

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 42.

BATTLE CREEK, MICH., THIRD-DAY, JULY 1, 1873.

NUMBER 3.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

BAPTISMAL HYMN.

[From a baptismal account, we clip the following singular and ingenious hymn, and present it as another of the literary curiosities of the world. As, one by one, the subjects of this holy rite "came up out of the water," by a group upon the pebbly shore was sung, in separate stanzas, this hymn. Who is its author, we do not know. That it is worthy of study, we are very certain.]

CHRIST, who came my soul to save,
Matt. 18:11; 1 Tim. 1:15,
Entered Jordan's yielding wave,
Matt. 3:13; Mark 1:9,
Rose from out the crystal flood,
Matt. 3:16; Mark 1:10,
Owned and sealed the Son of God,
Mark 1:11; Luke 3:22,
By the Father's voice of love,
Matt. 3:17; Mark 1:11,
By the heaven-descending Dove,
Luke 3:22; John 1:32,
Saviour, Pattern, Guide for me,
John 12:26; 1 Peter 2:21,
I, like Him, baptized would be,
Matt. 3:13; Acts. 8:36, 38,
In the garden, o'er His soul,
John 18:1; Matt. 26:38,
Sorrow's whelming waves did roll;
Luke 12:50; Luke 22:44;
Ah! on Calvary's cruel tree,
Luke 23:33; 1 Peter 2:24,
Jesus bowed in death for me;
John 19:30; Rom. 5:8;
I with Him am crucified;
Gal. 2:20; Rom. 6:6;
All my hope is—He hath died;
1 Pet. 1:3; 1 Thess. 5:10;
At his feet my place I take,
Luke 10:39; Matt. 11:29,
Bear the cross for His dear sake.
Matt. 16:24; Luke 14:27,
In the new-made tomb be lay,
Matt. 27:60; John 19:42,
Taking all its dread away;
1 Cor. 15:55; 1 Thess. 4:14;
Burst He through its rock-bound door,
Luke 24:2, 3; Matt. 28:6,
Glorious now and evermore;
Mark 16:19; Rev. 1:18;
I with Christ would buried be,
Rom. 6:4; Col. 2:12,
In this rite required of me;
Matt. 28:19, 20; Acts 2:38;
Rising from the mystic flood,
Acts 8:39; Col. 2:12;
Living hence anew to God.
Rom. 6:4; Rom. 14:7, 9.

OBJECTIONS TO THE SABBATH ANSWERED.

TWENTY-THIRD OBJECTION.

There is no holy day in the gospel age.
To fully answer this objection would require a complete discussion of the Sabbath question, from beginning to end. Of course, I cannot enter into that here. Really, I have already answered all the passages relied upon to prove that theory. It only remains, now, to bring forward some of the many positive proofs that there is a sacred day now, the same as in other ages. Very much might be said on this, but I will notice each point briefly.

1. *Why did God rest on the seventh day?* Look at some plainly stated facts. (1.) God worked six days. (2.) He rested the seventh day. (3.) For these reasons, he blessed and sanctified that day. Gen. 2:1-3; Ex. 20:8-11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Could not God have made the world as well in one day as in six? Certainly. Why work just six days, then? Did God need rest himself on the seventh day? Was he tired? No; for he neither fainteth nor is weary. Why, then, did he rest on that day? There could be only one reason, and that is an obvious one, viz.: He did it to lay the foundation of, to set the example for, an institution which man, whom he had just made, would greatly need to observe. Hence, says Christ, "The Sabbath was made for man." Mark 2:27. Did this action of the Creator relate simply to the Jewish age? Does

it not relate to all ages alike? We leave our opponents to answer.

2. *The facts on which the Sabbath was founded still exist.* These were, first, that God worked the first six days, and, second, that he rested on the seventh. It is just as much a fact now as it was six thousand years ago, that God worked on the first day of the week, the second, third, fourth, fifth, and sixth. God's resting on the seventh day made that day his rest-day—his Sabbath day. Sabbath means rest; Sabbath day, or rest-day. Is it not just as much a fact now as it was six thousand years ago, that the seventh day is God's rest-day—God's Sabbath day? Yes. This fact remains the same through all ages, and will, while the earth stands.

3. *The Sabbath day is a memorial of creation.* One of the prominent designs of the Sabbath was to commemorate God's creative work. The stupendous work of the Almighty, in creating the heavens and the earth, is everywhere appealed to by prophets and apostles, as an evidence that there is a living God. See Jer. 10:10-12; Acts 17:22-25; Rom. 1:20. To ever commemorate this great event, the Sabbath was set up at the close of creation. God worked six days and rested on the seventh. So every time man did the same he brought up afresh that work, showed his faith in it, and his obedience to the Creator. Thus the Lord says, "It [the Sabbath] is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31:17. A sign is a memorial, as may be seen by Josh. 4:1-7. So in the decalogue, God gives the reason why the Sabbath must be kept. "For in six days the Lord made heaven and earth," &c. So, also, Gen. 2:1-3.

If, therefore, we abolish the Sabbath, we have no memorial of creation. Why should there be a memorial of this in one age and not in another? What did the Jews have to do with creation, more than we? Indeed, the farther we come from creation, the more important it is that we preserve a memorial of it. Here, then, is another reason why the Sabbath should be observed still.

4. *Sabbath given to Adam.* That the Sabbath was given to Adam, is clear from all the facts in the case; but we have not room to argue it here. Jesus said it was made for man. This is evidently used in its broadest sense, meaning man as a race, as no limitation is given. We have a plain record of its making and sanctification in Eden. Gen. 2:1-3. Every subsequent mention of it refers us back there for its origin. Adam was the head and representative of the whole human race; so that, in giving it to him, God virtually gave it to all men who are the children of Adam. This would include us.

