

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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TRUE HEROISM.

LET others write of battles fought
On bloody, ghastly fields,
Where honor greets the man who wins
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself, and wins.

He is a hero staunch and brave
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low;
Who stands erect in manhood's might,
Undaunted, undismayed—
The bravest man who drew a sword
In foray or in raid.

It calls for something more than brawn
Or muscle to overcome
An enemy who marcheth not
With banner, plume, and drum—
A foe forever lurking nigh,
With silent, stealthy tread,
Forever near your board by day,
At night beside your bed.

All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with his baser part—
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave;
But truth will place his name among
The bravest of the brave.

—G. P. Robinson.

A TRUE PICTURE.

WE give below a startling description of the state of the churches and of the world, extracted from a discourse by Robert Atkins, preached in London, more than thirty years since.

It is generally admitted by the religious and secular press, that the last thirty years have been a period of unparalleled apostasy and of crime. If Mr. Atkins truly represents the churches and the world of thirty years ago, frightful indeed is the photograph of our times, and very appropriate the words of the prophet: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58: 1. He says:—

Preaching in ceiled houses Sabbath after Sabbath to the same congregation appears to me little better than mockery, when the awful state of Christendom arises before me, overshadowed, as it is, with the cloud of Almighty vengeance. And yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night, Wo, wo, wo to the inhabitants—wo to the corrupters of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age and an apostate church. My beloved hearers, I am well aware that the glance that I have taken, at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least for the deliberate investigation of the important doctrine which I have purposed to bring before you; but depending for help whence alone true help can come, I proceed to the consideration of my subject. And, that your minds may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the delusion that prevails respecting the state and prospects of the church and world.

What is the opinion that the churches of the present day entertain of themselves and of the world? My hearers, am I not stating truth when I say: Go where you

will, either to the platforms of Bible societies, or missionary societies, or to the pulpits of churchmen, or dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be; that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel, the fulfillment of the promise that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, however modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity; that the tares should grow together with the wheat until the end of the *age*—not the end of the *world*, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus Christ is the Lord? When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation.

The apostle Paul informs us that iniquity, which at the beginning of the dispensation only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that in the last days perilous times shall come, or men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof—ever learning, and never able to come to the knowledge of the faith; men of corrupt minds, reprobate concerning the truth; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture: There shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? Here you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second, of God's. Which of the two will you believe? But, lest there should be a mistake, let us fairly and honestly inquire whether this description of God's giving actually corresponds with the present state of the churches and of the world; and in tracing the correspondency, may God carry conviction to every one of your minds as he has done to mine.

And now, if we want a standard whereby to judge of the apostasy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the spirit? Where is the confidence and brotherly love that made all things common? and where is the selling of that we have and becoming a true disciple? Where has the spirit of self-denial and of cross-bearing fled? Where is the taking joyfully the spoiling of our goods? Where is the persecution that all who live godly in Christ Jesus shall endure? and where is the being hated of all men for Christ's sake? Alas! alas! my brethren, the gifts of the Spirit are gone, and I fear most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this

general mode of remark will do little, I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of to-day with Christ, and where, let me ask, oh! where will you find almost one feature of resemblance?

There are none of you ignorant of the fact that our Lord while in the world set us an example that we might tread in his steps. He knew what was in man; he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this besetment, he chalked out a course for his followers, and for his church; and, let me tell you, it is the only one that can be safely followed, and what is this course? He became a pilgrim and sojourner in a strange land, and would not have so much of this world as even a place where to lay his head; he took no thought for the morrow, he made no such inquiries as these: What shall I drink, or where-withal shall I be clothed? and in praying to his Father, he could honestly and with a sincere heart, say, Give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by our Saviour's example, and, what is more, God's positive command is upon him to walk in these very steps and to observe the very same rule.

Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world; find me the man whose conduct tells the world he is living for eternity. Find me the church who lay it down as a rule, that for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths, by their lives and by their conduct. Men are probationers for eternity. The world is man's worst enemy; the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world, come out from the world, beware of the world, overcome the world. I hesitate not to say such a man, such a church, is not to be found; the truly righteous are diminished from the earth and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade. They are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease. They are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a Comforter, but they prefer to be without the Comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, We are rich, and increased in goods, and stand in need of nothing; and thus blasphemy is added to apostasy.

My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace. Tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, oh! say, what are all these calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher who has found a resting place in his stipulated income, or the round of duty for which it is paid, and will it give you any idea of the leader and the exemplar of Bible pilgrims.

Go to the opulent professing churchman, or the wealthy deacon, go to the *Christian* merchant, or the *Christian* shopkeeper, and learn the church's comment on the two notable commandments of our Saviour, "Lay not up treasures on the earth," and "Labor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity, the Bible sufferer for Christ's sake—Christ's living epistles, which sinners may read? Where have they their hiding place.

My brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good—that he will go the length of making a three-parts Christian to keep the inquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the Spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted? They shall be given, but remember they are blessings and gifts too frequently of Satan's giving. Holiness of heart and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day who are going to convert the world by their preaching and their example. Do I revile them? Nay, but according to the light which God has imparted to me, I feel called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders and for the benefit of the deluded; and it is my constant prayer that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before one-hundredth part of their corruptions and abuses could be brought before you in detail. Even mere natural men and avowed infidels have but to direct their eye toward them, and the feeling of disgust is created, and the cry of shame is extorted because of their party bickerings and their unchristian animosities. But, with the record of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have at present nothing to do. It is enough for my purpose simply to point at their apostasy from primitive purity and primitive simplicity, and their total want of primitive power. Alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever learning and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and the preparing objects of Almighty vengeance.

Startling though the language be, I dare not hesitate to use it. God has forgotten to punish if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not near at hand. I fear much that the unconverted and backsliding portions

of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion. They are believing a lie and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness. But blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit; and to them I address the admonitory language of my text, "Let your loins be girded about, and your light burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh, and knocketh, they may open unto him immediately."

(Concluded next week.)

The Kingdom of God.—No. 12.

THOSE who argue in favor of "the return of the Jews" according to the flesh, do so on the assumption that the promises made to them as a separate people have never been fulfilled; but that is a great mistake. All chronologists agree that all the prophets, except Malachi, wrote before the return of the Jews from Babylon. They date about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 608; Haggai, and Zechariah, 518; Malachi, 400. These dates are designed to cover the latest periods of their prophecies, and the decree of Cyrus was B. C. 536, and that of Artaxerxes, which gave efficiency to, and really complemented, the original decree, Ezra 6:14, was in 457. Hence, quotations from their writings, to sustain the theory in question, have the full weight of chronology against such an application.

In Isa. 44, the Lord declares himself as their Redeemer, "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." The instrumentality used in fulfillment of this promise is also shown: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Verses 26, 28.

By turning to the record, we find that the decree for the return of the children of Israel was very liberal, giving permission to all to return *who would*. And no prophecy contemplates anything more than full permission and voluntary acceptance.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." Ezra 1:1-4.

Again, in the decree of Artaxerxes, chap. 7:13: "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm which are minded of their own free will to go up to Jerusalem, go with thee."

Jeremiah, speaking of the return of Israel from all the nations and from all the places whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Than shall ye call upon me, and ye shall go and pray unto

me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption so often put forth, that only two tribes returned, while the ten remained scattered. There is no evidence that all of any tribe returned, while we have evidence that some of each tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent *seventy-two*; thus the twelve tribes were represented. See *Josephus' Ant., B. 12, ch. 2, sec. 4-7*.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2:70. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." Chap. 3:1; Neh. 7:73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

It has been conclusively proved that the new covenant has been made according to the promise; but the promise was that it should be made with the house of Israel and the house of Judah. Hence these were in Palestine when the covenant was made and confirmed.

We are willing to rest this question with the reader. The Jews have returned from their captivity according to the word of the Lord.

There is another *gathering of Israel* spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Note in verse 11 the expression parallel to Rom. 11. "When the boughs thereof are withered, they shall be broken off; the women come and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. 37. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, these bones are THE WHOLE HOUSE OF ISRAEL: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you

into the land of Israel. * * * And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and WILL GATHER THEM on every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. 21.

This gathering is coincident with that of Matt. 24, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa. 27, Eze. 37, and Matt. 24, are united in 1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies. J. H. WAGGONER.

Suffering with Christ.

"BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12, 13.

There are several things in this passage of the divine word that we would do well to consider. Peter's address is to the "beloved" children of God, and to them he is talking. Therefore if we are the children of God, his testimony is to us. He also speaks about "the fiery trial." I know we are inclined to shrink from trials, and when it comes to "fiery trials," we would be very generous, and apply them all to ages past, and throw ourselves into a position to escape these trials, thinking that we do not need them. And some in doing this even sacrifice principle, and throw away truth, run around duty, shun the cross, and even imbibe the fatal error of trying to make themselves believe they can be saved while neglecting duty, or even living in open violation of the law of the Most High, who has told us that he cannot look upon sin with the least degree of allowance or approbation.

What are trials for? This writer in the first chapter, talking to the elect of God and strangers scattered in different parts of the world, in verse 7 says, "That the trial of your faith, being more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Now gold is a precious metal, and it must be purified and melted by fire to cleanse it from dross. But notwithstanding its value, it perishes. But the trial of our faith, though it be tried with fire, is more precious, and if we endure these trials, it will stand the test in the day of the Lord Jesus.

James, another apostle, speaking upon this point, says, chap. 1:3, "Knowing this, that the trying of your faith worketh patience." Then let trials come, if I can only obtain patience thereby. For in 2 Pet. 1:5, 6, we learn that patience is one of the Christian graces. He says, "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." So we see that patience is one of those graces that make the Christian fruitful; and if patience comes by trials, then I say again, Let them come. These trials are sent upon us because we need them. If we are to be placed in the building of God, we must be tried to see if we are of good material. A wise master-builder would never put anything into his house without first trying it. A wise ship-master will never load his vessel with human lives or precious goods, till he first gives his vessel a trial trip, loaded with worthless material, and if he gets into a severe storm, all the better. When sufficiently tried, the vessel is put to service.

So it is with the Christian. We need not expect to get into the kingdom of God only by and through trials. "They that

will live godly in Christ Jesus shall suffer persecution." "It is through much tribulation that we are to enter into the kingdom of God."

Do we murmur or complain under our trials? Says our text, "Rejoice." But how can I rejoice? My trials are greater than I can bear, says one. But let me ask why it is that some people think so. Is it not because of selfishness? Does not self stand in the way? Do you ever think of others? Do you ever try to realize the woes of others? Did you ever try to get outside of your own dear self, to see what others suffer?

Now look here. Yonder comes Bro. A. I always dread to meet the man. He always has the blues; you can see it in his very walk. He never has a word of good cheer. He is always in trouble, and never seems to be at a loss to find some of his troubles with which to fill your ears. You may listen patiently. He thinks you are becoming interested, and he will talk all the faster. You begin to try to draw his mind away from his own dear, miserable self, and he can take no stock in such talk. He is never pleased only as he is talking of self.

Now are such people Christians? I fail to see it, and I may as well speak the truth. I see no chance for the salvation of such unless they reform. "Rejoice," says our text. And James says, chap. 1:2: "My brethren, count it all joy when ye fall into divers temptations." And the apostles who were beaten before the Jewish council, departed, rejoicing that they were accounted worthy to suffer shame for His name's sake. Says Paul, who endured so much for the gospel, "We glory in tribulation." Further he says, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake;" and he adds, "For when I am weak, then am I strong." When trials and temptations come, we learn our own weakness, and then we may be strong in God.

Our text further suggests that in trials we become "partakers of Christ's sufferings." The sufferings of Christ were for sins; not his, but ours; 1 Pet. 3:18; and as Christ has suffered for us, we should be willing to suffer also. "Arm yourselves likewise with the same mind," says Peter, in chap. 4:1. And if He who knew no sin was made sin for us, can we reasonably expect to be partakers of his glory except we share in the suffering, and suffer patiently?

In Rom 8:17, we learn that we may become joint heirs with Christ, and may be glorified together with him, if we suffer with him. And again, in 2 Cor. 1:7, "That as ye are partakers of the sufferings, so shall ye be also of the consolation." In the same proportion, then, may we be partakers of the consolation as we endure the sufferings. In Phil. 3:10, 11, Paul seemed to desire the fellowship of his sufferings, that is, to become a partner of his sufferings, if by any means he might attain unto the resurrection of the dead. Read Col. 1:24. And we see there is something left behind of the sufferings of Christ which we are to fill up. In 2 Tim. 2:12, we read: "If we suffer, we shall also reign with him." Oh! then, may we ever be willing to suffer for his name's sake. If we rejoice now in sufferings, we may be exceeding joyful by-and-by.

Those who choose the pleasures of this world may rejoice here; but the period of their rejoicing will soon close. Not so with the saints of God. They will endure sufferings with their blessed Lord here, and will count it joy; and when the glory of Christ is revealed, they with joy exceeding will be partakers of his glory to all eternity. Then let us not try to shun sufferings for his sake; for if we be reproached for his sake, happy are we. Who would not desire to be a partaker of the sufferings of Christ? H. F. PHELPS.

