

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

COMETH A BLESSING DOWN.

Not to the man of dollars,
Not to the man of deeds,
Not to the man of cunning,
Not to the man of creeds;
Not to the one whose passion
Is in the world's renown,
Not in the form of fashion,
Cometh a blessing down.

Not unto land's expansion,
Not to the miser's chest,
Not to the princely mansion,
Not to the blazoned crest;
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

Not to the folly-blinded,
Not to the steeped in shame,
Not to the carnal-minded,
Not to unholy fame;
Not in neglect of duty,
Not in the monarch's crown,
Not at the smile of beauty,
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good,
Unto the one whose store-house
Yielded the hungry food;
Unto the one who labors
Fearless of foe or frown;
Unto the kindly-hearted,
Cometh a blessing down.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom
PREACH THE WORD. 2 Tim. iv, 2.

PARADISE.

BY ELD. J. N. ANDREWS.

TEXT.—Luke xxiii, 42, 43: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."

2 Cor. xii, 3, 4: "And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Rev. ii, 7: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

Such is the testimony of the New Testament concerning Paradise. It is the place where all the righteous shall finally stand in the presence of God. We cannot be otherwise than intensely interested to understand respecting this abode of the blessed.

Where is Paradise situated? Some religious teachers inform us that Paradise is a part of hades. In their view it is not Heaven, nor any part thereof, properly speaking, but a kind of intermediate or half-way place

in hades, where the righteous dead are congregated till the time of the resurrection of the just. It is in other words, the ante-chamber of Heaven, as these persons teach.

Is this a true doctrine? Many persons think it is. And they consider their case well established by evidence. Do we ever read in the Scriptures that Paradise is situated in hades? No, indeed. There is no such inspired testimony.

Why then should such an idea be cherished? Chiefly for the following reasons:

1. The soul of Christ was in hades from his death till his resurrection. This is proved by the testimony of David, and of Peter, or rather by the testimony of the Holy Spirit which spoke through them. Peter, commenting on the words of David, uses this language:

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Compare Acts ii, 25-32; Ps. xvi, 8-11. This shows conclusively that the soul of Christ was in hades during the period that he was under the power of death. Were it simply spoken of his death, it might be said that his soul not being left in hades meant that he should not enter there. Being spoken of his resurrection that his soul was not left in hades, it is a clear and unmistakable proof that his soul was in hades before his resurrection, and was not there afterward.

Jesus therefore was in hades while he was dead. If he was in Paradise also, as most people believe, then Paradise must be a part of hades, or hades a part of Paradise, or hades and Paradise must be two names for one place. This is one of the arguments by which Paradise is located in hades.

2. A further reason for placing Paradise in hades is found in that all mankind go to hades and remain there till the resurrection, as is proved by the original of Job xiv, 12-15; xvi, 13; Eccl. ix, 10; 1 Cor. xv, 55; Rev. xx, 13, 14. The dying thief certainly did go to hades. If he also went into Paradise at the same time, then the one place must include the other.

3. Again the rich man in hades could converse with Abraham. If Abraham was in Paradise, then Paradise must be a part of hades. For, (1.) Abraham was only separated by a great gulf from Dives, yet not so far that they were unable to converse. (2.) Abraham, like all mankind, entered hades to remain till the resurrection. If he was in Paradise then hades embraces Paradise.

4. And still further: David, according to Paul, sleeps in Jesus. Acts xiii, 36. And Peter informs us that David is not ascended to the Heavens. Acts ii, 34. If, therefore, David is in Paradise, then Paradise cannot be in the heavens; for David is not ascended thither. So Paradise, for reasons such as these, is located in hades, and made the half-way house to the holy city, or the ante-chamber of Heaven.

But how do we know that the righteous dead do go into Paradise when they die?

This is really a very important question. For all the proof that there is for locating Paradise in hades is found in the supposed fact of the righteous dead living (if such a contradiction of terms can be admitted) from death to the resurrection in Paradise, and the undoubted truth

that all the dead are in hades during that same period. We cannot deny that all mankind, while in the state of death, do spend the time in hades. This is the abode of the dead. Now if the righteous are at the same time in Paradise, then Paradise must be situated in hades. So the location of Paradise in the land of the dead is determined by this very thing. Are we then sure that hades is the country in which the Paradise of God is situated?

Is there any text that speaks of Paradise as the receptacle of the righteous dead?

There is not one that asserts this of the righteous dead as a class. No one claims that there is. What is claimed is simply this, that *one text* speaking not of the righteous in general, but of one individual, viz., the dying thief, does, as generally interpreted, promise him admittance into Paradise the day of his death. And if he entered Paradise when he died, then of course all the righteous go there when they die. And if all the righteous go there when they die, then the Paradise of God is in hades; for certainly all do go to hades whether righteous or wicked.

So then the case of one individual is made the foundation for the doctrine of the righteous dead in general. Yet this is standing the pyramid on its apex and not on its base.

The whole argument for the location of Paradise in hades is found in the idea that one man, viz., the penitent thief, did enter Paradise when he died. If he went there at death, then it is to be concluded that others go there when they die; and if the righteous go to Paradise when they die, Paradise is certainly in hades; for they go to hades when they enter the abode of the dead.

So this location of Paradise in hades rests upon the interpretation given to one passage respecting the condition of a single man. Before inquiring into the proper interpretation of the case of the dying thief, let us look further into this idea of Paradise in hades.

If Paradise is to be the place where the overcomer shall eat of the tree of life, then the righteous shall finally all be congregated in Paradise. Then we have a lively interest to understand where this land of blessedness is situated.

Paradise is that part of hades in which the souls of the righteous dead await in bliss the resurrection of their bodies. Such is one kind of orthodox teaching.

Where, then, is hades? Hades is in the depths of the earth. Every text which gives us an idea of its location, speaks of it as *beneath*. Some of them represent it as in the nethermost part of the earth. The prophet Ezekiel describes the situation of hades, or sheol, in very striking language. He represents this hades as in the nether parts of the earth. See chapter xxxii, 18-32. The word is here rendered, "hell."

Isaiah also describes this hell (hades, or sheol,) as in the depths of the earth beneath. See chapter xiv.

Korah and his company, when the earth swallowed them up, went down into this hades, or sheol. See Num. xvi.

The fire now burning within the earth is to burn to the lowest sheol, or hades, and set on fire the foundation of the mountains. See Deut. xxxii, 22. This is certain proof that hades is within the earth itself. And this is also further proved by the fact that hades

is to be burned in the fire of the last day. Rev. xx, 14. Much other evidence might be adduced, but this is certainly sufficient. Moreover, it is believed that no well-informed Bible student will attempt to dispute this point. So then we have this great fact that hades is in the depths of the earth.

Are there any living beings in hades? This is certainly a pertinent question. If the dead are not alive, then a large part of the popular preaching of this time is false. But if they are alive, their place of residence is this region called hades. In fact, the effort made to locate paradise therein, shows that there are plenty of people who think hades the abode of those who are really alive.

But does not the Bible say something on this point? Certainly. It tells us that at the Judgment, death and hades give up "THE DEAD which were in them." Rev. xx, 13. So the people in hades are not alive, but dead. But they will be alive when death gives them up; that is certain. We can judge something respecting hades' being the abode of the living, by what Solomon says of it. See Eccl. ix, 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [Heb., *sheol*; Greek, *hades*] whither thou goest."

This is enough to show that no living being is found in *sheol*, or hades. Death, which has been falsely styled the gate to endless joys, is really the gate to hades, the land of forgetfulness. If hades is such a place as this, what kind of a location is it for Paradise? If Paradise is in hades, then in Paradise is no knowledge, nor wisdom, nor any work, nor device. Such a Paradise has no very striking attractions.

But again, hades is in the depths of the earth. Surely, no living beings can be found in that hades which Ezekiel locates in the nethermost parts of the earth. In fact, he contrasts hades, in the lower parts of the earth, with the land of the living. So hades is the land of the dead. Eze. xxxii.

And that hades has only dead men in it is plainly enough shown in Isa. xiv. When the king of Babylon went down into hades, it is said, "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth." Here the inhabitants of hades are plainly designated as "THE DEAD."

Can Paradise be in hades? It certainly must be if the Saviour and the penitent thief spent the time that Christ was dead, in Paradise. For all men enter hades by the gate of death, and leave it by the gate of the resurrection; and the thief in this must have shared that which the Bible teaches as the common lot of mankind. And our Lord, we know, spent his time till he arose from the dead, in hades itself. Acts ii. So if Christ and the thief entered Paradise in dying, Paradise is certainly within hades; for they both entered hades.

But why may not Paradise be located in hades? It can be, if we can find a good place for it in the interior of the earth. Hades is in the nether parts of the earth. If Paradise, therefore, is in hades, it is somewhere in the depths of the earth. But really those who go to such a Paradise, do not enter Christ's presence by dying; for Christ is not now there.

The tree of life grows in the Paradise of God. Is the tree of life growing in some dark cavern of the earth? The people in hades are all dead, as we have seen. Now if Paradise is one division of hades, it follows that it is not the abode of the living, but the receptacle of the pious dead. How then can the tree of life be used by such persons? Would it not be better to give up the interior of our earth to that great central fire, which Moses tells us was burning there in his day, and which modern science, and even common observation abundantly testify, is burning even now? See Deut. xxxii, 22.