5. *In Eden.* The fact that the Sabbath was given to man in his unfallen state, in his Eden home, is another evidence that God designed it to be a permanent institution. It came before types and shadows, and all these temporary things, were introduced.

6. *In Eden restored.* What adds greater weight to the above remarks, is the fact that the Sabbath is to be eternally observed in the new-earth state; that is, when the curse is removed, and Eden restored, and man immortal. Isa. 65:17; 66:22, 23. "For behold I create new heavens and a new earth," &c. "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." How long will the new earth remain? Eternally. How long, then, will the Sabbath be kept? Forever. Is it reasonable, then, to suppose that God would have it dropped out here for a few hundred years, and yet kept on both sides of us? No.

7. *All need a day of rest.* If one of the laws of God is more in harmony with nature than another, it is the Sabbath. The physical nature of men and working animals absolutely demands a day of rest. Experience has proved this beyond a doubt. An abundance of trials which have been made show that either man or beast will accomplish less work in a year, by working seven days in a week, than he will by working only six and resting the seventh. Simply resting nights is not enough. Those who work continuously, seven days each week, soon become jaded out, lose their natural energy and ambition, their pride and self-respect, become gloomy and careless, and do not do their work well. They lose their health, and die prematurely. Gilfillan, in his book on "The Sabbath," gives many interesting cases where mills, factories, &c., have been tried, first, by running them for a length of time seven days each week, then, six days a week; and invariably it was found that, in a year's time, they would accomplish more work and have it done better than when working seven days per week. The statements of eminent physicians corroborate these conclusions. Indeed, any one of observation and reflection knows them to be facts. And above all, we have the seal of God set to this fact by instituting the Sabbath, and commanding men to rest every seventh day and allow their servants and animals to do the same. In doing so, he only made provision for one of the plainest demands of nature. Has man's physical and mental nature changed since then? No; it is the same now as then, only he is more feeble, if anything, and hence needs the Sabbath rest more than ever. We say, then, that nature itself demands a Sabbath day, and hence it is not reasonable that God has taken it from us.

8. *A day of worship is needed.* No requirement of God is more reasonable than that men should regularly devote a stated day to his worship. All things belong to God; everything was made for his honor and pleasure. Rev. 4:11. Man was made to glorify him. Every bounty we have comes from God. It is right and reasonable that we should remember, love, praise, and adore, God. The history of the human race proves that man is inclined to neglect these solemn duties, to forget God and neglect his worship. Constantly surrounded with the things of this world, pressed with earthly cares and labors to provide for our constant wants, the danger is that we let these things wholly absorb our thoughts, so that we forget our Heavenly Father.

Reasonable, then, was the act of God in giving to man six days out of seven to labor and provide for his earthly wants, and to reserve the seventh to himself, during which man must lay aside all these worldly things, and spend the day in devotion to his God. This gives him an opportunity to draw off his mind from material things, and refresh his soul with calm, quiet, and undisturbed devotions. This gives him time for careful study of the word of God, for prayer, for meditation, for singing the songs of Zion, for instructing his children and household in the ways of God, for meeting with his brethren in the house of prayer, of listening to God's ministers, of attending the Sabbath-school and Bible-class, and so many other means of grace which never would be enjoyed without a stated period of rest. The worship of God is suspended on the perpetuity of the Sabbath.

Sabbath observance, in all ages, has been the stronghold of God's church. It has a greater religious influence upon men to restrain them from wickedness, induce them to attend the worship of God, and to bring them under sacred influences, than any other means of grace. What a mighty influence for good Sabbath-schools have had upon children! What a death-blow it would be to the regular attendance at the house of God to have no Sabbath day? Indeed, it is a question whether the church could be maintained without it. The great God saw

this necessity and provided for it in giving the Sabbath to the very first of the human family, and most carefully guarded this day of worship among his people for 4000 years, at least. Now, is it reasonable to believe that when we come to the gospel age, which is to be better than all other ages, that this great blessing, given to the church, was to be withdrawn, and no provision made by the great Head of the church to meet so important a want as this? If they needed a Sabbath day then, why not now?

So strongly have Christians felt this necessity that they have regularly kept a Sabbath day, whether God has commanded it or not. And is it not a remarkable fact that our no-Sabbath friends, the very ones who are arguing against any sacred day in the gospel age, still find it convenient to observe a day as sacred, as well as other men? They have their Sabbath-schools and their religious meetings, the same as other Christians. They lay aside their work and keep a day of rest. They find great benefit in doing this. Indeed, they cannot be persuaded to dispense with it. Is it not strange that God did not feel this necessity as strongly as his people, and make some provision for it?

What a beautiful institution is the Sabbath day, where it is carried out as God designed it should be. All physical labor is laid aside—everything is hushed and quiet. Everywhere through the neighborhood may be heard the voice of prayer and singing. Then, all cleanly clad, parents and children, brothers and sisters and friends, together wind their way to the house of God where this solemn worship is conducted.

Contrast this with a neighborhood where there is no holy day. It is work, work, work. The children become rude and rough; they grow up without reverence or love for worship. The knowledge of God is not taught among them. A few generations, and they are almost heathens. This is not imaginary. Abundance of facts go to show that this is so; and yet this is the very state of things to which the theory of our no-law friends would practically lead. We have a higher idea of God's wisdom and love for his church than to believe that he would leave things in this loose condition. The Sabbath day was necessary once, or else God would not have commanded it. Let them show why it is not necessary now. Every reason that ever existed for its observance exists still. So far as this necessity exists, man has not changed; nor has the relation changed, between God and man, upon which the Sabbath obligation was based.

