

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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"WHO LOVED ME."

THREE little sunbeams gilding all I see,
Three little cords, each full of harmony,
Three little leaves, balm for my agony.

"WHO."

He loved me—the Father's only Son,
He gave himself—the precious, spotless One,
He shed his blood, and thus the work was done.

"LOVED."

He loved, not merely pitied. Here I rest.
Sorrow may come; I to his heart am pressed;
What should I fear while sheltered on his breast?

"ME."

Wonder of wonders! Jesus loved me—
A wretch, lost, ruined, sunk in misery;
He sought me; found me; raised me; set me free.

My soul the order of the words approve:
Christ first; me last; nothing between but love.
Lord, keep me always down, thyself above;

Trusting to thee, not struggling restlessly,
So shall I daily gain the victory—
I, yet not I, but Christ, "who loved me."

—Sol.

General Articles.

WHY BROTHER JOHN LOST HIS HORSE.

"The Lord has given me light this morning, I never saw before," said Bro. John, as he rose in meeting to speak of the Lord's dealings with him.

Our brother was a farmer, and no one in his county could show fields better tilled, better fenced, or stock better cared for. He was a man of sound judgment, fine taste, and, withal, a man of sterling integrity. He was a "close buyer," but always a good payer. He never bought the blind or the lame, however cheap. His rule was, Sound articles and sound prices. If his horse, steer, or sheep, could not recommend itself, it got no help from his lips. His industry, good judgment, prompt and fair dealing, soon made him independent and much envied among his brother farmers.

Bro. John was, also, a member of the Methodist Church, and a worthy one, too. He was a trustee and steward. He loved the church, and was liberal in his support of her institutions, and he was often tried sorely with brethren who gave, as he thought, stintedly. Indeed, he took great pride in having the preachers' claims all met and their families well cared for. Though he carried on extensive farming, no amount of business or number of men, even in harvest time, ever led him to neglect the family altar. He was punctual, also, in attendance upon prayer and class meetings. He never allowed visitors to keep him from these means of grace. He loved "protracted meetings," and labored to get sinners converted. Such, in the main, was Bro. John as a business man and as a Christian.

We began to tell our readers about getting and losing a horse, but we must first show some of the Lord's dealings with an honest Christian man such as Bro. John was. The preacher on the circuit appointed "a protracted meeting." The members promptly rallied; the soldiers furnished and buckled on their armor with equal readiness. Many soon found they could not wage war on sin in others while they allowed it in their own hearts. Sinners were soon, however, crowding the altar seeking for pardon; but this

fact seemed to deepen the hearts of many true-hearted ones, that they must seek for clean hearts. The twofold work of pardon and sanctification went on powerfully and harmoniously. Our good brother was soon seen at the altar, and no one prayed more earnestly for pardon than he did for purity. Again and again did he come, nor did his earnestness abate, though the blessing seemed delayed.

At length, rising and facing the large congregation, he said: "Brethren, I have something to say to you. Some of you think me very foolish and weak; I can't help that. I have been seeking, as you know, to have my heart cleansed from all sin, and made perfect in love. The Lord has required a work of me first, before he will answer my prayer. You know, my brethren, many of the farmers about us went to raising tobacco, because, it was said, it would pay better than anything else. They seemed to do so well I finally went into the business too. I have done quite well, made some money; but the Lord has shown me how worse than useless tobacco is—how injurious to men's bodies and souls it is, and how wrong it is for me to misuse my beautiful fields, which he has given me, to raise that which does harm, and only harm. I would not use it myself, nor allow any of my family to do it, but I have been raising it for others.

"But I am ashamed of it; I am sorry for it. And now all this tobacco business the Saviour has put right between me and the cleansing stream. I don't know what my brethren or my neighbors will think or say about it, but I tell you all I now give up the business. My farm hereafter grows bread, and not poison for my fellow-men."

This announcement cut many to the heart, and some of the nobler ones soon followed Bro. John's example.

After bearing the cross of cleansing his business, he quickly found the blood applied that washed his heart and made it clean before the Lord. None could easily doubt the change wrought in him; for, while he was careful to confess that the blood of Christ had cleansed his heart from all sin, his spirit and his prompt sacrifice of everything shown him to be wrong by God's word or by the Holy Spirit convinced all of the truth of his profession.

Some months had passed when he came into a morning meeting in an adjoining circuit, now in charge of his former pastor. There were deep heart-searchings going on; the Holy Spirit was uncovering to many sincere hearts the real, though often partly concealed, motives of past conduct. After a season of deep introspection of his heart, our brother arose and said:—

"Brethren, I see some things this morning as I never saw them before. God has been giving me light. I see now why I lost a fine horse. I see it as clear as day. I must tell you all about it. Be patient with me; I feel that God wants me to tell you.

"A few years ago I found, about mid-winter, that I had more hay than I needed, and I concluded to buy some more stock, preferring to feed the hay out on my farm rather than sell it off. Neighbor B., a good Presbyterian brother, whom you all know, had some colts to sell. I went to see them. He had three, but he said he wished to sell only the two youngest.

"Let us take a look at them," I said. After viewing them, I asked his price.

"Now, Bro. John," said he, "I put them low, because I am forced to sell in order to raise this money; but for that, I would not sell one of them."

"What is your price for the oldest one?" I inquired.

"Oh! I can't sell him, Bro. John. The boys have set their hearts on him. The other two will bring all the money I need, and it would almost break the peace of the family if I should sell the other, he is so great a favorite."

"I stood and thought a moment, when I said to myself, Now, I will buy the two anyhow, if I can't get the other, for his price is fair enough.

"But what would be your price for the oldest one, if you were going to sell him?" said I.

"Oh! I can't price him at all; I can't sell him," he said.

"Well there is no harm in setting a price, if you aint going to sell, you know," I said.

"Then I led him on till I got a price fixed. I knew he must raise his money right away or be sued. I took advantage of his strait.

"Now, neighbor," said I, "your prices are all fair enough; I can't complain. But I don't want the two. I must have all, or I don't care about any; so I suppose we can't trade."

"I turned away, as if I was giving up the trade, but it was only to bring him to terms. I was so anxious to get the colts that I did not realize the wrong then as I see it now. I lied to him, and lied before God; for I had said I would take the two if I could not get the other. God heard me say so, and that is the record I shall have to meet in the day of Judgment.

"Well Bro. John," said he, "I am very sorry it is so; for I must have the money, and I know no other way to get it only to sell the colts, which I do not want to do. I wish you would take the two, and let me keep that nice three-year-old."

"I saw he was coming over, and after a little I said, 'No; I will give you your price for all three, but I don't care to buy one unless I can buy all.' He hesitated. It was a great struggle. I felt for him, but still I held him to my terms. At last he yielded. I paid him his price for the three, and took them all home with me, proud of my purchase; for they were all of good stock and in prime order. I promised myself a good outcome.

"The winter was about over, and the colts had all done well. One fine morning I led out the oldest one, intending to let him run awhile in the meadow near the barn. As he came out of the stable I gave him a little rope, and as he pranced around me, I thought I never saw a handsomer colt, or the making of a finer horse. I was delighted with him. As I led him to the bars he seemed so spry and playful I thought I would see how well he could jump. So I only let down the top bar. He jumped, but not high enough; his knees struck the upper edge of the top bar, and he fell over flat on his back. It seemed unaccountable how he could do so—the bars were not high, but so he did. He could not get up. I got help and raised him up, and braced him up with rails; but he could not stand. I was determined to save him; but the neighbors all said he was of no use—his back was hurt, and he would never walk again. As I said, 'He shall walk; I wont give him up,' what a struggle I had! How I loved him. As I looked on him, poor fellow, he gave me such a sorrowful and imploring look, he almost broke my heart, and I said, 'You shall live.' More remedies were tried, but all in vain. When, at last, I gave him up that he could not live, I felt that it was wrong to prolong his sufferings, so I tried to get some one to shoot him. They all refused, though I offered a poor young man money if he would only do it for me.

"At last I went into the house, and got a gun to do it myself. As I came to him he gave me a look of such meaning, and seemed so innocent, that it broke my heart. Oh! how hard to shoot that dear colt! Why, he seemed now almost an idol in my heart—perhaps he was. After summoning all my courage I fired, and as he fell I turned quickly away, dropped the gun, and cried like a child. Oh! what a sad morning that was to me! The providence seemed so dark, I did not understand it.

"It was about five years ago that I lost that colt, and never till this morning have I seen why it happened. I felt that I must tell you, as the Holy Spirit has revealed it to me since I came into this meeting. I see now that if I had done by my brother as I would have been done by, I would never have bought that colt. My brother was needy, was in a strait, and I used the money God blessed me with to wring that colt out

of his hands. To this sin I added lying—for I had said in God's hearing I would take the two if I could not get the three, and then said to my brother, 'I must buy all or none.' Oh! I see it now as never before. Had I obeyed the law of love I should have left that colt where God would have left him. Then he would never have jumped my bars, broken his back, nor I have been compelled to take his life. God has, indeed, proved that 'with what measure you meet it shall be measured to you again.' My brother, if he had had the heart to do it, could never have requited me for this wrong. God took the matter into his own hands. Why I got this light this morning, and have been led to speak of it, I know not."

Here Bro. John sat down. A very deep and solemn impression pervaded the whole house. No one could doubt that the Holy Spirit had shed this light on his mind not only for his good, but for the good of others.

Suffice it to say that a prominent brother in the house, who was both a trustee and steward saw mirrored in Bro. John's story one of his own transactions, which was as direct a violation of the law of love as was the extortion of the colt. Providence had called him to bury a horse obtained in the violation of love. A confession by the brother, frank and noble, followed; and it scarcely need be said that many Christian men in that region were more careful thereafter to buy and sell in accordance with the injunction of our Saviour, "Whatsoever ye would that men should do unto you, do ye even so unto them."—*N. Y. Advocate.*

The Shaking.

THERE is so much to be shaken and removed out of the way before the kingdom of God can be established in the earth, so many gross superstitions and hoary systems of error to be leveled with the dust, and so many mock Christianities to be unmasked and driven to confusion before the melody of universal praise can arise from a renovated world, that we must expect tumult, confusion, and carnage as the gloomy heralds of a brighter day. We are forewarned. "Be not ye terrified" is the consoling word of our Lord. The times will be terrible enough, but, instead of being a terror to those who are "ready"—the believing, looking, waiting ones—their message to them is one of joy and gladness. "Look up, and lift up your heads; for your redemption draweth nigh." But surely that man is very dull of hearing whose ear catches no unusual sound at this time. The Lord is speaking in a language which ought to be understood. The cry rolls over all nations, "O earth, earth, earth, hear the word of the Lord!" Is the prophecy being fulfilled—"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh?" Is the time at hand for the angel of the Apocalypse to set his right foot upon the sea and his left on the earth, and swear by the Ever-Living One that there shall be delay no longer? Is the era of the unparalleled tribulation coming upon us with great rapidity? Are we of this generation the destined witnesses of the last throes of a groaning creation before the Master shall grant it the promised deliverance? Are the times of the Gentiles nearly fulfilled, and is the testimony of the church about to close?

Of course we are quite aware that times of great public excitement are nothing new in the world's history—that convulsions, commercial panics, ecclesiastical commotions, national revolutions, wild war, and destructive pestilences, have often occurred before; and that questions very similar to those we have put have been put at intervals for centuries past. Again and again the end of the age has been supposed at hand; and no sooner were the awakening events that led to the supposition removed than the world returned to its old way with a sense of relief, and asked its usual skeptical question, with its old sardonic laugh, "Where is the promise of his coming?" But surely it is better to be occasionally aroused by the possibility that the great event is at hand than to sleep on in utter unconsciousness that the owner of this globe is about to return to take possession of

His inheritance. *It is better to expect Him though he come not, than to be asleep when he comes.* That "he will come" is settled, not by us, but by himself. It is no theological induction, no critical inference from words that seem to imply but do not expressly affirm it, and no fond longing to which the heart is driven by an overwhelming sense of helplessness in view of the terrible chaos of churches and nations.

This sense of helplessness and this yearning of the heart are felt, and have been long felt, by many of the most spiritually-minded men, who wish for a world such as inspired prophets repeatedly describe in language as sublime as it is cheering, and as emphatic as it is sublime; but we have no authority to translate the longings of the soul into a positive doctrine. It is not for us to say that such a thing will be, simply because we think its actual occurrence will remove the evils we deplore. If our Lord himself is coming to the rescue, it is for him to say it; and he has said it.