Again, in hades Solomon tells us there is no knowledge. If Paradise is in hades there can be no knowledge in Paradise. This would not make a very desirable Paradise. It would not at all compare with that one where Paul heard the unspeakable words which it is not possible for a man to utter.

Again, hades is to be cast into the lake of fire. We can well understand this when we learn that our whole earth is to be melted with fire. The surface of the earth is what Ezekiel calls the land of the living.

The interior he calls the nethermost parts of the earth, the pit, hades. See Eze. xxxii, 18-32. This hades will be consumed in the devouring fire, and cease to be the abode of the dead. But if Paradise is in hades, then Paradise in which is the tree of life, is to be cast into the fire of Gehenna. Such a location for Paradise will never answer.

But can we tell where Paradise really is? Certainly we can. It is revealed in the Bible with sufficient distinctness to be readily discovered. Thus Paul bears testimony:

"I will come to visions and revelations of the Lord. I knew a man in Christ, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third Heaven. And I knew such a man, (whether in the body, or out of the body I cannot tell; God knoweth;) how that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." 2 Cor. xii, 1-4. Paul could not tell whether he was transported to Paradise in vision, or taken thither bodily. One thing he knew, he saw the heavenly glory, and heard the unspeakable words. He gives us so tangible an idea of the location of Paradise that we cannot mistake it. First, he says, This man in Christ was caught up to the third Heaven; then restating this wonderful event, he says he was caught up into Paradise. So we do know that Paradise is in the third Heaven. Surely this ought forever to stop the mouths of those who would locate the Paradise of God, with its tree of life, in the land of death and hades. Besides this, other testimony shows where Paradise is to be found.

But before introducing this testimony, it may be proper to answer the question, Has this third Heaven any present existence? Are you sure that it is the third Heaven in dignity that is meant? That is to say, as we read of the heaven where the fowls fly, meaning the atmosphere, and also of the stars of heaven, referring to a still more exalted region; and of the Heaven where God's throne is located, sometimes called the Heaven of Heavens; can we be sure that it is this most exalted Heaven that Paul meant by the third Heaven? Might he not mean the third heaven in order of time? Thus, first, the heaven and earth which were before the flood; then, second, the heaven and the earth which are now; and third, the new heavens and the new earth. 2 Pet. iii. Does not Paul mean that he was taken in vision to the new heavens and new earth, and there beheld the Paradise of God.

Beyond all doubt, Paradise will be found in the new earth. But it is equally certain, 1. That this was not the place to which Paul was taken in vision. 2. That Paradise has a present existence.

How do you prove these two things? By the very fact that Paul did not know whether he was taken to the third Heaven in vision, or taken there bodily. Paul knew very well that the new heavens and new earth did then have no existence, and will have none till after the great, burning day. He knew, therefore, absolutely, that he could not be taken to the new earth bodily, for in his time it did not exist. When, therefore, he speaks of himself as having been taken to the third Heaven, but knew not whether he were taken there bodily, or in vision, it is evident that he was speaking of a third Heaven which did then exist, and to which he might be taken, either in vision, or literally and bodily. But have you no further proof of the present real existence of Paradise in the third Heaven? Yes, there is further testimony. It shall be given, in presenting further evidence respecting the location of Paradise in the highest Heaven. We not only have Paul to bear witness to its existence in the third Heaven; we have also the testimony of John which sheds great additional light upon this subject. Thus John records the words of Jesus: Rev. ii, 7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

We know then that the Paradise of God contains the tree of life. Have we any means of determining where the tree of life is situated? Indeed, we have. The tree of life is found inside the gates of the New

Jerusalem. It grows on either side of that river of life which issues out of the throne of God. Thus we read, Rev. xxii, 1, 2, 14: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruits every month; and the leaves of the tree were for the healing of the nations. . . . Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city."

So then we know that the Paradise of God is within the gates of the heavenly Jerusalem. Here is the place in the third Heaven to which Paul, either bodily, or in vision, was caught up. Here he heard the unspeakable words which it is not lawful to utter.

Did our Lord enter Paradise when he expired on the cross? So his words to the penitent thief are generally understood. "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Luke xxiii, 43. If Jesus and the thief were to enter Paradise the day of the crucifixion, they were that day to enter the heavenly Jerusalem. They were to ascend to the third Heaven where God resides. Paradise is not found in the dark caverns of hades. It is only to be reached by entering through the gates of the city of God. The tree of life is there. The river of life flows beneath its widespread branches. It flows from beneath the throne of God. On that throne sits the King eternal. Round about that throne, stand the innumerable host of the angels of God. In this place is fullness of joy, and pleasures forevermore.

When did Jesus reach this house of his Father? As early, certainly, as did the penitent thief. True; but when did he actually enter the Paradise of God, into the very presence of his Father?

One thing is absolutely certain; he did not enter the third Heaven, the Paradise of God, the heavenly Jerusalem, till after his resurrection from the dead. Can we be entirely certain of this? Indeed we can, for he it is that gives us information. Thus he said to Mary, on the morning of the third day, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John xx, 17. Wherever he might have been during that "three days," he had not been in Paradise.

But when he says, "I am not yet ascended to my Father," does he not mean that his body had not been there, though he had been there as a disembodied spirit or soul? If believers in the immortality of the soul ascribe the personality to the body, rather than the soul or spirit, then they acknowledge that the immaterial spirit or soul is not the real man, but only the principle of life with which God endowed the man that he made from the dust. But this is to reverse nearly all their expositions of Scripture. Thus when Paul says, "I am in a strait betwixt two, having a desire to depart, and to be with Christ," Phil. i, 23, they all affirm that this "I" is Paul's immortal soul. But when Jesus says, "I am not yet ascended to my Father," they see no way to get along but to say this "I" means the body of Christ. But what do we say the "I" means? The whole being, the man, the person. When our Lord says, "I am not yet ascended to my Father," he means to say, that he had not yet been in his Father's presence, nor in the place where his Father dwells. But did not his body go down to hades, and his soul go up to his Father to spend that three days? Here it is again; if the soul is the person, the real being, then the soul had not been with the Father, for he himself had not been there. But we are informed where the soul of Christ was while he was under the power of death. What is it that Peter says? "He seeing this before spake of the resurrection of Christ, that his soul was not left in [Paradise? no; but that his soul was not left in] hell," Greek, *hades*. Acts ii, 31. Now it is perfectly evident that the resurrection did not bring our Lord's soul out of Paradise, but that it did bring it from hades, the place of the dead.

Again we have direct testimony that the same

being that ascended, did first descend. He did not constitute *one being while alive, and two beings while dead*. He did not go by his soul into Paradise, and by his body into hades. Soul and body, the flesh, the blood, the life, were all given as an offering for the sins of men. Isa. liii, 10, 12; 1 Pet. ii, 24; John vi, 51, 53-58; Matt. xx, 28. The wondrous love of the Father is seen in giving his Son to die, who was with him before the world was. Rom. viii, 32; Heb. ii, 9, 14. And Jesus testified concerning himself: "I am he that liveth and was dead." Rev. i, 18. Now let us read what Paul says respecting Christ's ascent into Paradise, and descent into hades:

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" Eph. iv, 8-10.

This is a very remarkable statement. It touches the case before us exactly. This exaltation, "far above all heavens," and this filling, or fulfilling, as the margin has it, of all things, must specially relate to what our Lord has to do by virtue of his divine nature. How striking this language of the apostle! "Now that he ascended, what is it but that he descended first into the lower parts of the earth," i. e., into hades which Ezekiel places in the nether parts of the earth. Eze. xxxii, 18-32. The testimony of Paul settles one thing with absolute certainty. The Saviour did not go both ways at once. He did not divide into two beings, and in one of them ascend into Paradise, and in the other descend into hades. No, indeed. He descended first, and ascended afterward. Nay, that is not the only point bearing upon the question. "He that descended is the same also that ascended up far above all heavens." Then he not only did not go two ways at once, but he did go first down, then up, and he that descended is the same that ascended. So we are certain that it was not as some hold that the humanity alone went down, and the divinity ascended; but what he was when he descended that he was in his ascension, though in the one case he was under the power of death, and in the other he was changed to immortality.

These things show, beyond all dispute, that our Lord spoke the truth when he said to Mary, "I am not yet ascended to my Father." He had, at that time, accomplished only one of the two things named by Paul. He had descended into hades. His ascent into Paradise was the next thing in order. He that descended into hades was the same that ascended into Paradise.

(Concluded next week.)

PLEA FOR THE SABBATH.

ACCORDING to the *Toledo Blade*, Bishop Clark delivered a discourse on the Sabbath, in the National Theater, Cincinnati, on Sunday afternoon, Dec. 27, by invitation of the Young Men's Christian Association, concluding as follows:

"It is not in God's behalf only that I plead. It is not only in behalf of the multitude of young men now coming upon the stage, and the larger multitudes that are yet to come upon it, to rise to honor or to sink to infamy, as they shall observe the Sabbath, that I plead; I speak for all generations and all ages. Abolish the Sabbath, and the light of the world goes out—the hope of humanity is perished forever. Not only does religion disappear, but truth, honor, freedom, and virtue, are perished with it. Lawlessness, and violence, and anarchy, and every evil work, will succeed. Better that a land be smitten with pestilence and dearth, till it shall become a perpetual desolation, than to have fall upon it the curses that must fall upon a nation or a people that casts away the Sabbath of the Lord.

