 1, will be held at Bordoville, June 5, 6, 1875. We request all who have pledges on book and tract fund unpaid, to have them ready June 1, as we shall call on all such at that time to collect what is yet due. CHAS. P. WHITFORD, Director.

As requested by the church in Oceana Co., Mich., I will meet with them May 29, 30. J. BYINGTON.

MONTHLY meeting for Cattaraugus Co., N. Y., at East Otto, May 15, 16, 1875. R. A. FITCH.

THE next quarterly meeting of the Rockton church will be held in Rockton, Ill., May 22 and 23, 1875. Bro. Steward and wife will probably be with us. A full attendance is desired, as it is the last quarterly meeting before our yearly meeting; and it will be necessary to transact some business in reference thereto. Brethren and friends from other places are also invited. SHUBAEL PEASE, Clerk.

THE third general quarterly meeting of the T. & M. Society for Kan. & Mo., will be held at Nevada City, Vernon Co., Mo., May 29, 30. We hope all the directors will see that a full report of the Missionary work in their districts is sent to the secretary in due time. And as our camp-meeting is postponed till July, we hope to see a good turnout of brethren and sisters at this meeting. Come prepared to engage more heartily in the work than ever before. J. H. ROGERS, Pres.

THE 6th general quarterly meeting of the N. H. T. & M. Society, will be held at Amherst, May 29, 30, 1875. The directors should hold their district quarterly meetings in time for this meeting. H. B. STRATTON, Pres.

Quarterly Meetings in Minnesota Conference.

- Tenhassen (Tuesday), May 4, 1875. Cherokee, " 8, 9, " Mankato, " 15, 16, " Kingston, " 22, 23, " Litchfield (Wednesday), " 26, " Koronas, " 29, 30, " Churches at Grove Lake and West Union at Grove Lake, June 5, 6, " Corinna, " 12, 13, " Chisago Lake, " 19, 20, " River Falls, " 26, 27, " Concord and Kenyon churches, at Kenyon, May 8, 9, " Greenwood Prairie, " 8, 9, " Pine Island, " 22, 23, " Lake City and Maiden Rock churches, at Maiden Rock, June 5, 6, " Stewartville, " 12, 13, " Wells, May 8, 9, " Rice land, " 15, 16, " Steel Centre, " 29, 30, " Golden Gate, June 12, 13, " Medford, " 19, 20, "

No providence preventing, one of the Conf. Com. will attend all the above meetings, and as these meetings will be the last in this Conference year we hope that all our churches will prepare to come up to our next Conference with our s. b. all paid up.

HARRISON GRANT.

QUARTERLY meeting for Dist. No. 1, N. Y., & Pa. T. & M. Society, in connection with the regular quarterly meeting at Lancaster, May 15, 16. We would like a special effort on the part of each of the librarians to be present with their reports. Those who come from Buffalo on the afternoon train will find teams in waiting at Grimesville. W. H. EGGLESTON, Director.

PARTELLO, Calhoun Co., Mich., May 8, 9. Fernsville, Allegan Co., May 15, 16. Hope to see a general attendance of the brethren at these meetings. There will be opportunity for baptism. H. M. KENYON.

ROCK CREEK, Osage Co., Kan., Friday evening, May 7. I hope there will be a general turnout as the subject of organizing the church will be considered. Meetings will continue over Sunday. The following Sabbath and Sunday, May 15, 16, where the Richland and Belvoir churches may arrange. There will be an opportunity for baptism at all these places. SMITH SHARP.

MEETING of the friends at Eaton Rapids, Mich., May 22 and 23, 1875. Bro. E. R. Jones will be present. We hope the friends at Potterville and Springport will meet with us. Meetings will be held at my house. B. F. LEWIS.

QUARTERLY meeting at Johnstown Center, Wis., May 8 and 9. All the members of this church are requested to be present to re-arrange Systematic Benevolence and transact other important business relative to the church. Neighboring churches are invited. Meetings to commence Sabbath evening. Can Bro. O. A. Olsen attend? In behalf of the church, C. W. OLDS.