Maiden Rock, Wis.

I HAVE had a view in my sickness that I never had before, respecting those opiates which have kept me in a doze, at least, when I ought to have been broad awake. Arts and sciences, literature, curiosities, news, and even nonsense, have wasted hours and days; and that, while I had a most important charge to be executed.

My Heaven is to please God, and glorify him; to give all to him; to be wholly devoted to his glory: that is the Heaven I long for: that is my religion, and that is my happiness.

Be of Good Cheer.

To whom are these words spoken? and will they apply to God's commandment-keeping people? In speaking of the rewards to be given, Paul, in Rom 2:7-10, says, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; . . . but glory, honor, and peace, to every man that worketh good." And in Isa. 3:10, 11, we read, "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Surely, then, it is to those who have hope in God's mercy to whom these words, "be of good cheer," are addressed.

Do clouds lower, and darkness that may be felt gather about you? Is every star hidden from sight? Have you waited in mute anguish for the light to come? Well, all this you engaged to do when you promised a willingness to "drink of the cup," and "be baptized with the baptism."

Our Saviour was made "perfect through suffering," and for what? "For in that he himself hath suffered being tempted, he is able to succor them that are tempted," and this precious legacy remains for the child of God. "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake," with this assurance that he will "after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

It is a lesson that we all need to learn—not that every other heart is filled with happiness while our Heavenly Father for some inexplicable reason sees fit to afflict us. No "he does not afflict willingly," but all around us are "eyes that are heavy, and hearts that are sad," and so God leads us in a way that we may know how to sympathize with them, and thus we be a help the one to the other.

When the morning is bright, how eagerly we clasp the hand extended, as he proposes to lead us, saying, "Can ye drink of the cup?" What a precious privilege it seems to be! But as the shadows of Gethsemane deepen, how many a heart answers faintly, if at all, Yes, Lord; and ere the heights to Calvary are scaled, oh! how many take their hand from his, and turn the other way.

It was infinite wisdom, unfathomable love, which constructed the road, and those who have experienced the keenest anguish amid the gloom of that garden, and borne the heaviest cross up the mountain, are the ones who in times of greatest trial can best administer relief; and in this is the wisdom of God manifest. How strange that we should ever murmur—that we should think only of our own sorrows and pass others unheeded by—that we should not trust, and ever "be of good cheer."

Now, if ever, should the Christian be hopeful and cheerful; for we are almost home. How the eye brightens and the heart beats fast as we near that dearest spot on earth, or even whisper the word softly when far away; but what will be that other home amid the "many mansions"! Never will the stealthy footfall of death cross that threshold, or a living sorrow of even heavier weight cast its shadow there. There will be no secluded apartment where the burdened heart pours out its anguish in tears and groans. Amid all its leafy bowers is not a spot where some one often goes to wrestle with God in prayer. "Fullness of joy" leaves no room for one drop of sorrow to be added. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

As we turn from the glowing picture inspiration has painted of our future home, we may find much to enjoy, much to be thankful for in the present world. It is with the stern realities of life we have to deal, and here that we must win our right to the glory that is to follow. Surely no place could be better adapted to our wants as a school for discipline, and as we try to "work out our salvation with fear and trembling" our circumstances and surroundings are just what are needed to reveal to us what is in our own hearts while Jesus is pleading for us.

To be "faithful in that which is least," and to continue patiently in well doing,

are the admonitions given. "It is good that a man should both hope and quietly wait for the salvation of God." Let us humbly learn life's lessons, calmly waiting, "though the vision tarry." God knows better than we which road is best for us, and if we crossed no desert we should find no oases—if we have no crosses, we need hope for no crown; and amid the darkness of our earthly pilgrimage come these sweet words of consolation, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world," and, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

MARY MARTIN.

Holy Days.

"ONE man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14:5.

We often have to meet this, as sufficient to silence all claim to a definite day as a Sabbath. As some from different nations embraced the apostle's teachings, they, as a matter of course, brought each their traditions, feasts, holy days, and new moon, all of which had no more reference to the Sabbath of the ten commandments, written with God's own finger on tables of stone, than Easter, Lent, Thanksgiving, Christmas, or Washington's birthday. They not only had their festivals, but a particular day for their observance. These were classed together. The apostle cautioned them, lest they should be diverted from his lessons of truth, which he so much wished to impress upon their minds, and dispute about those things which were not essentially in the way. He knew their prejudices, and when they did not interfere with the commands of God, and the gospel of Christ, they should not be introduced to hinder and prejudice the truth.

They would naturally assume less proportions and lose all appreciable weight, as the people became interested in the glad news of salvation through Christ. The apostle wished to elevate their minds to these important truths which should not be clogged by non-essentials. Jesus said he came not to destroy the law or prophets, but to fulfill. If Christ had no commission to alter or abolish any part of the law of God, neither dare I.

A. P. LAWTON.

West Winfield, N. Y.

A Word Never Broken.

BUILDING a bridge across the Niagara River below the Falls was once thought to be impossible. The banks of the river, as we all know, are very high and steep, the distance across nearly an eighth of a mile; and the river here boils and foams so that no boat can stand the fury of the torrent a moment. Sinking piles and building arches was quite out of the question. Yet a bridge was built—a wire suspension bridge, so called because it had to be hung or suspended by tables driven into huge blocks of granite on each bank. The cables were made of twisted wire. The bridge looked like a spider's thread.

But would the cables hold? That had to be tried. How frightened the spectators were when the engineer drove the first carriage over! The bridge quivered to the horse's tread. When he reached the middle, might not the weight snap it in two? Might not the horses grow restive, frightened? A terrible leap would that be into the raging water two hundred and fifty feet underneath! But he crossed in safety. The bridge stood the trial. Then it had to be tried by storms. Might not a heavy gale wrench the cables from their fastenings? Gales and storms beat against it, and it stood. Might not rust eat off the wires? Time would tell; and time proved that the bridge could be relied on. "I am afraid to trust it, it looks so slender," said one of our party, shrinking back, when we visited the Falls a year afterward. "It has been tried," said the guide; "there is no danger;" and we crossed in safety.

A new steamboat has to be tried before passengers and freight can be trusted on board. A new railroad has its trial trips before it is thrown open to the public. A few years ago, at the opening of a railroad in Missouri, a train of cars filled with people, many of them gentlemen invited by the directors, set out from St. Louis on a trial trip. On swept the train. The party were in high spirits, when in an instant—

crash, crash! Timbers split, joists snapped, one terrible plunge, and down went the cars through a breaking bridge into the river below, a heap of ruins. That bridge had been trusted before it had been tried.

We usually do not trust anything until it is tried. Boys dare not skate across a river until they have tried the new ice. The swing just put up on the tree is not deemed safe for the children until the rope is tried. A tried friend is a friend worth having.

The Bible tells us of something that is tried. "The word of the Lord is tried." Its declarations are tried. It declares that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Its promises are tried. "Him that cometh unto me I will in no wise cast out." John Bunyan, the wild tinker boy, went and found it so; John Newton, the swearing slave captain, went and found it so. And how many all over the world are ready to witness, this day, that they went to the Son of God, and found him a very precious Saviour from their sins.

"The word of the Lord is tried." But are its threatenings to be relied on? Yes; when it says, "Be not deceived; neither thieves, nor covetous, nor drunkards, shall inherit the kingdom of God." Judas found it so, when it says, "The wrath of God cometh on the disobedient." Poor king Saul found it so, when it says, "Except a man be born again, he cannot see the kingdom of God." You must experience the happy change before you can enjoy the blessings of the kingdom.

"The word of God is tried." And then what? "He is a buckler to all who trust in him;" he is a sure friend. Ps. 30. In him are safety and protection from the sad effects of sin in this world, and its dreadful consequences in hell hereafter.—*Sel.*

Work for All.

THE duty of individual effort in the missionary work has been so clearly laid out and established that perhaps nothing more need be said to stir up our minds. And yet it seems that some of us are too apt to give its trials, burdens, and sacrifices, to others. We are in danger of not feeling our individual responsibility. We think others feel the burden, and that it is unnecessary for us so weak and incapacitated to do anything; that, if we do try, we shall make mistakes that will injure the cause and place ourselves and it in a wrong light before others.

All around us darkness is prevailing, and who is to dispel it? Should we altogether hold our peace? Even the very stones would cry out were there no other agency to carry the truth. It would be well for each one to ask himself or herself, Have I a mission? and, if I have, what is it? Is it possible for me to exercise any influence in this direction? and next, am I doing all I can to fulfill this mission? I do not see that even one who professes present truth is excused from some kind of labor in the great harvest field. Does the Lord excuse us? or does he require that, as it has been freely communicated to us, in like manner we should spread it for others' good, either by our example, by distributing publications, or giving of our means that the plan of the mission work may be carried on?

It is a work of free-will offering, as was the building of the tabernacle in the wilderness, or the temple of Solomon. Each will be moved to give or withhold such talents as they have at their disposal just as they feel its importance. Those who can do seemingly but a little, like the widow giving her mite, may be the very ones who will receive the greatest reward. It is accepted of us according to what we have. We are not responsible for talents we do not possess, but for just that which we do possess. The Lord holds us answerable for what we can do with his divine aid and no more. The message will go impelled by love to God, and to our neighbor, and by no other motive power existing. Anything done from a selfish feeling will not do. We must get the genuine motive power to accomplish our work, and to answer our responsibilities, and then humbly go forward in the name of the Lord. The gates of hell even, cannot prevail against his word and work.

A. M. L.

Sampling Religion.

THE Rev. J. J. Lewis, of South Boston, preached a sermon on Sunday evening in the Young Men's Christian Union Hall to a large audience on "Sampling Religion." He referred in the first place to the well-nigh universal practice among the ladies of sampling dry goods, oftentimes without any special or important purpose in so doing, the great cost to the firm, the great trouble to salesmen and the uselessness to the samplers themselves of the practice. Studying the subject, we see that the practice is by no means confined to the dry goods line. It is everywhere, and nowhere more prominent than in religions. Three classes of religious samplers are noted:—

First, Those who, having no stated place of attending church, are at Music Hall today, at Park street on next Sunday, at the Rev. Mr. Hale's the following Sunday, and so on.

Secondly, Those who have a regular place of worship, yet go semi-occasionally, *i. e.*, when it is not too stormy to go out, or too fair to stay in-doors—when it is neither too hot nor too cold; those who go when they have got new, nice clothes, or to see the new and nice clothes of others.

Thirdly, Those who go perhaps constantly, but who do nothing more than sample the sermon, take no part in the church work, no interest in the benevolent, fraternal, Christian matters of the community. These are all samplers and need not expect to work up out of the samples they get a fitting, comely, serviceable robe of life any more than those who sample dry goods out of the little bits the clerks cut for them can make a suitable drawing-dress. All should not sample, but purchase, what they want and what they must have or go naked. The full pattern of life's robe wrought up out of prayer and practice, hearing and doing, must be bought by love and sacrifice and made up in the work-rooms of daily life.

PRESIDENT GRANT ON PROFANITY.—The *Washington Evening Star* has the following:—"On Friday, before leaving for Long Branch, the President dropped in to see a well-known citizen of Washington. During his stay the daughter of the gentleman referred to remarked that she had heard a pleasant thing about him (the President). The President inquired to what she referred. 'I have been told by an officer who served with you in the army,' said she, 'that he had been with you under many trying circumstances, and that in no single instance, no matter what the provocation, had he ever known you to make use of profane language. I was delighted to hear this, especially in view of the fact that profanity is said to be the rule, and not the exception, among army officers. Will you excuse me, Mr. President, if I inquire if what I heard is true.' 'It is, I believe,' modestly replied the President; 'I have always regarded profane language as unnecessary, to say the least, and as I am a man of few words I have never been able to understand the necessity for useless expressions of the character referred to.'

CHEER HIM.—At a fire in a large city, while the upper stories of a lofty dwelling were wrapped in smoke and the lower stories all aglow with flame, a piercing shriek told the startled firemen that there was one in the building in peril. A ladder was quickly reared, and diving through the flames and smoke until it touched the heated walls, when a brave young fireman rushed up the rounds on his errand of mercy. Stified by the smoke, he stopped, and seemed about to descend. The crowd was in agony, as a life seemed lost, for every moment of hesitation seemed an age. While this shivering fear seized every beholder, a voice from the crowd pealed out, "Cheer him! Cheer him!" and a wild hurrah burst from the excited spectators. As the cheer reached the fireman, he started upward through the curling smoke, and in a few moments was seen coming down the ladder with a child in his arms. That cheer did the work. How much we can do to help the brave ones who are struggling with temptation, almost fainting in their efforts to do good to others. Don't find fault with your brother in his trial, but "Cheer him." Give him a word that shall urge him on his way, and if you can't help him in any other way, give him a cheer.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 23, 1874.

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

Those which Sleep in Jesus.

"BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

These words have a most decisive bearing upon the subject under consideration. They were written for the purpose of giving instruction on the state of the dead. Moreover they relate to all the righteous dead. It is also to be noticed that they were written for the express purpose of comforting those who mourn the loss of friends.

1. The first great fact which Paul recognizes and affirms is that our dead friends are asleep. But they "sleep in Jesus," for they are "the dead in Christ."

2. Those which sleep in Jesus, God will bring with him even as he brought Jesus from the dead. Heb. 13:20. This does not mean that Jesus will bring these persons from Heaven unless the souls of the dead sleep in Heaven! But God does not come to our earth. He sends his Son to bring the saints to him. They are asleep in the dust. Dan. 12:2.

3. The manner in which Christ brings the saints to glory is that he descends from heaven with a shout, with the voice of the archangel, and with the trump of God. And at the sound of the trumpet, those who are asleep, awake to immortality in an instant of time. Then the living are changed in like manner, and all being made alive are caught up together to meet Christ in the air.

Having stated this great fact that the sleeping ones shall thus awaken, and with the living shall be caught up to meet Christ, he then says: "And so shall we ever be with the Lord." This reveals the only way that the saints can ever be with Christ. It is by the resurrection and the change to immortality, and these are at the advent of Christ.

5. This is Paul's comfort concerning the saints that are under the power of death. They are asleep, but they shall awake to immortality when Christ comes again. "Wherefore comfort one another with these words." Such was Paul's doctrine concerning the state of man in death. The dead who die in the Lord rest from their labor in quiet sleep. The time of that rest is to them only a moment, and then they awake in the likeness of Christ. It is not till after the sounding of the seventh angel that the time comes to reward the prophets and all the servants of God. Rev. 11:13. J. N. A.

Does he Understand Us?

A WRITER in the *Sabbath Recorder* of June 4, 1874, deprecates our promulgation of the Advent doctrine. A few expressions will sufficiently indicate his views and feelings in reference to the matter. He says:—

"Among the soul-ruining errors of the times and the professed Christian world, materialism assumes a prominent place."

"Many persons believe in the personal reign of Christ on earth previous to the Judgment, and they are strong Sabbatharians and make all manner of sacrifices to sustain and propagate their views. As to their speculation in reference to the second advent, and personal reign of Christ for a thousand years, they will do no harm as mere opinions. When presented as especial items of faith, and absorb the mind to enthusiasm, to the neglect of the great theme of salvation by Christ's death, resurrection, and intercession, it is about time to lift up the voice against them. It is a matter of no account comparatively whether Christ come and reign in person or not, for the salvation offered to man has nothing to do with it—if men believe it, it will do them no good—if they reject it, no harm can come from it; for it is

not among the conditions of salvation. On the other hand, if it is going to strike at the immortality of the soul and the Christian's hope of direct blessedness after death, let us take the alarm, and protest against such fatal heresy.

"Suppose in connection with the second advent doctrines, the true Sabbath is promoted; balance one against the other, and see which has the most weight."

"It is true every lover of the Sabbath of the Lord wants it made known and embraced, but not at the sacrifice of all other truths. If all men become Sabbatharians and neglect the saving truths of the gospel, what will it avail? Paul said in view of the Judgment, 'By the terror of the Lord we persuade men;' but will they be persuaded with annihilation before them? We may expect men to sin on with such a hope entertained. It is a fearful thing to present such an inducement."

The evils here charged upon Adventism are serious ones, and if it is guilty of them, the cholera of our friend is none too bitter. But do these evils result from the proclamation of the Advent doctrine? Did the writer of the foregoing extracts make his statements from actual observation, or reliable information? Does he understand the facts in the case? or is the whole field of his vision discolored and distorted by the goggles of misconception and prejudice through which he views it?

We infer that he is not well informed in regard to our belief, from what he says about Christ's reigning personally on the earth previous to the Judgment. We know of no S. D. Adventist who holds such a view. We have been acquainted, almost from its very commencement, with that movement which unites the doctrine of the advent and the Sabbath, and we ask where the effects here charged upon it are to be found. Has it caused the "great theme of salvation" by Christ's death, resurrection, and intercession to be overlooked? If so, when? where? and by whom? Is it ignored by our preachers? Is it left out of the faith of our people? Is it passed by in silence in our books or periodicals? On this point we are willing to compare notes even with the able organ of his own denomination. What companies of Sabbath-keeping Adventists, or what individuals among them, are neglecting the "saving truths of the gospel," in consequence of their views of prophecy? If they can be found, let them be specified, and their cases be held up as warnings to others; but if they cannot be found, then let the very ink blush that records such insinuations against them. Certainly, if there is any doctrine calculated to lead men to seek Christ till they know that by compliance with the "saving truths of the gospel," they are accepted of him, it is the doctrine that he is soon coming to reckon with his servants.

By materialism this writer means the view that the dead are unconscious, and that the wicked are to be finally destroyed. This he calls a soul-ruining error. Will he show us some who have been ruined by it. What is the kind of ruin which it works? What particular phase of iniquity do they exhibit who have been led away by it?

On the other hand, we can point to a delusion which has ruined more millions of the human family than any other evil in the same length of time that has ever afflicted the human race. And that is spiritualism. And what is the foundation of spiritualism? Its foundation and superstructure, head and body, bone and sinew, is this doctrine of the immortality of the soul which our friend thinks such a lovely and blessed doctrine. Take away this, and the soul of that whole system of evil is gone, and men have an effective safeguard against it.

But what has he to guard himself against it? If departed spirits can communicate with the living, who shall say that they do not do it, and hence that spiritualism, in its fundamental fact, is not true? While men are in the flesh, it is their duty to labor for the benefit of their fellow-men. God and Christ and angels are interested in the same work. But do Christians as soon as they leave this state of existence become such disembodied embodiments of selfishness that they seek only their own enjoyment in the spirit world, and think no more of their friends on earth? If the dead, having the power to communicate and give us the benefit of their experience in the spirit world, will not do it, then are they deserving of the execration of the living. Let no man hug to his bosom the doctrine through which spiritualism has ruined its millions, and then talk to us about that being a soul-ruining error which is the only antidote against its damning influence.

Another of his statements is, if anything, still more surprising; namely, "It is a matter of no account comparatively whether Christ come and reign in person or not, for the salvation offered to man has nothing to do with it."

Paul, in 1 Cor. 15, makes the resurrection of the dead to depend on the resurrection of Christ. Christ has been raised from the dead, therefore the dead will be raised. But if this does not take place, he says, "Then they also which are fallen asleep in Christ are perished." Verse 18.

Yes, PERISHED! Does our friend hear? Without a resurrection of the dead, then, there can be no future life for our race. And what causes the resurrection itself to take place? The second appearing of Christ; for it is by the voice of the Son of God, at the moment of his revelation in the clouds of heaven, that the dead are called forth. John 5:28, 29; 1 Thess. 4:16.

As the Bible presents it, then, the matter stands thus: If Christ does not come, there will be no resurrection of the dead; and if there is no resurrection of the dead, then even those who have fallen asleep in Christ are perished, and can have no future existence; and if there is no future existence for us, there is of course no salvation. Yet, we are in the most positive language assured that the salvation offered to man has nothing to do with Christ's coming! Shade of blind Bartimæus! Who hath sinned, this man or his parents, that he was born blind? No, we will not say born blind; for we believe it is his theological training that has wrought all this mischief with his spiritual eyesight.

"Will they be persuaded," he asks, "with annihilation before them? We may expect men to sin on with such a hope entertained. It is a fearful thing to present such an inducement." A new mark of astonishment needs to be invented for such declarations as these. The celebrated Alger, in his "Doctrine of a Future Life," pp. 652-661, makes many good remarks on this point. We give one extract. Though not holding with us as to the future destruction of the wicked, he nevertheless could not tolerate such sophistry as this even on his side of the question. He says:—

"It has often been argued that with the denial of a retributive life beyond the grave, all restraints are taken off from the passions, free course given to every impulse. Chateaubriand says bluntly, 'There can be no morality if there be no future state.' . . . What bible of Moloch had he been studying to form, for the time, so horrid a theory of the happiest life, and to put so degrading an estimate upon human nature? Is man's will a starved wolf, only held back by the triple chain of fear of death, Satan, and hell, from tearing forth with ravenous bounds to flesh the fangs of his desires in bleeding virtue and innocence? Does the greatest satisfaction man is capable of here, the highest blessedness he can attain to, consist in drunkenness, gluttony, dishonesty, violence, and impiety? If he had the appetite of a tiger or a vulture,—then thus to wallow in the offal of vice, dive into the carrion of sensuality, abandon himself to reveling in carnivorous crime, might be his instinct and his happiness."

Pertinent as are these remarks, our view is infinitely better than the one here supposed; for we do not deny a retribution beyond the grave, and that too of a most fearful nature, to a life of sin here. But as we have said before, we say again, This is a matter that can be easily tested. If the doctrine of destruction leads men to throw off restraint and plunge into sin, show us some that have been so affected by it. Let even one man be found who from a life of comparative rectitude is now giving himself up to iniquity and crime, because, forsooth, he has become persuaded that there is no immortality out of Christ, and that those who sin shall finally be put out of existence in the lake of fire, which is the second death. Or show us one who even makes this an excuse for not taking an active interest in religious things. The first instance of this kind is yet to be produced; and we say, Let those who would fain make so much of this point, now produce an instance of this kind or forever after hold their peace.

It is the justness and certainty of punishment, rather than its severity, that restrains men. The mother who screams at her boy that she will "skin him alive," which he knows she will never do, has no government compared with her whose threatening is more moderate and the punishment certain. So with the relation sustained to the government of God. The idea of eternal torture for the wrongs of this brief mortal life, makes the crime and the punishment so disproportionate that men cannot accept it; for, as Bishop Newton remarks, Though they may imagine it, they "can never seriously believe it, nor reconcile it to God, and goodness." This doctrine of eternal misery is what makes infidels. Of this, the reader can satisfy himself by conversing with skeptics of any grade.

There is terror enough in the retribution which the Bible reveals to persuade any who will be influenced thereby. Our friend refers to the expressions found therein, the damnation of hell,

the undying worm, the quenchless fire, weeping and gnashing of teeth, torment in flame, vengeance of eternal fire, second death, and lake of fire and brimstone; and he asks, "Are these figures?" To which he answers, "Yes. What then must the reality be?" If these are figures, men may imagine the reality to be something more tolerable. But we answer, No; these are not figures, but the dread reality itself; more dreadful than any sane man would brave for all the imagined pleasures of a lifetime of sin. But they are the agents of complete and utter extinction.

The Sabbath truth is one of transcendent interest and importance, first, because it takes hold of our practice, and shows us, every week, as observers or transgressors of God's law; and secondly, because in it is involved the honor of God. Isa. 58:13. But when men esteem the doctrine of the immortality of the soul of so much more consequence than the Sabbath that they would prefer that the Sabbath should not be taught, and that men should live on in disobedience to the law of God, rather than that this dogma should be contradicted, they have yet something to learn before the truth can prosper very extensively in their hands. U. S.

Overdone.

BRO. J. E. TITUS has just placed in possession of this Office a series of what are called spirit photographs, representing the sitter as in an ordinary picture, and in the background, with more or less distinctness, ghostly visages that purport to be the figures of attending spirits. These pictures were taken about a year since, in the village of Leslie, Mich., where he resides. He witnessed the operation of one of them, by which he assured himself that the impressions were made on the plate in the camera, and not by any manipulation of the operator afterward.

But it seems to us that in these experiments the devil has overshot the mark; for if any one wants evidence of the diabolical nature of spiritualism, he has but to look at the Satanic countenances that appear in the background of these pictures. No real face that we have ever beheld, though almost every trace of humanity had been battered out of it by debauchery and crime, could equal in hideousness some of them. If such are the denizens of the spirit world, the fewer of them we have about us the better. In viewing them, one can but feel expressly thankful for the promise which reads, "Resist the devil and he will flee from you." U. S.

Pardon without Conviction.

SEVENTH-DAY Adventists have always argued that pardon without conviction is a nullity; and that, therefore, a gospel or remedial system based on the abolition of the law would be subversive of justice. Lately we have had the subject illustrated before us, and a judicial decision given in regard to it, such as we never expected to see.

The office of governor has been claimed by two persons in Louisiana, each endeavoring to discharge the duties of the office in spite of the other. Several persons were arrested for crime, and while awaiting trial, one of the would-be governors, to magnify his office and to prove his authority, issued a pardon to the criminals. When the matter was brought before the court, it was readily decided that the pardon was without effect, as the persons had not yet been convicted by process of law, and were not yet subjects of pardon.

This decision was not only reasonable, but unavoidable; and it seems a marvel that any one claiming the office of governor should be so ignorant as not to see that his pretended pardon was no better than a farce.

But if we are astonished at his course, what shall we think of that large number of preachers who proclaim pardon in the gospel on the very same principle? They forestall conviction by proclaiming the abolition of the law, and then offer pardon to those who, as they claim, are beyond the jurisdiction of the law!