"I plead for the Sabbath as a lover of my country, jealous of her fair fame, and anxious for her glorious future. It does not need the spirit of prophecy to foretell what shall be the fate of our land, if, as a people, the law of the Sabbath be abrogated by us. In the light of the history of other nations, and other republics, what shall we become without the Sabbath? A mighty wreck, a stranded leviathan, the magnitude of whose

greatness, and the glory of whose opportunity only make the ruin more appalling, and crush still deeper into the heart and hope of humanity.

"Let us then maintain the Sabbaths of the Lord, both in their religious purity and in their civil authority. Then shall our young men rejoice in the strong shield of protection; our old men be made strong; and the church, illuminated with the presence and indwelling of God, shall move forward steadily and surely in her glorious mission, and our country be forever the home of Truth, of Liberty, and of Love."

The above is full of truth. History, philosophy, and the word of God, combine to prove that the setting aside of the Sabbath necessitates the loss of Christian purity, social virtue, and true National life.

The church has never failed to go downward, away from holiness, into formalism, self-righteousness, and alliance with sin, under the influence of no-Sabbathism. Its first introduction began with the conception of the Papacy, and its first practical development, as incorporated into civil legislation was cotemporary with the setting up of the "Man of Sin" as the head of the church. A long, long decline followed, in which this lawlessness bore its most bitter fruits. The "Reformation," in its first stages, neither apprehended the true ideas of Sabbath Reform, nor changed the practical features of the question. The second, or Puritanic "Reformation," came much nearer the truth, but nevertheless clung to enough of the former falsehood to prove its ruin, since, while it pretended to obey the law of the fourth commandment, it still trampled upon it by disregarding the Sabbath, and fostering the Sunday into its place, on false premises of "divine authority." Nevertheless, the rigid observance of the Sunday as a Sabbath for a time brought better outward results than had accompanied the former lawlessness. But the error involved in this modern theory, true to its nature, has wrought a mighty ruin, in the church and out of it, and America, which had everything in its favor, is today floundering in the depths of no-Sabbathism and infidelity. This present reaction is doubly disastrous, since it is carrying the body of the professed church of Christ with it. The bulk of the orthodox teaching is now non-Sabbatic. It is true, that an effort is made to save from this result by fine rhetoric and fervid eloquence, like that quoted above. But such efforts only serve to reveal the falsity and ruin which they seek to cover. Bishop Clark, whoever he may be, pleads for what he calls the Sabbath, which is not the Sabbath, but rather the usurping child of Romish no-Sabbathism, born of heathenism and papacy. Every man who has examined the subject, knows that all pleas like the foregoing are false in essence, since they deal in misnomers, and seek to support a man-made institution by the false application of God's law. To such a man there is no influence for good in the plea. If, on the other hand, the hearer be ignorant of the truth, the crime is doubly greater on the part of the Bishop, and those like him, who break God's law, and teach men to do so.

It is time for the friends of God to speak in unmistakable terms on this question. If it be claimed that all who seek "Sabbath Reform" by urging a better observance of the Sunday, are honest, even then our duty to "cry aloud, and spare not," is equally imperative. A good man cannot reach the right point by going the wrong way, and the longer good men go the wrong way in ignorance, the worse will be the result for the cause of truth. The Sunday platform has some sound planks in it; nevertheless, it has shown so much of error in its fruitage, that even those who occupy it seem to have little real hope of success. In the higher sense of the term, they are making no progress; consequently, they appeal with greater eagerness to the civil arm. They seek a union of Church and State, *de facto* at least—a thing which has never failed to corrupt both. In such an hour there is no place for unkindness and orimination. Neither is there any place for soft words and equivocal statements. Sin is exceeding sinful. The transgression of God's law is sin, were it not for the blinding influences of error, one could not cease to wonder that men, good and devoted in other things, should cling with such tenacity to these false theories, even when they know that the whole church is sliding down to death, upon them. We plead

with the Young Men's Christian Association of Cincinnati, to look into God's word, and learn his will and his law, and not to dishonor him by seeking to uphold the Sunday on the false plea that it is the Sabbath. "The seventh-day is the Sabbath of the Lord thy God."—A. H. LEWIS, in *Sabbath Recorder*.

CONFIDENCE IN GOD.

To be doubting and fearful, always looking ahead, like the children of Israel, into the wilderness before us, and torturing our minds with gloomy forebodings, conjuring up difficulties that do not yet exist, and then murmuring about our hard lot, murmuring against God, is doing as did Israel in the wilderness of sin when they complained, before they were hungry, of the starvation before them. This is displeasing to God, and will bring the sore displeasure of our Heavenly Father upon those who continue therein. God likes to see his children have confidence in him. He is pleased with our faith, "and without faith it is impossible to please him." When Israel came to a new difficulty, they forgot his previous help, and how he had worked for them in a most wonderful manner, and immediately began complaining and looking back. "Yea, they spake against God. They said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed. Can he give bread also? Can he provide flesh for his people? Therefore the Lord heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his salvation." Ps. lxx, 19-22.

While they could but admit that God had done wonderful things for them, they were still always ready at every new difficulty, to utterly ignore the past manifestations of his power, and to unbelievably inquire, "But can he do this?" "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Israel remembered God's help in the past, but in the present time of need forgot God; that is, they considered not his ability to work still greater works for them. God would have us feel strong, and very confident in present times of need, and would have us remember past blessings in order to present confidence. This was the manner of holy men of old, who through faith subdued kingdoms, wrought righteousness, who strengthened themselves in God, by considering his works in the past. In view of what God had done for him in the past, David could say with confidence: "The Lord is my shepherd; I shall not want. * * Surely goodness and mercy shall follow me all the days of my life." And at present, "My cup runneth over." It was the custom of the patriarchs, when God met them, and blessed them, to set up a memorial, in the shape of a pillar of stone, or by building an altar unto the Lord, and in subsequent times of distress to refer to them, in order to be strengthened in faith. The case of Jacob when he fled from his father's house, and the angels descended upon the ladder, and God, standing above it, spake a promise to him, is worthy of notice. There he made a vow; there the Lord entered into a covenant with Jacob. When God met Jacob afterwards, he confirmed his faith by referring to this time, event, and place. Gen. xxxi, 13. In his prayer for help, Gen. xxxii, 9-12, his faith grows strong by his remembrance of past blessings, and he calls not on the Lord he knew not, but on "the Lord which saidst unto me, return unto thy country, * * and I will deal well with thee." "Then Sammel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." Let us set up in our memories stones of help, that in time of trial we may strengthen ourselves, and become confident in the Lord, by reference to them, and thus remember God.

H. C. MILLER.

Battle Creek, Mich.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 20, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER III, (CONCLUDED.)

VERSE 19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. 20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. 21. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. 22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. 23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. 24. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. 25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Nebuchadnezzar was not entirely free from the faults and follies that ever beset an absolute monarch. Intoxicated with unlimited power, he could not brook disobedience or contradiction. Let his authority be resisted, on however good grounds, and he exhibits the weakness common to our fallen humanity under circumstances like his, and flies into a passion. Ruler of the world, he was not equal to that still harder task, of ruling his own spirit. And even the form of his visage was changed. From the calm, dignified, self-possessed ruler that he should have appeared, he betrayed himself, in look and act, the slave of ungovernable passion.

The furnace was heated one seven times hotter, or, in other words, to its utmost capacity. The king overreached himself in this; for even if the fire had been suffered to have its ordinary effect upon the ones he cast in, it would only have destroyed them all the sooner. Nothing would have been gained by that means on the part of the king. But seeing they were delivered from it, much was gained on the part of the cause of God and his truth; for the more intense the heat, the greater and more impressive the miracle of being delivered from it. Every circumstance was calculated to show the direct power of God. They were bound in all their garments, but came out with not even the smell of fire upon them. The most mighty men in the kingdom were chosen to cast them in; not the most mighty as regard stature and strength, but the highest in rank and dignity. These the fire slew ere they came in contact with it; while on the Hebrews it had no effect, though they were in the very midst of its flames. It was evident that the fire was under the control of some supernatural intelligence; for while it had effect upon the cords with which they were bound, destroying them, so that they were free to walk about in the midst of the fire, it did not even singe their garments. They did not, as soon as free, spring out of the furnace, but continued therein; for, first, the king had put them in, and it was his to call them out; and, second, the form of the fourth was with them, and in his presence they could be content and joyful, as well in the furnace of fire, as in the delights and luxuries of the palace. Let us in all our trials, afflictions, persecutions, and straitened places, but have the form of the fourth with us, and it is enough.

The king said, And the form of the fourth is like the Son of God. This language is by some supposed to refer to Christ. But it is not likely that the king had any idea of the Saviour. A better rendering, according to good authorities, would be "like a son of the gods;" that is, he had the appearance of a supernatural or di-

vine being. Nebuchadnezzar subsequently called him an angel.

What a scathing rebuke upon the king for his folly and madness, was the deliverance of these worthies from the fiery furnace! The Chaldeans worshiped fire; yet the fire slew its devotees, and spared its enemies. A higher power than any on earth had vindicated those who stood firm against idolatry, and poured contempt on the worship and requirements of the king.

