

The Advent Review

AND SABBATH HERALD.

"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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WHAT IS MAN?

Heb. 2:6-18.

What is man but mortal dust,
Low and weak and vile,
Full of all unrighteousness,
Stained with sin and guile?

What is man or son of man?
Shadow, bubble, dew,—
All show forth the startling truth
That his days are few.

What is man, O God, that thou
Shouldst in mercy say,
"Come to me, and I will turn
Darkness into day"?

What is man?—A living soul;
Seraphs close allied.
God the Father hears his cry;
Angels near abide.

What is man?—A stranger here,
Seeking peace and rest;
Toiling, weeping, longing for
Joys that wait the blest.

What is man?—An heir to wealth
Wonderful to view;
Land, and home, and city grand,
Wait the faithful few.

What is man?—An agent free
Life or death to choose;
Awful thought! the "game of life"
Man can win or lose.

Fellow-man, the warning heed,
Light is sown for thee;
In the Judgment none can say,
"Naught was done for me."

ELIZA H. MORTON.

Allen's Corner, Me.

General Articles.

THE TWO COVENANTS.

BY ELD. J. G. MATTESON.

(Concluded.)

2. *How the new covenant was made and ratified:* Christ was made flesh, and dwelt among us. He is not the mediator of the old, but of the new covenant. Heb. 8:6. He confirmed the new covenant with many during one prophetic week. Dan. 9:27. Seven prophetic days symbolize seven years. Eze. 4:6: "I have appointed thee each day for a year." Christ established the new covenant with many of the house of Israel in Palestine, first by his labor during the three years and a half which he preached, and afterward by the apostles during the following three and a half years. After that time his disciples commenced to labor among the Gentiles, and they suffered "great persecution" and were "scattered abroad." Acts 8:1, 5, 14. That night when Christ was betrayed, the new covenant was especially entered into in the most solemn manner by the apostles, who were present as representatives for all the believers of the house of Israel.

Jesus took bread, and gave it unto them, saying, "This is my body which is given for you; this do in remembrance of me." Luke 22:19. All partook of this, and showed thereby that they were members of the new covenant and partakers of "the communion of the body of Christ." 1 Cor. 10:16. Then he gave the cup to them, saying, "This cup is the new testament [or

covenant] in my blood, which is shed for you." Luke 22:20. They all partook of the cup, and thus entered into the new covenant.

On the next day the new covenant was ratified, or sealed, as Christ died on the cross, and poured out his own precious blood for the sins of men. And from that day the new covenant is of force, and it is not in the power of man to add anything or to change that covenant, or testament, which our Saviour thus sealed with his own blood. Heb. 9:16, 17; Gal. 3:15. Please notice that the words testament and covenant are translated from *one word* in the original (*diatheke*). They denote one and the same thing.

Ponder well this great truth. Those principles, laws, ordinances, and promises which our divine Mediator has introduced, or recognized, in the new covenant, are necessary to salvation, and those only. When the covenant was sealed, it could not be moved nor changed by the apostles, neither by any other man. It is therefore a great mistake to set aside the testimony of our Saviour, his example and ordinance, under the pretense that he lived under the old covenant. His ministration on earth did not have reference to the old but to the new covenant. Our Saviour came to this earth as the mediator of the new covenant. Heb. 8:6. And he that tries to set aside this great truth, resists the word of God. Christ prepared the believing children of the house of Israel in three years and a half to become worthy members of the new covenant, and then he sealed it with his own blood at his death. And the third day he rose from the tomb, thus proving his divine mission.

After that the apostles gained many believers who entered into the covenant. This was done in the following manner: They preached the gospel of the death and resurrection of Christ; they exhorted the people to repent and believe on the Son of God. Those who believed and obeyed the good news were baptized and added to the church. Afterward they were instructed in keeping all the commandments of God. And the power of God was with them. Matt. 28:18-20; Mark 16:15-20; Acts 2:38, 41; 8:12, 36-39; 10:40-48.

3. *What the new covenant contains.* This we have already partly considered, but we will now more particularly notice each point which the Lord has introduced in the great sum of the new covenant. This contains four things:—

(1.) "I [the Lord] will put my laws into their mind, and write them in their hearts."

(2.) "And I will be to them a God, and they shall be to me a people."

(3.) "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall [or they shall all] know me, from the least to the greatest."

(4.) "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

The very first proposition in the new covenant is to love the law of God, the ten commandments. This proves clearly, that those believers who preach or write against the holy law of God, or speak of it lightly, or set it aside, *have gone astray*. They have turned aside from the true order of the divine covenant.