Paul says that Jesus Christ was set forth as a propitiation to the end that God may be just, and the justifier of him that believeth in Jesus. Rom. 3:23-26. If the principles of justice shall be regarded in the high court of Heaven, and who dare say they will not? all these claims of pardon, based on a denial of the authority of law, will be thrown out as illegal, and a nullity.

It is much to be feared that in that day when every work is brought into judgment, when Jesus the Son of God is judge, and God's law the rule of judgment, see Rom. 2:12, 16, many decisions rendered on earth will be reversed. And many, very many pardons offered by those who disregard the claims of the law and of justice will be set aside as invalid. See Matt. 7:21-23.

Now justice calls, and mercy lingers. Soon mercy will be withdrawn, and justice be meted out to the fullest extent. To stand in that day,

we must "honor all the name" of God—in his justice and his mercy—by "keeping the commandments of God, and the faith of Jesus."
J. H. WAGGONER.

Why Will this Cause Succeed?

BECAUSE it is the truth of God, founded on his word, which he has magnified above all his name. Heaven and earth shall sooner perish than that one tittle of that word shall fail. Prophecy has promised the very work we now see being done. The remnant of his people—those who are alive and remain to the coming of the Lord—will keep the commandments of God. The time has come for this last message. This is why the Sabbath question is interesting the people everywhere, and the agitation is continually increasing. The hand of the Lord is in the work. This is that which was written by the prophet: "Here are they that keep the commandments of God."

The question has been asked among S. D. Baptists why it is that S. D. Adventists are successful in gaining converts to the Sabbath, notwithstanding the fact that they preach it in connection with other very unpopular doctrines. The answer is, These other unpopular doctrines are also true; and when men begin to reform and bear the cross of unpopular truth, they may just as well make a clean sweep of their errors at once. This, honest souls will do when their errors are made manifest by the light of the word of God.

The doctrine of the advent of Christ at hand is unpopular; but signs and prophecies fulfilled attest its truth. And when the prophecies of Daniel and John are set before the people, and the fulfillment traced to the present time, the papacy is seen to be the great Antichrist, and the change of the law of God is clearly seen to be the work of Antichrist. Then, when this is clearly seen, the warning message of Rev. 14: 9-12, has a force in it to bring honest souls, who desire to have the truth, to the keeping of the commandments of God and the faith of Jesus. The Sabbath has been so long trodden under foot by the Christian world that something is needed to arouse the people upon the subject. God foresaw this and promised a special message for this very time; and he is now graciously fulfilling his promise. It is the predicted change of God's law by the papacy, and its restoration by this last message, that gives power to the truth to move the people to action. Therefore the unpopular truth that the coming of the Lord is at hand, and consequently that the time has come for the last warning to be given to the world, is itself the special means which God has provided to arouse honest souls and lead them to see and embrace the Sabbath of the Lord and leave that institution of the papacy which stands in opposition to it, and which is uniformly set forth by Catholic writers as the mark or sign of the power of the Roman church to change the institutions of God and bind the consciences of men.

And S. D. Baptists will never be as successful as they might be in turning men to the Sabbath till they preach it in connection with these prophecies, which point out so clearly its change by the papacy and its restoration by the last warning message of probationary time. Ardent lovers of the truth among them have labored earnestly to stir them up by emulation to renewed zeal in the Sabbath cause, and have succeeded in a measure in reviving the spirit of aggressive labor in the cause; but this is only the effect of the work which the Lord is doing in fulfillment of what he promised in prophecy. God lives, and is fulfilling his word. This is the reason of this agitation. And this agitation will bring the matter to a test. They that will be successful must preach the testing message of the word of God. None can do this but Adventists; for none can preach the final message of probation as present truth and not believe that the work of mercy is about to close and the day of wrath is about to open.

While we teach the perpetuity and immutability of the moral law and the true Sabbath of the Lord, we warn the people of an "irrepressible conflict" that awaits us, when the image of the beast shall enforce his own worship on pain of death, a prominent part of which will consist in receiving the mark of the first beast, i. e., the papacy—keeping the institution which this changer of times and laws has put in the place of the Sabbath. Rev. 13: 11-17. For nearly a quarter of a century we have been teaching that the United States is the two-horned beast, and consequently that here the image will be formed—that ecclesiastical authority would demand, and get the control of the civil law, so as to be able to enforce the keeping of the pagan-papal Sunday upon all as the "Christian Sabbath." Twenty-three years has this exposition of the prophecy been in print in the ADVENT REVIEW AND HERALD OF THE SABBATH; and during this period this view has been believed and taught by the whole body of S. D. Adventists.

It was simply faith in the prophecy as the word of God that led us to take this position, and to proclaim it abroad during these past years. But what do we see now? We see demonstrative proof that this position is correct; and consequently that the time has come when the message of warning which we are preaching should be preached, Rev. 14: 9-12, showing that this work is of God and not of men. We see the "National Association" pushing forward their scheme and urging their demand for a "religious

amendment" of the National Constitution, so that "all Christian institutions, laws, and usages, shall be placed upon an undeniable legal basis in the fundamental law of our nation." Prominent among these institutions, laws, and usages, is the observance of what is called "our American Christian Sabbath." When this amendment is obtained, the image of the beast will be formed with power to enforce the mark. And, aside from the prophecy that assures us that it will be done, their prospect of success is bright and rapidly increasing in splendor. All observant and reasonable men can now see that the "religious amendment" is likely to prove a success. And the success of this movement is demonstrating the truth of our position on prophecy, and consequently proving the advent movement of the present day to be divine—from Heaven and not of men.

This constitutes one of the strongest arguments to move the people to action in restoring God's law and Sabbath. No one can fail to see the force of this argument when fairly presented to the mind. And S. D. Baptists will never be as successful as they might be till they take up this argument and use it; and when they do this, they will inevitably be Adventists. God's people must be one. We have the evidence of Scripture that those of them who are found alive at the second advent will be united in the last message, keeping the commandments of God. To be a S. D. Baptist is all right as far as it goes. But those who do the work which God designs they should for the restoration of his Sabbath will use the arguments which he has furnished in his prophetic word, and, as an unavoidable consequence, they will be surnamed Adventists. Lord, hasten thy work and save thy people!

R. F. COTTRELL.

War Preparations.

NEVER was there a period in the history of our world when there has been such an active and general preparation for war, as at the present time. Notwithstanding this, many are looking forward to a "good time coming" when the world shall be converted and nations learn war no more. From the stump, rostrum, and the pulpit, we hear the cry of "Peace and safety." In the meantime constant efforts are put forth to increase the armies and strengthen the navies of the leading nations of earth. Especially is this true of the European nations.

That this is the case, let the following facts, which appeared in a recent issue of the London Times, testify. These facts show the increase of the armies of the different nations of Europe from 1859 to 1874.

"Russia has increased her armies, which now number 1,519,810 men, by 295,660. Germany, whose army now numbers 1,261,160, has augmented her armies by 424,360. The French army at present numbers 977,660, increase 437,100, and is greater by 337,100 than that maintained by Louis Napoleon, and under the new army organization, is steadily increasing. Great Britain has added to her army 233,020, which now numbers 478,820. Italy has augmented her armies until at present she numbers 605,000 soldiers, an increase of 69,610. The Belgian army of 93,590 has been increased by 13,340. The Dutch army of 64,320, by 5,770.

"The armies of the different European nations at the present time number 6,110,490. Total increase 1859, 1,980,140."

Thus it will be seen that the war cloud which has been overspreading the horizon of Europe is growing darker, and that it will soon burst with irresistible fury is the opinion of not a few who have been closely observing the general tenor of events. The following selection from the London correspondent of the *New York World* seems to indicate that such will be the case:

"A MIGHTY WAR IMMINENT.

"London, May 28.—The leading article in *The Times* of yesterday is one well worthy of the attention which it will everywhere receive. It was a plain warning that Europe is on the eve of a mighty war. Affairs have come to such a pass that the burden of maintaining the armies which all the nations have prepared for the coming war is too great long to be endured. But still these armies are constantly increased. 'The process of turning citizens into soldiers,' says *The Times*, 'goes on all over Europe without any apparent limit.' The German army is more than half as large again as it was fifteen years ago, but still is not large enough to satisfy Bismarck and Moltke. France, Austria, Italy, Russia, Belgium, and Sweden, are each following Germany's example, and are increasing their armies. Each is afraid of all the others, and 'Europe is returning to the traditions of an earlier age, when every free man was a soldier, and the pursuits of industry were wholly subordinated to the claims of military service.' Each nation says it is arming only for defense—but some of them have already armies of defense more numerous than any offensive army that can be brought against them.

"England, for every 1000 of her population, maintains only three soldiers for offensive purposes. Italy and Belgium maintain twelve; France and Austria, fifteen; Germany, twenty-one. It is in vain for Germany to pretend that she wishes only to defend herself—she means mischief, and the gun which will be the signal of the next great war will be fired by her."

S. H. LANE.

Scatter the Tracts.

"THERE is joy in the presence of the angels of God over one sinner that repenteth." Why should not the people of God share in some measure of the same joy here on earth when men turn from darkness and error to the light and truth of divine revelation? And why not rejoice if in turning souls to a knowledge of the truth we can suffer with Christ? "If we suffer, we shall also reign with him: if we deny him, he will also deny us."

The religion of the Bible calls for laborers, not idlers. In the parable of the vineyard, in the 20th chapter of Matthew, when the hour of settlement came, the Lord of the vineyard bade the steward "call the laborers and give them their hire."

Under the preaching of Paul and Silas, at Thessalonica, Jews, and "devout Greeks, a great multitude, and chief women not a few," received the gospel under a great pressure of opposition and persecutor. Yet they were a working people. Says the apostle, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

Respecting this church, inspiration bears the following testimony: "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not speak anything." Has not the time come for the remnant church, with a world-wide message, to copy the holy zeal and activity, of this primitive church?

The way is fully open for effectual missionary labor. The spirit of entire consecration to God is needful to energize the church, needful to awaken us to the shortness of time, and the importance of the work; then there will be no lack of means, nor laborers to push this great work ahead to every part of the fast-ripening harvest field. Eternity only will reveal the good accomplished by sometimes judiciously and prayerfully distributing reading matter on present truth.

In one church in Montcalm Co., in this State, where vigorous missionary efforts were put forth last winter, five have embraced the Bible Sabbath by reading. An old friend of mine in Vermont State, who was a worthy and active deacon of the F. W. Baptist church with which I united some thirty years since, had his attention called to the Sabbath question last winter by reading the REVIEW and tracts on the Sabbath. In a few weeks with a joyful heart he commenced the observance of God's holy rest-day. He acknowledges with devout gratitude that he has received much instruction since he began to read the REVIEW. He says, "I should not know how to do without it. I feel like obeying my Saviour in all things come life or death. I have come to the point where one spark of truth is worth more than all the error that ever floated upon the tide of public opinion." With us, this dear brother is looking for immortality when the Saviour comes. Devout men and women, sending out to perishing souls saving truth by scattering tracts, may take courage in the work.

A. S. HUTCHINS.
Lapeer, Mich., June, 1874.

What Manner of Persons Ought ye to Be?

THE Advent doctrine is a practical doctrine. While signs clearly show that the great day of God is very near, and that Jesus is about to return to take his people to himself, and to reward every man according to his work, those who bear the Advent name should live as though they really believed these things. They should act very differently from the world around them, very differently from what they did before they embraced the doctrine, and in some respects differently from what Christians were required to act in times past.

All wise men can see readily that when a man has arrived to the age of seventy or eighty years it is no proper time to launch out extensively in the business of this life, as it was in early manhood; but the time has now come for him to make a disposal of his property, and prepare to die. So when we have come to the latest period of probationary time, how inconsistent it is for us to act as though we expected time to continue for many generations to come!

There are some duties incumbent on men and Christians in all ages, times, and places, and there are others that grow out of the peculiarities of the age in which men live. In writing with regard to our conduct in these times, I shall speak of some things which have always been duties; for these become, if possible, more important than ever as "the end of all things" approaches. The behaviour of those who believe in the speedy advent of Christ should be marked with great solemnity in word and deed. This is a "grand and awful time." Men are now being tested. A little while and the decision of each person for life or death will be made. The multitude are on the road to perdition. Satan is working "with all power and signs and lying wonders" to deceive and to destroy. Now the last call of mercy is being given. This is no time for sport or idleness, no time for jesting or foolish talking, or light reading. No! these are the times that are to try men's souls. Ministers must not preach their chaffy productions, or cause their wit to sparkle, so as to excite mirth. No! they must be in earnest to warn the people to "flee from the

wrath to come." And private members must not be light and trifling. If they do, lookers-on will think they do not believe the doctrine.