9. *The Sabbath in the moral law.* A further confirmation of this doctrine is found in the fact that God placed the Sabbath commandment, not in the types and shadows, which were only temporary, but in the moral law, the principles of which are founded in nature, and are as applicable in one age as another. Nay, they are eternal and unchanging. If the Sabbath were only a temporary institution, why did God place it there? Why not put it with the new moons, passover, and other feasts? It was spoken by the voice of God from Heaven, written with his finger, engraved in stone, and placed in the ark. I have never yet seen a reason given by our no-law opponents, why this was so.

10. *God claims a day as his in the gospel.* "I was in the Spirit on the Lord's day." Then the Lord has a day in the gospel. All attempts to make this mean anything else but what the words simply and plainly import, are manifestly only evasions. To say that it means the day of Judgment, would make it false, for John was not in the day of Judgment. To say that it means the gospel day, is simply absurd, for everybody would know that, without John's telling it. Besides, this term is never used either for the day of Judgment or the gospel day; but it is so manifestly appropriate to the Sabbath that all can readily see it. The "Lord's day," what does that mean?

Why simply the day that belongs to the Lord. Does the Bible tell us about any such day as that? Yes; very frequently. "The seventh day is the Sabbath of the Lord." Ex. 20:10. "My holy day." Isa. 58:13. "The Son of man is Lord also of the Sabbath." Mark 2:28; and many other like texts. Six days God has given to man; the seventh day is the Lord's day. Hence, how proper for John to say, "I was in the Spirit on the Lord's day"—the day that belongs to the Lord.

11. *Christ's teaching.* It is a remarkable fact that much of Christ's teaching related to the Sabbath, as to how it should be observed, what might be done upon it, and what might not; but not one disparaging word did he drop concerning it. Why was this, if the Sabbath was to cease with his death? He removed from it the traditions and glosses of the Pharisees, but recognized its authority; it was one of his "Father's commandments," which he kept; John 15:10; and without keeping which there is only false worship. Matt. 15.

12. *The Sabbath acknowledged by Christ.* A. D. 70. In that portion of Christ's prophecies, in Matt. 24, which relates to the fall of Jerusalem, forty years after Christ's resurrection, he speaks of the Sabbath in a manner which shows that it would exist at that time. He says when Jerusalem should be destroyed, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Then the Sabbath day, according to Christ, would exist forty years down in the gospel dispensation. If it existed then, it exists still; hence, there is a Sabbath day.

13. *No dispute exists between Jews and Christians about the Sabbath.* All know what sticklers the Jews were for the Sabbath, and how hard they tried to convict Christ of breaking it. Now, according to the theory of our opponents, the whole body of Christians, immediately after his resurrection, everywhere taught that the Sabbath was no longer to be observed, and either kept another day, or no day at all. Had this been so, we should most naturally expect disputes, sharp contentions, and frequent trouble between Jews and Christians touching the Sabbath question. This would have been unavoidable. But directly the reverse of this; not a word of dispute between the two classes ever appears in the whole record of the New Testament. This is unaccountable, if the position of our opponents be true, but it does strongly show that Christians and Jews both kept the Sabbath day as they always had. Among all their accusations against Paul, why did they not produce this one of Sabbath breaking? They certainly would, had it been true, for it was death to violate the Sabbath; yet they never mentioned it. This shows that he neither taught nor practiced the desecration of the Sabbath.

14. *Called the Sabbath in the New Testament.* No slight evidence of the continuance of the Sabbath in the gospel age is found in the fact that all the writers in the New Testament who mention the Sabbath either before or after the death of Christ still call it "the Sabbath day" just as it had always been called. There is no change in their phraseology. Hear Luke, writing thirty years after the death of Christ: They "went into the synagogue on the Sabbath day, and sat down." Acts 13:14. "And on the Sabbath we went out of the city by a river side," &c. Acts 16:13. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:3. Note a few facts. 1. This is inspired language. 2. It is the language of Christians thirty years after the death of Christ. 3. It was written for the use of Christians in all coming ages. 4. It directly acknowledges that the Sabbath day still existed. 5. Hence, there is a Sabbath day in the gospel.

15. *The law of the Sabbath not abolished.* If this be so, then it follows that the Sabbath is still binding. We have answered every text relied upon to prove the law abolished, and found that they do not teach that doctrine, but the reverse. If our limits would allow, we could here show by many and strong texts in the New Testament that the law is still binding. See Matt. 5:17-19; Rom. 2:12-29; 3:19-31; Jas. 2:8-12; 1 John 5:2, 3; Rev. 14:12; 22:14; &c. Read only one of these: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. What could be plainer? The Sabbath is a part of that law thus established.

16. *Prophecies of the Sabbath.* Several

of the prophecies relating to the gospel, directly mention the Sabbath as then to be kept. Take one: Isa. 56:6-8. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant [new covenant]; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." We know that this applies in the gospel age. See Matt. 1:11; John 10:16; Rom. 12:1; Eph. 2:14-16; Heb. 13:15; 1 Pet. 2:5. This proves that the Sabbath will exist in the gospel, and a blessing is pronounced on those Gentiles or strangers who will keep it. Shall we not do it?

17. *All days holy.* Frequently our no-Sabbath friends affirm the absurd position that all days are holy; that we should keep all time sacred to God. They take this position to cover the nakedness and manifest deficiency of their no-Sabbath theory. They first affirm that there is no holy day, and then face square about and affirm that all days are holy. Or, perhaps, they mean that the sacredness which once centered on the seventh day is now spread over the whole week! We should do good every day, they say. So we should. But was not this equally true when the Sabbath was binding? It was never lawful for a man to do wrong on any day more than it is now. God himself declared that no work shall be done on a holy day. "Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death." Ex. 35:2. This is God's definition of a holy day, and it agrees with the definition usually given by all authorities. A holy day is one in which no work must be done. If, then, all days are holy, it would not be lawful to do any work at all! Time that is holy to God we have no right to use in our own secular business. These men argue that all time is sacred and should be kept holy to God, and then use it all, the whole seven days, in their own worldly business, making money for themselves! This reminds me of a rich man who was always telling how every thing he had was the Lord's; yet he never gave any thing to the gospel, the poor, or benevolent objects. We must question their sincerity; there is no reason in their doctrine; nor do they practice it at all.