But how do you prove that the ten commandments are the law of the Lord, and that they are given to convince of sin under the new covenant?

They are the only law which the Lord has spoken publicly with his own voice and written with his own finger. Deut. 4:12, 13; 5:22. They were separated from all other laws. Ex. 25:10, 16, 21; 26:33. And they are that law which the apostles pointed to in the New Testament in order to con-

vince men of sin. "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. "Behold thou art called a Jew, and retest in the law, . . . which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" Rom. 2:17-22.

None can misunderstand that the apostle in these two texts speaks of the ten commandments. And this is the very law which even under the new covenant stops every mouth, and makes all the world guilty before God. Rom. 3:19, 20. The same is proved by James 2:10, 11.

This law the Lord now proposes to write in the hearts of his believing children, that they may be able to love the law of God. Then it is not a yoke of bondage unto them to obey the Lord; for they have "received the spirit of adoption," and can say with the apostle, "This is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5:3.

Those who thus with the mediator of the new covenant learn to say, "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40:8), are the children of God. They are the children of the covenant; Acts 3:25; the Israel of God; Gal. 6:16; the people of God, and the Lord "will be to them a God." Heb. 8:10.

The next condition in the new covenant, which is just as necessary to salvation as the first, is to know the Lord. So soon as our faculties are developed, and we have personal responsibility, so soon must we seek personal fellowship with the Father and the Son in order to be saved. 1 John 1:3. Thus testifies our Saviour: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. And the prophet testifies of the children of the new covenant: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13; Gal. 4:26.

With this agree the words of the beloved apostle: "I write unto you, *fathers*, because *ye have known him* that is from the beginning. . . . I write unto you, *little children*, because *ye have known the Father*." 1 John 2:13. The children of the new covenant need not teach one another to know the Lord; for no one can become a member of the new covenant until he knows the only true God and believes in his Son, our Saviour. Heb. 8:11.*

Then follows the last blessed proposition in the new covenant,—God "will be merciful to their unrighteousness." Heb. 8:12. This blessed promise belongs certainly to those who love the law of the Lord, and believe in his dear Son, those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

May the Lord bless his word in your heart, kind reader, and make it a living word by his good Spirit. And may you willingly open the door to Him who stands and knocks, that you may overcome, even as he also overcame (Rev. 3:20, 21), and soon with the "Israel of God" "receive a crown of glory that fadeth not away." 1 Pet. 5:4.

* In the Danish and German translations this text reads: "For they shall all know me, from the least to the greatest," referring evidently to those individuals who have the law of God written in their hearts, spoken of in the 10th verse. And this agrees with the original; for although the pronoun "they" is not expressed, yet it is understood by the form of the verb. In the Greek there is no "they" before the verb "teach" in the beginning of the verse. Consequently, if it is proper to say, "they" shall not teach, in the beginning of the verse, it is also right to say, "they" shall all know me.

THE NEXT WAR.

THE correspondent of the Boston *Herald*, writing from Paris, Aug. 6, 1878, says, that in December, 1877, it was the opinion of well-informed political students in Germany that England did not wish to fight Russia; that a declaration of war by Russia would have been the only *casus belli*, and this England wished, on no account, to provoke. The secret memorandum signed by Count Schouvaloff and Lord Salisbury contained a clause to the effect that, if the Congress failed, it by no means implied hostilities between England and Russia. The war agitations were carefully engineered, and Beaconsfield secured what the government desired,—a popular support. When the plenipotentiaries returned from Berlin, nothing was wanting to make the triumph complete save the reality of the so-called benefits. For the "peace with honor" is little better than a European farce in three acts, and the Beaconsfield policy is based upon too narrow a foundation, upon principles too poor, to live against modern ideas of the relations of the government to the governed. He has always struggled for the supremacy of the monarch as opposed to the welfare of the people, and he will continue to do so. Ten years from now, the English will bitterly regret the cheers for their premier the present summer. For what has the policy of the last three years procured the English people?