Again, we should use money or property speedily, wisely, not in extravagance, not to get more with, but as stewards of God, we should so use it that the cause of truth may be helped forward, that the warning message may speed its way to the inhabitants of the earth. Those who look for the appearing of Christ ought to be very honest, truthful, just, and benevolent. Eagerness to get rich is not becoming Christians now if it ever was. What a scandal to the precious Advent doctrine are the penurious, hard dealers, those who are always striving to get the best end of the bargain. These things show where the treasure and the heart are. Indulged in, they will shut the gates of the Holy City against them. By the grace of God we must come to regard our neighbors' interest as sacredly as our own. Said Jesus, "Whatsoever ye would that men should do to you, do ye even so to them."

Our tempers, too, ought to be regulated. This is the period of the "patience of the saints." Now it is that we are to "seek meekness that we may be hid in the day of the Lord's anger." With some, sour tempers are constitutional; with some, they result from wrong training or wrong habits; and others are indebted to a dyspeptic stomach for them; but the cure is the grace of God, which can enable us to rejoice in tribulation, "in hope of the glory of God." Jesus said when he came to earth before, "I am meek and lowly in heart." "Learn of me." "He was a man of sorrows and acquainted with grief." He patiently "endured the contradiction of sinners against himself." He overcame and has set down on his Father's throne, and if we overcome we shall also sit down with him in his throne.

Those who are seeking the better country, an eternal home, should not be disconcerted by the trials incident to the present life. These will not last long, but the joy of the overcomer in the new world will never end. Those who believe the third angel's message should set the Sabbath up on high. During the days of the week it should be on the mind. All secular labor should be finished up before the sacred hour arrives, and then we should be prepared to engage in solemn, joyful worship—the worship of the great Creator. How much better is this than to have many chores undone, or to be off a number of miles from home traveling, when the Sabbath commences. This slackness about getting ready for the Sabbath is just the same as to say to beholders, "I don't care much for the Sabbath. I think more of my business." Truly sacred is God's day of rest. We must take great pains to keep it holy; "call it a delight, the holy of the Lord and honorable; not doing our own way, nor finding our own pleasure, nor speaking our own words." Then will the Lord bless us when we make the Sabbath a day of religious rejoicing, and then will people around us see that we highly prize this institution of the Lord, when we throw the secular business of the world out of our hands and hearts, till the sacred hours are over. Then shall we be in truth of those who "keep the commandments of God."

The prospect of the near approach of the day of God should excite us to "be diligent that we may be found of the Lord in peace, without spot and blameless." How much is implied in this! Let us seek God night and day for enlightening grace that we may see our faults; and also for grace to help us to overcome them all. We have so much to overcome we must be diligent. There is not a moment to lose. We can well afford to lose the approbation of the gay, rich, and fashionable, of our neighbors, if we may finally become faultless "before the throne of God." The nearness of the great events connected with the day of God, should urge us forward to labor faithfully and without delay for the instruction and salvation of our friends, children, and fellow-men generally. They must be saved soon if ever. May God by his Holy Spirit prepare us so to labor in his vineyard that we may finally hear the words, "Well done," said to us, and that some now in the way to death may turn to God and gain eternal life.
C. A. OSGOOD.

ACCORDING to the *Norfolk Journal*, tobacco-chewers have one imitator among the lower animals that is willing to chew the vile weed—the only instance that we remember to have seen recorded: There is a mule owned by a Mrs. Cotton, a lady living within a mile or two of Portsmouth, and driven to market every day, that has been an inveterate chewer of tobacco for many years. Whenever the mule becomes obstinate, it is only necessary to give him a chew, when he becomes perfectly kind and gentle. The lady purchases tobacco for him regularly, and always keeps it on hand.

LUCK is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn something up. Luck lies in bed and wishes the post-man would bring him news of a legacy. Labor turns out at six o'clock, and with busy pen or ringing hammer, lays the foundation of a competence. Luck whines. Labor whistles. Luck relies on chances; labor, on character. Luck slips downward to indolence. Labor strides upward to independence.

EVER LOOK TO JESUS.

CHILD of God, why droop in sadness,
Pining at thy lot so sore?
For the humble, trusting pilgrim,
There is help divine in store.

Dost thou feel the cross is heavy,
And beneath it thou must fall?
Look above to Christ, thy Saviour;
There is strength in him for all.

When thick clouds around thee gather,
And thy way seems dark as night,
Oh! remember in thy sadness,
In none else but Christ is light.

Jesus knows thy trials better
Than thyself can ever know;
For he drank this cup of sorrow,
And the bitter dregs of woe.

Oh! what humble condescension
In the blessed Son of God.
Come to die for sinful mortals,
And thus check the chastening rod.

But the grave could not retain him;
Thus he's vanquished every foe.
If we trust this risen Saviour
God's own hand will lead us through.

L. R. CARR.

Braddyville, Iowa.

Progress of the Cause.

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

Ohio.

MAY 30 and 31, 1874, were good days to the Bowling Green church. Sabbath, their house of worship was well filled. After a discourse on baptism, nearly all took part in bearing testimony, following each other in quick succession. Quite a company arose for baptism. Early Sunday morning, loaded teams from all directions were on their way to Maumee River to attend the ordinance near Waterville. Some came ten miles. We gathered and held services in a beautiful grove on the river bank, took refreshments, and then repaired to the water where fifty-four willing candidates found a watery grave, and arose, we trust, to walk in newness of life. Hundreds were collected to witness the scene. On the opposite side, just above, the Baptists from Haskins also attended baptism at the same time.

It was a joyful and solemn sight to witness fathers, mothers, and children's children, going forward unitedly together. There are still others there who will go forward at a future opportunity.

The Monday following, we started for Morrow Co., to commence labors with the tent. We are pitched in a country place by a group of houses called Pulaskiville, dependent on the country for our congregations. It is thickly settled for miles around, and we hope it is a good opening. If not, we shall probably go to a village near, by the name of Mt. Gilead. Our appointment is just getting fairly circulated, and our congregation numbers between one and two hundred. Our tent company comprises our tent master, Mrs. Lane, and myself. We solicit the prayers of our brethren for prosperity in this good cause. Our P. O. address for the present is Pulaskiville, Morrow Co., Ohio.

E. B. LANE.

June 11, 1874.

Wisconsin.

SINCE my last report, I have tried to build up the work here. There is strong opposition against our faith. I feel pained to leave this field, where I have toiled and wept before God. I leave very many warm friends to the truth. There are now two churches organized here; one of twenty-one members, and one of twenty-seven members; with each a Sabbath-school and Bible-class. Twenty-five dollars were given toward tent expenses. Systematic Benevolence was organized amounting, to about \$200.

Most of our people are earnestly engaged in the good work. \$500 have been offered toward building a meeting-house. May the Lord prosper the work here, and those who have become dear by their works of love. They have our earnest prayers for their prosperity. We say to the dear friends at Burnside and Modena, Go on.

D. DOWNER.

June 11, 1874.

Among the Swedes.

I LEFT Lansing the 13th of May, and arrived at Hook's Point, Hamilton Co., Iowa, the 16th, where I have been laboring for three weeks. Here I found one Swedish brother keeping the Lord's holy Sabbath in a colony of about four thousand Swedes. With his wife and neighbors against him, he has struggled on in hope that others about him might see and love the truth. The Lord has blessed us greatly together since I came here. Six more have decided to obey the truth. Among these are our

brother's wife and the leader of the Lutheran church and his wife. They were buried with Christ in baptism on Sunday, the 31st of May. The Lutheran priest has become very much offended at this strange action of his deacon and fellow-servant, and has strictly forbidden his audience to receive this "apostate," "soul-sleeper," &c., into their houses or salute him on the street. I am in hopes that this kind of treatment will open the eyes of truth-lovers among his congregation.

By request of the friends, I organized a church, known as the Hook's Point church. Systematic Benevolence pledged for the year, amounts to \$25. May God strengthen and lead these friends on in the light of his precious truth, that they may exemplify by a living practice what they believe in their hearts.

CHARLES LEE.

Missouri and Kansas Conference.

FIFTH ANNUAL SESSION.

CONFERENCE convened according to appointment at Lee's Summit, Jackson Co., Mo., May 29, 1874. The President in the chair. Prayer by Eld. Geo. I. Butler.

Call being made for delegates to present their credentials, ten delegates responded, representing eight churches.

Call made for new churches that wished to join the Conference. Twelve new churches were admitted with their respective delegates.

Moved and carried that Brn. Butler and Haskell be invited to take part in the proceedings of this Conference. The usual invitation was given to all the brethren present in good standing to participate in the deliberations.

Adjourned to call of the Chair. Conference called at 4 P. M. Prayer by L. R. Long.

Moved and carried that the committees be appointed by the President; whereupon the following committees were appointed:—

On Auditing, Eli Wick, Chas. F. Stevens, J. A. O'Bryan, J. H. Lewis, J. N. Ayers, and D. K. Mitchell.

On Nominations, Smith Sharp, C. H. Chaffee, and L. R. Long.

On Credentials and Licenses, Chas. F. Stevens, Wesley Hoff, and Eli Wick.

On Resolutions, T. J. Butler, J. H. Cook, and J. G. Wood.

Adjourned. Conference called Sunday, May 30, at 10 A. M. Prayer by Bro. C. H. Chaffee.

Committee on Nominations reported as follows: for President, J. H. Rogers, Hamilton, Mo.; Executive Committee, C. H. Chaffee, Chas. F. Stevens; Secretary, Smith Sharp, Centerville, Linn Co., Kan.; Treasurer, J. N. Ayers, Farlinville, Linn Co., Kan. Report accepted, and officers elected as nominated by committee.

Adjourned. Conference called at 5 P. M., Monday, June 1. Prayer by Eld. Geo. I. Butler.

Committee on Credentials and Licenses reported by recommending that Brn. T. J. Butler and L. R. Long receive credentials, that Bro. J. H. Rogers be ordained and receive credentials, and that license be granted to the following persons: J. H. Cook, C. H. Chaffee, Smith Sharp, J. G. Wood, and Joseph Lamont. All others were referred to the Executive Committee. Report accepted. Conference then voted credentials and licenses as recommended by committee by voting on each one separately.

Adjourned till 8 o'clock. Conference assembled pursuant to adjournment. Prayer by Bro. J. H. Cook.

Moved and carried that the name of the Big Springs church be changed to Belvoir, Douglass Co., Kan.

Voted, That all organized or partially organized bodies of S. D. Adventists that are not admitted be taken under the watchcare of this Conference.

Voted, That we purchase two new tents for the use of this Conference. Subscriptions were then called for to carry forward this enterprise. The sum of \$823 was immediately pledged for that purpose, \$215 of it being paid in.

Treasurer's report called for, which was as follows:—

Cash on hand at beginning of year,	\$ 96.04
Amount received during the year,	723.83
Total,	\$819.87
Paid on orders from Conf. Com.,	\$796.05
Cash on hand June 1, 1874,	23.82
Total,	\$819.87

J. N. AYERS, Treas.

Committee on Resolutions reported the following, which were unanimously adopted:—

1. That we as Seventh-day Adventists take this method of expressing our gratitude to Almighty God for the meeting just enjoyed, for the close, practical testimony borne, the indications of the Spirit's presence, and the unanimity and hearty co-operation of all

our brethren in the various measures introduced.

2. That the Systematic Benevolence pledges be all paid into the Conference Treasury and paid out only on the orders of the Executive Committee.

3. That we would hereby express our thanks for the Christian sympathy and material aid bestowed upon us in the past by the General Conference.

4. That we hail the organization of the Tract and Missionary Society as calculated to open a field for efficient labor and usefulness to all possessed of a spirit of sacrifice and missionary zeal.

5. That we are in hearty sympathy with all the missions and enterprises set on foot by S. D. Adventists for the spread of present truth, and will extend our material aid to support them, so far as we may be blessed of the Lord with ability thus to do.

6. That we appreciate and hereby extend our thanks to the Lee Summit church for their Christian hospitality during this camp-meeting.

Adjourned sine die.

J. H. ROGERS, Pres.

CHAS. F. STEVENS, Sec.

New England.

JUNE 23-28, in Boston. Met with church five times. Tried to impress upon them the importance of heeding the counsel of the faithful and True Witness, and make diligent use of all the help the Lord is affording us to be prepared to meet him.

May 29 to June 10, in Woodstock, N. H. Found those who had embraced the message here holding on. Held twelve meetings with them. They are improving some. Left them decided to press forward more diligently.

There are others interested there. May they make haste and delay not to keep all God's holy law. Ps. 119:59, 60; Rom. 7:12.

P. C. RODMAN.

Iowa and Nebraska Conference.

THE Iowa and Nebraska Conference of Seventh-day Adventists held its twelfth annual session at Newton, Jasper Co., Iowa, in connection with their camp-meeting, commencing June 5, 1874.

Conference convened at 9 o'clock A. M., and was called to order by the President, Eld. H. Nicola. Prayer by Eld. Geo. I. Butler.

The Committee on Credentials reported twenty-six churches represented by twenty-nine delegates.

The following churches made application, and were received into the Conference as follows:—

Church at Victor, Iowa Co., Iowa, twenty-five members, F. Barlow, delegate.