Now, therefore, all we have to say regarding the present shakings of nations and churches is this—They may be the last of the long series of convulsions which our Lord told his apostles would take place as forerunners of the fearful tribulation that is to mingle earth and sky before the nations shall bask in the serene light of creation's happy Sabbath, or they may not. They may be the rough sputterings of that tremendous tempest of thunder, fire and hail, which is to sweep the devil and his angels from the heavens and the earth, that the place of the Great King may be built, and the provinces of his empire may be rendered healthy and happy regions for his loyal subjects, or they may not. Dogmatism on this weighty theme would say a good deal for our presumption, but not much for our wisdom. But under the light of a certain fact we may venture on a truism which—truism though it be—would be of great service to many professing Christians just now if they would but admit it. The certain fact, about which there is no controversy, is that the final tempest will come some day, and the truism is that it will be heralded by commotions which will strike fear into men's hearts. It is wise, therefore, instead of saying, "All things will go on for ages as they have done for ages past," to say, "There is every probability now that the last sands of the dispensation are running out."

These shakings are to be continued with probably much essential sameness, but with ever-varying phenomena, until the return of the Lord. God will "overturn, overturn, overturn," until the advent of the chosen King, and he will get the kingdom. It is clear, therefore, that these shakings are just the heavings and tossing of the old terrific shock—the groanings of creation, as if the globe were an intelligent living creature protesting against the enormous load of wickedness it has been compelled to bear—the inarticulate cry of the world to the Saviour—"O come, and save me!" The writer of the epistle to the Hebrews refers to the trembling of the earth at the giving of the fiery law, quotes a prophecy of Haggai, and then gives his own inspired comment as follows:—

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

The great truth that runs through these scriptures is almost too obvious to need naming. It is briefly this: There will be no rest until the kingdom of God and his Christ is established in the world—the KINGDOM, mark you, not the CHURCH. Until then the shakings continue, whatever smooth words of "peace, peace!" may issue from senate or sanctuary. The world is too deeply smitten to be healed by skill of ours; neither royal nor "reverend" hands are strong enough for this case; and therefore we wait for the Lord from Heaven to do this thing for us. We are sure that he alone can, and we wish him to have the glory of effecting the beneficent restitution.—*Wm. Leach.*

DOES YOUR RELIGION COMMEND ITSELF?—Are you a sunny Christian? You have a right to be. The Bible sparkles with promises. It is full of sweet hopes. It is as comforting as a mother's voice can be in all your sorrow. Where do the unconverted get the idea that religion is gloomy? Is it not too often suggested by the *tone* of Christian people—the want of brightness and bloom about their daily living? Let us commend our inheritance by wearing joyfully our signs of heirship.

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

(Continued.)

SOLOMON'S chance for eternal life is similar to Saul's. That he was a child of God once, no Bible believer will deny. That his heart was turned away from serving God to the service of idols, through the influence of his wives and concubines, is equally certain. Please read 1 Kings 11:1-12, and you will see his fallen condition described. And more than this, we are told that he died with murder in his heart. In verse 40, we read, "Solomon sought, therefore, to kill Jeroboam. And Jeroboam arose and fled into Egypt, . . . and was in Egypt until the death of Solomon." Now apply the test of character as given by Ezekiel, chap. 18:26, and surely nothing but the second death awaits him.

I will call the attention of the reader to two more individual cases, and then pass to examine the subject on a larger scale. One is Ahithophel, the counselor of king David. His standing before God we learn from 2 Sam. 16:23: "And the counsel of Ahithophel, which he counseled in those days, was as if a man had inquired of the oracle of God; so was all the counsel of Ahithophel, both with David and with Absalom." But because his counsel was not taken on one occasion by Absalom, he became so mortified that he set his house in order and *hanged himself*. 2 Sam. 17:23. He was his own murderer; and we read, 1 John 3:15, "Ye know that no murderer hath eternal life abiding in him."

Once more, Jeroboam was a wicked king of Israel. Instead of worshipping the true God, he made two golden calves, and set one up at Bethel, and the other at Dan, for the people to worship. This was a great sin, and there came a man of God from Judah unto Bethel to cry against that sin. But he had a charge from God to eat no bread, nor drink water, nor return again by the same way that he came; but as he was on his way home another way, according to the word of the Lord, he was persuaded by an old lying prophet to return with him, and eat bread. While they were eating, the word of the Lord came to inform him that, because he had eaten and drunk where the Lord had forbade him, his carcass should not come unto the sepulcher of his fathers. He was slain by a lion as he was returning, because he had violated the command of God, and he died in his sin. 1 Kings, chapters 12, 13.

Now notice the following points:—

1. The prophet was said to be a man of God. He of course was in favor with God when he was sent to cry against the sin of idolatry.

2. He violated God's positive command, and died in that sin. Hence, according to Eze. 18:26, he must now die for that sin, which is the second death.

I will now examine the case of the children of Israel, as a nation, on this point. We have an expression of their condition before the Lord in the song they sung on the bank of the Red Sea at the time of their deliverance. Ex. 15:2: "The Lord is my strength and song, and he is become my *salvation*; he is my God, and I will prepare him an habitation; my fathers' God, and I will exalt him." And again in verse 17: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Whether this promise refers to the earthly or the heavenly inheritance, it shows equally the favored condition of the Israelites before God at that time. That all their names were written in the book of life is proved from Ex. 32:33. God said to Moses, referring to the Israelites, "Whosoever hath sinned against me, him will I blot out of my book."

Notice the following points:—

1. They were in a saved condition before God, as is evidenced by having their names recorded in his book; and,

2. By sinning they would fall from grace, or favor with him, and their names would be blotted out of his book, and such persons must share in the second death. Rev. 20:15.

Paul confirms this view in 1 Cor. 10:1-12. In the first four verses, their conversion to God is set forth. We read: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them [or went with them, margin]; and that Rock was Christ."

Now I make the following points in confirmation of the foregoing truth:—

1. The Israelites were all rightly baptized unto Moses at the Red Sea.

2. They all ate of the same spiritual meat, and,

3. They all (the same all) enjoyed the spiritual blessings of Christ. Notice that they drank of that Rock that went with them—not the literal water that came out of the rock at Massah and Meribah, when struck by Moses—but the present blessings of Christ's presence to bear witness that they were his children.

Now notice their fall as described in verses 5-10: "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted," &c. Verse 7 teaches that they were idolaters; verse 8, that they were fornicators; verse 9, that they tempted Christ; and verse 10, that they murdered. Now if these things are written for our examples, and we are guilty of similar sins, we surely shall suffer similar consequences.

No Christian will deny the fact that we can, and sometimes do, lust after evil things, become idolaters, fornicators, murmurers, and sometimes tempt Christ. These sins were what caused their carcasses to fall in the wilderness. Now as we before have proved, these people were once righteous, and, according to Eze. 18:26, they are lost without hope.

If we are guilty of similar sins, let me ask you, fellow-Christian, Where, according to Paul's analogy, will we stand in the day of wrath? Paul continues in verse 12: "Wherefore let him that thinketh he standeth take heed lest he fall." There is a chance of falling as long as we live; for this warning is given to the Christian church during this dispensation. The main cause of all these sins is the lack of faith. This is evident from Heb. 3:17-19. Verses 18, 19 read: "And to whom swear he that they should not enter into his rest, but to them that *believed* not? So we see that they could not enter in because of unbelief." Lack of faith in God caused them to turn away from him and commit these sins, and thereby fail of entering in to eternal rest.

Lack of faith will be the hindering cause in many who start in the Christian race. "Unto us was the gospel preached, as well as unto them." Heb. 4:2. Both had the gospel; both had, finally, the same promises. Verses 8-11 attest this fact: "For if Jesus had given them rest, then would he not afterward have spoken of another day." Verse 8. This shows that the rest is future, "There remaineth, therefore, a rest to the people of God." Verse 9. This covers all God's people; and verse 11 contains an injunction to the Christian: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." According to this testimony, I do not see how any one can say there is no chance of falling away, so as to lose our eternal rest. Many of the Hebrews were slain in their sins; and Paul charges us to be careful. If there is no danger, Paul is talking very foolishly. If we die in our sins, Christ says, "Where I go, ye cannot come." John 8:21.

"Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
O hasten, sinner, to return."

The backslider is in as great danger of not going where Christ is as is one who never turned to the Lord. Eze. 18:20-32.

I will introduce one more case to show the uniform dealings of God with his children in the two dispensations, and also the danger of some apostatizing. The Lord, referring to Israel, says, "The Lord called thy name, A green olive tree, fair and of goodly fruit; with the noise of a great tumult, he hath kindled a fire upon it, and the branches of it are broken." Jer. 11:16. Why were the branches broken? Paul takes up the same subject, and gives us the reason. Hear him: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." Rom. 11:17. This shows that both Jews and Gentiles are brought together in one. In verse 20, Paul tells us that they (the Israelites) were broken off because of unbelief; in verse 18, he tells the disciples not to boast against the branches; and in the 20th verse, he tells us that the Christian stands by faith. Then the lack of faith will subject us to the same final fate, which is a failure to enter into the "rest that remaineth for the people of God." Heb. 4:8-11. This is surely apostasy.

But some can see an objection to the foregoing in the assertion: "So all Israel shall be saved." Rom. 11:26. It is thought this refers to literal Israel; but it is evident from verse 28 that it refers to spiritual Israel. "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Let Peter tell us who the elect are, "Elect according to the foreknowledge of God the Father,

through sanctification of the Spirit, unto obedience," &c. 1 Pet. 1:2. Again he says: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." 2 Pet. 1:10. The elect then are those that do according to the teachings of the word of the Lord (and in this sense all Israel will be saved); but if they do not do these things, they will fall. Mark that this address was made to those of the same precious faith with the apostle, and hence to those who were in favor with God. The apostle continues: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Chap. 3:17. It is plain from these texts that men can apostatize. The whole of the 2nd chapter is devoted to the advocacy of this view. In the 1st verse the apostle speaks of the false teachers that would arise, "denying the Lord that bought them." In the 15th verse, referring to the same characters, he says, "Which have forsaken the right way, and are gone astray," and in the 20th verse, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." Now notice the following points in favor of their conversion:—

1. The Lord had bought them.

2. As they had forsaken the right way and had gone astray, they must at some time have been in it; and,

3. Verse 20 says they had escaped the pollutions of the world.

Now look at their apostasy.

1. They were entangled again, and overcome.

2. In verse 21, we read: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." This shows they did turn away from doing right, and were in a worse condition than before their conversion, and hence will stand a worse chance for their eternal salvation. For "the latter end is worse with them than the beginning;" they "shall receive the reward of the unrighteous;" they "shall utterly perish in their own corruption;" their "judgment now of a long time lingereth not, and their damnation slumbereth not;" and they "bring upon themselves swift destruction." Can anything be plainer? In the 4th verse he brings to view the fall of angels: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Here we see not only the apostasy of man, but also of some of the angels. Jude says it was because they "kept not their first estate," Jude 6, showing that they were probationers as well as man.

S. OSBORN.

(To be Continued.)

What's the Reason?

MANY query what is the reason of so many converts to the popular churches so soon backsliding, and frequently argue that it is on account of the strong opposition of the wicked; but we think the churches may take the blame mainly to themselves. The chief difficulty is that wrong inducements are held out to the world to bring them into the church—we cannot expect figs from thistles. When the church hold out worldly amusements before the ungodly to bring them into the fold, they must expect when they fail to provide those amusements, those converts, will go back to their old pleasures and pursuits.

If we want men converted to Christ, we must hold up the commandments of Christ and the promises he left us. We must preach the word. Professed "bride of the Lamb," away with your fairs, Christmas parties, levees, oyster suppers, sociables, sewing-circles and dramatic clubs. Away with your novel reading, man-made essays, and written sermons. Come out from politics, Free Masons, Good Templars, Odd Fellows, Grangers, and other worldly organizations. Down with your pride of fashion, and stifle your thirst for worldly honors. Preach not the wisdom of men's words nor come in the excellency of speech; but come in the name of the God of Heaven and in the power of the Holy Ghost. Come uniformed with the Christian armor, and armed with the sword of the Spirit, the word of God. Come with divine boldness, and in the name of the God of Israel hurl the sling stone.—A. A. H., in *Biblical Messenger*.

NIGHT conveys to the mind a much grander idea of infinity than the glare of day. In the day time, I see but one sun; during the night I discern thousands. The sun discovers only a terrestrial infinity; the night discloses an infinity altogether celestial.

A CHILD'S FAITH.

INTO her chamber went
A little maid one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close—
Thy form I cannot see;
If thou art near me, Lord,
I pray thee speak to me."
A still, small voice she heard within her soul.
"What is it, child? I heard thee; tell me all."