What Great Britain gains by the Cyprus burglary is only trouble. I say burglary; for she entered the Turk's house when he was too weak to say no, and seized Cyprus under the flimsy promise of protection to its owner against enemies. Such protection is the old fable of the camel asking permission to bring its head within the folds of the Arab's tent. The policy which finally won India will be revived until the whole of Asia Minor and Egypt is under the "*Dieu et Mon Droit*" government. This must be the termination of the Disraeli policy, or England dwindles to a position of absolute political worthlessness among nations, a second, but richer, Holland. With Cyprus, she sinks or swims, and the policy by which the burglary was consummated will leave her no friends. All possible efforts were made by her to prevent the assembling of the peace Congress. England would never consent to enter the Radzinel palace so long as a single line of the San Stefano treaty lay hidden in the Russian portfolios. Honor demanded that everything should be open and above-board on the part of Russia. British integrity was, of course, sufficiently pure and disinterested not to allow of any secret agreements on her part. The noble Jew at the head of Her Majesty's government was incapable of duplicity; he had outgrown the traditions of his race. And, with this feeling, this implied promise that the parties to a mutual bargain were bound by the same reciprocal restrictions, the Congress met at Berlin. The moment the end of the Russian concessions was reached, the gentlemen who made "peace with honor" allowed the fact to escape, that, in defiance of principles exacted from others, they had carefully buttered their bread beforehand. No more was heard of "the broad principles of humanity, the welfare and the law of nations that demanded an honorable frankness." Can one wonder that Monsieur Waddington, when approached by the British premier touching the giving of Palestine to France, drew himself up and replied, with a dignified manliness that was once British, "I desire to return with clean hands."

The Russians went home gratified at the gains for their war, and unanimously delighted at the clever way England had supported the ultimate aim of Russian diplomacy. Italy retired from the halls empty-handed, but materially strengthened, to

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }

U. SMITH, - - - Local Editor.

MEETING AT BATTLE CREEK.

SABBATH, September 28, the mammoth tent having been pitched on sixth-day, there was preaching in the tent at 10:30 A. M. and 2:30 P. M. The congregation was very large at both services. It was variously estimated from 800 to 1,200. Probably there were not less than 1,000 adults present, who gave close attention to the word spoken. The writer spoke in the forenoon, and Elder Andrews, who arrived about forty hours before, spoke in the afternoon. J. E. White, with others recently from Colorado, was present to lead the singing. Several pieces were sung from his new book accompanied by an organ, which added much to the interest of our Sabbath service.

We were very happy to again stand before the people of our charge, and speak to them the words of life. We spoke seventy minutes with ease, answering the important question, "Where are we?" We traced down the several lines of prophecy in Daniel two, seven, eight, and eleven, showing that all the specifications of these prophetic chains have been fulfilled excepting the crowning event of prophecy, the coming of the Son of man.

And while the prophecy of Daniel has to do with four empires, Babylon, Persia, Grecia, and Rome, the book of the Revelation has to do with the fourth only, Rome. We trace down the four leading chains of symbols in this book and find ourselves standing before the Judgment of the last day, waiting for the second appearing of Christ. And although we had done this a thousand times, yet on this occasion the field seemed new, and the evidences more conclusive than ever before. As we followed down the seven seals to the opening of the seventh, we stood before the naked scenes of the last Judgment. And the churches brought us to the preaching of the coming of Christ in the sixth, while the seventh reveals our real condition. Here the inquiry was again raised, in view of the description given of the church of the Laodiceans, "Where are we?" Or, what is our real condition before God? The danger of self-deception was pointed out, references to cases of great deception in Old-Testament history were made, and the church was exhorted to new consecration and devotion to the work of God.

In the afternoon Elder Andrews gave a practical discourse of not great length, as he was weary from his journey across the ocean. Elders Andrews and Bourdeau were both greeted by their brethren and old friends with joy. The Sabbath with its services was a very interesting one to the church at Battle Creek, and a good introduction to our camp-meeting.

We were very happy to meet Elder Loughborough, from California, this morning, Monday, the 30th. He appears some worn from his excessive labors at the two camp-meetings in California, but enjoys his usual good health and buoyant spirits. He has many old friends who will greet him with joy at the camp-meeting, after an absence on the Pacific coast of ten years.

The mammoth tent is pitched in the center of the spacious grounds, and is being seated. The provision tent and the dining tent, and two other large tents for prayer-meetings, will be up to-night, also a dozen or more family tents, including those to lodge ministers, and a forty-foot tent for committees, to be used for a sort of head-quarters for reporting and general business. And the camp-meeting committee will push the work as fast as possible, that all may be in complete readiness for the opening service, Wednesday morning, the second.

This camp will be the largest we have ever had. From fifty to one hundred ministers are expected, and probably there will be on the ground not less than three thousand Sabbath-keepers on the next Sabbath. The weather is fine, and should good weather continue, the meeting will hold over two Sabbaths, giving parts of families at a distance an opportunity to attend the first Sabbath, and after their return to their homes the other portions of families can attend the second Sabbath. And may our adorable Redeemer come up to the feast. J. W.