JEFFERSONVILLE, Wayne Co., Ill., where Bro. Scott may appoint, May 7, at 7:30 P. M. In the school-house near Bro. J. J. Shreve's, New Franklin P. O., Wayne Co., Sabbath morning, May 8, at half past ten o'clock. Further appointments will be made at that time. At these meetings I greatly desire to see friends of this sacred cause from Richland and Jefferson Counties. There will be opportunity for baptism; and to celebrate the rites of our dying Lord. G. W. COLCORD.

If the Lord will, we design holding meetings in Nebraska as follows:— Near Ceresco, Saunders Co., May 8, 9, 1875. Stromsburg, Polk Co., " 15, 16, " Pleasant Home, Polk Co., " 17, 18, " At the Hackworth school-house, seven miles

south-east of Seward, Seward Co., Sabbath and Sunday, May 22, 23.

Sabbath meetings will commence Sabbath evening. There will be opportunity for baptism at these meetings, and organizations effected where practicable. The scattered brethren are invited. In view of the Judgment, let us come earnestly seeking the Lord. Appointment for Lincoln Creek hereafter. R. M. KILGORE. CHAS. L. BOYD.

GENERAL quarterly meeting of the T. & M. Society of Michigan, at Potterville, May 8, 9, 1875. Let the district quarterly meetings be held in time to report to the State secretary, Mary Gaskill, Battle Creek, Mich., for this meeting. We should be glad to know what the preaching brethren wish concerning tent labor before this meeting. E. H. ROOR.

No providence preventing, I will meet with the friends in Dartmouth and New Bedford, May 14, 15. Meetings will be held where Bro. Jarvis Ashley may appoint. Let all who can, possibly, be at these meetings. D. A. ROBINSON.

RECORD the advice of him who loves you, though you love him not.

Business Department.

"Not slothful in Business. Rom. 11:12.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

ELD. E. B. LANE'S P. O. address will be Battle Creek, Mich., until further notice.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. C. H. Hill 47-10, Mrs E J Downes 47-18, W Boggs 47-18, Wm Harmon 47-17, Mrs S D Howard 47-18, Dorcas Stiles 47-16, R Richardson 47-14, M E Harris 47-19, C L Davis 47-18, N W Nichols 47-18, D Spooner 47-15, Mrs Emeline Wallace 47-17, A Belden 48-14, D C Hunter 47-18, Mrs P J Striplin 48-1, C M Tompkins 47-18, J S Farnsworth 47-18, M E Trowbridge 47-19, Benjamin Holmes 49-12, W V Field 47-14, J T Freeman 48-1, Daniel Andre 48-4.

\$1.00 EACH. L H Densmore 46-11, Melissa J Myers 46-18, Mrs Henry Brown 47-18, John Clark 46-17, Chas A Rausch 47-17, Daniel Smith 47-18, Mary Ann Kelley 46-14, A M Mann M D 46-24, Mrs C Nelson 47-18, Henry Campion 46-18, A I Washburne 46-12, Lucy Holden 46-18, S Martin 47-9, Elizabeth Ellsworth 46-17, James O'Neal 46-24, David Dewitt 46-16, Mrs M Slayton 46-15, J F Klostermyer 47-13, B McCormick 46-14, Wm L Reynolds 46-18, Jane Dunlap 46-13, D Chamberlain 46-18, Sarah J Orton 47-17, Harriet Pratt 46-17, Sarah E Chapin 46-19, Jesse Wilnot 46-17, Alvin R Merriman 47-17, Lovina S Frye 47-17, Frederick Reed 46-18, Hugh Miller 47-17, Mrs Nettie Crane 47-17, A D Love 47-1, F A Barlow 46-18.