VERSE 26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. 27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. 28. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. 29. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. 30. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

When bidden, these three men came forth from the furnace. Then the princes, governors, and king's counsellors, through whose advice, or at least concurrence, they had been cast into the furnace, (for the king said to them, verse 24, did not we cast three men bound into the midst of the fire) were gathered together to look upon these men, and have optical and tangible proof of their wonderful preservation. The worship of the great image was lost sight of. The whole interest of this vast concourse of people was now concentrated upon these three remarkable men. All men's thoughts and minds were full of this wonderful occurrence. And how the knowledge of it would be spread abroad throughout the empire, as they should return to their respective provinces. What a notable instance in which God caused the wrath of man to praise him.

Then the king blessed the God of Shadrach, Meshach, and Abed-nego, and made a decree that none should speak against him. This the Chaldeans had undoubtedly done. In those days, each nation had its god, or rather gods; for there were gods many and lords many. And the victory of one nation over another was attributed to the fact that the gods of the conquered nation were not able to deliver them from the conquerors. The Jews had been wholly subjugated by the Babylonians, on which account they had no doubt spoken disparagingly or contemptuously of the God of the Jews. This he now prohibits; for he is plainly given to understand that his success against the Jews was owing to their sins, not to any lack of power on the part of their God. His decree was good so far as it went; but it fell far short of what it should have been. While it forbade all speaking against the God of the Jews, it still permitted the nations to retain their false gods. While acknowledging the claims of the true God to respect and devotion, he should have prohibited idolatry, which was especially rebuked by the gracious dealings of God with his steadfast servants.

THE WORK OF THE LORD.

"CURSED be he that doeth the work of the Lord deceitfully," or "negligently," margin. Jer. xlviii, 10.

There is no work in which we can engage that is so great, so majestic, so noble, so exalted, and so important, as is the work of the Lord. It is the work in the most eminent degree, and the only work in which we can engage successfully. It embraces everything that is perfect, holy, just, and good, in Heaven and in earth, and in all our thoughts, words, and actions. It comprises every virtue, and everything that is praiseworthy. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,

whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Phil. iv, 8. It accords perfectly with truth, wisdom, justice, equity, and righteous judgment. And it is all done in love.

This honorable and glorious work does not counteract, nor clash with, itself. Though at times it may bring to view a change of duties, and new requirements to be accomplished under different dispensations, and in different ages, it always keeps good what it has accomplished; and never tears down what it has once built up.

There are but two kinds of work in which we can possibly be engaged. One is the work of the Lord, and the other is the work of Satan; and these are directly in opposition one to the other. All that is done by man is either for God or for Satan. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. vi, 24. Those who serve mammon, or the world, serve Satan.

Now those who have enlisted in the service of God, should do the work of the Lord acceptably. In this work it will not do for us to try to halve it. Those who labor thus, labor in vain. God will not accept of such a service. He requires the whole heart, and will accept nothing short of our entire service. We are not our own; we are bought with a price; therefore we should glorify God in our body and in our spirit which are his. All that we do in thought, word, or deed, we should do to the glory of God. 1 Cor. vi, 20; x, 31.

But there are many professed Christians, even of those who profess to obey the law of God, who practically deny their faith. Their works do not correspond with their profession, and thus they misrepresent the work of the Lord. In practice they falsify the truth, and while they are deceived themselves, they deceive others also. "By their fruits ye shall know them." However great their profession may be, relative to doing God's service, if they neglect known duties, and knowingly practice that which is wrong, they are deceitful workers; instead of bearing the fruits of the Spirit, they do the works of the flesh; they are really engaged in the work of Satan, and rob God. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi, 7, 8.

Many, from the minister in the pulpit down to the least member in the church, are not clear on this point. But I wish here to notice that part of our service to God, which may emphatically—in its most literal sense—be called the work of the Lord. I refer now to the work of the ministry, and to what is done by preachers and people, for the spread and support of the gospel, for the advancement of the cause of truth, to relieve the needy and the oppressed, etc. In this important work we should be very careful to deal honestly with our God. If we cherish pride, selfishness, and covetousness, in our hearts, and are negligent and deceitful in every respect, God takes cognizance of it all, and we incur his great displeasure.

Those who are engaged in disseminating the light of truth, should not corrupt the word of God. We should always speak the truth in sincerity, as in the sight of God, renouncing "the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. iv, 2. As we have received mercy, we should not faint; nor be negligent, in warning the sinner, winning souls to Christ, and entreating those who are unbelieving and in a state of backsliding to become reconciled to God. And as we are but "earthen vessels," and the excellency of the power is of God, and not of us, we should keep humble, and "preach not ourselves, but Christ Jesus the Lord," etc. In bringing light and truth from the rich treasury of God's word for ourselves and others, we should consider that God from whom all blessings flow, is supreme, and do all to his honor and glory. If we do otherwise we work deceitfully.

God's people should feel in duty bound to bestow of the means that the Lord has intrusted to their care, to help the cause, and to assist the destitute, etc. Great responsibilities rest upon us relative to the use that we make of our means. And it is as unsafe for us to deceitfully withhold from God what belongs to him, as it was for Ananias and Sapphira to hold back secretly a part of the price, or value, of their possessions, thus representing it to be *less valuable* than it *really was*. Again, when we have pledged to give to the cause according to a scriptural plan, we should be diligent in paying our vows to the Lord. God loves the cheerful giver; but for us to wait till we have served ourselves and the world, before giving to the Lord his dues, is wrong, and heinous in the sight of God and man. God save us! And may we ever be diligent in doing the work of the Lord acceptably; be faithful servants, that we may have his smiles, shun his displeasure, and at Christ's appearing have it said unto us, "Well done."

A. C. BOURDEAU.

CONVERSION.

THE expression of Jesus to Peter, "When thou art converted, strengthen thy brethren," proves beyond a doubt that he considered the work of conversion a very thorough work; for Peter had been with him for years, had been commissioned to work *miracles*, and was his devoted follower, yet was in a sense unconverted.

Peter's experience in his profane denial of Christ, his repentance, his experience at the resurrection of Christ, and his communion with him during his subsequent forty days' stay upon the earth, and the work of God on the day of Pentecost; all these means fully converted Peter, and fitted him to strengthen his brethren.

From this expression about Peter's conversion, we must conclude, that the term conversion, in its best sense, as used by Scripture writers, means a deep and thorough work of grace upon the heart, a complete change of the current of thought, and the uprooting of the evil principle of the carnal mind, and the implanting of the good and holy principles of God, by the special influence of the Holy Spirit.

At the present period of time, some very peculiar ideas have taken possession of the public mind in regard to conversion, which seem totally different from the view taken above, which may be summed up thus:

At a series of meetings for religious purposes, or on some other occasion, perhaps in private reading, the anxious seeker for eternal life is exercised with unusual experience, which is evidence to him that his sins are washed away, and he is reconciled to God. He is happy and satisfied with the evidence he has, and ere long connects himself with some church, and has access to the ordinances of God's house, and settles down into the conviction that he is converted; looks upon himself as a child of God; is so viewed by others; is, perhaps, a tolerable example of morality, such as the age accepts; and having taken up his cross as it is termed, in social, secret, and family prayer, and having secured a pew at church, which is regularly occupied on Sunday, he considers himself a favorite of Heaven, and is as secure of such a position, as the man of the world is of his insurance in case of fire.

Or, in other cases, the convert has had some very striking experience among the more excitable; and has attained very suddenly, perhaps, to complete sanctification; and has aspired to higher attainments than many others. And it may be, such experiences are often genuine, or often spurious, as the case may be; but in both cases, the subject of these experiences settles down into a state of complacent security, which the thunders of Sinai would fail to interrupt, unless the special influences of God's Spirit should tear away the veil of deception, which has become woven about the heart.

We do not say that this is so, in every case; nor do we say that such ideas as these are openly preached. But practically, we affirm that this is as favorable a view of the Protestant churches as we can possibly entertain, although there exist honorable exceptions to this, here and there.

But to the subject: What is this experience of the convert which he calls conversion? To this we answer, It is the first step in conversion (when genuine),

as the child's first lesson in his primer, and alphabet, is the first lesson in his education. And as it would be folly for the child to consider himself a man of learning when he has learned a b c, so it is vain to consider such experiences complete conversion. It is necessary to take first steps; but the evil consists in stopping here, and looking back to this as a passport to future bliss. With this view, we may readily infer why so few of those who begin the Christian life ever attain to the goal of their ambition.

This wretched mistake affects not only the nominal churches, but doubtless clings, with a greater or less degree of tenacity, to many of us who have embraced the present truth; having a blighting and withering effect, like an opiate. Though imbibed long ago, it is circulating still in the mental system, deadening and stupefying the moral powers.

To convince a drunken man that he is drunk, to show to a lunatic that he is insane, is not more difficult than to convince such a man that he is still only partially converted, if at all; so that, in fact, he is worse off for his experience; for it has the effect only to delude him; not necessarily so, but Satan has stepped in to comfort and sustain him, which is, in fact, to harden and deceive and ruin the subject of said experience.

For a Christian to stop and rest upon an old experience, is as fatal in one stage of his course as another, but is most likely to take place with those of short experience, and little knowledge of these things. An old experience properly appreciated, is in place. It is the a b c of Christian life; but as the school-boy presses on to higher branches, leaving the rudiments behind, for his juvenile friends, so does the intelligent Christian press on to higher and more varied attainments, failing to do this, he must be content to see his class leave him behind in the race, while he remains a monument of stupidity, a Lot's wife, a pillar of salt, a warning to passers by.