The greatest heresy that can deceive the human mind, is the heresy that makes a man believe he can meet mercy while he lives in sin.

WHERE ARE WE?

WHEN mariners meet upon the seas, the inquiry is exchanged, "Where are we?" Answers are given as to their latitude and longitude according to their reckoning; and if, after comparing, there is an agreement, confidence is enjoyed by both parties. So with Christian voyagers to the haven of eternal repose. Lines of prophecy containing waymarks, are illustrated by rivers of water, hence the expression that "they show us where we are on the stream of time."

We have a very remarkable illustration of this fact in the following from the twelfth chapter of the book of Daniel: "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." Verses 5-7. In briefly commenting upon these verses we notice the leading points as follows:—

1. The words, "Then I Daniel looked," show that the line of prophecy, commencing with Persia, passing Grecia and Rome of the eleventh chapter, and reaching to the standing up of Michael, or the coming and kingdom of Christ, the time of trouble, and the resurrection of the dead, had ended, and that a new scene had opened before the prophet of God.

2. In this new scene three persons appear, holding different positions, "one on this side of the bank of the river, and the other on that side of the bank of the river," while a third, clothed in linen, is upon (above, margin), the waters of the river.

3. The man clothed in linen above the river is the Son of God, one of the two persons beside the river is the angel Gabriel, while there is no means of knowing who the other is. As proof that two of them are Christ and Gabriel we cite the words of the angel to the prophet in chap. 10:21: "There is none that holdeth with me in these things, but Michael your prince." Michael is the archangel. Jude, verse 9. The archangel is the Lord himself, who descends from Heaven with the trump of God to awaken the righteous dead. 1 Thess. 4:16. Jesus Christ and the angel Gabriel are the persons who act in giving these lines of prophecy to Daniel. A third person appears, but says and does nothing. That the words of Gabriel, "There is none that holdeth with me in these things, but Michael your prince," may be true, silence is necessary on the part of the third party. The two persons called "saints" in chap. 8:13, 14, are the Son of God and the angel Gabriel. And it is the blessed Christ of the New Testament whose voice is heard from between the banks of the river Ulai giving the imperative order for the benefit of Daniel: "Gabriel, make this man to understand the vision." Verse 16.

4. Jesus Christ not only gave the prophetic symbols of the several chains of prophecy in the book of Daniel, and also the prophetic numbers, two of which reach to the period when he enters the most holy place of the heavenly sanctuary and stands before the mercy-seat and the ark of God containing the ten commandments, but with both hands raised to Heaven he answers with an oath the question of time, "How long shall it be to the end of these wonders?"

5. A flowing river is a most appropriate figure of the lapse of time. Who ever knew a river to become weary and stop to rest? It takes its unwearied course day and night, onward and still onward to its ocean destiny. So time, made up of seconds, minutes, hours, months, and years, is ever passing to the great ocean of eternity. And the man clothed in linen, above the waters of the river, illustrates the position of the Son of God relative to prophetic time, that he is the author of the periods in the book of Daniel.

It is true that Christ did say in answer to the inquiry of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3, that "of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Verse 36. But he also says in the next verse, "As the days of Noah were, so shall also the coming of the Son of man be." The time of the flood was given to the patriarch in years. Gen. 6:3. This brought that family of eight to the time of waiting for further orders relative to entering the ark, the breaking up of the fountains of the great deep, and the

opening of the windows of heaven for the rain to descend upon the earth forty days and forty nights. In this waiting, watching position, Noah hears the voice of God saying to him, "Come thou and all thy house into the ark;" "for yet seven days, and I will cause it to rain upon the earth." Gen. 7:1, 4.

The prophetic periods brought us to the especial waiting, watching, praying time, where they terminated. We are not timeists in the sense of looking to some future definite date for the second advent. But if holding that the prophetic periods are a portion of the "Scriptures given by inspiration of God," which are profitable for doctrine, and that they were given by the Son of God for an important object, and that purpose being gained they have terminated, makes a person a timeist, then we are timeists. The writer preached definite time in 1843-4, because he found it in our blessed Bible; but with the clearer view of 1878, that Christ gave those periods and answered the earnest question of the prophet, "How long?" with a most solemn oath, he sees the time revealed to Daniel and John by the Son of God in a clearer and stronger light than he did thirty-four years since.