MISCELLANEOUS. Abram Soper 50c 46-6, E W Bliven \$2.50 48-6, Allie Kilgore 50c 46-4, I O Thompson 50c 46-5, E F McGee 75c 46-18, Homer H Perkins 1.80 47-18, Mrs M M Cox 50c 46-14, B G Williams 89c 46-14, Mrs J M Foster 50c 46-4, P Glover 50c 46-18, Jerome Harmon 50c 46-17.

Books Sent by Mail.

R J Rowan 40c, James A Teft \$10.00, A C Penfield 1.00, Albert Frost 1.25, Samuel W Smith 2.40, Wm M Harmon 25c, Julia Whipple 50c, A H Fleisher 60c, Mrs Isaac J Walker 10c, Jeremiah B Clymer 1.00, Maria Smith 40c, Box 25 Bluffton Ohio 3.92, Clara Bell Harris 10c, Miss Allie E Needles 10c, Andrew G Clark 10c, C E Lee 10c, C W McWilliams 10c, Abraham C Perigo 10c, Angeline Hoffeman 10c, D Hunt 25c, C W Middleton 40c, F H Chapman 25c, John Vogt 3.25, S R Bush 1.10, J D McLucas 1.98, M B Parrott 60c, L L Holmes 15c, Henry Mack 5.00, Miss Fannie Markham 40c, Mrs Dr Kerr 40c, Mrs M T Haughey 40c, Mrs R House 40c, Mrs Mattie Smith 40c, J J Whitson 50c, I C Willmarth 10.00, T F Emans 5.00, Ellen M Fulton 60c, I P Thomas 16c, H G Guilford 50c, H A Sweet 1.05, Edward Olson 1.50, D E Lindsey 45c, Mary J May 1.00, W F Rop M D 50c, E B Lane 5.03, S Curtis Atwood 60c, George W Barker 1.00, Mahala Eaton 4.00, Geo A King 1.68c, Thomas Newton 25c, Mr Luther Smith 25c, Mrs Mattie P Griffin 2.04, C M Clay 1.00, Mrs Albert B Hussey 1.00, William P T Yount 2.00, John Peas 50c, Chas E Sargent 1.25, M Augusta Green 10c, Emma L Hammond 25c, Albert Sutherland 2.50, R H Peck 15c, Wm E Gorham M D 43c, I Marsh 25c, J Wilnot 25c, N P Hansen 25c, Wm Mosberger 25c, A D Love 1.00, Mrs J House 40c, W Emerick 25c, Mrs W O Thompson 1.00, Esek Aldrich 50c, D C Hunter 60c, A Belden 5.00, B G Williams 11c, John R Purinton 1.28, H L Grant 40c, Mrs C G Williams 40c, Miss Elsie M Gates 45c, M C Shane 1.30, Mrs C A Relf 5.10, Mrs E C Atkinson 35c, A Williams 1.00.

Books sent by Express.

Ransom Roberts, Dallas Centre, Iowa, \$5.00, Andrew Deedon, Wyoming, Chisago Co., Minn., 20.00.

S. D. A. Educational Society

\* \* \* \$50.00, D Durgin 20.00, J Pease 29.00, Edward Kellogg 15.00, J F Colby 10.00, A A Cross 10.00, J Crandall 10.00, M Edson 5.00, Lucy Harris 5.00, Mrs Vashti A Brewer 4.00.

Book Fund.

C P Whitford \$50.00, Vt. T. & M. Society Dist. No. 4 25.00, R C Kenny 20.00, G H Murphy 13.00, Robert T Hobbs 5.00, "A sister" 5.00.

Cash Received on Accounts.

Vt. T. & M. Society \$185.15, James Sawyer 3.00, Iowa T. & M. Society per Wm E Newcomb 5.00, James Harvey 6.19, Ind. T. & M. Society per James Harvey 3.00.

Michigan Conference Fund

Parkville church (s. b.) \$20.00. Mo. & Kan. Sufferers. E L Town \$1.00, Harmon Lindsey 10.00.

General Conference T. and M. Fund.

Mrs Vashti A Brewer \$4.00.

Swiss Mission.

Mary Borcen \$2.00.