"I pray thee, Lord," she said,
"That thou wilt condescend
To tarry in my heart,
And ever be my friend;
The path of life is dark—
I would not go astray;
O let me have thy hand
To lead me in the way."
"Fear not—I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
O let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child—whatever ills may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber now
She passed forth with the light
Of Heaven upon her brow.
"Mother, I've seen the Lord—
His hand in mine I felt;
And oh, I heard him say,
As by my chair I knelt,
"Fear not, my child—whatever ills may come,
I'll not forsake thee till I bring thee home."
—Standard.

Repentance.

HOWEVER quaint or eccentric the creed or faith, all claiming to be Christians declare repentance necessary; but many mistake shadow for substance. They talk of being founded on the Rock, while they are really tottering on the sand.

It is of vital import to know wherein true repentance consists. The repentance of the Bible will be found to include the four C's—

CONVICTION, CONTRITION, CONFESSION, CONVERSION.

The very first thing is conviction of sin—a clear sight, knowledge, a realizing sense of sinfulness. Without these there can be no repentance; for none but sinners can repent. Of what are we to repent? SIN! What is sin? "Sin is the transgression of the law." 1 John 3:4.

No man can sin unless the law is binding on him. All men have sinned! Rom. 3:9, 23; Gal. 3:22. Therefore, the law is binding on all! Rom. 3:19. Again, sinners, and not the righteous, can repent. Matt. 9:13. None are sinners but those under the law. Rom. 3:19. All are commanded to repent, Acts 17:30. Therefore, all are under the law—all can repent!

Repentance signifies change of mind. As we meditate upon the pure, holy, and perfect law of God, we realize that it demands constant obedience all the life long—not alone doing ALL, but ALWAYS. By gazing into the law, we see our deformity, and are convicted as transgressors. James 1:22, 25. The law is spiritual. It reaches to the most secret thoughts, desires and purposes of the mind. Heb. 4:12. It forbids and condemns sins of the heart. Ps. 19:7, 12.

A convicted sinner is sensible of heart sins. He sees his best duties and services tainted by sin—that all his life he has lived without God; that he has loved self far more than God; and that he has done these things contrary to light and knowledge, and notwithstanding all the mercies and judgments which God has sent to reclaim him.

When there is conviction of sin there will be contrition for sin. Contrition for sin is a sincere, godly sorrow for violation of the holy, just and perfect law of God—real sorrow—an actual pain at heart. This is removing the heart of stone and getting a heart of flesh. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God; thou wilt not despise." Ps. 51:17. Men despise broken things; the Pharisee despised the broken-hearted publican; God does not! He accounts the sorrow and shame of the penitent far more valuable than costly sacrifices of rams and bullocks. 1 Sam. 5:22. He values a heart that trembles at the word of God—a heart, breaking, not in despair, but in humiliation—a heart breaking within itself and breaking away from sin, even as Peter "went out and wept bitterly."

There is indeed a false sorrow which many mistake for the true. The sick fear death, express sorrow for sins, declare that if God will spare life they will amend; but they are only sorry that God is holy, that his law is so

strict, that the wages of sin is death. They are not grieved because they have offended God, their friend and benefactor, who has followed them with mercy and goodness all the days of their life. The rottenness of such repentance is shown on recovery. So the criminal on the gallows repents, is truly sorry, not for the sin, but that punishment overtook him. So each winter under preaching of everlasting hell fire, many are terrified and claim to repent. It is not contrition for violation of the pure and holy law of love, but fear, and they draw near with their mouth, and with their lips do honor God, while their hearts are far removed from him, and their fear toward him is taught by the precepts of men. Isa. 29:13.

Contrition, or the sorrow of the true penitent, is for sin committed against the holy and good God. Ps. 51:4. The goodness and forbearance of God to sinners may well excite godly sorrow, much more considerations of his redeeming love. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Oh! love beyond degree! beyond expression! Let the penitent remember that Jesus, the innocent, the loving, the gentle Jesus, left the throne above. The infinite one became an infant, was born in a manger, became a homeless wanderer, suffered at Gethsemane, died at Calvary, "poured out his soul unto death, and he was numbered with the transgressors, and he bear the sin of many, and made intercession for the transgressors." Isa. 53:12. Now, in the sanctuary of Heaven he pleads for sinners. Oh! that we may look unto him and be lightened.

Conviction and contrition will prompt confession.

By nature we are disposed to conceal, deny and excuse our sins, to say we are no worse than others, or not so bad as they, we could not help committing sin, &c., &c. To hide or deny our own sin is to mock and dishonor God; but to confess our sins is to honor his holy law, his power which beholds, his justice which might take vengeance, his forbearance which has so long spared us.

A frank, full, free confession of sin is the best way to find peace. Ps. 32:5. Secret sins require secret confession to God, but open violation of his law demands reparation and confession. Conviction, contrition, and confession, to complete genuine repentance, must be followed by conversion, a word much used, yet it occurs but once in the whole Bible, Acts 15:3, *epistrophe*, to turn about, to turn back from.

Conversion is turning from disobedience to obedience of God's holy law. Without conversion, conviction, contrition and confession are utterly in vain. Floods of penitential tears are all as naught. Cain's terror, Pharaoh's promises, Ahab's humiliation, Herod's gladly hearing John, Judah's confession—though all were combined in one man—would not prove him a real penitent so long as love of one sin remained in his heart.

True repentance is not content with loss of branches, but applies the ax to the root. The devil will suggest that your sin is only a very little one and may be indulged; but one small leak sinks a ship—one indulged sin will keep from Heaven. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matt. 5:19. However dear, therefore, a lust may be, however hard to forsake, it must be forsaken; for "whosoever offends in one point he is guilty of all." If we do not die to sin, we shall die for sin. If we do not slay our sins, our sins will slay us. As surely as we live, we cannot harbor any sin and gain eternal life.

We find, then, that the Bible teaches there can be no true repentance without law, if the law was changed in even one jot or tittle, we could not repent, for we could not tell what sin is; "for where no law is there is no transgression." If part, if one precept, is altered, all may be.

May God help us to be freed from every error, to love his perfect, just and holy law, to truly repent of our every sin, and find peace and pardon through the mediation of our great High Priest, the Lord and Saviour Jesus Christ. CHAS. B. REYNOLDS.

THE question whether gold ranges at 130 or 160, will excite men until their brains are ready to give way; but the question, "What must I do to be saved?" is always to be regarded without emotion. The question, whether four young men of England, can row a boat a given distance, six seconds quicker than four young men from this side can do the same thing, is important enough to throw two continents into a perfect furor of excitement. But it is very improper that people should get excited over questions pertaining to their eternal welfare in the world to come.

The Sayings of Christ.

THE Bible is a book of truth. Holy men of God, in different ages of the world, spake as they were moved by the Holy Ghost. Although they occupied different standpoints, and were surrounded by different and varied influences, yet a practical demonstration of the principles taught will not cause divisions and subdivisions among the professed people of God. They will not lead one in this direction, and another in that, but will make the church of God a unit. The church will stand fast in one spirit, with one mind, striving together for the hope of the gospel.

The New Testament Scriptures, or the sayings of Christ, are in harmony with the Old, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

When we urge upon men the claims of the fourth commandment as taught in the decalogue, and say that the same day which was sanctified as a Sabbath in Eden is binding upon us at the present time, a class of professed Christians tell us that what Christ has taught us in the gospel is a sufficient rule of faith and practice; thereby thinking, perhaps, to avoid the conclusion that Christ has anywhere taught Sabbath observance. We will call to our aid his sermon on the mount, which is acknowledged by all true Christians as containing the principles by which we should be governed, and as being the model of perfection.

When Christ came the first time, there seemed to be various opinions concerning him. Some thought him an imposter, others thought that one of the old prophets had risen again, while others supposed he had come to destroy the law and the prophets, to change the order of things, and to establish a new government. In this sermon he made the following declaration concerning the character of his mission: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. The word fulfill means to accomplish, establish, carry out. Therefore, instead of the precepts of God's law being abolished or changed through Christ, they are magnified and made honorable, and obedience to them is made the condition on which eternal life is suspended.

One came to our Saviour and said unto him, "Good Master, what good thing shall I do, that I may have eternal life?" And he replied, "If thou wilt enter into life, keep the commandments." Matt. 19:16, 17. Again, in Matt. 5:19, he declares, "Whosoever therefore shall break one of these least commandments [referring to those contained in the decalogue], and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

These are important facts and worthy of consideration. It is surprising to see professed Christians with high hopes of Heaven, building on the foundation of Christ, and still laying aside some of the most important principles which he has given us to follow. When they teach us that the first day of the week is the Sabbath, they teach for doctrine the commandments of men, and virtually break the Sabbath of the Lord.

The New-Testament Scriptures abound in declarations showing that the law of God as contained in the decalogue, with all its parts, is in force now as a rule of duty. Says Paul, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:8, 9, 10. "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

When we look back to the primitive church, we see one that was perfect in all its parts, righteous before God, walking in all the commandments and ordinances of the Lord blameless; but as we follow down

the track of time, we see that the church has had to contend with discordant elements, opposing influences, and corrupt agencies, which have worked their way into the church, by which she has been led astray, and through which the truth has been in a measure lost sight of.

But the prophecies are being opened to our understanding, and truth is shining out upon our pathway. God is raising up a class of people that are asking for the old paths, and the good way, that they may walk therein, and find rest to their souls. They shall build up the old waste places, raise up the foundations of many generations, and shall be called, The repairer of the breach, the restorer of paths to dwell in. The work of "binding up the testimony, and sealing the law" among the disciples of Christ is going forward. This is the class which shall arise just prior to the second advent, of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

He that teaches all the sayings of Christ and does them, will teach and do all the commandments of God, and will build upon a sure foundation. Says Christ, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock." Matt. 7:24, 25. FRANCIS GOULD.

The Broken Rope.

A COMPANY of travelers, in Switzerland, with guides, went up some very steep places, places which but few travelers attempted to go up. They were, as all travelers are there, fastened together with cords at the waist, so that if one slipped the rope would hold him—the rope fastened to the others. Passing along the most dangerous point, one of the guides slipped, and they all started down the precipice; but after awhile, one more muscular than the rest struck his heels into the ice and stopped; but the rope broke, and down, hundreds and thousands of feet, the rest went.

And so I see whole families bound together by ties of affection, and in many places walking on slippery places of worldliness and sin. The father knows it, and the mother knows it, and they are bound all together. After awhile they begin to slide down, steeper and steeper, and the father becomes alarmed and he stops, planting his feet on the "Rock of Ages." He stops, but the rope breaks, and those who were tied to him by moral and spiritual influences once, go over the precipice.

Better that the rope break than that all be lost; but oh! there is such a thing as coming to Christ soon enough to save others. How many parents wake up in the latter part of life to find out the mistake! The parent says, "I have been too lenient," or, "I have been too severe in the discipline of my children. If I had the little ones around me again, how different would I do!" You will never have them again. The work is done, the bent to the character is given, the eternity is decided. Have the family altar to-night. How do you suppose that father felt as he leaned over the couch of his dying child, and the expiring son said to him: Father, you have been very good to me. You have given me a fine education, and you have placed me in a fine social position; you have done everything for me in a worldly sense; but, father, you never told me how to die. Now I am dying, and I am lost. —Sel.

"WHY EVERYTHING WENT WRONG."—A poor, lame boy in Springfield, who became converted, but whose home surroundings were very unfriendly, said, when relating his experience: "Once everything went wrong at our house—father was wrong, and mother was wrong, and sister was wrong; but now that Jesus is mine, it is all right, and I know why everything went wrong before; I was all wrong myself."

Everything will go wrong with us if we are not right with Christ. Every heart has enough within it to make quiet and unrest and unhappiness until the love of Christ, entering there, turns out all the enemies to happiness and peace.

WHEN you have been sitting in a well-lighted room and are suddenly called into the outer darkness, how black it seems; and thus when a man has dwelt in communion with God, sin becomes exceedingly sinful, and the darkness, in which the world lieth appears like tenfold night.

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, MAY 13, 1876.

JAMES WHITE,
J. N. ANDREWS,
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EDITORS.

How Readest Thou?

WHEN a certain lawyer stood up, and tempted Christ with the inquiry, What shall I do to inherit eternal life? he answered, "What is written in the law? How readest thou?" Christ here refers the tempting lawyer to the letter of the law as meaning just what it says. In doing this he honors the Scriptures, and sets an example of great importance to all who would teach the word of God.

It is a matter of no small joy to those who teach unpopular truth to be able to read the reasons for their faith and practice, in plain and literal terms, right out of the Book of God. To illustrate: Christ said of his second appearing, "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. Does this mean the conversion of sinners and the death of saints? Or does it mean what it says?