Church at Belvidere, Monona Co., Iowa, fifteen members, C. E. Hathaway, delegate.

Church at Hooper, Dodge Co., Nebraska, with fifteen members, C. L. Boyd, delegate.

Church in Sanders Co., Neb., twenty members, C. L. Boyd, delegate.

Church of Danes at Elkhorn, Shelby Co., Iowa, with thirty-seven members, James Sorenson, delegate.

Church at Winterset, Madison Co., Iowa, with eight members, A. J. Stiffer, delegate.

Church at Bradford, Chickasaw Co., Iowa, with thirty members, A. H. Fleisher, delegate.

Church of Swedes at Village Creek, near Lansing, Alamakee Co., Iowa, with thirteen members, C. A. Washburn, delegate.

Church at Crescent City, Pottawatomie Co., Iowa, with thirteen members, J. F. Hansen, delegate.

Brethren present in good standing were invited to participate in the deliberations of the Conference.

Adjourned to meet at call of Chair.

SECOND SESSION.

Conference convened at 5 o'clock A. M., June 8. Prayer by Eld. Kilgore.

Committee on Nominations made the following report:—

For President, Eld. H. Nicola, Richmond, Iowa; Secretary, L. McCoy, Sigourney, Iowa; Treasurer, John Auten, Knoxville, Iowa; Conf. Committee, Eld. J. H. Morrison, Schonberg, Iowa; Eld. R. M. Kilgore, Washington, Iowa. And on motion, they were declared to be the officers of this Conference for the ensuing year.

Committee on Credentials and Licenses reported,

Recommending that the credentials of Geo. I. Butler, D. M. Canright, Henry Nicola, J. T. Mitchell, Squier Osborn, R. M. Kilgore, and J. H. Morrison, be renewed, and that C. A. Washburn and C. L. Boyd be ordained and set apart to the ministry and receive credentials; and that the license of Jefferson Bartlett be renewed. That license be granted H. G. Buxton, J. W. McWilliams, Minos Miller, Russell A. Hart, Alex. Caldwell, and E. W. Farnsworth.

On motion, report read and adopted.

Remarks by Elds. Butler and Haskell on

the subject of granting licenses and of the importance of the work of the ministry.

The question of the distribution of ministerial labor throughout the Conference was considered. Many calls were made and good fields reported.

On motion, it was decided to purchase another tent, and a call for \$250 was made, when \$500 were promptly pledged.

On motion, \$600 were appropriated from the Conference fund to be equally divided between the General Conference and the Pacific Mission.

REPORT OF CONFERENCE TREASURER.

CONFERENCE FUND.	
	Dr.
June 10, 1873, to bal. on hand,	\$1081.38
" 9, 1874, to cash received during the year,	3420.31
	—————
	\$4501.69
	Cr.
June 9, 1874, by cash paid during the year,	\$3443.24
June 9, 1874, by cash on hand to balance,	1058.45
	—————
	\$4501.69
TENT AND CAMP-MEETING FUND.	
	Dr.
June 10, 1873, to balance on hand,	\$62.90
" 9, 1874, to cash received during the year,	165.65
	—————
	\$228.55
	Cr.
June 9, 1874, by cash paid out during the year,	\$67.90
June 9, 1874, by cash on hand to balance,	160.65
	—————
	\$228.55

The church and financial reports of the churches show the following: No. of churches at beginning of year, 27; No. of churches admitted, 9; whole No. of church members, 850; increase during the year, 219; No. of Sabbath-school scholars, 638; amount of s. b. pledged, \$4287.60; amount of s. b. pledged to Conference, 3690.72.

There was pledged for the support of the Pacific Mission including the sum of \$300 donated by this Conference, \$3,100.

There was pledged to aid the Health Institute at Battle Creek, Mich., the sum of \$2,550.

Total amount pledged by those in attendance at the camp-meeting for all objects, over \$6,500.

On motion, it was resolved that the question of the location of the camp-ground at some central point and the practicability of the same be referred to the Executive Committee, and they are hereby instructed to report at the next annual Conference their views on this question.

Resolved, That the thanks of this Conference be tendered the Camp-meeting Committee for their very efficient labors in preparing the grounds and preserving good order on same; and for the abundant provision made for the comfort of both man and beast during their stay on the ground.

Resolved, That a copy of the proceedings of this Conference be furnished the REVIEW AND HERALD for publication.

H. NICOLA, Pres.

L. MCCOY, Sec.

The Atonement.—No. 19.

HERE a question naturally arises in regard to the present justification of the believer. If the blotting out of sin is the work of the Judgment in the cleansing of the sanctuary, which is certainly the last work of the priest, then the sins of the saints must stand on record until that time. And then it may be asked, In what sense are believers now justified? And the answer is, By faith, and this faith necessarily looks to a future fact.

It has been shown that justification and salvation are not identical. And here it will be necessary to examine the relation that the duties of the gospel sustain to the work of the atonement. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," is the commandment of inspiration. From this it has been inferred that sin is remitted in the act of baptism, for which I can see no warrant; certainly no such thing is there expressed. That the terms signify in order to the remission of sin, we admit; but it is too much to claim that in laboring in order to gain a certain object, that object must be obtained in the very act of laboring.

God told his people that they should have life—eternal life—if they kept his commandments, which, to the faithful, will be fulfilled "when Christ who is our life shall appear," and not till then, for we are yet in hope of it. Titus 1:2. While it is said that he that is baptized shall be saved, it is on a further condition that he endures unto the end. Matt. 24:13; Rom. 2:7; Heb. 3:6.

The declaration above quoted from the apostle Peter, in Acts 2:38, points to the same fact as that in chapter 3:19. The remission of sin is the work of the Judgment; and the believer must stand justified by faith, looking to the priest for the accomplishment of his hope. But that the sin is not really blotted out, or atonement made at baptism, or at any other period in proba-

tion, is proved by the word of the Lord to Ezekiel, 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 he shall die." Again, in chapter 32: 13: "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. Now the righteousness of the righteous is by faith; therefore if he turn and commit iniquity he shall be treated as if he never had faith; his justification is annulled—he falls from grace.

For a demonstration of the truthfulness of this view, we look to the cases of the faithful who lived before the time of Christ. Were it admitted that the atonement was made at the death of Christ, it would still remain a fact in the cases of the patriarchs and prophets that their sins were not atoned for, not actually blotted out till the blood was shed by which they are blotted out. But they were justified by faith, and died in that justified state, looking forward to the work of Christ when the object of their faith should be realized; when his blood should take away the sins of which they had already repented; or, in other words, when the atonement should be made. And his blood may be said to be a deposit in our behalf from which we may draw if we fulfill certain conditions. But if we refuse or fail to fulfill those conditions, we cannot draw from the deposit, and have no more benefit from it in the Judgment than though it had never been made.

That justification by faith, or the pardon we receive while on probation, is a *conditional pardon*, is not a matter of mere inference, but it is most clearly proved by our Saviour's words in Matt. 18: 23-35. Here is presented the case of a servant who owed his lord ten thousand talents; but having nothing to pay, and manifesting honesty of intention, "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." But this servant met his fellow-servant, who owed him the trifling sum of two hundred pence, and who pleaded for mercy in the same terms in which the first had so successfully pleaded before his lord. But this servant would not show mercy; he thrust his fellow-servant into prison till he should pay the debt. Hearing of this, his lord called him, and said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." This we say is the Bible view of forgiveness in the gospel, or justification by faith, while we are waiting for the decisions of the Judgment. And on this plain case we are not left to merely draw a conclusion; the Saviour has made the application for us, and from this application there can be no appeal. He says: "So likewise shall my Heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses."

Having traced this subject thus far; having found what the atonement is; by whom and where it is made; and also for whom; we may turn back to "first principles" and again consider the law of God, and the position it occupies under the gospel. In the type, the testimony—the law—was put into the ark, in the most holy place; and it was over the law that the blood of the covenant was sprinkled by the high priest on the day of atonement. The glory of God was above the cherubim; these were upon the mercy-seat, and this was upon the ark in which was the law. As God looked down upon his law, the very basis of his government, his justice was aroused, for his law was violated. But mercy interposed; the high priest entered with the blood that brings remission, that had been offered to vindicate the majesty of the law. The blood was sprinkled "upon the mercy-seat and before the mercy-seat." Again the Lord looks down upon his law, but between him and the law is the mercy-seat sprinkled with the blood of the victim; the law is honored; its penalty has been enforced; a substitute has been accepted; and the penitent sinner is pardoned.

We notice that here was a real law, taking hold of the moral relations of God's creatures; that here was actual transgression on the part of the creatures, a disregard of moral obligations. But under the Aaronic priesthood there was no actual taking away of that sin; it remained to be taken away by the blood of Christ. Therefore Christ officiates in behalf of that same law, as Paul shows in Heb. 9: 15; and therefore the ark of his testament in Heaven contains that same law, where Jesus offers his own blood. Our High Priest has declared that he delighted to do the will of God, yea, the law was in his heart; he magnified the law and made it honorable; he upheld it in his life; he honored it in his death by suffering its penalty to vindicate its justice; he pleads his blood in Heaven in behalf of those who have broken it.

You who claim that God's law is abolished, look to his heavenly temple where Jesus our great High Priest is, and behold it there safely lodged in the ark. You who say that the law is changed, behold the original in Heaven, of which a copy only was given to Israel. Did not God speak it with his own voice? Did he not write it with his own finger? Did he not give it as a rule of holiness of life? Was it not perfect? Did it not contain the whole duty of man? Yes; and by it God will bring every work into judgment. Here is that justice and judgment which are the habitation of his throne. Ps. 89: 14.

There is the same evidence in the Scriptures of the *immutability* of God's law that there is of its *perpetuity*. The moral law of God as has been observed, must be a revelation of his own character as it is a transcript of his divine mind. But in him is neither variability nor shadow of turning. And what is true of the law as a whole must be true of all its parts. In that law which he spake with his own voice, and wrote with his own finger, he said, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This institution is based upon his own work of creation. Its obligation is found in his own act of blessing, and commanding its observance. Man may mutilate or change the copy which God has put into his hands; but the original in the ark of his testament in Heaven is the copy by which we shall be judged, and before which Jesus, our High Priest, pleads for us.

J. H. WAGGONER.

Romish Dealing with Sins.

THERE may be a greater fitness than we would at first imagine in the fact that Inspiration has called the papacy, "That man of sin." It is a power that has a great deal to do with sins, and makes high pretensions of what it can do with sins. It may not be amiss here to notice its teachings relative to confession, penance, indulgences, and absolution. First, of confessions, we will see what it teaches. We will quote from Wenginger's Catechism.

Ques. What is the fourth precept of the church?

Ans. To confess our sins to a priest, at least once a year, and to receive holy communion at Easter time.

Q. What penalty does he incur who disobeys this precept?

A. He thereby forfeits Christian burial.

Q. What is confession?

A. It is a secret and contrite declaration to a priest of at least all the mortal sins we have committed after baptism for the purpose of receiving absolution.

Q. Are we obliged to confess our venial sins?

A. No: we are not. It is, however, useful to confess them, so that our confessor may know us better; or when we have no mortal sins to confess.

Q. Can we again confess sins confessed before?

A. Yes, if we repent of them again.

Q. When should we repeat former sins?

A. When, by the help of God, we have committed no new sins, we have to repeat one or two of our past sins, in order to give matter for absolution.*

Mark the above. They must confess once a year. Their sins have all been confessed, hence, all *absolved* by the priest; but, to keep up the form, I suppose, they must confess absolved sins over again, so that the priest can have something to absolve.

Now we will quote from Hughes' Catechism on this subject.

Ques. What is confession?

Ans. Confession is to accuse ourselves of all our sins to a priest, in order to obtain absolution.

Q. How must we declare our sins?

A. We must declare the number of our sins and their different kinds.

Q. Must we declare all our sins?

A. We must declare all our mortal sins; for, if we were to conceal willfully any mortal sin, we should not obtain the forgiveness of any, and we shall besides commit sacrilege.

Q. At what age do children begin to be obliged to go to confession?

A. Children begin to be obliged to go to confession when they come to the use of reason, so as to be capable of mortal sins, which is generally supposed to be about the age of seven years.†

Next we quote from Butler's Catechism.

Ques. What means the commandment of confessing our sins, at least once a year?

Ans. It means that we are threatened with very severe penalties by the church if we do not go to confession within the year.

Q. Is it sufficient to go but once a year to confession?

A. No; frequent confession is necessary

* Wenginger's Catechism, pp. 112, 113, 133, 134.
† General Catechism of Christian doctrine, Approved by Hughes, pp. 31, 45, 46.

for all those who fall into mortal sin, or who desire to advance in virtue.*

God calls on us in his word to turn from our sins, to turn to him, but the catechism calls on *all* over seven years of age to turn to the priest, and confess to him. Some difference.