18. *Conclusion.* Let us sum up a few of the facts concerning the seventh-day Sabbath. 1. God himself first kept it. 2. He has blessed it. 3. He has sanctified it. 4. He spoke it from Heaven with his own voice. 5. He wrote it with his own finger. 6. He engraved it in stone. 7. He deposited it in the ark in the most holy place. 8. He put it in the moral law. 9. He has threatened with death all who shall break it. 10. He has pronounced a blessing on all who will keep it. 11. It was given in Paradise. 12. It was given before the fall. 13. It was given to Adam, the head of all mankind. 14. It is a memorial of creation. 15. All the facts on which it was originally founded still exist. 16. The patriarchs kept it. 17. The prophets all kept it. 18. All the people of God for four thousand years kept it. 19. Christ kept it during his whole life. 20. The apostles kept it. 21. All Christians called it the Sabbath. 22. The Lord claims it still as his day. 23. Man's physical nature demands a Sabbath day. 24. Man's spiritual nature demands it. 25. Those who teach the no-Sabbath theory still find it necessary to keep a Sabbath. 26. Negatively, it can not be shown that God ever worked on the seventh day. 27. Nor that Christ ever did. 28. Nor that any holy man in the Old Testament ever did. 29. Nor that any Christian in the New Testament ever did. If our opponents will show when they did, we will give up the whole Sabbath question. 30. There is no record that God has ever taken his blessing or sanctification from it. 31. He has no where said that men may work on the seventh day. 32. He has no where relinquished his claim to it as his holy day. 33. In the whole Bible, not one word is said derogatory to the sacredness of the seventh day. 34. It is a part of the moral law, which is still binding. 35. It will be kept in the new earth eternally.

D. M. CANRIGHT.

Romanism in the United States.

GROWTH OF THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES. The following is taken from the *Illustrated Catholic Family Almanac*, for 1871, page 100:—

"The growth of the Catholic Church in our midst has proportionately far outstripped that of the republic. In a period of ninety-five years, the United States has increased from thirteen States to thirty-seven States and thirteen Territories, while the Church, during a period of eighty-one years, has increased from one bishopric to fifty-four bishoprics, six vicariates apostolic, and four mitred abbots. The population of the country has increased from 2,803,000 to about 40,000,000, an increase of 1,433 per centum; while the Catholic population has increased from 25,000 to about 5,500,000, an increase of 22,000 per centum.

The increase in our Catholic population has resulted from foreign immigration, the natural growth of our native population, conversions from the sects, and accessions from the Indian tribes. The salvation of the Indians has ever been one of the dearest aims of the Catholic Church. The Church is conservative and productive. Had her efforts not been defeated by the non-Catholic and inhuman policy pursued toward the Indians, they, too, would have been prepared for an enlightened civilization on earth, and for the enjoyment of the beatific vision in Heaven.

Our clergy have been increased from twenty-one priests in 1790 to about four thousand and eight hundred, dispensing the blessings of faith and religion to five and one half millions of Catholics, worshipping at four thousand two hundred and fifty churches, and seventeen hundred chapels and stations. The incense of prayer and benedictions ascends, also, from thousands of institutions dedicated to religion, education, and dispenses inestimable blessings upon the land."

If the above estimate is true, may we not expect to see some of the old dragon spirit manifested when the image is made to the beast? Rev. 12:17; 13:14, 15.

We find also that they have some of the finest and most costly churches upon the western continent. The Cathedral in Mexico, they claim to be the noblest temple of God in the western world. It was begun in 1573, was ninety-four years building, and cost \$1,752,000. The Cathedral of the Holy Cross, Boston, Mass., was originally estimated to cost about \$2,500,000; hence, we can see that they make every effort to make an outside show of piety and religion, claiming at the same time that theirs is the only true religion. All others are false. We can see that there is a hideous monster silently creeping into our midst. The Romish priest swears by an oath that there is no salvation to those who do not believe this creed, that is, who do not believe in the supremacy of the pope, indulgences, transubstantiation, purgatory, image worship, saint worship, persecution against Protestants, traditions, &c. He swears also to spread these antichristian doctrines among those under his care. Cruelty is a central principle in the church of Rome, and therefore it is anti-republican. It is very common among Roman Catholics to deny that their church approves religious persecution, but there is no fact more clearly proved, both by history and the dogmas of the church everywhere contained in their canons and bulls.

Bellarmino, the papal authority constantly appealed to, says:—

"Experience teaches us that there is no other remedy [than death]; for the church has advanced by degrees, and tried every remedy. At first, she only excommunicated, then fined, then exiled; at last, she was compelled to have recourse to death. If you throw them (Protestants) into prison, or send them into exile, they corrupt their neighbors by their language, and those who are at a distance by their books; therefore, the only remedy is to send them speedily to their proper place."

The following is the curse of Pope Benedict VIII.:—

"May they suffer the curse of God and of the world. May they suffer it in their body. May their mind become stupefied. May they meet with all bodily pains, and end in perdition.

"May they be damned with the cursed ones, and perish with the wicked," &c.

The Rhemish translator of the New Testament, on Rev. 17:6, "drunken with the blood of saints," says, "Protestants

foolishly expound it to Rome, for that they put heretics to death and allow of their punishment in other countries. But their blood (the Protestant's) is not called the blood of saints any more than the blood of thieves, man-killers, and other malefactors, for the shedding of which by order of justice no commonwealth shall answer."