"How readest thou?" If you depart from the safe rule of interpretation, that the Scriptures mean what they say, excepting where the text and context plainly indicate that a parable or figure is employed, then you find but little difficulty in making the plainest declarations of the personal appearing of Christ to raise the righteous dead, and to destroy the wicked, mean death, conversion, the advent of the Holy Spirit, the temporal millennium, Shakerism, Spiritualism, or Mormonism. The angels said to the men of Galilee, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye see him go into heaven." Did these angels mean what they said? If they did not mean what they said, who can tell us what they did mean?

"How readest thou?" One says that they meant death, another, conversion. No, says a third, their words were fulfilled at the destruction of Jerusalem. No! no! cries a fourth, they apply to the outpouring of the Holy Spirit, the conversion of the world, and the temporal millennium. And the Shakers come in with their claim for the second manifestation of the Son of God in the person of Ann Lee; while Mormons, and those who claim to be Christian spiritualists, are equally positive.

When Paul says in his first epistle to the church of Christ at Thessalonica, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first," he does not mean "the man in the moon."

"How readest thou?" The apostle continues: "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." He means just what he says.

Paul speaks in terms easy to be understood of the great event in the near future so frequently referred to in both the Old and the New Testaments, when the King of kings shall personally preside at the destruction of his enemies, and the final triumphant gathering of all his people. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe."

"How readest thou?" Will our friends who adopt the mystical interpretation apply the words in Paul's second epistle to the Thessalonians, chapter 1:7-10, to the conversion of sinners, and the death of saints? Does the apostle here represent the power of the glorious gospel of Christ and the manifestations of the Holy Spirit in the conversion of sinners by the vengeance of flaming fire in their destruction? Astonishing! And when he speaks of the admiration and the glorification of the saints does he refer to the "king of terrors," the Christian's last enemy, death? Absurdity! The great Redeemer appeared in this world once as a teacher, and at the close of his ministry gave his life for the sins of men. He was buried, he was raised from the dead, and he ascended up on high to be a mediator for repenting sinners. Thus the Redeemer prepared the way for the redemption of those who come to God by Jesus Christ.

But the scheme of redemption is to be completed at Christ's second appearing, when the righteous dead of all past ages will be raised to immortal life, and gathered by the holy angels up to the city of God. The earth in due time will be renovated by fire, and sin and sinners will be destroyed out of it. Thus renovated and purified from the curse and its effects, will appear the new heavens and the new earth, which will be the eternal inheritance of the saints. "Blessed are the meek," says Christ, "for they shall inherit the earth." Matt. 5:5. David says: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:10, 11.

"How readest thou?" Is it not in the future inheritance of the saints that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"? Isa. 11:9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. Will those who apply this prophecy and others of like import, to a temporal millennium—a period of one thousand years of complete triumph of the church, when all men will be holy—please dispose of the three following facts in harmony with their theory:—

1. In the parable of the wheat and the tares both were to grow together until the harvest, which represented the end of the world. The children of the kingdom and the children of the wicked one were both to exist in this world to the end of the age.

2. The angel Gabriel instructs Daniel in his seventh chapter that the little horn, the papacy, would prevail to the end.

3. The close of the Christian age, which it is supposed will terminate with glory when the earth will be full of the glory of the Lord, is marked by the apostle Paul as a time of peril and apostasy, and the sins of the people are represented by the Son of God as in the days of Lot which called for fire from heaven, and the days of Noah which called for the waters of the flood to wash the world from its moral pollution.

"How readest thou?" If we be allowed to understand the apostle Peter as meaning what he says, the doctrine of the renovation of the world by fire, and the destruction of wicked men instead of their conversion, and the new earth as the happy home of the saved, will appear exceedingly plain. He speaks of scoffers in the last days as being ignorant of these literal facts, and saying, "Where is the promise of his coming?" Is it possible that these are the very men who hold the mystical views in the popular churches of our time? The apostle shall testify, and the reader may judge.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:3-13.

The apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. He says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then

was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Pet. 3, 5-7, 13.

No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God. And it is a remarkable fact that the promise referred to by the apostle is found only in Isa. chap. 65. Thus the apostle links the three worlds together. Are the first two worlds literal? So is the third. Is the new earth mentioned in Isaiah figurative? So are all three worlds figurative. But if they are all literal, then we see a harmony in Scripture respecting them. If they be regarded as figurative, then we are left to the following conclusion:—

That in the days of figurative Noah the figurative heavens and earth, being overflowed by figurative water, perished figuratively. But the figurative heavens and earth which are now, are reserved unto figurative fire, against the figurative day of Judgment and perdition of ungodly figurative men. Nevertheless we, according to his figurative promise, look for figurative new heavens and new earth, wherein dwelleth figurative righteousness. True, the sacred writers use figures and parables. But we should believe that God in his word means just what he says, unless the connection shows good reasons why a figure or parable is introduced.

"How readest thou?" When the angel Gabriel states to the prophet Daniel that "the kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the saints of the Most High," will our mystical friends cast his words behind them, as those of a cold materialist, and in order to keep their fervor of immateriality, sing with the poet:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints' secure abode."

We heartily confess to the doctrine that the Son of God, who was equal with the Father, took man's nature; that he died; was buried; that he arose from the dead with body and parts, and—that same being ascended to Heaven, and will come to the earth the second time to raise the dead and make all things new. Just how Christ became flesh and dwelt among men—how he could lay down his life and take it again—remains a mystery as expressed by Paul in his letter to Timothy: "Great is the mystery of godliness; God was manifest in the flesh." But it is a thousand times easier to believe the sacred record on these points, and that immortal saints will have bodies like unto Christ's glorious body, and that they will dwell upon the material earth as their inheritance, than to believe that the plain language of the Bible on these points means something besides what it says.

At the close of one of our first lectures upon the city of God of Rev. 21, thirty-two years since, in the State of Maine, one of those plain, neat-looking, broad-brimmed gentlemen, whom we at once recognized as a Friend Quaker, gently tapped us on the shoulder, and mildly said, "Thee will never see a great literal city coming down out of the heavens. I have that city in my heart." Well, thought we, this is a big-hearted gentleman indeed. But let us look over the description of the golden city, as given by John with this view of the matter:—

"How readest thou?" Said the angel to the prophet, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

And the venerable Quaker friend really imagined that he had this city—lighted by the glory of God—with its high and massive walls—twelve gates—twelve angels—all in his heart! With all reverence for the words of the prophet of God, and also with a willingness to let the mystical view be fairly seen, we continue the words of John, representing the Friend's view in brackets, as follows:—

"On the east [side of his heart] three gates; on the north [side of his heart] three gates; on

the south [side of his heart] three gates; and on the west [side of his heart] three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof and the wall thereof.

"And the city lieth foursquare [in the Quaker's heart], and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs. [Enormous heart! or did John mean twelve thousand mystical furlongs, so that the Quaker could, without the least difficulty, put the city into his vest pocket.] And the length, and the breadth, and the height of it are equal.

"And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

Now what was really in the good man's heart? Our mystical friends answer, "The grace of God." Very well. Then we inquire, Is the grace of God foursquare—as long as it is broad—twelve thousand furlongs each way? Has it three gates on each of its four sides? But, if the reader decides that the good Quaker was too local in his application of the golden city of God, and still persists in the mystical application of the city to the Christian church, or to the gospel age, then we again inquire, What shall we understand by the mystical north side of the church, or the mystical north side of the Christian age where there may be found the mystical gates? Does the Christian age or the Christian church lie foursquare? And is the length and breadth of the Christian age, or the Christian church the same? And will some one tell us how it is that the mystical city measured a hundred and forty and four mystical furlongs?

What a miserable theological muddle! And why? Simply because theological men mystify without the least necessity, that which in itself is easy to be understood when taken as meaning what it says. Figures or parables are never introduced in the Scriptures to make the doctrines more obscure. Never! We have ever objected to young ministers using figures more intricate, than the subjects which they wished to illustrate. Men may err in this way; but God never does. The language of his book possesses a dignified simplicity which no other book does. And when the Holy Spirit employs allegories it is that the subject may be made more clear and forcible thereby.

Dr. Scott gave his Pilgrim's Progress with Notes, to a poor lady of his parish. In a few days he met her, and asked her how she liked the book, and if she could understand it. "Very much," was the reply, "I understand what Mr. Bunyan wrote very well, and I hope soon to be able to understand the notes." And it is the universal testimony of those who have cast off mystical interpretations and have taken the Bible as it reads on such subjects as the second advent, the resurrection, the inheritance, the Sabbath of the fourth commandment, and baptism, that the Bible has become to them a new book, plain, harmonious, and easy to be understood by those who search the Scriptures.

We will here give some pointed thoughts, written in stirring style, said to have been taken from an old almanac, upon the subject of

IMMATERIALITY.

Immateriality is but another name for non-entity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in Heaven or on earth. Neither God, angels, nor men, could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard—it can neither extend nor contract. In short, it can exert no influence whatever—it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one desirable property, faculty, or use, yet, strange to say, Immateriality is the modern Christian's God, his anticipated Heaven, his immortal self—his all.

O sectarianism! O atheism!! O annihilation!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things.

which exist—and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is "immaterial," like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no Heaven in eternity. The sectarian has one, but it is "immaterial" in all its properties, and it is therefore the negative, of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised "materialist" to enjoy.

What is God? He is a personal, organized intelligence, possessing both body and parts. He is in the form of man.

What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a personal intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world, who hold to immateriality, that they are welcome to their God—their life—their Heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

"We choose all substance—what remains,
The mystical sectarian gains;
All that each claims each shall possess,
Nor grudge each other's happiness.

"An immaterial God they choose,
An immaterial Heaven and hell;
For such a God we have no use,
In such a Heaven we cannot dwell.

"We claim the earth, the air, the sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

"Such is our hope, our Heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be
The Lord's to all eternity." J. W.

The Second Coming of Christ.

IS IT NEAR? THE PROPHETIC PERIODS.

No student of the Bible can overlook the fact that there are in various places in the prophetic writings, several periods of time marked off, with commencement, intermediate events, and termination, all well defined. And all can but admit that between these prophetic periods and the consummation which is to take place in the dispensation of the fullness of times, there must be some connection more or less intimate. The subject of the prophetic periods therefore has a bearing more or less direct upon the question of the time of Christ's coming. Not that any of these numbers bring us to that event, for we shall find that none are given for that purpose. A correct understanding and application of the prophetic periods, therefore, commits no one to the unscriptural position that we are to determine before hand the hour, the day, or even the year, of Christ's second appearing. Yet they are all-important as marking significant events in our mortal journey, and showing us how near we are approximately to the coming of Christ.

The fact that God in his word has marked off certain periods of time, is worthy of attention. What could possibly be the design of such prophecies? It could be nothing less than to indicate to the human family where they are in that part of duration that spans the history of this world from its fall to its restitution. This fact conceded, it follows that we must understand the relative situation of other events that precede and follow these periods of time, otherwise they would be to us no source of information whatever.

We may continue the inquiry: Why should our position in this world's history be indicated? Only that we may know when we are approaching the end, and prepare for the final consummation. The conclusion is then necessary that the prophetic periods, at least those which extend to the latest point, must bring us down

somewhere in close proximity to the end. This must be so, or the foregoing reasoning is based on altogether erroneous premises.

Now if we find it to be a fact that all the prophetic periods have expired, that we are down this side the termination of them all, even the longest and latest, this will constitute one of the strongest chains of evidence that the coming of the Lord is at the door.

And this we affirm is precisely our situation in this respect. The prophetic periods have all expired. The first one began in 457 B. C. and ended in 1844 A. D. This is the longest one on the page of prophecy spanning a period of 2300 years. Dan. 8:14. Some expositors affect to find an earlier and longer period in the seven times of Lev. 26. But no prophetic period there appears, the expression being simply an adverb denoting degree of punishment, not an adjective and noun denoting duration of time.

It is no part of our purpose to enter here into an exposition of the prophetic periods. The arguments establishing their dates will be found in other places. We refer to them here, assuming their correctness, simply to note their bearing upon the question before us respecting the nearness of Christ's second coming.

The period we have referred to, dates back to the earliest point of prophetic measurement.

Another period commencing B. C. 31, ended A. D. 330, marking the turning point in the fate of the Roman empire, when the seat of power was moved from Rome to Constantinople. Dan. 11:24. These are the only ones antedating the Christian era.

Another commencing in A. D. 508, at the fall of paganism, Dan. 12:11 and another in A. D. 538, at the elevation of the papacy, Dan. 7:25, extend, the first 1290, and the latter 1260, years, to 1798, marking the temporary overthrow of that blood-thirsty antichristian papal power.