Let us quote now the words of Kirwan on confession: "The doctrine of confession is one of the primary doctrines of your church. It requires every good papist to confess his sins to a priest at least once a year. If any sins are concealed, none are forgiven. This doctrine makes the bosom of the priest the repository of all the sins of all the sinners of his parish, who make a conscience of confession. And this is one of the sources of the fearful power which your priests have over your people. And with this doctrine of confession is connected the power of the father confessor to grant absolution to the confessing penitent. It is sometimes affirmed, and then denied, to suit circumstances, that the priest claims such power. But Dr. Challoner, in his 'Catholic Christian Instructed' Chap. 9, asserts this power, and on what he deems scriptural authority. And I never knew an individual who came from confession, with the privilege of partaking of the communion, who did not feel and believe that his sins were forgiven him. And if they were not immediately forgiven, they would be on the performance of the prescribed penances. You, sir, will not say that I either misstate or misrepresent the doctrine.

"Now, sir, let me again turn querist and ask you, Where in the Bible do you find your doctrine of confession taught? With me the teachings of all your councils weigh not a feather; give me, if you can, Bible authority. Is there one text from Genesis to Revelation, which you, as a scholar, will say teaches it? . . . A poor, unlettered peasant from Mayo or Galway, into whose lips words are put, as into the mouth of a parrot, might quote to me James 5: 16, which says, 'Confess your faults one to another; but will you do it? . . . If James is your authority, are not you bound to confess to me, if I am to you? 'Confess your faults one to another. If this text teaches auricular confession, I hold you to it. When did you put the poor Irishman, who whispered his sins into your ears, in your seat in the confessional, and kneeling down outside, whisper through the little square hole cut in its side, your sins into his ear? This would be *confessing your sins one to another*. Did you ever do this, sir? *Never, never.*" †

Of the tendency of the confessional, Brock says, "The confessional has proved to many Roman Catholic priests an awful snare, yea, a cause of eternal ruin. Is this a Protestant calumny? No, my friends, it is the sad admission of a canonized saint of Rome, whose 'Moral Theology' (if, indeed, we may call it moral) trains Rome's priests for the confessional. It is Alphonsus Liguori who says, lamentingly, 'Oh, how many confessors have lost their own souls, and those of their penitents, on account of some negligence in this respect.' (Liguori's Moral Theology, Vol. 9, p. 145)

"By means of the confessional, the breast of a frail, sinful man is made the receptacle of all the sins of every Roman Catholic man, woman, and child over seven, in the neighborhood. Who will venture to say that the very machinery of the Roman church is not a cause of leading many to sin? It is very hard for a man's mind to become turned into a common sewer without contracting pollution. And what want we with this polluting and polluting earthly confessional when our great High Priest summons us to the heavenly confessional, and bids us confess our sins to him, and promises us, if repentant and believing, the full and free forgiveness of all our sins?" ‡

We will conclude our notice of the confessional by quoting from Gavazzi, who served several years as a father confessor. He surely ought to know something of the nature, tendency, and power, of the confessional. He says: "Why is the system of auricular confession upheld by the Roman church? Its adherents say, 'Because it promotes morality.' I answer, simply, A thing immoral in its nature cannot promote the morality of those who use it, but renders them immoral. Poison cannot improve health, nor prolong life. But auricular confession is immoral in its nature, to prove which, it is enough to know that Christ has not commanded it; were it necessary, it would not have been left unenjoined by the divine Lawgiver.

"Although the Bible has been distorted by papists to prove auricular confession, the Sacred Volume offers no proof of it. The apostles never used it; we cannot find it in the first centuries and among primitive Christians. The earliest trace of confession is found in the case of apostates from the church, who, seeking re-admission, were com-

* Butler's Catechism, p. 33.
† Kirwan's Letters to Hughes, First series, pp. 13, 19, 65.
‡ Brock's Reply to Damen, pp. 23, 24.

pelled, as the scandal they had given was public, to make a *public* confession, not an auricular confession, of their apostasy, before being received again.

"Immorality in the Roman church commenced with her confessors. The confessional is, to the young unmarried priest, a suggester of impurities; there he contracts the stain; outward from the confessional it travels, until it is scattered on every hearth, met in every crossway.

"Auricular confession is said to be a religious institution, but practically it is made, in astute hands, a political instrument. Master of the secrets, the conscience, the soul of the penitent, the priest is a more effective tool of despotism than armed legions.

"In the hands of astute priests, especially of Jesuits, auricular confession is no more than the machinery of a universal espionage all over the Christian world. It will be said, 'No! because they cannot use it.' Ah! my friends! you do not know Jesuitical practice. If one member of a family go to a Jesuit confessor, all the secrets of that family are discovered—and used. The confessor does not restrain himself to the secrets of the penitent; if that be a young lady, or a servant suppose, she is questioned about the actions of her father and mother, and masters, who came into the house, what kind of society was kept, what subjects were spoken of, if the food used on Fridays and Saturdays were such as the church prescribes; what books be read; if there be any daily worship in the house; which church they frequent; if they go to confess to the Easter sacrament, and so forth. Hundreds and hundreds of such questions are put, not appertaining to the penitent. Why? To know the secrets of the family—to get this great power—and to use it.

"All those revelations, made by the confessing person, of facts not personal, of circumstances and persons out of her confession, are *not* under the seal; the confessor is not obliged to keep silent upon other guilt than that of the penitent, or what is immediately connected with the penitent, who has become an instrument, a spy, in the hands of the cunning priest. I give a case which lately occurred at Milan. A poor man, keeper of a hotel, discovered some fire-arms in his house. As the punishment by martial law, which then operated there, for possessing arms, was to be shot, the man went alone to the father confessor, and said: 'In such a part of my house I found five or six muskets and rifles; I desire to be discharged of the heavy gift; therefore arrange the matter so that I can avoid condemnation.' The confessor said: 'Oh! I will arrange it all; go in peace!' Two hours afterward, the police came to the hotel, went directly to the part indicated by the confessor, and found the arms; a few hours after, that poor man was shot. This is the silence, or if you please better to say, this is the prudence and charity of confessors.*

J. N. LOUGHBOROUGH.

(Concluded next week.)

* Gavazzi, pp. 214, 215, 232, 233.

SOME young ladies, feeling aggravated by the severity with which their friends speculated on their gay plumes, necklaces, rings, etc., went to their pastor to learn his opinion.

"Do you think," said they, "there is any impropriety in wearing these things?"

"By no means," was the prompt reply, "when the heart is full of ridiculous notions, it is well enough to hang out the sign."

Obituary Notices.

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

DIED, at Becket Center, Mass., May 26, 1874, my mother, Emeline A. Phinney, aged sixty-six years, three months, and twenty-three days. Funeral discourse by E. Dow. EMILY PHINNEY.

DIED, in Trenton, Mo., May 20, 1874, from relapse of measles, Ella May, daughter of Harry and Emogene Winters, aged two years, six months, and twenty-four days. LUVINA BUTLER.

DIED, near Salem Center, June 8, 1874, eleven Lydia M. Lock, aged seventy-three years, sixteen months, and eighteen days. She embraced the Sabbath and other truths of the third angel's message about the year 1850, and from that time, until her death, was a worthy member of the Seventh-day Adventist church. She leaves a large circle of friends to mourn, but not without hope. Her children have lost an affectionate mother, the church one of its most useful members. She entered the dark valley with a bright hope of a part in the first resurrection. Remarks by the writer. H. L. DOTY.

FELL asleep in Jesus, March 30, 1874, at Melbourne, P. Q., after an illness of five weeks, of influenza and bronchitis, William Hills, aged seventy-one years, six months, and fifteen days. He leaves an aged widow and eight children, and numerous relatives to mourn their loss. He was a firm believer in the keeping of the commandments of God, the fourth not excepted, and the faith of Jesus. He died the death of the righteous, and his end was peace. ELIZABETH F. HILLS.

The Review and Herald.

Battle Creek, Mich., Third-day, June 23, 1874.

Appointment for Eastern Camp-Meetings.

Table with columns for State and Dates. Includes Michigan (Aug 6-10, 1874), New York (13-17), Vermont (20-24), New England (27-31), Maine (Sept. 3-7), Ohio (10-14), Indiana (17-21).

Correction.

I LEARN that in several minor particulars I was in error in my statement respecting the work among the Swedes. 1. Sister Johnson was a resident of Evanston, Ill., and not of the State of Wisconsin. 2. Sister Johnson received the truth, not from tracts, but from reading our Danish paper, and from being visited by a Sabbath-keeping sister. 3. It was not tracts, but our papers, which were first sent to Bro. Sweedburg. I make these corrections, not because they are in themselves of any special importance, but that none may have occasion of complaint.

J. N. A.

A Meeting on Sunday.

EDITORS REVIEW AND HERALD: In the last volume of REVIEW, page 196, over the signature of "J. W.," are thrown out five different challenges, offering five hundred dollars to any one who will prove any one of the five propositions. We think that the 4th proposition can easily be proved. He says "that the disciples of Christ ever had a religious meeting in the day time of that day"—of course referring to the first day of the week. We read in Acts 2 of one of the most powerful meetings that was ever held on the first day of the week, at least it was held on Pentecost, which always comes on the first day of the week. We presume that "J. W." could not have consulted his Bible or he could not have made such a mistake.

A. WOLF.

ANSWER: If our friend had carefully read page 169 of the same volume of the REVIEW he would have found this statement:—

"As to Acts 2: 1, 2, it has not the slightest bearing upon the subject. It mentions the events of the day of Pentecost, which have not, however, any relation, in any way to the change of the Sabbath, and it is, at least, a disputed point among first-day writers of distinction, whether this day of Pentecost actually fell on Sunday or not.—Hacket's Commentary on the Acts, p. 50."

A further answer will be found in the History of the Sabbath, pp. 149, 150. After quoting Acts 2: 1, 2, it says:—

"This text is supposed to contribute an important pillar for the first-day temple. On this wise it is furnished: The disciples were convened on this occasion to celebrate the first-day Sabbath, and the Holy Spirit was poured out at that time in honor of that day. To this deduction there are, however, the most serious objections. 1. That there is no evidence that a first-day Sabbath was then in existence. 2. That there is no intimation that the disciples came together on this occasion for its celebration. 3. Nor that the Holy Spirit was then poured out in honor of the first day of the week. 4. That from the ascension of Jesus until the day of the Spirit's outpouring, the disciples had continued in prayer and supplication, so that their being convened on this day was nothing materially different from what had been the case for the past ten or more days. 5. That had the sacred writer designed to show that a certain day of the week was honored by the events narrated, he would doubtless have stated that fact, and named that day. 6. That Luke was so far from naming the day of the week that it is even now a disputed point; eminent first-day authors even asserting that the day of Pentecost that year came upon the seventh day. Horatio B. Hacket, D. D., Professor of Biblical Literature, in Newton Theological Institution, thus remarks: 'It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday.'—Commentary on the Original Text of the Acts, pp. 50, 51. 7. That the one great event which the Holy Spirit designed to mark was the antitype of the feast of Pentecost; the day of the week on which that should occur being wholly immaterial. How widely, therefore, do those err who reverse this order, making the day of the week, which the Holy Spirit has not even named, but which they assume to be the first day, the thing of chief importance, and passing in silence over that fact which the Holy Spirit has so carefully noted, that this event took place upon the day of Pentecost."

Dean Alford, in his "New Testament for English Readers," remarks on this passage:—

"The question, on what day of the week this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last passover; see notes on Matt. 26: 17; and John 18: 28. It appears probable, however, that it was on the Sabbath, i. e., if we reckon from Saturday, the 16th of Nisan. Wieseler supposes that the Western Church altered the celebration of it to the first day of the week, in conformity with her observance of Easter on that day. If we take the second day of the passover as Sunday, the 17th of Nisan, which some have inferred from John 18: 28, the day of the feast of Pentecost will fall on the first day of the week."

Smith, in his unabridged Dictionary of the Bible, Art. Pentecost, says:—

"Doubts have been cast on the common interpretation of Acts 2: 1, according to which the Holy Ghost was given to the apostles on the day of Pentecost. Lightfoot contends that the passage means, when the day of Pentecost had passed,

and considers that this rendering is countenanced by the words of the Vulgate, cum complerentur dies Pentecostes. He supposes that Pentecost fell that year on the Sabbath. . . . The question on what day of the week this Pentecost fell must of course be determined by the mode in which the doubt is solved regarding the day on which the last supper was eaten. If it was the legal paschal supper, on the 14th of Nisan, and the Sabbath during which our Lord lay in the grave was the day of the omer, Pentecost must have followed on the Sabbath. But if the supper was eaten on the 13th, and he was crucified on the 14th, the Sunday of the resurrection must have been the day of the omer, and Pentecost must have occurred on the first day of the week."

(Olshausen on Acts 2: 1, remarks:—

"Now since, according to the accounts given regarding the time of the feast, the passover in the year of our Lord's death fell so that the first day of the feast lasted from Thursday evening at six o'clock till Friday evening at the same hour, it follows of course that it was from Friday evening at six o'clock that the fifth day began to be counted. The fiftieth day fell, therefore, it appears, upon Saturday."