What then is conversion? We answer it is a complete turning about from sin to holiness. Anything short of this, is at best, but a beginning, a partial work; but we will not despise small beginnings; no, the evil is, in considering such beginnings as the work of conversion complete.

JOS. CLARKE.

SEEKING THEIR OWN COMPANY.

MAN is a sociable creature, made for fellowship. God's people are a distinct people from the world. "Let ours [*i. e.*, those of our fellowship] learn to maintain good works." Titus iii, 14. That of Peter and John are observable, Acts iv, 23. "Being let go they went to their own company." When among the ungodly world they made account that they were not among their own company, and therefore staid no longer than was necessary among them. There were inhabitants enough in the land of Canaan that Abraham might have associated with, but he knew they were not the company for him to be intimately connected with; and it is said of him, that he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. ii, 9. We find him indeed confederate with Mamre, the Amorite, and Eschol and Aner, his brethren, which presupposes more than ordinary acquaintance. Abraham had probably persuaded them to renounce their idolatry and worship the true God with him. Some of the ancient worthies have paid dearly for their acquaintance with the wicked, one of the most striking of which we read in the case of Jehoshaphat with the wicked king Ahab. 2 Chron. xviii.

With such examples and warnings before us, what folly to seek society outside the fold of Christ. Our vocations in life necessarily bring us often into the company of unbelievers. With caution should we act before them, that they may see we have received of Christ and so walk in him. We see no danger of going among holy men. They will make us acquainted with no evil company, but rather will carry us to God where all comfort and happiness lies. God loves a life of pleasure. He takes pleasure in the graces of his saints. Ps. cxlix, 4. That man dishonors God who declares the way of righteousness and holiness to be

an enemy of true pleasure. David says, Thou shalt make them drink of the river of thy pleasure." Ps. xxxvi, 8. Mark the phrase, river of thy pleasure. Our joy and pleasure will be of the same kind in which God himself delights. Oh! let us consider whither we are hastening. Is it not toward Mount Zion? and is it not to be feared if the company we keep will not go with us heavenward, we shall be led by them, and thus fall from our own steadfastness? Think of it friends, "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." 2 Pet. iii, 11, 12.

E. E. STURGES.

Fairfield, Conn.

DISCUSSION IN DORT, MICH.

In my last report, I stated to you that Bro. Strong and myself were laboring, for the time being, in the town of Dort. Just as we were about to close our labors there, Eld. Shepard, a Disciple minister, succeeded in getting the opportunity to occupy one evening in preaching an opposition discourse, to show, it was said, that there were two sides to the subject we had been presenting to the people.

The sermon, and discussion which followed, commenced Tuesday evening and closed the following Thursday evening, holding three evenings. Eld. Shepard had previously made an effort to get up a discussion, which was not entered into, simply because he refused to take it to the village hall of Wayland, or other place, where a room of sufficient capacity could be obtained, that a fair chance might be given for all to hear. As it was, the school-house was crowded, and probably not one half who came were able to gain admittance.

Eld. Shepard. Heb. xii, 2; "Looking unto Jesus, the author [margin, beginner] and finisher of our faith." When did it begin? God says, at his transfiguration, Luke ix: "This is my beloved Son: hear ye him." So, anciently, God said, "Hear, O Israel." Deut. v, 1. But now we are to hear Christ, "that prophet," Deut. "I am the true light," *i. e.*, now. "Our faith" is synonymous with "the gospel," Rom. i, 16. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." God has no power outside of the gospel to save men. 1 Cor. xv, 3; "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures." Hence we conclude that the death of Christ is the first thing in the gospel.

Two prophets declare that the gospel shall go forth from Jerusalem (Reads from Isa. ii, and Micah iv, and Luke xxiv, 47). Shows this fulfilled. "And that repentance and remission of sins should be preached * * * beginning at Jerusalem." "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "In thee [Christ] and thy seed shall all nations be blessed." Anything before the gospel does not belong to the system of faith necessary to our salvation. "I am alpha and omega." Jesus is the beginner and ender of our faith, hence no law or system of laws belonging to a former dispensation has anything to do with us.

Bro. Strong. I agree with my opponent that Christ is the beginner and finisher of our faith; but my faith is not so narrowed down, that I cannot reach back of the cross. Abraham had this faith, or "the gospel," preached to him. Gal. iii, 8. "And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee and thy seed shall all nations be blessed." Verse 16. Noah preached it to those in his day. 1 Pet. iii, 18-20. "For Christ * * * being put to death in the flesh but quickened in the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah," &c. Moses believed it—"Esteeming the reproaches of Christ greater riches than the treasures in Egypt." Heb. xi, 26. We conclude, then, that it began back as far as Eden, even to the seed promised to the woman.

From Eden to the cross, they showed their faith by offerings which typified Christ. So the argument based on not receiving any law or gospel back of the cross, is unsound. But God said, "Hear ye him." And he said also (Deut. xxiii, 18), "And he shall speak unto them all I shall command him."

Query. Where has God commanded Him to abolish his moral law? Echo answers, Where? But will the Elder hear Him? "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."

Brother, you have a hard job here, overturning heaven and earth, before the law can be abolished. But we are told the gospel is powerful to save. Save from what? Sin. Sin? what is it? Transgression of the law. 1 John iii, 4. The gospel does not purpose to save us in our sins, but from our sins through obedience. Obedience to what? The commandments of God and the faith of Jesus.

Eld. Shepard. 1 Cor. xv, 1-3: "Moreover, brethren I declare unto you the gospel * * * For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures." The gospel commenced at the cross and no where else. Any system that has not the death of Christ in it, will not prove salvation to us. There was not one spiritual blessing under the former covenant, but all centered in the cross.

Answer. Paul delivered unto them first of all, what? The gospel, that Christ died. What did he die for? Our sins; and not for ours only, but for the sins of the whole world. They had transgressed the law of God, and as man has no saving influence in himself, neither has the law that he has transgressed. Christ has therefore offered himself to save sinners, and the honor of his Father's law, but not to abolish that law. "No spiritual blessings under the former covenant!" Has God failed then to keep his promise to Abraham? Stephen said, "He gave him none inheritance in it; no not so much as to set his foot on. Acts vii, 5. Paul intimates that he looked for spiritual favors. Heb. xi, 10. "He looked for a city which hath foundations, whose builder and maker is God."

Eld. Shepard. Christ is the mediator of a will. "A testament (i. e. will) is of no force while the testator liveth." Hence, to get any of the benefits of the gospel, we must come this side of the cross. There never was a sin remitted till the death of Christ. Heb. x, 4: "For it is not possible that the blood of bulls and goats should take away sins." We have no right to go back of the cross for anything. All the commandments of the former dispensation are forever and eternally abolished, taken out of the way, nailed to the cross.

Ans. "No right to go back of the cross for anything," and yet Eld. Shepard goes there to get several of the commandments of his new law; e. g., "Hear ye him." "A new commandment I give unto you," &c., and "Whatever ye would," &c., are all given before the cross. Again, he says, "All the commands of the former dispensation, forever and eternally abolished;" yet he drags nine of them over into this dispensation. But how about the law of God being abolished? Will Bro. S. obey his new law, and "hear him"? Matt. v, 17: "Think not that I am come to destroy the law, &c. I am not come to destroy, but to fulfill." Evidently, the elder does not distinguish between the "law of commandments contained in ordinances" "which was contrary to us" which was nailed to the cross, and taken out of the way, Col. ii, 14, and the law of God, the royal law which James affirms that it is a sin to transgress, James ii, 8-12, and which Paul declares is "holy, just and good."

Eld. Shepard. Christ did not destroy the law, he fulfilled it,—to fulfill is to fill full—hence to do away—to expire by limitation. Christ fulfilled the law, and made it honorable, that it might die an honorable death. It expired at the cross.

Answer. Let us try our brother's use of terms: Fulfill is to fill full—hence to do away! Matt. iii, 15. Suffer it to be so now, for thus it becomes us to ful-

fill [i. e. do away] all righteousness. James ii, 8: "If ye fulfill [do away] the royal law, ye do well." Again he says, The old law "expired at the cross." When was the new given? According to his own showing, last evening, it was at Jerusalem, on the day of Pentecost, fifty days after the death of Christ; hence the world was left fifty days without any law!

Eld. Shepard. Bro. Strong gains no advantage by asserting that the world was fifty days without a law; for as the Jews did not believe it, they considered themselves amenable to the old law, so it is just as well as if they were; and as the disciples were not disposed to do evil, it did them no harm. If he will read Matt. xxvii, 51, "And behold the vail of the temple was rent in twain from the top to the bottom," he will discover that God had forsaken the sanctuary, and the law, and yet he persists in asserting that it is still in force.

Ans. If the earthly sanctuary was forsaken, it does not appear that the law was. Paul asserts that the earthly sanctuary was only a pattern of the heavenly, and John saw the heavenly, and there, in its proper place, was the law. Rev. xi, 19: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."