Another commencing July 27, 1299, extended 150 years to the like point in the year 1449, marking the period of Saracenic supremacy. Rev. 9:10, 11.

Another, the most definite of all, commencing where this last named expired, and continuing 391 years and 15 days, ended Aug. 11, 1840, marking the continuance of the Turkish or Ottoman supremacy. Rev. 9:15.

Another, 1335 years in continuance, commenced with the 1290 in A. D. 508, and extended to the "blessing" of the light and truth of the great Advent movement of 1843.

The 2300 days (years) we have already mentioned as extending to 1844, ending in the autumn of that year.

Of the seven prophetic periods herein mentioned, five we notice are of very marked importance; and of these five, two ended in 1798, and the remaining three within a period of five years including the years 1840, and 1844. In other words, the whole five terminate within a space of forty-six years, 1798-1844, and that period entirely within the lifetime of many now living on the earth. Can any one doubt that this is an important prophetic era in the history of the church and world?

Now, let us note the events marked by the terminations of these periods. The two terminating in 1798, brought us to the last phase of the papal power as brought to view in the prophecy of Dan. 7, before that power is given to the burning flame, verse 11, or consumed with the spirit of Christ's mouth and destroyed by the brightness of his coming. 2 Thess. 2:8. These periods also brought us to the commencement of an important era called "the time of the end," for the reason, as we must inevitably conclude, that it constitutes a short space of time just preceding, and reaching to, the end; Dan. 11:35, 40; 12:4, 9; in which time the word should be unsealed, knowledge be increased, and the wise understand.

The period ending in 1840, brought us to the end of the second woe, when it is said, Behold the third woe cometh quickly, this third woe being synchronous with the sounding of the seventh angel, which brings the conclusion of all earthly scenes, the last judgment, and the full establishment of God's everlasting kingdom. Rev. 9:12, 13; 11:14-18.

The period of 1335 days ending in 1843, marked the time when the world was being shaken with the great movement respecting the second coming of Christ, heralding that event, as the mission of John the Baptist heralded his first advent.

The period of 2300 days, ending in 1844, brought us to the cleansing of the sanctuary. Dan. 8:14. And this sanctuary we find to be the temple in Heaven, where Christ our great High Priest now ministers for us, Heb., chapters 8, 9 and 10, its cleansing being the concluding work of our Lord for sinners, which termin-

ates the ministrations in the sanctuary, and finishes the plan of salvation. This is a period of indefinite duration; but from the very nature of the case, it cannot be long. See works on the sanctuary.

Thus intimately are all these periods connected with the end. And when it is shown as can easily be done, that these periods are all in the past, it is a demonstration, plain and irrefutable, that the end is at our very doors.

U. S.

Vicarius Filii Dei.

THIS is the title which the pope of Rome wears in jeweled letters upon his miter or pontifical crown. It means, Vicegerent of the Son of God. In Thoughts on the Revelation, this title is referred to as that which probably contains the number of the beast, 666, Rev. 13:18. A correspondent asks us to give the numerical values of the letters found in this name to make that number. The letters of this name anciently used as numerals, are as follows: v, 5; i, 1; c, 100; a, not used as a numeral; r, not used as a numeral; l, 1; u, anciently the same as v, 5; s, not used as a numeral; f, not used as a numeral; i, 1; l, 50; i, 1; i, 1; d, 500; e, not used as a numeral; i, 1.

We thus have the numbers, 5, 1, 100, 1, 5, 1, 50, 1, 1, 500, 1, which added together make just 666. It also answers admirably to the prophecy in the two remaining particulars; namely, it is "the number of a man," the "man of sin;" and it is the number of his name, this being his official title.

U. S.

More Confusion.

THOSE who have the truth are in harmony with each other. They do not have a thousand discordant and contradictory reasons for their faith and practice. The reason is, truth is ready made, and all they have to do is to accept it as it is; and therefore their inventive faculties are not taxed to find a reason for their position. They are thoroughly furnished with all that is necessary in the word of God.

The enemies of the Lord's Sabbath, on the contrary, are in confusion. The builders of Babel were never more so. Each advocate of error adds a little to the confusion. As an example, I give some extracts from a short article on the Sabbath by M. G., in the *World's Crisis*, as follows:—

"Jesus and his disciples were doing that which was a violation of the Sabbath law, hence the inquiry, 'Why do they on the Sabbath day that which is not lawful?'"

There is nothing new in this. The enemies of the Sabbath are wont to take sides with the enemies and accusers of Christ, thus making him a sinner—a transgressor or violator of the law—and this before the time when they claim that he took it out of the way, that is, at the cross. The evidence of the guilt of the blessed Saviour and his disciples they find in the accusation of their enemies: "Why do they on the Sabbath day that which is not lawful?" If they would permit the Lord Jesus to take the witness' stand, they would find him testifying that the accusers of his disciples had "condemned the GUILTY," and that "it is LAWFUL to do well on the Sabbath days." Matt. 12:7, 10. That which is lawful is according to the law. The question between Christ and his accusers was the lawfulness of what the disciples did in the presence, and under the sanction, of the Master. The accusers claimed that it was "not lawful." Jesus affirmed that it was, and that consequently they had condemned the guilty. Which shall we believe? M. G. coolly says, "Jesus and his disciples were doing that which was a violation of the Sabbath law." We give further quotations from his article, as follows:—

"The sacredness of any day consists in the manner of keeping it. We are acquainted with no one who keeps the Sabbath day in harmony with the regulations given by the Lord in the time of Moses. If that is the one to be kept now, it should be kept now as then."

"The Lord worked six days during the creation week, and then rested the seventh day. This is the general law regulating man's rest-day. After working six days of twenty-four hours each, like his Creator, then he should rest the next twenty-four hours."

"There is no evidence that Adam observed the same day kept by the Creator. In fact, he could not do it, without violating the established rest-day law, which requires six days' labor to precede the day of rest. When it is said, 'The Sabbath was made for man, and not man for the Sabbath,' the obvious meaning is that God did not make man to keep some particular day of rest, but that man, after laboring six days, would need a Sabbath day to advance his own welfare. Whoever works six days, begin-

ning with either day of the week, and rests the seventh, commemorates the creation week, and the following rest-day."

In these quotations, I have followed copy in the use of italics. It will be noticed that in the first he emphasizes the manner of keeping the Sabbath, and gravely argues that if the same Sabbath is now kept, it must be kept in the same manner. But he sees no one doing this. Therefore, he leaves the reader to infer for a certainty that as no one is keeping the Sabbath as it was anciently required to be kept, the day kept now must of necessity be some other day. What logic! How convincing! It would certainly be convenient for us to have the new day revealed, together with the manner of keeping it. But we need not be discouraged, because such a revelation is not. Our author tells us there is a "general law" regulating the keeping of the Sabbath, which is to work six days and then rest the seventh. Is no one doing this? And does the fact that no one is, necessitate the conclusion that the day is changed?

But G. tells us that Adam "could not" observe "the same day kept by the Creator," "without violating the established rest-day law, which requires six days' labor to precede the day of rest." And as man was created on the sixth day, he thinks that should not be counted as his first working day, but that he must have commenced work on the seventh day, the very day on which God rested, and so Adam's first Sabbath would be on the sixth day in the order of the creation week. It may seem strange that the author of the fourth commandment should set his "man-servant" to work on the same day on which he was resting. But of necessity he must work that day, so that of necessity he must rest on another day, the sixth, otherwise he would violate the established rest-day law. Other first-day writers with equal assurance have told us that at the Exodus God set the Sabbath back one day, for the particular use of the Jews, and set it forward again one day for the use of Christians. And thus they claim that the "Christian Sabbath" is the original seventh day. But G. has equal claim to credence; therefore, as the day has been twice set back to the preceding day, it must be set forward one day more to place it upon the original Sabbath, the Sabbath of the Lord.

But let us lay two of G.'s assertions together. He makes it necessary for man to work just six days, and then rest the seventh, else he will violate the Sabbath law. Again, he represents that whoever rests one day, after working six, "beginning with either day of the week," truly keeps the Sabbath according to the commandment. Put these two propositions together and it amounts to this: Every person must of necessity keep that day which is the seventh from the time that he as an individual begins to labor, or violate the established law for keeping the Sabbath; therefore, different men must keep different days for the Sabbath, or violate the law, unless they do their first work on a particular day of the week. How careful parents should be to have their children do their first work on Monday! Otherwise, they cannot keep Sunday without violating the Sabbath law!

Is the reader satiated with such puerility put forth as grave argument on a subject involving the honor of God and obedience to him? Then turn with me to the grand and majestic facts as stated in divine revelation. 1. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The fact that he rested on that particular day made it the rest-day, or Sabbath day of the Lord. 2. "God blessed the seventh day and sanctified it; because that in it he had rested from all his work." The sanctification of the day of his rest separated it, or set it apart from the "six working days," making all future seventh days a memorial of the one on which God rested. 3. This is the day that he has commanded all men to remember and keep holy, not doing their own work upon it. Man is to rest on that day, because that God rested on it. After making all things in six days, he "rested the seventh day; wherefore the Lord blessed the Sabbath day [i. e., the day of his rest], and sanctified it." All this is worthy of a God, and yet suited, or I might say, because it is suited, to the capacity of a child. Reader, will you honor the word of the Lord, rather than the silly and blasphemous sophisms by which men attempt to set it aside?

R. F. COTTBELL.

Bro. and sister White arrived safely from California, Wednesday night, May 5. Sr. W. spoke in Battle Creek on Sabbath to an unusually full house, with great freedom, while Bro. W. was at the quarterly T. & M. Society meeting at Pottsville, where Sr. W. joined him on Sunday.

U. S.

TIME IS NOT LONG.

Lift up your glad voices,
Ye sons of the Bridegroom;
For to the glad anthem
Re-echoes the song:
From hill tops and valleys,
His children He'll gather,
In robes that are brilliant,
For time is not long.

Yes, the fig-tree has budded,
The tempest is raging;
The sea in its agony
Responds to the song.
Come wars and commotion,
And stars leave their orbits,
Proclaim in loud accents,
That time is not long.

Yes, Rome as a widow,
In robes of a harlot,
In the bold line of prophecy,
Spurns at the song;
That her days are near ended,
To sink in the ocean,
Proclaims in the prospect,
That time is not long.

Let the watchman then rally,
From ocean to ocean,
And proclaim the last message
Of God at his call:
And the true church of Christ,
Evade all commotion,
Since Jesus is coming,
And time is not long.

Then wake up to duty,
Ye sons of the Bridegroom,
By faith in your Saviour,
You never can fall;
And trust in his grace,
For he ne'er will forsake you,
For quickly he'll come,
And time is not long.

Then hold up the standard
Of a soon-coming Saviour,
Proclaim the glad news
In sermon and song;
For Jesus is coming,
His summoned to gather,
In the bright robes of glory,
For time is not long.

O God, help thy children
To trust in thy mercy,
And ever stand firm
Till eternity's dawn;
For soon he will say
That your work is all ended,
And then you'll not murmur
That time is not long.

Progress of the Cause.

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

Grundy Co., Iowa.

I HAVE closed my labors among the Danes here at present, and am on my way to Marshalltown, where there seems to be a good opening. For the last three weeks the interest has been good, and some souls have been gained for the truth. Twenty-five are keeping the Sabbath. Nine of these had commenced before I came. Sabbath and first-day seventeen willing souls were buried with Christ in baptism. We have commenced to organize a church of nineteen members. Others will join when there shall be another opportunity for baptism. I intend to return and labor more with them before leaving this State. It has been a source of great joy to see souls converted—some of them from drinking, swearing and tobacco-using—to the Lord, and to hear them call in humble, earnest prayer on the name of the Lord.

JOHN MATTESON.

May 3, 1875.

Wisconsin.

APRIL 17 and 18, I was at Mindoro. Had a good turnout, and hope some good was done. Three have commenced keeping the Sabbath there since I was there before.

April 24, 25, preached to the little flock at Burns. Our meetings there were certainly blessed of God. There will be a general turnout from both of these places, to our camp-meeting, as the first-day (or no-day) Adventists have advertised sister White by circulating one of Eld. Grant's works all through the country. In his tract he affirms that our doctrines are founded on her visions, and we are deluded.

I am trying to do the will of God.

D. DOWNER.

Frempedeau, Wis., May 5, 1875.

Southern Illinois.