Therefore, we see, if they had the power to-day, they would punish heretics, as they call them, with the same vengeance that they did through the long and bloody reign of the papacy. It is so natural to their religion, they cannot refrain from it altogether. Romanism has not changed by the light and progress of civilization. In the State of Pennsylvania, a few years ago, near Doylestown, a German Catholic was beaten almost to death, while on a sick bed, by a Catholic priest, because he had become a Protestant. The priest was fined fifty dollars and cost, and then he left the country. This is popery! Who can think this unchangeable church has changed her system of butchery? What she has been, she is now, and we should feel it if she had the power. Now that there is to be an image made to the beast, will there not be a likeness in the spirit of the beast that will make the image and the beast to which the image was made? It seems to me there will be. Then, dear brethren, let us be prepared for the solemn events that await us. Let us put our trust in the Lord, and he will save us.

R. S. WEBBER.

Richmond, Maine.

Chinese in America.

THE American churches raise large sums of money to send missionaries to China, but when the Chinese come to our own land, they show no interest in their welfare. These churches would rather pay money to have their work done by proxy, and at a convenient distance, than to engage in Christian effort when the opportunity is thrust upon them, and the heathen brought to their own doors. It has for years been the shame of America that the Chinese, the most quiet, patient, and industrious of our foreign-born population, are treated more like brutes than like men. The following, which we copy from the *Independent*, is a rebuke to the heathenism of America, and to the injustice which the laws of California do to that people.

"Let our people read the petition signed by the Chinamen of San Francisco to the city government, protesting against the proposition to clip the hair of the Chinese prisoners who happen to be arrested for living too compactly in their crowded quarters. They remind their enemies that there are treaty stipulations between America and the Chinese Empire: that foreign treaties were granted by the Chinese Government unwillingly, under force of arms; also, that the introduction of foreigners into the Chinese trade has thrown out of employment a vast fleet of junks, employing a larger number of men than all the Chinamen in California. They remind the authorities that four hundred thousand Europeans have been received into China, and ask why there should be such opposition to fifteen thousand or twenty thousand peaceful Chinese. 'In the name of our country, in the name of justice and humanity, in the name of Christianity, as we understand it,' the petitioners say, 'we protest against such severe and discriminating enactments against our people, while living in this country under existing treaties.' They then make the following proposition:—

"Finally, since our presence here is considered so detrimental to the country, and is so offensive to the American people, we propose and promise on our part to use all our influence to carry the proposition into effect. We propose a speedy and perfect abrogation and repeal of the present treaty relations between China and America, requiring the retirement of all Chinese people and trade from these United States, and the withdrawing of all American people and trade and commercial intercourse whatever from China. This, perhaps, will give to the American people the opportunity of preserving for a longer time their civil and religious institutions, which, it is said, the immigration of the Chinese is calculated to destroy. This arrangement will, also, to some extent, relieve the Chinese people and Government from the serious embarrassments which now disturb them, and enable them, by so much, to return to the traditional policy of their sages and statesmen, i. e., 'Stay at home and mind our own business, and let all other people do the same.' This is our proposition. Will American

people agree to it? Will the newspapers, which have lately said so many things against our residence in this country—will they now aid us in bringing about this, to us, desirable state of affairs? In the meantime, since we are now here under sacred treaty stipulations, we humbly pray we may be treated according to those stipulations, until such time as the treaty can be repealed and commercial intercourse and friendly relations come to an end.

"That is a fair proposition, and the wit of it is sharp enough to pierce the tough hide of a Celtic Californian."

"God in the Constitution."

THIS phrase, now of common occurrence, savors strongly of irreverence; but genuine reverence for the Supreme Being must be expected to greatly decline when his existence and attributes are made a political question, to be bandied about in stump speeches, and recognized on coercion. It is a growing question in the States, as in the nation at large. Ohio and Pennsylvania have Constitutional Conventions now in session, and the subject is agitated in both of them. The following is part of a brief speech of Mr. Broomall, of Delaware Co., Pa., on the question of incorporating the proposed amendment into the Constitution of that State. It is worthy of attentive reading and careful consideration:—

"First, the words reported by the committee have no use there, no proper function. To those who believe in a Supreme Being, and I trust we all do—there may be those who do not, but I confess that I have not met them—to those who believe in a Supreme Being, the phrase is useless, is unmeaning. To those who do not (and while I doubt whether there are those who do not, I am not prepared to deny the possibility of their existence),—to those who do not, it is untrue. To all of us, it is a mere mockery; it is a pretence of something that I am afraid our proceedings too often show we do not always feel.

"Let us bear in mind that we are proposing, not to change the Constitution ourselves, but to submit certain propositions to the people for their adoption or rejection. Are gentlemen willing to submit to a majority of ballots the question of the existence and attributes of the Deity? I am not. What a question it is! The being and attributes of the Creator; the existence of a lawgiver above all legislators, of a law above all human laws, a law that sets aside all human laws when they conflict with it; a law that binds the individual, not as a member of society, but as a man, and that commands him not to obey the civil law when it conflicts with this higher law! We propose to submit to a majority of ballots these great questions, whether there be a Ruler of the Universe, and whether we are responsible for our conduct to that Ruler of the Universe!

"I know there was a day in the history of the world when it was supposed that councils called by men could settle the question of the being and attributes of God so as to bind the Great Ruler of the Universe, but we have long outlived that day. Now, those questions are for man, not as a citizen, but as a being responsible to his Maker—a child under the guardianship of his Father.