And that the true church might be looking, waiting, and watching for her divine Lord, he not only gave the prophetic symbols of Daniel and John, which reach to the end, and the prophetic numbers connected with them, but he has given signs of his coming in the lights of heaven. The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall. We shall not in this article give the evidences that the prophetic words of our Lord respecting the darkening of the sun were fulfilled in the dark day of May 19, 1780, and that the darkening of the moon occurred on the following night, nor that his words respecting the falling stars were fulfilled on the night of November 13, 1833. The facts important to this part of the subject are, that Christ has given signs of his coming, and enforces his words by this simple and most impressive illustration:—

"Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. When the warmth of spring presses the buds from the leafless branches, and the fields begin to put down their green velvet carpets, and all nature wakes from her winter slumbers, we know that summer is right upon us. Should the frost of early spring, or a slight fall of snow, mingle the pure white with the delicate green, still all sane persons would know that summer was near. He who would take these as tokens of returning winter, would be regarded as a fit subject for the insane retreat. In this figure there is no room for doubt. And as no figure employed in the Sacred Scriptures is stronger than the fact illustrated, the Son of God evidently designed to remove all doubt from the minds of his people, and inspire them with perfect confidence, that they might express themselves in positive terms respecting his soon coming. Immediately following this impressive figure, as if to make the impress still deeper, are these words, "Heaven and earth shall pass away, but my words shall not pass away."

We trace down the line of prophecy represented by the metallic image of the second chapter of Daniel, from the golden head, Babylon, the silver breast and arms, Media and Persia, past the sides of brass, Grecia, to the feet and toes, Rome in its divided state, and there we find ourselves waiting the utter destruction of all earthly governments, represented by the stone dashing the image in pieces. What next? Answer: The establishment of the everlasting kingdom of God, which includes the coming of the Son of man to destroy his enemies, raise the righteous dead, restore the earth to its Eden glory, and reign with his people upon it "forever, even forever and ever."

The same field of prophecy is occupied in the seventh chapter of Daniel with the use of another class of symbols, the lion, the bear, the leopard, the beast with ten horns, and the same beast with three horns plucked up by the little horn. The kingdom of Babylon is symbolized by the lion of this chapter, the same as by the golden head of chapter second. Persia by the bear, Grecia by the leopard, and Pagan and Papal Rome by the two forms or conditions of the great and terrible beast. The specifications of this prophetic chain are more minute than those of chapter second. The time of the persecuting rule of Papal Rome is given in a manner so very plain, its twelve hundred and sixty years bounded at each end, commencing A. D. 538, and terminating A. D. 1798, that it can hardly be misunderstood. What next? Answer:

The second appearing of Christ, the destruction of the beast, his body given to the burning flames. We have passed all the light-houses of the coast of time, and are entering the eternal haven by the light of the judgment fires of the burning day and the blazing glory of the coming of the Son of man.

Again, the last three of these four universes, empires are symbolized in the eighth chapter of Daniel by the ram with two horns, Media and Persia; the goat, Grecia; and the little horn, Rome. This horn was to become exceedingly great, stand up against the Prince of princes at his first advent, and be broken without hand at his second advent. We wait the destruction of the man of sin by the brightness of the coming of the King of kings.

And there is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power "shall come to his end and none shall help him." If the feet and the toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to "come to his end and none shall help him," is Rome. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel. True, Turkey is bad enough off; but its waiting power and its end is the subject of the prophecy of John and not of Daniel.

The fulfillment of these lines of prophecy constitutes signs of the approaching end.

Christ said to those who were rejecting him, "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3.

The prophets of God had foretold the humble advent of the Just One at his first appearing, even the time of that event is given in the seventy weeks of the ninth chapter of Daniel. And the fulfillment of these prophecies constituted signs of Christ's advent. And if words of condemnation fell from the lips of Christ on the Jews for rejecting him, because in their blindness they could not see the few and comparatively faint signs of his first advent, those who close their eyes to the tokens of his second advent will be worthy of greater condemnation than the Jews in proportion as the signs of the second advent are more numerous and are clearer fulfillments of prophecy than were those of his first advent.

While the lines of prophecy in the book of Daniel have to do with the four kingdoms, Babylon, Persia, Greece, and Rome, that of John pertains to the fourth only, Rome. The Revelation contains four distinct lines of prophecy, measuring the period of the fourth universal empire, covering the history of the church until her Lord shall come. We briefly notice these prophetic chains in the following order:—