JAN. 22, met Bro. R. F. Andrews in Lovington, where he and Bro. Bliss had been holding meetings one week. Our friends had raised (in cash and pledges) a sum equal to the debt incurred in building our house of worship; and on first-day, the

17th, the house was dedicated to the worship of God. Our enemies had scouted the idea of our "building a church!" We humbly say, "It is the Lord's doings."

Monday, the 25th, three were baptized, and a church of sixteen members organized. Systematic Benevolence was explained, and adopted by some; others waited to understand more fully, its direct claims on them. We desire that all our brethren and sisters, not only at Lovington, but throughout this part of the State, should see their situation, and realize their duty in this respect. Has it not cost time, money, and human strength, to bring these sacred truths to you? Are we grateful to God for the last message of mercy? If so, we shall manifest it in our acts. Prayerfully read Luke 12:29-36; 1 Cor. 16:2; Jas. 5:1-8; and, in view of the Judgment, act in accordance with the instructions given.

Bro. Bliss had gone to Cumberland Co. before I arrived; Bro. Andrews returned to his field in Iroquois Co. the 26th; and I have tried to hold the post at Lovington, and push the work into new fields. Hearing of an interest south-west of Lovington, went and spoke seventeen times. These meetings were held in a school-house. As we enjoyed moonlight and excellent sleighing, several loads were compelled to drive off without hearing. Sold some tracts, and obtained ten names for the papers. We understand that seven or more were confirmed in the truth of our position on the Sabbath question. These had heard but few of our lectures in Lovington. They had been reading. Two others have taken their stand with us, as the result of those meetings.

March 4-14, held eleven meetings in a school-house four miles west of Sullivan. Tried to take such a course as to break down prejudice. I could see the effort must shortly close on account of bad weather and almost impassable roads; therefore I endeavored to so leave the work there as to be able to renew it at some future time. Left among the friends a variety of our publications, sent in fourteen names for periodicals, and, receiving a warm invitation to "come back," bade them "farewell."

April 3, 4, attended the quarterly meeting at Martinsville. This church was not in trial, but, while some appeared to be growing, others manifested a coldness. Who will keep awake in these hours of drowsiness? Who will watch and fight in these days of peril? Through Christ we may conquer. All promised to strive for the heavenly prize. At this meeting I saw fruit maturing in the truth, as the result of our first effort in Clark Co., in 1871. Eccl. 11:6. I hope for several. "Gather them in."

From March 19 to April 25, held meetings in Cerro Gordo, Piatt Co. Bad weather, sickness in the place, and my being gone to labor elsewhere, caused this to be a very disconnected series of lectures. Commenced in the Presbyterian church; but being requested to close my meetings there "to save division," they said! I finished the course in Mr. Welly's hall. When the meeting-house was closed, I knew not what to do. Thought of the tent; but the air was too cold. Next evening a friend said: "We've secured the hall; announce for to-morrow evening." This was entirely unknown to me. Obtained eight names for periodicals to be sent to Cerro Gordo, besides (by the aid of several brethren in this part of the State) sending in 122 for other post-offices. Brethren and sisters, are you all at work for God? We pray: "Lord, send forth thy light and truth." Are we consistent?

I start for Lovington on the morrow, leaving some determined in opposition, some investigating our publications; while six kept the last two Sabbaths, and three others have promised to observe it in the future. Now expect to commence tent-work here. G. W. COLCORD.

Cerro Gordo, Ill., April 28, 1875.

Michigan.

My last report was from Waterford, Knox Co., Ohio. March 15, I came north to Toledo, expecting to enter a new field immediately, but water and mud seemed to be barriers in the way. Consequently, I came directly home, leaving appointments for the following Sunday, on the way, at the Black school-house, about six miles from Ransom, in Hillsdale Co., Mich. It was my thought to hold but a few meetings in this sandy section until the roads and weather were more settled, but the interest was such that I could not leave. Many

times loads went away, being unable to get even standing room in the house. Often the house was filled in the evening before it was dark. I have been very anxious to get back to Ohio, my proper field of labor, but how could I leave such an interest? My heart goes out for this people, and from several things I gather the unmistakable assurance that the Lord directed to this place.

Now comes the important question, What shall I do? It seems plainly duty to remain for a time longer, but I am strongly urged to continue my labors in the vicinity, as the way seems well opened for some one to labor, with a good prospect of success, for some time to come. I feel that the cause is one everywhere, yet I confess to an especially strong desire to see the work of the Lord prosper in Ohio. Cannot the Michigan Conference Committee send a laborer to this part of the field?

From eighteen to twenty-five, during this meeting, have signified their intention to obey the truth. Some of these may fall away, but there are others for whom we have strong hope. The interest is still quite good, and investigation goes on.

There is a power in the present truth to sanctify, elevate, and refine, and I am greatly desirous that it may have this effect upon myself. I want to make it my highest ambition to be a co-worker with Jesus and holy angels. H. A. ST. JOHN.

Ransom, Mich., May 1, 1875.

Marquette Co., Wisconsin.

My last report closed with an appointment to hold meetings in Kilbourn City; but as I found the interest there would not warrant me in staying longer than to hold three meetings, I closed April 20.

The next day Bro. Tenney took me to Douglas Center, Marquette Co., about 12 miles from Kilbourn, where I commenced meetings the same evening. Although it was in the hurrying time of seeding, I continued my meetings every evening and twice on Sabbaths and first-days for ten days. The result is that ten have commenced to keep the Sabbath; thirteen have been baptized; and a prayer society has been organized numbering fifteen. I also organized Systematic Benevolence amounting to \$61.16, a year.

This good work is partly due to the faithfulness of sister Zoller, who lived in this neighborhood some time before her death. As I visited from house to house, and talked and prayed with the people, they would often speak of her faithfulness in the truth. By this, all can see how important it is that all the lonely Sabbath-keepers live so faithful to God that their lives may reflect the character of Jesus, and exemplify the power of this truth, so that when God shall send his servants into such places to preach, they will not have to clear away a thick cloud of darkness and prejudice, created by an unconsecrated Sabbath-keeper, before they can gain the confidence of the people.

But to the Lord's name be all the praise for what he has done and is doing for this dear people. We humbly pray that the Lord may greatly encourage them to faithfulness in his work, and add to their numbers such as shall be saved.

I. SANBORN.

Douglas Center, Wis., May 4, 1875.

Scatter the Tracts.

For the encouragement of those engaged in this good work, we write a brief statement of what has been done in this place. A brother came here from Grove Lake during the past winter, scattered a few tracts, obtained a few subscribers for the *Voice of Truth*, and went his way.

It was not long before he received a letter calling for some one to come and present the present truth to the people. As soon as possible we responded to the call. When we came, we found one family striving to keep all the commandments of God, and also a general interest to hear throughout the neighborhood.

We commenced meetings a little over a week ago, and have given nine discourses. The people seemed particularly anxious to hear on the commandments and the Sabbath, and we tried, in the name of the Lord, to speak to them on these great truths. The result is that nearly the whole neighborhood can now say with Paul, "We delight in the law of God after the inward man." It is the spring of the year (a busy time), and the roads are very bad, yet the people come out, night after night, and even women walk long distances to and from the meetings, and the interest is still increasing as new ones take a

stand on the truth. The spirit of inquiry is spreading into other neighborhoods, and others are calling for help. All this, dear brethren, from scattering a few tracts and obtaining a few names for the *Voice*. Go thou, and do likewise.

"He that goeth forth and weepeth, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him." Our hearts are warm in this cause as never before. The message will soon go with power. The Lord will soon come, and angels shout the harvest home.

Dear brethren and sisters of Minnesota, especially, let us draw near to God, and seek a preparation of heart to receive his blessing on the camp-ground. We are looking eagerly to our coming camp-meeting, when we shall hear from the strong men God will send to help us, and when we shall joyfully meet dear brethren of like precious faith, who come to seek God, and when we shall clasp glad hands with dear ones from whom we have been long separated. It will be something like the reunion that shall take place when the mighty angels gather us into Abraham's bosom. Let us come, dear brethren, to receive a fresh baptism of power from on high.

W. B. HILL.

LYMAN H. DECKER.

Greenwood, Minn., April 28, 1875.

The Good Cause.

MUCH has been said and written by competent persons concerning the importance of being zealous in the cause, and therefore I do not expect to advance new ideas. But it seems that something ought to be said or done to awaken us all to greater earnestness in the work which God has given us to do. We have been stirred at times by thrilling testimonies from those who are alive in the cause, and have vowed that we would be more active. But how often the words are repeated, "I have not done as much as I might and should have done."

When the work is all accomplished, when the time for gathering souls is passed, there is to be a company to whom it can and will be said, "Well done, good and faithful servants." But this never will be said to those whose desires to do well have not been strong enough to prompt them to action.

Well, why not all be alive and active in the service of our Master? Why are we not so much interested in our eternal welfare as to make it the principal theme of conversation? Why do we not think more upon our Redeemer's love for us? All say, It is because our affections cling to earth. Now, when we know the state we are in and the reason that we are in this condition, it seems we ought to be able, not of ourselves, but through the Lord who is so willing to help us, to arouse from the stupor into which a great many of us have fallen.

The day of the Lord is not far in the future! Many of us have professed the truth for years. Are we ready? Will the next equal number of years find us as much better than we are now as our present condition is better than our condition when we first believed? If so, will that preparation secure to us eternal life? Oh! it will not do to let this world blind our eyes and cheat us out of a place in that glorious eternal world to come.

We have come to a time when there is a good chance for all to take part in spreading the light of truth. Since we rejoice that we have found such a harmonious line of Bible knowledge, and since we should love our neighbors as we do ourselves, how can we refrain from putting forth helping hands to forward the good cause, and bless others as we have been blessed?

Let us cleanse our hands and purify our hearts, that we may be fit bearers of God's precious truth. Every one of us can do something. Though we may not be gifted with the power of speech sufficient to labor in word, there are other ways in which we can do good. Tracts placed in the hands of individuals do a great deal of good sometimes. Many have been brought to acknowledge and obey the truth by reading. Of course, the majority reject the teachings of these little pages, and some refuse even to read them, but this is no reason why we should neglect the work of distributing them. It is our duty to place the light within reach of the people, that they may receive it or become responsible for their own ignorance or unbelief.

Do we think our time so precious, and our home cares so great, that we cannot afford to carry tracts around and visit neighbors? Are we afraid somebody will think we are in small business? Oh! think what Jesus did to save us. He left

the glory he had with the Father before the world was and came down to earth. What did men think of him? The first place allotted to him was not even a common inn, but a manger. The last place that nobles of this earth deemed him worthy of was on a rough cross with cruel nails driven through his flesh.

Are we ashamed to own our Lord or to defend his cause? The story of the cross is become, with many of us, as a tale that was told and is forgotten. Nevertheless, "this same Jesus" is coming again, not to be driven out of the inn, not to be nailed to the cross; but he is coming as "King of kings and Lord of lords," to break the kingdoms of earth with a rod of iron, and dash them in pieces like a potter's vessel. "Who may abide the day of his coming? and who shall stand when he appeareth?" Let us be diligent in his service, and honor him now, that he may spare us in the day of his wrath.

G. V. KILGORE.

State Center, Iowa.

Present Truth Acknowledged.

At the last meeting of the National Council of Congregational Churches, held at New Haven, in October last, Dr. James H. Fairchild, President of Oberlin College, read a paper on "the Character Essential to the Religion which Shall Take a Strong Hold of the American People."

NECESSITIES OF REFORM.

The President said:—"It requires no prophet to tell us that there is call for a revival of the religious faith of the people, a re-establishment in their convictions of the great facts and truths of Christianity." "There are indications on every side of the unsettling of the minds of men as to the foundation truths of the Christian faith." And he descanted eloquently upon the vice and corruption which threaten our social life. "We mourn the wide-spread immorality of our times, the failure of honor and honesty in high places and low. We are sometimes led to doubt whether enough righteous men can be found to save the republic. Perhaps our apprehension is unduly excited, as in the case of Elijah; and the Lord may have reserved to himself the required seven thousand who have not bowed the knee to Baal. But to the most hopeful the outlook is disheartening."

CAUSE OF THE EVIL.

He continues:—"Has not the opinion been current that the difference between the Christian and the sinner is not that the one has renounced sin and the other has not, but that the Christian is in the exercise of a piety or faith which is not righteousness, but which takes the place of righteousness, and that this is what the sinner lacks? There has been no general toleration of immorality as consistent with religion; but has there not been a failure to present religion as consisting in true righteousness? Not long since a leading religious paper contained an article by a prominent Congregational minister, the point of which was that the Saviour's answer to an inquirer, 'If thou wilt enter into life, keep the commandments,' was ironical, and not a direct and simple answer; and that salvation was to be attained by faith and not by keeping the commandments. But is it not Scripture doctrine that faith without works is just as dead as works without faith, that genuine faith is that which works through love, and that 'in every nation, he that feareth God and worketh righteousness it accepted with him?'"