Doubtless I have followed the arguments till I have occupied all the space allowable, but will mention a few other important points. In answer to quotation and application last made, Eld. Shepard argued that the law was transferred to Heaven to judge the Jews by, at the Judgment day, that the gospel would be the law for the Christian, and the conscience of the individual, the rule for the heathen, and the conduct of the world during the fifty days between the cross and the day of Pentecost, quoting Rom. ii, 14, "Are a law unto themselves." He was shown in answer that they became a law unto themselves by the principle adduced in the next verse, 15, "which show the work of the law written in their hearts." He said the law of God (ten commandments) was added because of transgression. When asked, To what added? and transgression of what? he said, "Added to Abrahamic covenant," for transgression of whatever precepts God had given them previous to that time. He did not claim to know what they were, only as he learned by the Bible—the Sabbath, for one, for that seems to have been given at the exode from Egypt. There might be others, he did not know what in particular, any more than he knew what Enoch prophesied, except as he learned it from Jude.

2 Cor. iii, 7-18, was advanced as proof that the law "written and engraven in stone" was "done away." The error, of course, was shown to be confounding the law, and the ministration of the law; the former being changed, the latter from its nature unchangeable.

Rom. vii was advanced as another proof that the law (of God) was abolished, or dead. The argument and positions were thus: God was the first husband, the church the woman, Christ the second husband, the ten commandments the marriage law; the law dies, hence the first parties are released. The new law (gospel) comes in and joins the woman to the second husband (Christ). He was shown to be in a sad dilemma, for by verse 3, "So then, if while her husband liveth, she be married to another man, she shall be called an adulteress." He must either assume that his Creator was dead, or the church was an adulteress.

During the discussion, in order to make Christ a lawgiver, Eld. Shepard assumed that he (Christ) acted in the capacity of lawgiver and advocate between himself and man.

Concerning the Sabbath, his positions were, that God kept it alone as a memorial of creation till the exode, that it was then given to the children of Israel as a memorial of their deliverance from bondage.

Eld. S. expressed his fears, in his first discourse, that some one would have occasion for "all sorts of turning and twisting." I have tried to give a synopsis of the main arguments, and am satisfied in my own mind, as doubtless others will be, on which side the turning and twisting was done.

J. G. STERLING.

ORIGEN ON THE SOUL'S IMMORTALITY.

SPEAKING of Origen, Neander says: "To the end of his life he was occupied with theological labors. When he was sixty years of age he now, for the first time, permitted his discourses to be taken down by shorthand writers. In what high consideration he stood with the churches of these countries is evident from the fact that on important ecclesiastical questions where it was difficult to come at a decision, the opinion of Origen was consulted by Synods of Bishops. A case of this sort in which Beryllus, the Bishop of Bostra, in Arabia, submitted to be taught by him, we have noticed on a former occasion. We may here mention, as another instance of this kind, that a controversy had been excited by a party among the Arabian Christians, who asserted that the human soul died with the body, and that it was to be revived only with the body at the resurrection,—an ancient Jewish notion. Perhaps too in those districts whose situation brought them into frequent contact with Jews it was no new doctrine, but the one which had prevailed there from ancient times. And perhaps it was first brought about through the influence of Origen, in whose system the doctrine of the natural immortality of the soul, which is related to God, held an important place, that this latter doctrine now became here the more general one, and the small party who still adhered to the old opinion appeared to be heretical; if the case really was that the prevailing voice had expressed itself thus early against them. Hence it is explained how the convention of a great Synod came to be thought necessary for the purpose of settling these disputes. As they could not come to an agreement Origen was sent for, and it was brought about by his influence that the opponents of the soul's natural immortality confessed and renounced their error."

Jew is a common term applied to the people of God, or Israel. See Webster. Our author admits in the above quotation that they believed that the soul died with the body, and that it was only made alive in the resurrection. That it was an old Jewish notion is very significant, inasmuch as the writers of the word of God were all Jews; that the Son of God, with all the apostles, and New Testament writers, were Jews. Hence the admission that it was the prevailing opinion in the Christian church, before Origen, would seem conclusive.

JACOB HARE.

Mt. Pleasant, Iowa.

THE SLEEPLESS EYE.

MANY are familiar with the story of a distinguished prisoner, the duty of whose guard it was to watch him every instant through a little aperture in his dungeon door. The guard was often changed, but there forever was that glittering eye. When he slept, or when he woke, it was always upon him. And after a time, he tells us, it became the most intolerable element of his imprisonment. It was no friendly eye, and that made the burden greater still. Many prisoners have escaped from bondage, even when massive walls and iron bars inclosed them. Many more have beguiled the weary hours in planning or speculating on the possibility of their doing the same. But here such a diversion of the thoughts was quite shut out. Not a moment could he escape the gaze of that sleepless eye. The slightest suspicious movement would be sufficient ground for causing the rigors of his confinement to be increased. Oh, to escape for one-half hour from the presence of that watching eye! But months were lengthened into years, and still the watch went on.

But there was another eye, just as sleepless, continually on the prisoner, of which no doubt he thought but seldom. It saw far more than the soldier guard. It saw the real man, the heart life, hour by hour.—The guard could only see the outer dress. The guard and those whose power he represented, could do but little. They had power only to kill the body, but that All-seeing One had "power to cast both soul and body into hell."

We cannot think too often of this sleepless eye which never, for an instant, is withdrawn from us. "Thou compassed my path and my lying down, and art acquainted with all my ways." It is a fearful thought to

the wicked, but one of the most precious to those who love God. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." He that keepeth Israel shall neither slumber nor sleep."

But, oh! this eye "is strict to mark iniquity." We may cover our sins from our fellow men, but they cannot be hid from God. Yet, how precious the thought that we may come to the crimson fountain, and wash them all away, so that we can be pleasing even to his searching eye. He will behold us without spot or blemish; because he looks upon us through his Son. Hasten to the fountain, while yet there is opportunity given. How canst thou refuse

"To wash and be cleansed in his pardoning blood?"

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. and Sr. Canright.

DEAR BRETHREN AND SISTERS: We feel that it will be a privilege for us at this time to say a few words to you through the REVIEW. As you have seen, the past few months have been months of continued and deep affliction to us. And now we are called to mourn the sudden and unexpected loss of our little child. Indeed the chastening hand of God has been upon us; yet we do not faint nor murmur. In the Lord is our hope and trust. We remember that it is the heated furnace that burns up the dross, and brings out the pure gold; it is the crushed flower that yields the sweet odor. We greatly desire that this may be so in our case. We are often called to comfort those who are afflicted and mourn; now we think we shall know how to sympathize with them as we did not before. The experience of these few months is precious to us, and we hope they may be profitable to others. If we can only be prepared for usefulness in the work of God, we will gladly submit to the process, severe though it be. In our days of sorrow, we have had the blessing of God, and sweet communion with our Saviour. We think that our hearts and souls are in this holy work, to do what little God may give us to perform in it. God is good, and his truth is precious, and it is sweet to work for him. We feel like consecrating ourselves anew to God, to put away all doubts and fears, and to work earnestly for our own salvation and that of others. We ask an interest in your prayers, that we may do this.

We shall never forget the kindness and sympathy of our dear Bro. and Sr. Smith, at Manchester, when our child died. May God reward them. This also afforded us an opportunity of learning and appreciating the value of Bro. Waggoner as we had not before. He has a large place in our hearts. We feel thankful to God for such true friends. We are making an earnest effort to overcome, and meet all the good and holy in the kingdom.

D. M. CANRIGHT,
L. C. CANRIGHT.

From Sister Lawson.

BRO. SMITH: I would like to write a few words through the REVIEW, hoping that it may encourage some lonely one, as I am so often encouraged by the testimony of others, while passing through this waiting, watching, time. I know that we are surrounded with many evils that will prove a snare unless we reject them by faith and humble prayer.

I think every church should know the situation of their scattered members. They are often sick, and treated with neglect by their unbelieving friends. Precious time is lost that might be spent in binding up the broken-hearted, and wiping the tears from weeping eyes.

I had the privilege of attending the camp-meeting at Clyde. I still remember the solemn warning given to the people, by the servants of the Lord. How weary and sad I should feel, were I to be deprived of the good sermons that come in the REVIEW. I thank God and his faithful servants for the REVIEW. It is a welcome messenger to me.

To the lonely ones I would say, our lives are made up of duties and trials; let us never mind the scoffs and scorn, of this world.

"Satan cannot take from us, though oft he has tried, The soul-cheering promise, The Lord will provide."

Let us lean on the promises of God, they will never

fail us. Some of you may be in the furnace of affliction. The flames will not hurt you, "God only designs the dross to consume, and the gold to refine." When our work is done, he will take us out of the furnace. Let us not be discouraged when our faults are set before us in the straight, pointed testimonies. Let us believe it is from the Lord, designed for our good. Oh! that we may all, by the grace of God, double our diligence, to make our calling and election sure! May the Lord help us to be perfect overcomers, and at last share in the joys of our Lord, is my prayer.

FRANCES LAWSON.

SISTER M. E. REYNOLDS writes from Trumbull Co., Ohio: In the providence of God, it was my privilege to attend the Ohio State Conference, and listen to the preaching of the word, from the lips of his servants. This truly was a feast to me, and I trust was not altogether unprofitable. My heart was stirred within me to the importance of obeying God's word, and "striving" to enter in at the strait gate. Precious truths that were presented at that meeting, have been, and I trust, will be, food for my mind while time shall last. Eternal life never appeared more valuable, nor the way so exceedingly narrow, yet my heart said, I must, I will have it. Thank God 'tis free for all, and whosoever will, may have it. The new year was commenced with many strong resolutions to separate myself from the world and lead a life of devotion to God and his cause, and be a living, acting, working Christian. My daily inquiry is, Lord what wilt thou have me to do? What can I, so weak and unworthy, do for the glory of thy great name?