1. The seven seals. Prophecy is history in advance. The Revelation was a sealed book from the fact that it related to the future. Said the angel to John, "Come up hither, and I will show thee things which must be hereafter." Rev. 4:1. But as the car of time rolls down the track of providence, and the specifications of the prophecy are fulfilled, and the events marked by the prophetic pencil become matters of history, the seals are opened in their order. Under the seven seals is the history of the church of Jesus Christ in seven periods, reaching down to the end. The opening of the sixth seal reveals the special signs of the second advent, and opens before us the naked glare of the scenes of the last Judgment.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who

shall be able to stand?" The signs of the second advent have been fulfilled, and we now stand under the sixth seal, waiting the coming of the Son of man accompanied by all the holy angels. In their absence from the heavenly courts to escort their Leader and Commander down to earth to raise the righteous dead and change the living just to immortality, every harp and every angel voice will be hushed, and there will be "silence in Heaven about the space of half an hour." Rev. 8:1. When the ministry of Christ shall be finished, and his blood shall no more be offered to cleanse the dinner of his sins, and the fearful fiat of Almighty God will be given, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still; and behold I come quickly, and my reward is with me," Rev. 22:11, 12; when all the seals will be open. Thus John is come down the stream of time. And standing where we stand to-day, he received this order from the angel, "Seal not the sayings of the prophecy of this book [or regard it no longer sealed book], for the time is at hand." Verse 10.

2. The seven churches. These also represent seven periods of the church of Christ, reaching down to the time when the overcomers shall be seated on their Lord's throne in the immortal kingdom, as their Living Head overcame, and is now seated with the Father on his throne. See Rev., chaps 2 and 3. To the sixth church, Philadelphia, meaning brotherly love, Christ says, "Behold I come quickly. Hold that fast which thou hast, that no man take thy crown." This church was composed of those who left their creeds and party strife under the proclamation of the second coming of Christ at hand in 1844, left the several organizations of which they were members, and united in one happy, loving, brotherhood, looking for Christ's second appearing. And of these, our adorable Redeemer says, "I have set before thee an open door, and no man can shut it." He has the key of David, and is soon to manifest his power and sign on the throne of David.

But he says to the last church, Laodicea, "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Chap. 3:20. These words of significant import represent no common blessing. But before the blessing can be received and enjoyed there is a great work to be done by those addressed. They are represented as lukewarm. They are under the terrible deception of thinking that they are rich and increased with goods, and have need of nothing, while ignorant of the fact that they are wretched, miserable, poor, blind, and naked. They are exhorted to be zealous and repent. But they are not left here.

Jesus offers to be their counselor, and exhorts them to buy of him gold and white raiment. He stands at the door and knocks, and promises that if any man will open the door he will come in and sup with him, and he with Christ. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Here is a work for those addressed to do. Christ will not force his way into the hearts of his people, but when they have prepared the way he will come in and shed his love abroad in their hearts. J. W.

(To be continued.)

TO CORRESPONDENTS.

A CORRESPONDENT inquires whether a person belonging to the S. D. A. church, moving into a new place, can properly meet with those who have been turned out of the church for apostasy, Sabbath-keepers hostile to S. D. Adventists, preference to those belonging to his own church. Such a question need not be asked. If the person belongs to that class, let him go with them; and if he goes there, he shows that he belongs with them; for, as in Acts 4:23, every man having the opportunity will go to his own company."

Why should Christ curse the fig-tree when the time for figs was not yet? Mark 11:13. An infidel in our neighborhood points to it as an inconsistency in the scriptures. J. P. H.

Ans. That infidel must give the writer of Mark's gospel credit for marvelous obtuseness, if he supposes him to say that figs were expected upon the tree when it was not a season for the year in which figs were produced, and that the tree was cursed because it had no fruit out of the season of figs. Such a man would be destitute of common sense. And then what shall we say of the millions of the best minds in

the Christian world whom Mark has caused to believe, not only that he was a consistent and sensible writer, but also that he wrote by inspiration of God? A wonderful result truly to be wrought out by an idiot! The fact is that the fig-tree, in favorable localities, sometimes has fruit upon it all the year round. Dr. Clarke says that he has often seen this. Consider further that the fig-tree puts forth its figs first and afterward its leaves. Therefore, in whatever season of the year this tree was seen having leaves, it was to be taken as an evidence that there was fruit there, unless that fruit had been gathered.

But of course the fig-tree, like other fruit-trees, has its regular times of bearing its fruit, and hence there was a regular time for gathering the crop; and this time of gathering was called "the time of figs." Figs ripened shortly before the passover; but the Jews did not begin to gather them till the passover. Now when Jesus passed this tree, it was five days before the passover; it was therefore time for the figs to be ripe. But they were not gathered; for that did not take place till the passover; "the time of [gathering] figs was not yet," and the tree showed abundance of leaves, which was to be taken as an evidence that figs were there. Therefore it was consistent to expect to find figs on that tree.