THE TRUE REMEDY.

Again he says:—"We need to hear again the old utterances from Sinai: 'Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; honor thy father and thy mother.' We need to gather up anew the Saviour's word, 'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of Heaven. Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven.' "We need to turn again to those words of gracious import, 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and we will come unto him and make our abode with him.' We need to embrace anew the truth that 'to obey is better than sacrifice, and the keeping of the commandments of God better than burnt offerings.' We must understand and inculcate the doctrine that righteousness

alone is piety, and obedience is saving faith; that the highest Christian attainment is nothing more and the lowest nothing less; and that the sole purpose of the manifestation of God in the soul is the fruits of the Spirit, the virtues and the graces of the Christian life."

Thus we see that, in searching about for a remedy for the sad state of things in the religious world, they cannot rest upon anything short of the moral law which is the foundation of all true religion and morality. Probably the president thinks with a western editor of a secular paper that "a reform not based upon the ten commandments cannot be genuine." Let us rejoice that the truth is acknowledged in any event. M. E. C.

"Thank God, Adventism Is not Dead."

MANY times these words have pressed into my mind since hearing them uttered by an aged sister who, with her husband, preached the speedy return of Jesus in 1840, and who suffered the most bitter persecution with him, when the time passed, for having deceived the people. After this, they lost their whereabouts, received error, and were groping their way in darkness when their ears were saluted with the joyful sound of the third angel's message.

They now saw the cause of their disappointment, and that the hand of God was in the proclamation of the first message.

As the hart pants after the water-brooks to quench its thirst, so had they panted after the truth, and with a similar satisfaction it was received. And now came from the full soul of one who was willing to sacrifice anything for the truth, "Thank God, Adventism is not dead."

Week by week the REVIEW brings new evidence that Adventism is not dead, that even now this message is going to the different nations, kindreds, tongues, and people.

The minds of the people are in a state of readiness to hear, and then receive or reject, these solemn truths, as they have never been before. Truly the harvest time has come. God is sending forth reapers into the great harvest field, and sheaves are being bound for the heavenly garner. This is a world-wide message, and we see the religious world being agitated by this last and most solemn warning.

All nations were to be corrupted by the doctrines of the power which was drunken with the blood of the martyrs of Jesus. The doctrines of this power have been more or less received wherever the gospel has been preached. To-day we see Protestantism running in a channel almost parallel with papacy, and what may be looked for in the future?

Gladly would the advocates and lovers of "established customs" see the destruction of those who still stand on the true Protestant platform, the Bible, fearlessly sounding the solemn call, "Come out of her my people," and acknowledging the law of God and the faith of Jesus as their guide. But they may look in vain.

Thank God, Adventism is not dead, and we know its warning voice will be heard till the honest have heeded its call, and are sealed with the seal of God, and then the voice of the Archangel will be heard by the sleeping saints, and the joyful shout will be raised by the righteous living, "Lo, this is our God, we have waited for him, and he will save us."

Till this long-looked-for time, none need look for the death of Adventism; for God has said, "I have set watchmen upon thy wall, O Jerusalem! which shall never hold their peace day nor night." "Go through, go through the gates; prepare the way of the people."

"Is not creation weary?
Has sin not reigned full long?
Hear, Lord, thy church's pleading,
Come, end her day of wrong."

CHAS. L. BOYD.

True Reformation.

REFORMATION may be progressive or instantaneous; it may be brought about by violent means or by moral suasion; but all history testifies that all reformations of a religious character, productive of great good, have been secured by moral suasion only, and as a consequence they are progressive. When one of the early reformers, who had more zeal than wisdom, entered a church and broke in pieces the images, he introduced a course, which, had it been followed, would have been destructive of the very work he designed to accomplish; and never, perhaps, did the early reformation receive a heavier blow than when one of its friends undertook to defend it with carnal weapons.

Equally disastrous to the real interest of any religious reformation is the manner in which some of its pioneers labor to advance it. By surrounding circumstances, the spirit of combativeness is cultivated to that extent that the individual does not feel at home unless engaged in religious combat. In discoursing,

such individuals will often depart entirely from the subject, that they may enjoy the happy privilege of "tramping upon somebody's toes."

Such public laborers will often, under the exciting influence of debate, accomplish a great work (so-called). Great numbers will be converted to the new faith. Some who have combativeness quite largely developed will adopt the new religion because they love the arena of strife; others will accept it because they have been ejected from some other society; others, because the way seems easier; and others will adopt it because some one else has; while a very few, perhaps, are convicted that it is truth, and so receive it with all their hearts. And often, this almost worthless mass of "wood, hay, and stubble" is rolled up together and left to die with the stench caused by its own putrefaction. Such reformations are productive of no good. They are too short-lived. A religious denomination developed under such influences, and composed of such material, will soon show signs of decay. Their cause may be a good one, and their arduous labor and self-sacrifice, praiseworthy; but they are not in a condition that the Holy Spirit can use them. The motive is not pure. Love and mercy are the only principles actuating true reformers.

By the awakening influence of the Holy Spirit, the individual is made to feel and realize to the fullest extent the condition of fallen humanity; and in love, pity, and tenderness, he reaches down his hand to aid his poor erring brother. The true servant of the Lord should not strive, but be gentle unto all men, and in patience and meekness instruct those that oppose themselves. C. H. BLISS.

Divine Truth.

WHAT is more sweet to contemplate than its existence? Nothing! What is it that takes a poor, sinful, degraded wretch, and lifts him from his poverty, his degradation, and better than all, from his pride, and makes him a humble supplicant at a throne of mercy? Divine truth! What will fit us to dwell in the presence of the great King, the Eternal One, who is too pure to behold iniquity? Divine truth! Then what should be more earnestly, perseveringly, sought for in this world? Nothing! What is more loved and sought after by the multitudes? Everything that will please the appetite, the eye, and the senses generally. Oh, what consummate folly!

Reader, have you ever thought of this seriously? You may not realize that you are in danger of losing all that is worth living for. Have you no desire to secure the friendship of him who is the author of divine truth? Oh, he is the dearest, truest friend you can have! You have often sinned against him; why not acknowledge it to him, and ask him in his goodness and mercy to restore you to innocence and the citizenship of Heaven? Ah! yes, he can easily do all this for you if you will obey his divine truth. O thou lovely gem! Heaven's best gift to man! why should so many despise thee? Why should any of us so lightly regard thee? May he who is thy author give us the spirit of wisdom, that we may more fully comprehend thy beauty and loveliness. S. O. JAMES.

Red-Hot Religion.

THERE is this to be said in behalf of revivalists like Varley and Moody and Sankey, that they warm up people's religion when it is cold, and put a little temporary life into it. They do not pretend to teach new doctrines, nor to inculcate new precepts. Their hearers are presumed to know, and in fact do know, all about the subject of their discourses. Their task is to revive faded impressions, rouse dormant feelings, and quicken dead emotions, and in some aspects of the case they do good. Just as vice, by familiarity, grows less odious, so virtue, after long practice, sometimes loses its attractiveness, and by dressing it in a new garb and setting it in a new light, men may, perhaps, be won back to their first love for it. Old truths gain additional force by being presented in an unusual form, and when the soul is heated red hot in the fire of stirring eloquence it may be more susceptible to good influences than in a state of cold worldliness.

The drawback to this possible benefit is that souls get cool again as easily and quickly as they get hot. Violent emotions are, from the very nature of the human constitution, transitory. If it were not so, revivalists would soon exhaust their field of labor. If all religious converts stayed converted, there would remain, after awhile, no more work of the kind to be done. Preachers thrive upon the recurrence of sinfulness in their hearers as doctors thrive upon the repeated violations of the laws of health by their patients. Statistics show that not more than one-third of the members admitted to the Methodist church on probation persevere in their religious course, and the

same fact is presumably true of other denominations. Nor does this third continue in anything like their primitive fervor. They settle down into the usual humdrum, easy-going style of Christian, and need a fresh revival as much as their backsliding and unconverted brethren.

Worse than this, after a soul has been heated red hot and then cools off, it is not so easy to warm it up again. Cast-iron melted over once or twice becomes refractory to the fiercest furnace, and men are something like it. There is a certain amount of kindling in them, and when that is burned out they defy the match. They become seasoned to the stimulus of eloquence as the toper becomes seasoned to Jersey lightning. They resist the pleadings of the orator as fruit trees blossoming out of season and then nipped by the frost resist the wooing of the summer sun. The germs of a religious life once killed, require another year in which to form, and fortunate is he to whom that additional year is granted.

Nor is this red-hot religion, while it lasts, of much practical value. Life is not made up of prayer-meetings and sermon hearing. Men must do their work in the world, and women must attend to their households. It is in the trials and exigencies of every-day affairs that religious principle is really tested. It is easy enough to sing hymns and shout amen to a preacher's exhortations, but how is it about dealing honestly in business, doing justice to one's neighbor, and living generally according to the ten commandments? It may be a popular error, but there is a wide-spread belief that eminent piety in the church is no hindrance to profound rascality down town or vinegar-tempered behavior in the domestic circle. The revivalists do nothing to destroy this conviction, because they are aiming at something else. They start a work which they do not stay to finish, and unless some one else takes it up, it comes to an end. So that after all the best fruits of religion are due to the labors of the patient, steady minister, who never makes a sensation, but who attends to his daily duty, and, by words of warning, reproof and advice, faithfully cultivates the field which his Master has allotted to him.—N. Y. Paper.

MISPLACED CARE.—"Two things a master commits to his servant's care," said one, "the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return, "Sir, here are all the child's clothes, neat, clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day: "Lord, here is my body; and I am very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about that."—F. Lavel.

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

Obituary Notices.

"Blessed are the dead which die in the Lord from hence forth."

DIED, in Emmet, Mich., April 9, 1875, of inflammation of the bowels, Mary H. Luke, daughter of P. and M. J. Luke, aged 28 years and 7 months. She was baptized at the age of 19, and endeavored faithfully to live a Christian life. Her parents and remaining brother and sister, all happily united in the same faith and hope, look forward with new determinations to meet her when Jesus shall gather his jewels from the land of the enemy. She was beloved by all who knew her, and the neighbors manifested their sympathy by largely attending the funeral, fifty-four carriages joining in the procession. v. s.

DIED, of paralysis, at the residence of his son, Bro. H. Howe, in Genesee, N. Y., April, 26, 1875, Asa Howe, aged 81 years. He embraced the Sabbath about twenty years ago under the labors of Eld. Ingraham. Previous to that time, he had been a minister in the Christian denomination, but has not labored in public since he became a Sabbath-keeper, though he has tried to live a consistent Christian life. About one year ago he had a stroke of paralysis from which he never recovered. He bore his affliction with patience. Remarks by the writer from Job. 14: 14. D. B. WELCH.

DIED, of consumption, in Richmond, Maine, April 20, 1875, Hattie B., adopted daughter of Alvin B., and Martha J., Merrimah, aged 8 years and 8 months. She suffered much during her sickness, but is now at rest. Her amiable disposition, won the affections of the entire family, and they deeply feel their loss, but they mourn not, as those which have no hope; for Jesus will soon come, and bring back their loved one from the land of the enemy. If they are faithful in living out the truth, they will soon meet her where the inhabitant will not say, I am sick. Remarks by the writer from 2 Sam. 12: 23. J. B. GOODRICH.

DIED, near Canola, Kan., April 26, 1875, of catarrhal fever, Stella, daughter of O. and R. Hill, aged six months. J. LAMONT.

The Review and Herald.

Battle Creek, Mich., Fifth-day, May 13, 1875.

Camp-Meetings.

THE camp-meeting season is right upon us. In a week or two these gatherings in camp could be held in the southern part of Ohio, Indiana, or Illinois. Our camp-meetings have become so numerous that unless two or more are held the same week, the pleasant season of the year is hardly long enough for them all.

The present season is backward, and our friends in Ohio and Indiana decide not to hold their general camp-meetings in the month of May. And we decide that it would not be proper to hold camp-meetings in Missouri and Kansas during the intense heat of July.