"To what tribunal do you propose to submit these great questions? We have heard that tribunal characterized here. Gentlemen have spoken of that tribunal in a way that would make us hesitate to submit any question to it, no matter what. How has the election mob of Philadelphia been characterized? In what language has it been spoken of here? Gentlemen have risen on this floor and denounced the decision of a Philadelphia election mob in language that would make one afraid for his country, lest self-government should prove a failure; and you propose to submit these great questions to the decision of that tribunal. You propose to let a Philadelphia election mob settle for all of us the question whether there is or is not a great Judge in whose court we are all responsible for our conduct. Just imagine such a question submitted to such a tribunal! In all the grog shops of the city, this question is to be debated and talked about. It is to be settled there; it is to be decided there; and Christianity must submit to the decision, whatever it be!

"Who asks that this question should be decided in our organic law at all? Who asks those questions to be decided here? Who submits to us the question? Who authorizes us to settle it? How can any delegate dare

decide for his constituents whether there be a God and whether they owe Him responsibility for their conduct? Who asks this decision? Whom will it bind? Do gentlemen who advocate this proposition say that they have authority from the Being most interested in the question, if we are to believe their doctrine, to suffer that question to be raised here and decided by an election mob? Do they pretend to say that that great Being has authorized them to submit his power and his existence to that kind of a tribunal?

"Sir, it is quite time, at this late day, that it were understood that Christianity asks no aid from human governments; that religion can stand a great deal of crushing out without being injured; but when it is taken to the arms of the civil power, it falls degraded and dishonored. It was for this reason, and the after experience of centuries, that our forefathers divorced forever all Church and State, and suffered religion to stand where it should stand, upon the consciences and the convictions of men!

"Look at the history of the world and see whether we dare propose to return to the old state of things! What was the condition of Christianity before the Roman emperors allied it to the government? As pure an emanation from Heaven as ever blessed the earth. What was it after? A very demon of hell! And it is so always. Wherever religion rests alone, where it was intended to rest, upon the consciences and convictions of men, there, it is an angel of purity; wherever it is joined with the civil arm and rests upon coercion, it is a curse to the country in which it is."

Why are God's Favorites, Man's Favorites?

IN this life are found two classes of human beings, and two grades of happiness. There are those whom God has bountifully blessed, and those whom He has apparently forgotten. One has the pleasure and happiness therefrom of possessing many of the most fascinating gifts given to mortals and added always to these the kindest smiles and gifts of love from man. The other, stunted and limited at birth with talents and abilities, is shunned and frowned upon by most of those they meet. To one, happiness is offered in abundance; while the other plans and contrives, sighs and wishes for the bright light of joy to lighten his pathway. Now to whom much is given, of him much is expected. But do we see the one with ten talents giving to his neighbor who has only one talent? No. He sits with content on his brow, admired and praised, the great recipient of man's favors. All bow before him, because God has made him a special heir of nature's bounty, instead of his giving to those less favored of his mighty inheritance. He forgets that many are the passing poor day-laborers, or the humble housewife, economizing her scanty supplies to give to one whom God has already given enough. Why is it that people pass the pale, scarred face with scornful look and give their sweetest smiles to the peerless beauty? Does she that has much need more? Would it not be better to smile on the disconsolate, care-worn face than on the face beaming with happiness? If God has made their life pleasant, need man try to do more? Is it his favorites who need to be cheered by Christmas gifts? I watch the many that come and go from the Christmas tree, and note the ones that oftenest go. Are they the poor laundress and kitchen maid, the blind and lame, the orphan and invalid, the humpback and tawny face? No. God passed by these, and so has man. But the bright faces, the graceful figures, the heirs of wealth and renown, come and go laden and loaded with gifts of love and pride. These are remembered. It seems a pleasure to give to those who have, and a duty to those who have not. But are we not doing these things in commemoration of Christ? And did he forget the poor, the halt and despised? Did he bestow his charities only on the great, the rich, and beautiful? Then do we not honor man more than Christ, when we give to the fortunate and forget or neglect the unfortunate? Are we not rejecting the great example given to us when we leave the homeless and motherless to map out their own happiness without the encouraging of those whom God has generously favored? Think of it and let man's favors fall where they are needed; where they will inspire and encourage, where they will lift the gloomy curtain of despair and let in the soft, warm rays which come from the kindness of loving friends.—*Vt Gazette.*

In temporal danger seek spiritual security.

Beautiful Extract.

A SABBATH-SCHOOL superintendent, wishing to have a great commemoration of the happy Christmas time, built up tier after tier in the spacious cathedral, and arranged trees between them, hanging cages of canaries among the fragrant branches. Over the cages, he suspended blankets. When the time arrived, and the children filled aisles and transept, and the charmed spectators crowded the galleries, all at once the blankets were lifted, and the sunlight, the warmth, the fragrant trees, woke up the slumbering birds, who broke forth in tuneful song, filling the whole space with delicious music. To complete the charm, the children raised their harmonious voices, and gallery on gallery swelled the great volume of melody as it ascended in that grand song, "All hail the power of Jesus' name!"

Christ is building tier on tier in the temple of the heavens, where he is suspending the caged birds of melodious voices among the invisible groves of the tree of life. Soon will the high day arrive, the angel's trump sound, and the blankets of the grave be raised, and the warmth and light and beauty of Heaven will waken every tuneful power, and the assembled angels and archangels will sing with the redeemed and astounded saints, "All hail the power of Jesus' name!" filling the whole Heaven with one volume of unequalled song, great as the voice of many waters and of mighty thunder, harmonious as the concert of ten thousand harps.—*Bishop Thomson's "Evidences of Revelation."*