Finding none under these circumstances, the Lord invests it with moral qualities, and makes it to stand as a representative of the Jewish people. Like the tree, they were covered with leaves—the leaves of high profession and great pretensions; but there was no fruit. It also represents the formal professor even of to-day. There are persons who are hypocritical pretenders. They loudly profess great things; and from their profession one would have a right to expect to find in them the fruits of the Spirit; but when their lives are examined, it is found that their religion is all a sham. There is no fruit there—"nothing but leaves." And the fate of the fig-tree shows the danger they are in. This is the moral lesson taught by this incident. And a most solemn and impressive one it is too.

Questions by C. L. B.: 1. Does Eze. 8:16, have reference to the observance of the sun's day?

Such an inference might perhaps be made to appear quite plausible; but after all it would be only an inference.

2. Do Eze. 9 and Rev. 7:1-4, have reference to the same sealing?

We think so.

3. Does the work of Eze. 9, of the men with the destroying weapons refer to the seven last plagues?

So we think.

K. B. C. asks if it is right to examine candidates for church membership, or choose delegates to Conference, on the Sabbath.

Ans. The asking of the question implies doubt in the writer's mind. Then give the Sabbath the benefit of the doubt, and attend to these things on some other day.

W. P. HENDRICKSON: We publish no work on the subject of communion.

NEW HEAVENS AND EARTH.

DR. EDWARDS, in his mis-called "Sabbath Manual," applied the prophecy of the new heavens and new earth to the gospel dispensation, and then argued that, as the former were not to be remembered, the memorial of the old creation should be set aside for the memorial of the new.

The margin of Isa. 65:17 gives a good idea of the original; it shall not be remembered as an object of desire; to "come upon the heart" means this.

Recently I was told by a man who said he "understood Hebrew as well as any man," that Isa. 66:22 is in past time, and indicates that the new heavens and earth are already made.

This is contradicted by the third chapter of second Peter, which clearly shows that they are future. But this statement is also made by those who do not accept the New Testament. Let us look, then, at this pretended criticism.

The tenses are not always so accurately marked in Hebrew as in other languages; yet there is little difficulty in determining this: Different words are used in Isa. 65:17 and 66:22 for create and make, but the construction is the same. Both are active participles; literally, *am creating—am making*. In such cases, when we know the action is not taking place—it is not in the present—it is most natural to throw it into the future. Our version gives the future in chap. 66:22, and also in 65:17, though not with equal definiteness.

For a like instance see Gen. 6:17. Here the participle is also used. Our version says, "I do bring a flood." More literally, I am bringing; that is, am about to bring, or will bring. But

by no possible construction could it be rendered, "I have brought."

The assertion that the tense is past in Isa. 66:22 or 65:17 is not correct. Our common version cannot be improved.

J. H. WAGGONER.

BE NOT DECEIVED.

IN recent writings in the papers, Bro. White has been giving us good information and wholesome advice, that which will do us good, if properly considered and acted upon. We have not followed cunningly-devised fables in coming to the faith which we as a people hold. The Lord is giving us the last invitation to the supper. He is proving us, before passing judgment upon us, to see how many he can prepare to stand the test and to receive everlasting life.

The world is hearing the last warning of the everlasting gospel. Some will be almost persuaded who will never embrace the message. Some will not only see the truth and acknowledge it, but will receive it and run well for a season; but when trial, affliction, and persecution come, they will fall back and give up the truth, and thus lose that eternal life so soon to be given to the faithful and enduring. And some who have many years had a name and a place with God's commandment-keeping people will be tested out, being self-deceived, and find at last that they have undervalued the blessing of eternal life, not being willing to crucify self and give up the present world for it, and therefore are adjudged unworthy of it. Think, O my soul, are you of this class?

There is still a little time in which all who will may make their election sure. None who will make the earnest and persevering effort need despair. The Spirit still pleads with us and for us. Our High Priest is more than willing to confess our names and blot out our sins. Who will accept of pardon on Heaven's own terms? Let all accept. R. F. COTTRELL.

THE ORION CAMP-MEETING.

THIS meeting was held Sept. 18-23 at Orion, Michigan, forty miles north of Detroit. The location was very good, the ground was dry, shade ample, good green grass, and everything pleasant. However, the railroad gave us no advantage whatever, not even a reduction of fare. Neither did it run any Sunday trains.

As the village was very small, our outside attendance was small all the time. Probably two or three hundred attended evenings, and perhaps five hundred on Sunday.