We may further add that the Pentecost was a yearly festival, and so far from coming always on the first day of the week, it fell on different days of the week in different years, like our fourth of July.

U. S.

No Man Ascended to Heaven.

How do you harmonize John 3: 13 with 2 Kings 2: 2, and Heb. 11: 5? M. S. Kellogg.

ANSWER: We understand that Christ in John 3: 13, is speaking of those who are qualified to give instruction respecting heavenly things. No man of himself can do it; for no man has ascended to Heaven and come back to tell us of that place. In this sense the passage has no reference to such cases as Enoch and Elijah, who were translated for another purpose. But Christ is qualified to teach us of heavenly things; for he came down from Heaven, and in respect to his knowledge of the place, was, at the time he spoke, the same as if in Heaven.

U. S.

To the Brethren and Sisters of Missouri and Kansas.

As we have entered upon another Conference year, with duties and responsibilities increasing upon us, and a demand for efforts to be made in the last message of mercy to a perishing world, shall we not see a united action on the part of all in pushing forward this work? During the past year, while we were feeling our weakness and doubt in regard to our Conference sustaining its labor with two tents, and even as the time drew near for our camp-meeting and Conference, our feelings were most intense for the prosperity of our Conference, and a disposition on the part of the brethren and sisters to come out and co-operate in the advancement of the cause. Therefore, it rejoiced our hearts to see them "coming up to the help of the Lord" from many places, and from long distances, and instead of growing weary in their efforts to sustain two tents, take right hold to buy two others; surely, brethren and sisters, this begins to "look like business."

Now the question is, Shall the good work go on? Shall the pledges be paid on the tents? Shall the pledges for the T. and M. Society be promptly paid? Shall our s. b. be kept up, and we begin to consecrate ourselves with all we have to God and his cause? Shall we arouse ourselves as never before, in order to walk out into the opening of his providence, and begin to "let up" on our worldly investments, and really begin to believe in the message we are heralding to the world, that the Lord is coming soon, and go to work in the various departments while we can do something for the Master?

The T. and M. Society affords a splendid opening for all to see how much of the love of souls they have in their hearts and a willingness to sacrifice something; and I here predict that such enterprises as the Patrons of Husbandry, and similar institutions, will cease to attract our attention, when we become engaged as we should be in the cause of God, because the object sought after in these enterprises falls so far short of the "eternal gain." Oh! how Satan would decoy us away from our Master's cause by the prospect of worldly gain.

To the brethren of the different tent companies, I would say, As you are engaging in labor in your different fields, report progress occasionally. We all want to know what the tents are doing.

And to all our churches let me say, Be prompt in your remittances, reports, &c. The Treasurer is still J. N. Ayers, Farlinville, Linn Co., Kan.; the Secretary, Smith Sharp, Big Springs, Douglas Co., same State.

Let the directors of the T. and M. Society in their respective districts look after the work, see that it starts off right, and that all circulate books and tracts judiciously; and as we all take hold of this work in our respective stations, let us do so with renewed zeal and consecration, praying the Lord of the harvest to bless the labor.

J. H. ROGERS, Pres. Mo. and Kan. Conf. Nevada, Mo., June 15, 1874.

THE London and China Telegraph, of London, England, speaking of the great American trans-continental line, the Pacific Railway, calls it "an enormous line which is a marvel even in these days of engineering triumphs."

Notice.

THE Northern Mo. and Kan. tent is pitched in Savannah, Andrew Co., Mo. Those who know of good openings to preach the truth in this part of the State will please address T. J. Butler or L. R. Long, at this place. L. R. LONG.

Great Writers in a New Field.

WM. C. BRYANT will have another poem, a translation, in the July number of St. Nicholas. It will be remembered that the first number opened with a poem by this Nestor of American poets. It is certainly a gratifying thing that men of the genius of Bryant, Mitchell, Warner, Bret Harte, and others, appreciating the terrible evil of the wicked sensationalism of so much of the periodical literature now eagerly devoured by children, are willing to do their very best work for a juvenile periodical. St. Nicholas is published by Scribner & Co., New York.

WE recorded recently the death of Bigotry. Were we mistaken? The vicar of the living of Tetney, Lincolnshire, recently refused to have the bell tolled or to bury a little infant, aged six months, because, forsooth, the child had not been baptized. The villagers are very rightly incensed at this denial of Christian sepulture. The Nonconformist relates another singular case in which the vicar lost a child of his own which had not been baptized. On this account he bitterly mourned, and in his grief cried out that his child could have no rest, but is driving about in the air! "Verily," says that paper, "if we are not living in pagan times, there are lots of persons who are filled with worse than pagan notions."

You must not trust even your repentance or faith to save you. Christ alone must be trusted to do that.

As the key fits into the wards of its lock, so will the provisions of the new covenant fit into all the intricacies of your case.

Appointments.

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

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

THE Ohio T. and M. Society will hold its next quarterly meeting at Bowling Green, July 4 and 5, 1874. Teams will meet the trains at Tontogany on the 3d. A full attendance is desired. The district directors will hold their meetings and report to the Secretary in time for this meeting. O. MEARS.

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

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

MEETING at Rockton, Ill., June 27, 28, 1874, to consider the interest of the tract and missionary cause in Dist. No. 2 in the Ill. Conference. We desire a general attendance. Let all make an earnest effort to attend and come with a mind to work. Bro. Steward is expected. J. H. BENNETT, Director.

I WILL meet with the friends of truth at Warren, Vt., June 27, 28; at Stowe Forks, where Bro. Harlow may appoint, July 4, 5, 1874. L. BEAN.

QUARTERLY meeting at Farmington, Tioga Co., Pa., the second Sabbath and first-day in July. A cordial invitation is extended to all. A. J. MARSH.

THE quarterly meeting of the churches in Saginaw Co., Mich., will be at Jay, July 4, 5. Also the T. & M. quarterly meeting in connection with it for Dist. No. 8. A cordial invitation is given to brethren from Bay and Midland Counties. Can Bro. Hutchins meet with us? JOHN MCGREGOR.

MONTHLY meeting for Tuscola Co., Mich., will be held at Watrousville, Sabbath and first-day, June 27, 28. In connection with the same, there will be a meeting of the T. & M. Society. Bro. A. S. Hutchins will be present. We hope to see a good turnout. J. L. MILLER, Director.

No providence preventing, I will meet with the brethren in Lancaster, Mass., July 4 and 5, 1874. S. N. HASKELL.

JULY 11 and 12, 1874, I will meet with the church at Chisago Lake. Intend to have a general gathering of our Swedish friends. Hope that all the brethren that can leave their homes will meet with us. CHARLES LEE.

No preventing providence, I will meet with the church at Richland, Iowa, June 27, 28; at Washington, July 4; at Brighton, July 11, 12. H. NICOLA.

MONTHLY meeting at Cornville, Me., July 11, 12, 1874, commencing Friday evening, at 6 1/2 P. M. Let all make an effort to attend this meeting and the Lord will bless. Some minister may be expected to attend. J. B. GOODRICH.

THE quarterly meeting for the churches of Ransom and Hillsdale, Mich., at Ransom, the first Sabbath and Sunday in July, 1874. We invite all the scattered brethren to be present, or report by letter, especially those belonging to the Ransom church. Cannot Bro. A. S. Hutchins, or some other of our ministers, attend this meeting? TRUMAN RAMSEY.

QUARTERLY meeting for the church at Greenbush, and scattered brethren in the region round about, in the tent at St. Johns, Clinton Co., Mich., Sabbath and first-day, June 27, 28. We hope to see a general rally of the friends of truth at this meeting, and that all will come with a mind to work.

It is requested that all will come prepared to settle up arrearages on their s. b. at this meeting. By order of the church, H. M. KENYON.

Business Department.

Not clothed in Business. Rom. 12: 11.

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

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW and 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. D C Phillips 46-1, Moses Good 46-1, U V Lovett 46-1, James Potter 45-21, W S White 46-1, J W Clayton 45-22, P B Campbell 46-1, Mrs E Caulicleur 46-1, Mrs E P Ham 46-1, D H Oberholtzer 45-24, S Salisbury 46-1, S Vincent 46-1, C Turnipseed 46-1, D N Fay 46-1, Addie Worster 46-4, L B Caswell 46-1, Joel W Stone 46-1, M D Clark 45-24, D R Seely 46-1, H Huntington 46-1, Arba Smith 46-1, Absalom David 46-1, A J Terrell 46-1, S N Kent 46-4, Edwin Church 46-1, H Hilliard 46-1, C Bradley 46-1, Alonzo Dolley 46-1, M C Reaser 46-4, Mrs Hattie Shedd 46-1, J B Gregory 46-1, H L Becker 46-1, John Martin 46-13, Jane Moore 46-1, F Douglas 46-1, F W Mace 46-1, J C Tucker 46-1, S N Parish 46-1, Mrs M Demill 46-1, Mrs Emily C Day 46-1, Amanda Richardson 46-1, S J Hersum 46-1, Mrs L Eugene Eaton 46-1, S M Fitzgerald 46-1, Wm H Place 46-1, Mrs S Verplanck 46-1, Mary A Van Horn 46-1, A B Castle 45-2, Mrs Nettie Craig 46-1, Hiram Hunter 46-1, D A Wetmore 46-1, E F Reynolds 46-1, G H Bell 46-1, Joel Guhek 46-1, L P Baldwin 46-1, F A Anderson 46-1, Ole Hanson 46-6, S B Gowell 46-1, Mrs R Pomrey 46-1, Joseph Dimnick 46-1, Gorham Brackett 46-1, Mrs Emily Sweet 46-1, S N Haack 46-22, J W Cronkite 45-25, Geo Stringer 46-1, Eld W Putnam 46-13, N H Farley 45-21, John Reisman 46-1. \$ 1.00 EACH. Ezekiel Bullard 45-1, Wm L Wheeler 45-1, J A Baldwin 45-9, J W Morton 45-1, M Welch 45-1, Sarah Towle 45-1, Judith A Davis 46-1, R A Jeffries 45-1, E R Glazier 45-1, M A Brigham 45-1, C W Hartson 45-1, Joseph Zellers 45-1, G B Bardwell 45-1, J P Lewis 45-1, Thomas McGee 45-1, Henry Sykes 45-1, Daniel Litchfield 45-8, Hubbard Litchfield 46-1, Francois Depas 45-1, Mary N Waller 44-26, Myron Morse 46-1, Helen W George 45-1, David Quinn 45-1, G A Gilbert 45-25, J A Thornton 45-1, Mary Haskell 45-1, John Frank Jr 46-1, F A Marvin 45-1, Eld F Wheeler 45-1, Lewis Harlow 45-15, J C Neilson 45-1, M M Kenny 45-1, John P Frasier 45-1, M M Russell 45-13, Matthew Wing 45-1, Ellen E Smith 45-1, Mrs M J Gould 46-1, Dr Henry Laap 46-1, Isaac Fellows 45-1, Laura Alexander 46-1, H L Doty 45-1, Mrs Louisa Caldwell 45-1, Lewis Kenfield 45-3, L H Priest 45-1, Mrs Adams & Locke 45-1, M Bounds 45-1, B B Francis 45-1, Mrs D A Smith 45-1, S C Perry 45-1, S D Hall 45-1, Mrs L F Chase 45-1, Chas M Nichols 45-1, J Calvert 45-1, Mrs P M Sprague 45-1, A R Fitch 44-21, V S Grinley 44-21, Mr & Mrs N Brown 46-1, A Hempel 45-1, M B Miller, 45-1, John Brighton 45-1, Maria S Kellogg 44-22, Mrs Margaret Hyde 45-20, S W Flanders 45-1, C Sanford 45-1, David C Bridge 45-1, L H Russell 45-4, Mary A Cook 46-1, Chas Gibson 45-1, Eld Henry Clark 45-1, Addie H Brown 45-1, Louisa Lawton 45-4, Mrs A Brown 44-21, Levi E Guernsey 44-21, W W Goodale 45-6, A P Shepard 45-1, Mrs Lydia Holt 45-1, Mrs Nancy Gerry 45-1, M A Holt 45-1, H C Miller 45-1, Lucy Deen 45-1, H Lockwood 45-1, A F Fowler 45-1.

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Cash Received on Account

- M A Robinson \$7.48, W B Castle 3.50, Mrs C H Bliss 19.20, Maine T & M Society 95.30, A S Hutchins 13.00.

Donation to Mich. T. & M. Society

- Received from District No. 6 \$57.00, Dist. No. 4 43.50.

General Conference Fund

- Susan Elmer (S B) 50c, E Elmer 1.00.

Danish Mission.

- Nels Larsen \$1.00, Sadie C Reaser 1.00, L G 2.00.

Watch Sent by Express.

- Geo B Rathbun, St Charles, Saginaw Co., Mich., \$19.00.

Books Sent by Freight.

- James Harvey, South Bend, Ind., \$46.50, Wm Evans, Hamilton, Mo., 88.54.

S. D. A. Educational Society.

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