Great light is shining upon our pathway. How fearful the responsibility resting upon those who receive the light! How careful ought we to walk. What manner of persons ought we to be in all holy conversation and godliness. Where much is given, much will be required. When I reflect upon the truths of God's word, and the clear light which shines from the heavenly sanctuary, my heart is filled with joy and thanksgiving for the exceeding great love of the Father, and for life just now, amid all this glorious light, and I feel determined that I will profit by these great blessings, and secure the overcomer's reward.

Let us arouse from the stupor which the enemy is everywhere trying to throw over God's people. Let us search our own hearts in the light of "present truth." Let us begin to live as though we believed the truths which we profess. Let us cut loose from the world and seek a life hid with Christ in God. Let us gird about us the whole armor of God, that we may be able to withstand in the evil day, and having done all to stand. Above all, taking the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked. Let us go to work for Jesus. Can we not hear the Master's voice saying, "Go labor in my vineyard"? Is there not something for every one to do? Are any of us so weak, or devoid of interest in our Master's cause, that we may not do something for Jesus? Has not one talent been bestowed upon each of us? May God grant us a spirit of labor, and guide our feet in the path of duty, that our lives, our substance, our all, may be spent in his service, our treasure transmitted to Heaven and we be fully prepared for the advent of our blessed Saviour.

SR. S. H. VEDDER writes from Grant Co., Wis: I am living in a neighborhood where three churches have gone down, namely, the Methodist, Freewill Baptist, and Calvinistic Baptist, eight miles from any meeting of worship. I have attended two Quarterly Meetings among the Seventh-day Adventists at the new meeting-house in Waterloo, Grant Co., and have heard some preaching. I have become convinced on the Sabbath question, and am investigating with interest other points of doctrine as taught by them, and am blest in so doing.

I have longed for some one to give a course of lectures in this place; but the doors are locked. Some pray for revival, and for the Lord to send by whom he will; but when an Adventist offers to come, the doors are locked. They are like a dog in the manger who cannot eat the hay himself, and will not let anybody else. They have heard the commandments of men so long, preached for doctrine, that if a person offers to preach anything else, he is shut out. Oh! that the gospel of Christ may shine forth in all its native purity in this place, is my prayer. I have been a Freewill Baptist over thirty years; but I never have seen so much of the Spirit of Christ manifest, as I have seen among the Adventists, the few times I have been permitted to meet with them.

Too many rest their eternal hopes on the observance of religious forms; "the few that be saved" go beyond all these, and rest only in the bosom of Jesus.

WATCHMAN, WHAT OF THE NIGHT?

WHAT of the night? It dark and darker grows;
The very heavens above seem black with woes.
By mighty winds the gathering clouds are hurled,
In awful conflict, round our fallen world.

What of the night? The careless ones are lying
In slumber deep, and know not they are dying.
I sound the trumpet in their ears in vain,
Fettered and sunk in darkness they remain.

What of the night? The saints their watch are keeping,
But every eye is dim and swollen with weeping;
And every heart is sad—and oft they sigh,
When will the morning star appear on high?

And carefully they trim the feeble light
Within their lamps, to guide them through the night.
But oh! it wavereth much through doubts and fears,
And oft is well-nigh quenched by floods of tears.

What of the night? Each to the other say,
When shall we see the dawn of endless day.
Our spirits tremble: can it be the Lord
Will prove at last unfaithful to his word?"

What of the night? Hush! on the breeze is borne
A still small voice to comfort those who mourn:
Though yet I tarry, dry the tearful eye—
Lift up your heads, redemption draweth nigh.

Quickly I come. Oh! droop not thus forlorn:
Look up and smile—joy cometh with the morn.
Quickly I come to banish all your fears,
And God's own hand shall wipe away your tears."

And then I heard the voice of earnest prayer;
Sweetly it sounded on the midnight air:
Even so, Lord Jesus, come and chase our gloom:
The night is dark—oh! take thy children home."
—Christian Treasury.

If ever you hope that your charity should live after you, then let resentment die before you.

Obituary Notices.

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

DIED, April 2, in Manchester, N. H., Nettie M., daughter of Dudley M. and Lucretia C. Canright, aged four months and four days.

She lived ten hours after being taken sick. It was not possible to determine the nature of her sickness from her symptoms, and a post mortem examination revealed an internal malformation, showing that she did not die of disease; nor could any relief possibly have been afforded. Funeral services at the residence of Bro. Smith, on the 4th. Sermon from Heb. ii, 10. She will be taken to South Lancaster, Mass., for burial. J. H. WAGGONER.

DIED, in Athens, Maine, March 7, 1869, Bro. Paul Giles, aged 52 years next June. The subject of this notice experienced religion at the age of twenty and united with the Christian church, of which he remained a worthy member until three years ago, when he embraced the Advent faith and commenced to keep the Lord's Sabbath; for which he was rejected by the Christian church. When the Adventists organized a church he joined it, and remained faithful till death. He has left a wife, ten children, and an aged mother living in the family, who embraced the truth at the age of seventy-six. This dear family needs the prayers and sympathy of all God's people, especially the mother, who now has the burden of such a large family, the youngest a babe, resting upon her. May she have the grace of God to sustain her, and wisdom to discharge faithfully her duty in her family, that at last they may be gathered with the remnant church into his kingdom. Some remarks made by the writer from Rev. xiv, 13, "Blessed are the dead that die in the Lord."

CHAS. STRATTON.

DIED, in Monroe, Wis., April 9, 1869, of congestion of the lungs, Samuel C., eldest child of Edwin O. and Addie A. Hammond, aged two years, ten months, and two days.

"A little life ended,
We tried hard to save;
A little bud blighted,
That much promise gave.

"Hide our pet treasure,
Down out of our sight;
Heart, keep thou silent,
What God does is right.

"Sleep on, precious darling,
Till Christ comes to save,
Then burst little coffin
And ope little grave."

ADDIE A. HAMMOND.

DIED, April 10, 1869, in the village of Monroe, Green Co., Wis., sister Catherine Sharer, aged 23 years and 14 days. Sr. S. leaves a husband, three small children, and a large circle of friends and relatives, who mourn her loss. The church, also, has lost one of its most efficient members; but we mourn not as those who have no hope; for if faithful we know that we shall meet her at the resurrection of the just. A few remarks were made on the occasion by the writer from 1 Thess. iv, 13. C. H. ROGERS.

The Review and Herald.

Battle Creek, Mich., Third-day, April 20, 1869.

H. G. BUXTON: An article such as you speak of has not been published, nor the question proposed. Its discussion would call for more time than we are able to devote to it at present.

G. A. GILBERT: The law of Gal. iii, 19, we think is what may be expressed in general terms as the ceremonial law. The covenant of verse 17, was the covenant with Abraham, that in him and his seed [Christ] all nations should be blessed. The introduction of the law system 430 years after did not disannul this. The blessing was still to come through Christ, and not through the law, where the Jews rested.

There is a call for Lectures on present truth in Paxton, Ford Co., Ill. J. F. Furman writes that many wish to hear.

MARY VAN HORN: In reply to your question, see Jas. iii, 9.

The Greek Word Aionios.

DR. SIDNEY SMITH of Trinity College, Dublin, whose Greek scholarship will hardly be called in question, and whose testimony is all the more valuable as that of an opponent, says:

"There is no mystery or ambiguity about the word *aionios*. Like many other words in the lexicon, it has several meanings; but this creates no difficulty; the context is always sufficient to decide; the relation and genesis of its different meanings are well ascertained; and as a general definition, it may be safely held that it commonly means a *continuous duration as long as the subject is capable of*."

Advertising in the Review.

THE present size of the REVIEW forbids making it a medium of advertising. And it was not until its enlargement that its columns were opened for advertisements. The REVIEW is designed to be exclusively a religious paper. The *Health Reformer*, whose circulation equals the REVIEW, is open to proper advertisements.

TRUSTEES.

Report from Bro. Cottrell.

I SPENT two months in labor in Nashville, Chat. Co., and Cottage, Catt. Co., The opposition was strong; the houses were closed against us, while the interest outside of the professed churches was good. One of these houses has been open to Spiritualists for years. They can come within its consecrated walls, and blaspheme God and the Bible; but the Bible, as it reads, is excluded. I can report but eleven Sabbath-keepers in these two places, which are about three and a half miles apart. Others have acknowledged the truth. I hope they will embrace it before it is too late. Sabbath meetings have been established, and I have reason to hope that the cause here will be maintained, and a church established.

I have now just commenced meetings under favorable auspices, for the time of year, in a school-house two and a half miles south of Warsaw village, in Wyoming Co., N. Y. Came at the invitation of Bro. G. H. Truesdell, who received the truth in Saginaw Co., Mich. With this brother and his family I have a pleasant home. My address is Warsaw, Wyoming Co., N. Y., Box 173. Brethren, pray for us.

R. F. COTTRELL.

April 13, 1869.

Report from California.