We were much disappointed also in the attendance of our people. There should have been four hundred or five hundred camped on the ground, whereas there were less than two hundred, and nearly one-half of these came Friday, and many went home Sunday. This threw a discouragement over all the meeting. It indicated a lack of interest on the part of our brethren.

A good many within twenty miles never attended at all. Evidently our brethren are losing their interest in the camp-meeting, for which we are sorry.

There were some very good things about the meeting. The preaching was done by Elds. Waggoner, Lamson, Kenyon, Corliss, Laue, and the writer. All these brethren had good freedom, and spoke well. We had some very good social meetings, one or two excellent. About thirty came forward to seek the Lord, some of whom made a very good start. Twenty-three were baptized by Bro. Corliss in a beautiful lake.

Sunday afternoon we presented the subject of the Tabernacle, toward which nearly all pledged \$1.20. Then there was \$180 raised for the expenses of the meeting, and pledges were taken up for the English mission. One thousand dollars was pledged and a part of it paid.

On Sunday we selected five brethren and five sisters, with two little children, the most active we could find on the ground, to canvass for our periodicals. Part of them went among our own brethren and a part among the outside crowd.

Nearly every one had some measure of success. Something like forty subscribers were obtained for our periodicals. Such an effort should be made at every camp-meeting. We had a supply of our small tracts, which were distributed among the crowd on Sunday. Twenty-five hundred pages were eagerly taken; also many copies of our periodicals.

We were overtaken by a very severe gale and hail storm, which did our large tent much damage. Otherwise the weather was good.

D. M. CANRIGHT.

CONFUSION ON THE SUNDAY QUESTION.

ON the presentation of the Sabbath truth at Cabot, a goodly number followed the example of David as recorded in Psalms 119:60, while others waited to hear the other side. And if error on the Sabbath question were not a hydra-headed monster, we should say, They have had a chance to hear all sides by the present time.

The Congregationalist minister preached a sermon for the benefit of his hearers one Sunday in the forenoon after we left there. In the p. m. of the same day, Eld. Forrest, Methodist minister, of the same village, preached on the Sabbath question. He taught, in harmony with the Methodist discipline, that the ten commandments are all binding, that the first day should be kept by Christians, though the fourth commandment requires no definite day further than the day following any six days of labor. This, of course, set the matter at rest with those that loved to have it so.

Within one mile of there, the same day, Eld. Thurber set the question at rest among the Adventist brethren, or tried to, coming to the desired point in altogether another way. He taught the abolition of the ten commandments and the existence of the Sunday Sabbath. So to a class, both Bro. Forrest and Bro. Thurber have it right, and we are wrong, notwithstanding we hold to the perpetuity of the law of God as a whole, just as do the Methodists.

But if there was any lack in the total destruction of the law of God, up to a few days prior to our leaving Marshfield, it may be said to have been accomplished here at that time, if it could be done. Eld. Morse, a professed Adventist, came to town to instruct the people. His attack upon "the old dead law" was "dreadful and terrible," devouring and breaking in pieces, and stamping it under his feet. Why should this minister, who is a member of the Christian denomination, feel so terribly about the law, and why talk so loftily about it? What harm has it ever done him?

He affirmed that the Sabbath could not be traced this side of the birth of Christ, as the generation of the Jews there ran out. Between this period and the cross, five of the commandments were re-enacted. Matt. 19:18, 19. He said that Christ here told the young man all that is necessary to salvation. Christ said nothing about the Sabbath, hence this was not binding. The elder did not observe that Christ said nothing about first-day keeping, hence that could not be binding.

Then again the law was abolished at the cross, and finally Paul takes the law and in his letter to the Romans shows that it is abolished. Now it seems the carnal mind might rest; for since that no law has been given.

But in spite of all the contradictory positions of the first-day supporters, this charitable institution, which "beareth all things," lives. It lives, whether the ten commandments are all abolished or are all binding. Like an overdosed and over-drugged patient, who lives notwithstanding the efforts of physicians, so lives the Sunday Sabbath, notwithstanding the strange work of the doctors of divinity to support it. Everywhere and always, without respect to the reign of darkness, error, and confusion, the venerable day of the sun rears its head and cries, Behold I am here. When will ministers learn that "the priest's lips should keep knowledge"? A. S. HUTCHINS.

God give us men! A time like this demands Strong minds, great hearts, true faith, and ready hands.

Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And face his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Goodness weeps,
Wrong rules the land, and waiting Justice sleeps.
—Selected.

Rules for Daily Life.

Say nothing you would not like God to hear. Do nothing that you would not like God to see.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it to me."

NEVER despair; but if you do, work on in despair.—Burke.