MOTIVES OF GRATITUDE.—Man, so fearfully and so wonderfully made, was not left unprotected and unprovided for, an outcast on the earth. On the contrary, by day and by night alike, an Eye has watched for his happiness that never slumbers—an arm has been stretched out for his defense that never tires. It is that arm that sustains him during the helplessness of childhood, that shields him amid the perils of youth, and props his enfeebled constitution, when sinking beneath the infirmities of age. To none are mercies conveyed by accident. It was God that kindled that sun that lights the laborer by day, and planted those stars that guide the wanderer by night. His are those showers that bring forward the harvest, and his those dews that ripen the vintage. The good and the bad alike experience his care, and subsist upon his bounty. Not even the veriest wretch can deny that God has fed and clothed him—that he has nourished and brought him up. And are there no motives in these considerations to induce rebellious man to return to his allegiance? Is God, then, a friend that may be forgotten? His mercies, too; deserve they no requital? Ah, shall this earth of ours be cursed forever with the crime of cold ingratitude?—and yonder heavens, which have witnessed God's goodness, always hear him say, in reference to the race and the abode of man: "There, in that ungrateful world, I have nourished and brought up children, and they have rebelled against me?"—*President Nott.*

ONE says, "I will give to-morrow," to excuse himself from giving to-day. Alas! do you know whether you shall be alive to-morrow in this place? Another says, "I am poor, I have need enough myself for all my means." Yes, you are poor, you are destitute, but it is of love, of benignity, of faith, and of mercy. A third says, "Whom do I wrong? I keep only mine own." I ask you, From whom did you receive those riches? and whence did you bring them? Did you not come naked from your mother's womb, and shall you not return naked to the dust? Whence did this wealth come? From chance? What is this atheism? If you confess that you received it from God, why did it fall to your lot rather than another's? God is not unrighteous in the unequal division of property among men. Why are you rich and that man poor? It is that you may receive the reward of dispensing your goods faithfully, and that the poor may receive the recompense of his patience. When, therefore, you appropriate to yourself that wealth which belongs to many, and of which you are only the steward, you act unjustly.—*Basil.*

A QUAKER, once hearing a person tell how much he had felt for another who was in distress, and needed assistance, dryly asked him: "Friend, hast thou felt in thy pocket for him?"

Gathering with Christ.

WHEN Christ was on earth, he wrought many miracles, so many that the scribes and Pharisees feared his influence on the people. They were greatly troubled when they found that he was mightier than they, and that so many people believed on him and turned from their doctrines and practices; and they accused him of many things and sought to slay him. Thus they did because they could not bear the plain teachings of Christ and the word of truth.

Jesus could read their hearts. He knew how they loved Satan's delusions and hated the light that he had brought into the world, and he often reproved them for their unbelief and hardness of heart.

On one occasion, when replying to them, he said: "He that is not with me is against me; and he that gathereth not with me, scattereth abroad."

And now the question comes home with force to each of us, In which class am I? Am I gathering with Christ? or am I scattering abroad? Does my influence tell on the side of truth? or on the side of error? We cannot stand on neutral ground. We are either for Christ or against him. We are either seeking our own benefit, or, like our perfect Pattern, seeking to do good to others. Jesus came to save the lost. He toiled, and suffered, and denied self. Let us examine our own hearts and see if we are willing to work. James says that "faith without works is dead," and I really think that is one reason why so many are troubled with unbelief. They are not willing to work or suffer, but think that the Lord can do it all. We cannot stand still in our spiritual experience. We are either moving forward or backward. The enemy is always at work, and when we are off our watch he takes the advantage of us and leads us into error.

How necessary, then, that we are always watchful, that we work for Jesus, and that we strive to gather with him. However high or low our station in life may be, we all can do something. We are responsible for the light that is given us; for Christ says to us, as well as to his first disciples, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." He has not placed us here to live for self, and benefit only self; but, as he sends light to shine upon our pathway, he wants us to give it to those around us in our daily life and by our example. This we shall do, if our life is hid with Christ in God.

When we closely examine ourselves, are our walk and conversation such as becometh Christians? Christ says that "out of the abundance of the heart the mouth speaketh." The psalmist says, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."

Again, Christ says, "The tree is known by its fruit." And so are we known, not by what we say in meeting, not by our long and well-repeated prayers, but by our daily walk and conversation. How earnestly we should strive to keep our hearts right, to be cleansed from all sin, to possess that lowly spirit which the Saviour had, and to have the love of God abiding in us, so that we can bear fruit to the honor and glory of God, and by our example can save some poor, wandering soul.

Jesus came to save the lost sheep of the house of Israel; and on our account he has been tempted and tried, and has suffered the most shameful death. He has said that through him we can have eternal life, but it is on condition. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Let us crucify self, pride, and vanity, and live humble, so that we can have a gathering influence on those around us, and bring perishing souls to Christ. Let us honor him with our lives, so that it may be said of us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

ESTHER OLSEN.

Battle Creek.

Sympathy.

HE who has had experience of great and sore trials, and has borne them well, is the most cheerful companion to a sorrowing heart. Having sounded the depths of affliction, he can best guide his friend in them. Desponding Christian, in the river of Death, said to Hopeful, "I sink in deep waters; the billows go over my head; all His waves go over me." Hopeful said, "Be of good cheer, my brother; I can feel the bottom, and it is good." Having partaken of the affliction and of the consolation, such a one can bring a smile of peace and even joy upon a careworn soul, when prosperous friends would only deepen the gloom. Let the angel of the Lord encamp around me to deliver me, but give me the "Man of Sorrows" for my friend. I want a friend who has been "stricken, smitten of God and afflicted."—*Adams.*

SPIRITUAL faith always opposes carnal reasonings.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 1, 1873.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } EDITORS.

THE ONE HOPE.*

(Concluded.)

TEXT.—"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6.

GOD is the same in every age. He has ever been ready to make sinners holy. He is no more ready in the nineteenth century than in the first. The devil is not changed, only, shall I be permitted to say, that he is a very dull scholar, if he has not advanced in skill during eighteen hundred years. It is just as hard to wrench sinners from his grasp as it was eighteen hundred years ago, if not a little harder. Human nature has not changed, only for the worse. Man's moral sense of heavenly things is becoming weaker and more blunted, and the task of making men believe and turn to Christ is growing harder. And here we are, with all these difficulties, plodding our way along in that portion of the world represented by the feet and toes of iron and clay; and yet the church is singing the world asleep with this song of the golden age and the world's conversion.