SINCE our last report our meetings have been held mostly in the Piner school-house as the best interest is on that side of the creek, still we have had a few in the Blakely school-house. Our meetings have now continued six weeks, during which time we have had fifty-nine meetings, and labored also, all our strength would admit, from house to house, in explaining the truth and entreating souls to obey it, praying with and for those who were seeking God for the first time

in their lives. The Lord has helped, and sustained, and seconded our efforts by his Spirit here. In our last meeting eleven arose to show their determination to keep all God's commandments. These, with those who had started before, and some we have seen since, make over fifteen in this vicinity who have already embraced the truth for this time. Our work here is not yet done. Still others are convinced on the truth, and we labor on to preach and visit, and entreat the people in the name of the Lord to move out and obey him.

We have had fine weather for meetings, having had a month of sunshine. Are now having a little showery weather—like April showers—supposed to be about the last rain of the season. Our desire is to be guided of the Lord in our labors here in California. To be enabled to move in his counsel, then he can bless our efforts. To this end we request still that you will pray God to guide us, and bless this mission to the good of souls.

J. N. LOUGHBOROUGH.

Santa Rosa, Cal., March 17, 1869.

Note from Bro. Sterling.

BRO. SMITH: I came here March 30, and commenced meeting the next evening, which I have continued Thursday and Sunday evenings excepted. There is some interest on the part of a few to hear the word. The few scattered ones living in and about the place are some of them seeing the importance of "cleansing themselves from all filthiness of the flesh and spirit," and will, I hope, come up to the right position on the health reform. When this is done I shall hope to see others coming on to go with us to the kingdom. Our greatest danger, I believe, is in not coming up ourselves, before we have a right to look for the Lord to call in others.

Some are taking the right position. May God help all to do so.

J. G. STERLING.

Note from Bro. Steward.

I HAVE labored here now about six weeks, and some twenty have commenced to keep the Sabbath; others are investigating the subject, and I hope will take a stand soon. Pray for us.

T. M. STEWARD.

Sabbath-Keepers in Hungary.

THE *Independent* of March 18, has the following item:

"A congregation of Seventh-day Christians in Hungary, being refused tolerance by the laws, has embraced Judaism, in order to be allowed to exist in connection with one of the 'received religions.'"

We suspect that there is more of the above than is shown in this brief item. In searching the history of Sabbath-keepers, we have found several traces of Sabbath-keeping Christians in the north of Europe.

There is sufficient evidence to show that within the territory of the Greek church, and in other neighboring localities, there yet exist branches of the primitive church, which have never been under the control of the Papacy, and which have never given up the observance of the Sabbath. The history and present state of similar large branches, in Abyssinia and in Armenia, are well known. How far these may wear the semblance of Judaism, from force of circumstances, we do not know; but they are a living protest, as they have been for fifteen centuries, against the oft-asserted tradition, that the Sabbath was not observed by the early Christians. They show, also, that the Sunday made but little headway during the early centuries, until church and state were united under the dominion of the Papacy.—*Sabbath Recorder*.

Appointments.

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

Quarterly Meetings in Minn.

At Pleasant Grove, Sabbath and First-day, April 24, 25; Greenwood Prairie, May 1, 2; Pine Island, 8, 9; Deerfield, 15, 16; Jo Davies, 22, 23; Tan Hassen, 29, 30; Brush Creek, June 5, 6; Rice land, 12, 13.

STEPHEN PIERCE.

PROVIDENCE permitting, I will meet with the churches in Iowa as follows: Washington, Sabbath and Sunday, April 24, 25; Pilot Grove, Monday, 10½ A. M., 26; Iowa City, Tuesday evening, 27; Lisbon, Thursday, 10½ A. M., 29; Anamosa, Sabbath and Sunday, May 1, 2; Marion, Tuesday, 10½ A. M., 4; State Center, Sabbath and Sunday, 8, 9; Laporte City, Sabbath and Sunday, 15, 16; Fayette, Tuesday evening, 18; West Union, Sabbath, and Sunday, 22, 23.

I expect to arrange Systematic Benevolence in all our organized churches at these appointments, and hope there will be a general attendance. Shall probably give as many as two discourses at each of these places where meetings are appointed for middle of the week, and in the daytime. It is absolutely necessary that I get home the last of May, to make arrangements for moving. This is why I make such haste.

Geo. I. BUTLER.

THE next Quarterly Meeting of the Seventh-day Adventists of Albany, Wis., will be held May 1 and 2. Brethren and sisters are expected from other churches.

G. L. HOLIDAY.

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wisconsin, will be held May 8, 9. Elder I. Sanborn has made arrangements to attend this meeting, Providence permitting. We would cordially invite the brethren at Baraboo, and Dell Prairie, to come to the meeting.

N. M. JORNON.

THE next Monthly Meeting of the churches of Tittabawassee, St. Charles, and Chesaning, will be held at Chesaning, Mich., on Sabbath, May 8, 1869, instead of May 1, as appointed at Tittabawassee.

Sister churches and scattered members are invited to attend.

L. O. THOMPSON, Church Clerk.

THE next Monthly Meeting for the Marion, Anamosa, and Lisbon, churches, will be held at Lisbon, Iowa, May 1, and 2, 1869.

DANIEL ANDRE.

PROVIDENCE permitting, I will meet with the church in Oakland, Sabbath and First-day, April 24 and 25; Memphis, May 1 and 2; Lapeer, May 8 and 9; South Genoa, May 15 and 16.

JOSEPH BATES.

If the Lord will, I will meet with the church at Parkville, Sabbath and Sunday, April 24 and 25, 1869. And at Ransom Center, from Thursday evening, April 29, to Sunday evening, May 2. Their house of worship will be dedicated, Sabbath, May 1.

I. D. VAN HORN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

MARY VAN HORN: Your letter without date has been received, enclosing seventy cents for the REVIEW for your aunt; but you have failed to give her Post Office address, or your own.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Geo. Veeder 34-1, D. Hodges 34-17, S. C. Hodges 35-1, Geo. McDowell 33-14, M. Hutchins 33-1, E. Pomroy 35-1, W. Bryant 34-1, H. A. Bryant 33-17, S. Pease 33-17, P. J. Otis 35-16, R. H. Hollady 35-1, A. Musser 35-12.

\$2.00 each. Mrs. D. S. Crandall 35-1, C. L. Davis 34-1, S. A. Proctor 34-17, Ellen W. Morse 35-1, E. Lander 35-14, A. Tuttle 35-1, C. A. Rice 36-12, C. O. Drown 34-21, D. B. Dunham 35-1, E. R. Tillotson 34-12, N. R. Stains 34-18, Geo. Stringer 35-1, C. N. Ford 35-15, B. G. Rabb 35-18, Mary Garrett 35-14, C. M. Shepard 35-9, B. A. Smith 33-1, J. Lunt 34-21, D. Ferren 35-15, T. L. Newcomb 35-16, Peninsular Paper Co., 35-16, E. Merrill 35-1, Mrs. F. Winchell 34-21, E. P. Giles 34-17, A. Paton 36-1, Mrs. Carmichael 37-10, E. V. Ward 35-1, C. N. Russell 35-10, R. Torrey 35-1, E. V. Clark 35-17, Mary E. Ewers 34-17, L. Chandler 35-16, A. M. Thomas 35-1, C. Russell 35-1.

\$3.00 each. J. G. Bellows 34-1, M. E. Reynolds 36-17, Julia E. Green 36-1.

Miscellaneous. D. W. Bartholomew \$3.00 34-17, I. W. Barker 4.00 35-1, Phebe Cash 2.51 34-17, W. M. Allen 5.00 35-8, Mrs. S. Knowlton 50c, 34-16, Mrs. A. Goodrich 5.00 35-1, R. L. Buck 50c 34-5, Peter Mashure 4.00 35-18, Erasmus Dickens 4.00 36-1.

Cash Received on Account.

Phebe R. Mills for R. F. Andrews \$1.60, T. M. Steward 75c, E. P. Giles 5.60, J. L. Locke 1.90.

General Conference Missionary Fund.

Jacob Shively \$5.70, Church at Greenville, Mich., \$25.00.

Michigan Conference Fund.

Church at Jackson \$49.00, Vassar 25.00, Greenville, 50.00.

Books Sent by Mail.

Mrs. S. J. Calkins 25c, G. A. Gilbert 30c, Betsey H. Munson 22c, E. M. Prentiss 22c, S. Yulker 11c, S. B. Craig 25c, Frank Starr 50c, S. D. Salisbury 30c, John Atkinson 50c, J. E. Sharp 40c, F. Wheeler \$1.00, Mrs. C. Saxton 25c, C. R. Rice 25c, F. E. Pressler 35c, J. M. Elliott 25c, M. E. Reynolds 4.13, D. Hodges 25c, Nell Wilcox 25c, Albert Cash 2.21, J. W. Nicholson 50c, W. V. Field 10c, D. Van Loven 25c, L. M. Fuller 10c, Matilda A. Streeter 25c, A. A. Coney 3.35, L. J. Hall 50c, C. Eager 25c, P. S. Thornton 85c, J. M. Orrick 3.60, S. S. Long 25c, E. S. Fulton 10c, Lucy Harris 25c, W. Camp 10c, W. Bryant 50c, W. C. Town 1.12, I. Sanborn 2.00, H. W. George 20c, W. L. Camp 25c, J. N. Loughborough 15.00.

Books Sent by Express.

J. G. Sterling, Cedar Springs \$15.73.

Receipts for Benevolent Fund.

M. J. Cottrell \$1.00, S. Rumery 5.00, B. J. Rumery 5.00.

For California Mission.

C. N. Ford \$2.00.