Next week we hope to be able to give the time and place of each of our camp-meetings. At present we suggest:—

1. In view of the interest toward southern Illinois, and also toward northern Wisconsin (which calls the camp-meeting up as high as Sparta, Wis.), that there should be three camp-meetings in the two States the present season; one in, or near, Moultrie Co., Illinois; one in southern Wisconsin, or northern Illinois, and one at Sparta, Wis. The business sessions of both Conferences could be held at the general central meeting, which would leave the time of the other two meetings in the newer fields to be wholly devoted to religious services and devotional exercises. Should this plan be carried out, the first of the western camp-meetings could commence, May 27th, in southern Ill.; June 3d, in Iowa; the 10th, near the line of the two States of Wisconsin and Illinois; the 17th, in Minnesota; the 24th, at Sparta, Wis. We shall expect to hear from Elders R. F. Andrews and O. A. Olsen immediately.

2. Should the foregoing plan be accepted, it would give a period of one week between the two meetings for Illinois brethren, and a week between the two meetings for Wisconsin brethren. This would give time to move tents from one meeting to the other; and also in those families where some must abide at home, a part could attend one meeting, and a part the other. But if the plan is not regarded advisable, the four western camp-meetings can commence: Iowa, June 3d, Illinois, the 10th, Wisconsin, the 17th, and Minnesota, the 24th.

3. Michigan can hold two camp-meetings during the first two weeks of August.

4. Vermont, Massachusetts, Maine, New York, Ohio, and Indiana, can fill up August and September, and the friends in Missouri, Kansas, and other parts farther south, can throw in their claims for October and November.

The Sabbath Change.

AN inquirer for the truth wishes to know at what time and by whom the Sabbath was changed, and for what purpose. The little tract, "Who changed the Sabbath," will answer the question briefly; but we refer the inquirer to the "History of the Sabbath" for an exhaustive examination of the question.

U. S.

The Image and Number of the Beast.

As the beast has a number 666, the query arises in some minds whether the image of the beast, Rev. 13:14, 15, must not have the same number, or at least a number of some kind; and if so, what it is. We do not think the image must have a number any more than a name, to constitute a proper image of the beast. The essential elements of the beast, were, a church clothed with civil power. Another church clothed with similar power, will be a true image of it, without any reference to the accidentals of number and name.

U. S.

Acknowledgment.

THE Centerville church wish to say to those that have sent relief to the brethren in Kansas, that we are very thankful for the same, as it has been the means of relieving and preventing a great amount of suffering in our church. The above is the sentiment of the entire church, as shown by a rising vote.

S. W. BROWN, Church Clerk.

A Request.

WE wish to say to the members of the T. & M. Society in Maine that in sending names to the State secretary to be forwarded to the Review Office, it is necessary for those writing to date their letters and sign their own names. If this is not done, the names will be retained until it is ascertained who sent them.

J. B. GOODRICH, Pres.

Wanted.

18 or 20 of those question books known as Key to the Chart and Thoughts on the Revelation. If any of our churches that are situated within a reasonable distance of us, have these and are not using them they would help promote the cause of present truth by sending them (stating what they are worth) to

Geo. A. THOMAS, Sabbath-School Teacher.
Lafayette, Washington Co., R. I.

A LITTLE Utica girl, noticing a gentleman of very severe countenance passing in the street on a Sunday, asked, "Mother, ain't it breaking the Sabbath to look so cross when he's going to meeting?"

Appointments.

And as ye go, preach, saying, The kingdom of He a ven 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.

Iowa and Neb. Camp-Meeting.

THE place for our next camp-meeting will be the same as last year, Newton, Jasper Co., Iowa. We leave the time for the General Conference Committee to appoint. We suggest the first of June as the time that would meet the expectations of nearly all. Bro. and sister White are cordially invited, and doubtless expected by all who anticipate attending. Preparations will be made for a large gathering. We shall be greatly disappointed if we do not have the largest and best meeting ever held in the State.

H. NICOLA,
R. M. KILGORE, } Conf. Com.
J. H. MORRISON,

GENERAL quarterly meeting for T. & M. Society of Dist. No. 4, St. Lawrence Co., N. Y., will be held at Norfolk in connection with the monthly meeting, May 29, 1875. All the librarians will please see that their reports are sent in in time. Hope for a general attendance.

A. H. HALL, Director.

THE next general quarterly meeting of the Maine T. & M. Society will be held with the church in Hartland, June 12, 13, 1875. Dist. No. 1 will hold its next quarterly meeting at this time. Dist. No. 2 will hold its next quarterly meeting at Allen's Corner, Deering, June 6. Dist. No. 3, at Smyrna Mills, Aroostook Co., Me., May 31. Let all members of the Society see that their reports are sent in in season.

J. B. GOODRICH, Pres.

MONTHLY Meeting at State Center, Marshall Co., Iowa, May 29, 30, 1875. Neighboring churches are invited, and it is hoped every member of this church will report at this meeting. Bro. Wing is expected.

S. M. HOLLY.

RICHLAND, Iowa, May 22, 23, 1875. At Brighton the 29th.

H. NICOLA.

Quarterly Meetings in Minnesota Conference.

Mankato,	May 15, 16,	1875.
Kingston,	" 22, 23,	"
Litchfield (Wednesday),	" 26,	"
Koronas,	" 29, 30,	"
Churches at Grove Lake and West Union, at Grove Lake,	June 5, 6,	"
Corinna,	" 12, 13,	"
Chisago Lake,	" 19, 20,	"
River Falls,	" 26, 27,	"
Pine Island,	May 22, 23,	"
Lake City and Maiden Rock churches, at Maiden Rock,	June 5, 6,	"
Stewartsville,	" 12, 13,	"
Riceland,	May 15, 16,	"
Steel Centre,	" 29, 30,	"
Golden Gate,	June 12, 13,	"
Medford,	" 19, 20,	"

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

HARRISON GRANT.

If the Lord will, we design holding meetings in Nebraska as follows:—

Stromsburg, Polk Co.,	May 15, 16,	1875.
Pleasant Home, Polk Co.,	" 17, 18,	"
At the Hackworth school-house, seven miles south-east of Seward, Seward Co.,	Sabbath and Sunday, May 22, 23.	

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

R. M. KILGORE.
CHAS. L. BOYD.

PROVIDENCE favoring, I will meet with the friends of truth as follows:—

Chester,	May 15, 16,	1875.
Keene,	" 18, 19,	"
Vermontville,	" 22, 23,	"

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

S. B. WHITNEY.

QUARTERLY meeting at Fremont, Waupaca Co., Wis., May 29 and 30, 1875. Can some one of our preaching brethren meet with us? Neighboring churches are invited. By order of the church.

S. D. SMITH.

QUARTERLY meeting for Dist. No. 2, of the New England T. & M. Society, will be held at the corner of Third and Dorchester Sts., Boston, May 22 and 23, 1875. Hope to see a fair representation from every church in the district.

M. WOOD, Director.

No providence preventing, I will meet with the church at Leon, Wis., May 29, 30, 1875.

H. W. DECKER.

SMITHLAND, Woodbury Co., Iowa, May 22 & 23. Meetings to commence with the Sabbath.

R. M. KILGORE.

QUARTERLY meeting at Mount Hope, May 29 and 30, meeting to commence with the Sabbath. A cordial invitation is extended to all. Will Bro. John Atkison meet with us?

WILLIAM PROCTOR.

QUARTERLY meeting for Dist. No. 11, N. Y. & Pa. T. & M. Society will be held at Randolph, May 15, 16, 1875. Bro. B. L. Whitney is expected. We hope to see a general attendance, as there is some business to come before the meeting that concerns every member. Teams will be at the station on Friday for those coming on the cars.

S. THURSTON, Director.

THE next quarterly meeting of Mo. & Kan. T. & M. Society for Dist. No. 9, will be held with the church at Civil Bend, Daviess Co., Mo., May 22, 23, 1875. Will such members as are not able to be at the meeting send in their reports to the district secretary, Mrs. H. M. Vanslyke, Hamilton, Mo.?

WM. EVANS, Director.

THE next quarterly meeting for Dist. No. 3, Mo. & Kan. Conf. will be held at the Line school-house, 5 miles west of Ft. Lincoln, May 22, 23, 1875. Librarians will see that all members fill out their reports. Hope to see a general turnout.

J. N. AYERS, Director.

PROVIDENCE permitting, I will commence meetings in the school-house at Lyons, Sauk Co., Wis., with the commencement of the Sabbath, May 22, and continue over Sabbath and first-day. There will be an opportunity for baptism at these meetings. As this will be the quarterly meeting for the Dell Prairie church, by request of the brethren of Lyons, we hereby invite all the brethren and sisters from Dell Prairie, Douglas Center, Hundred Mile Grove, and Sandusky, to attend if they can.

I. SANBORN.

THE N. E. general quarterly meeting of the Tract Society will be held at Amherst, N. H., May 29, 30. The directors should hold their district quarterly meetings in season to report to the secretary, Miss Mary Martin, So. Lancaster, Mass., for this meeting.

H. B. STRATTON, Pres.

THE third State quarterly meeting of the N. Y. and Pa. T. & M. Society will be held at Frankfort, Herkimer Co., N. Y., June 12, 13, 1875. The directors who have not already appointed their district meetings will please do so in season, so that their reports may be in readiness for this meeting.

B. L. WHITNEY.

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

SHUBAEL PEASE, Clerk.

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

J. H. ROGERS, Pres.

FAYETTE, Iowa, Monday evening, May 17, 1875. Fredericksburg, Thursday evening, May 20. Bradford, Sabbath and first-day, May 22, 23. Horton, Monday evening, May 24. Marble Rock, Sabbath and first-day, May 29, 30.

I hope the scattered friends of the cause will be present at these meetings, as there are important matters to be considered.

C. A. WASHBURN.

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

CHAS. P. WHITFORD, Director.

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

J. BYINGTON.

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

R. A. FITCH.

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

W. H. EGGLESTON, Director.

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

SMITH SHARP.

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

B. F. LEWIS.

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

D. A. ROBINSON.

Business Department.

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

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

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MISCELLANEOUS. Chas W Crapo 50c 46 18, F G Long 50c 46-4, David Bear 25c 46-6, John Purdin 25c 46-6, T H Bisinger 25c 46-1, N P Dixon 50c 46-4, Mary P Hall 50c 46-5, John Piler 50c 46-17, Robert Hamilton 50c 46-17, Mrs Lonsen Grant 50c 46-19, Mary Steckel \$1.50 46-1.

Books Sent by Mail.

Daniel D Haines \$1.00, Mrs Geo A Robertson 25c, A D Gaskell 15c, A W H Millard 50c, G O Houghton 25c, Elwood Tyson 1.00, James S McCord 1.00, Mrs C J Pierce 2.50, Mary A Rodes 1.00, C R Austin 54c, L A Bramhall 18c, L E Rathbun 50c, A E Ulrich 30c, J S Zwirselter 2.00, James W Cowan 1.00, Elizabeth B Knight 1.00, S E Stringer 10c, M S Kellog 2.00, Geo A King 75c, J S Milton 15c, David Knisely 1.00, H Wren 1.00, Hannah Clough 50c, Mrs H Stanley 70c, Eld W Kellaway 2.04, Minerva A Carman 2.50, Susan C Gore M D 3.00, Lucy M Showers 50c, J L Searl 15c, Harvey Roberts 15c, A C Hume 25c, John Roberts 10c, Benton Haynes 50c, Daniel Andre 2.65, D Dawson 1.00, Martha Ashbaugh 1.50, Sidney S Maynard 1.00, Wm H Towle 30c, Catharine Bear 20c, Isaac Cody 35c, A Houghtaling 10c, Geo S Everts 25c, B Matterson 50c, John Spilln 25c, Z Smalley 25c, F T Wales 25c, Lucinda Gould 35c, L E Rathbun 10c, Mrs Flavel Simonson 10c, Mary L Smith 25c, W Wood Bute 1.00, Mrs H H Dewey 40c, Mrs D B Hull 40c, Mr C Chestham 40c, Jane Herrington 2.00, A L Elliott 68c, Charles Sperry 68c.

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S. D. A. Educational Society

R G Lockwood \$100.00, B L Whitney 50.00, A R Morse 25.00.

Michigan Conference Fund

Gowen church (s b) per Niels Larsen \$20 70,
Orleans " " \$55.00,
Ransom " " 85.00,
Orange " " 14.85,
Alma " " 16.00,
Carson " " 7.08,
Matherton " " 6.42.

Mich. T. & M. Society.

Dist. No. 6 per J Fargo \$50.50, Dist. No. 10 per Wm Potter 17.50, Dist. No. 2 L A Bramhall 7.84.

Mo. & Kan. Sufferers.

S W Rhodes \$5.00.

Cash Received on Account.

N. Y. T. & M. Society \$450.00, W C Jeffs 17.00, James Hanson 10.00.

Swiss Mission.

Sabrina Simonson \$10.00.

Book Fund.

Mrs I F Howell \$1.00, G W Page & wife 5.00.