Please view the gospel as an experiment. Abraham had the gospel. Noah was a preacher of righteousness. The patriarchs preached to the world, and lived godly in the world. Was the experiment tried of the conversion of men? And what has it done? A few were saved. The prophets received their light direct from Heaven, and had as mighty a testimony to bear as any men that have lived since that time. Daniel stood forth as a man of God aided of Heaven. Behold him in the lion's den. What a miracle of preserving grace! See the three worthies passing through the fiery furnace. It was enough to strike the world with awe! They came out without the smell of fire upon their garments! Has there been anything more wonderful since Christ? God was with Noah in the ark. What an everlasting check we might suppose was there made to sin. Only a few saved in the ark! Only a few! Lot was a righteous man. And when commanded to flee, as God was about to destroy Sodom, we hear the plea raised, Would not the city be saved if there were fifty righteous persons found there? Yes. If forty-five be found? Yes. If forty be found? Yes. Can the city be saved if thirty be found? Yes. Twenty? Yes. Ten? Yes. But there were not ten righteous persons in Sodom. There was not salt enough in Sodom to save it. Lot had to flee.

We might refer to the wonders wrought in the past. See the children of Israel, as the Red Sea opens before them. See them pass over Jordan dry shod. See them march around Jericho, blowing their simple rams' horns. Myriads of unseen angels are sent down to prostrate the mighty walls of Jericho.

Notwithstanding the prophets were mighty, the patriarchs and prophets were endowed with power from on high, and their works, their teachings, and the truths which they taught, were demonstrated with miracles, but few would believe.

In due time, the great Teacher comes. Never man spake like this man. Never were such miracles seen as were wrought by him. Never such preaching heard as he uttered! Never was there such a minister as he! What power attended him! See him, as he goes into the temple with a scourge of small cords. See the buyers and sellers rush out, overturning the tables of the money-changers and those that sold doves. Were they frightened at this Nazarene with the simple whip in his hand? No. It was the power of God that attended him that caused them to flee. They cared no more for his whip than they would for this pointer in my hand. But divine power was with him.

Behold him in all the tenderness of his soul weeping at the grave of Lazarus. You hear his voice, "Lazarus, come forth;" and he that had been dead four days came forth. What a proof of divine power was that! We might suppose that the country all around would have been

converted at once, if conversion of all men were possible. But after he had borne his testimony, and after he had wrought his miracles, the result of all his preaching was only a handful of disciples. Behold him sitting upon the eminence of the mount of Olives, looking down upon the city. The divine Son of God, in tears, gives utterance to his grief in these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

They might have come to him; but they would not. They heard his teaching, but followed him not. The masses rejected him. The gospel, says Paul, is a savor of death unto death, or of life unto life. The gospel will save a few, and the gospel will condemn the masses and seal them to destruction.

Behold the Son of God, as in tenderness he wept at the grave of Lazarus! With what pleasure he ministered to his handful of disciples. He works miracles. He feeds the multitude in the liberality of his soul. His work was done. How oft would he have gathered his people! All Jerusalem might have been gathered, but they would not. Then said Christ, "Behold your house is left unto you desolate."

The apostles were sent out with a commission from their Leader. They received power from on high. Gifts, and mighty signs, and wonders of the Holy Ghost, were to follow them during their ministry. Now, if it were possible to convert the world in any age, why do we not find, with this grand experiment of the gospel, that it succeeded in the days of the apostles? They come to this village and preach. They go to that place and labor. Signs and miracles follow, but few believe.

If it is possible to convert the world at any time, then why not possible to convert some one town, some one city, some one hamlet, some one village? But did the apostles succeed in this? You cannot point, in the history of the church, to any one city, any one village, or any one town, where all were converted.

Martin Luther and his associates were men of power. God was with Luther. He was enabled to bring over some to Christ. But look over old Germany to-day. Pass into England, and over all Protestant Europe, and can you point out one city, one village, or one town, where all have become Christ's? In this grand experiment of the gospel, in which all the means and agencies of Heaven are employed, we do not find that in any one locality has it succeeded in converting all the people. My dear friends, if the gospel was designed to convert all men, then, thus far, it has proved a failure, with dubious prospects for the future.

But, as we have shown, the prophets of the Old Testament have pointed to no such a hope. Jesus Christ and his apostles did not hold out to the church any such hope.

But there is another hope cherished by the church, equally false; and that is, that at death the Christian enters Heaven. Hence, in all the popular sermons of the day, you are pointed to death for your reward, when your joys will commence. "Death," as the poet sings, "is the gate to endless joy."

That which the apostle has represented as man's last enemy, is made his best friend. "The last enemy that shall be destroyed is death." Death, the last enemy of the just, is destroyed by the first resurrection. How oft have we heard, on funeral occasions, or when our friends have fallen asleep in Jesus, "They have gotten the victory over death. They have finally come to the point where death, their best friend, has cut the string of mortality, and let the immortal soul free." This we regard as a false hope. The Scriptures nowhere sustain it. The Scriptures do not represent that the Christian obtains any victory at death. It is true that the Christian, having lived a life of holiness, as he comes nearer to the end of his probation, and to that period of sleep in Jesus, may triumph in hope of the glory of God. It may be for the benefit of surviving friends, and as a matter of comfort in the church, that the evidence be given that the deceased was prepared for such a change. The Spirit of God may rest down upon him, and with his last breath he may shout the high praises of God.

The Christian may rejoice that death is soon

to bring his sufferings to an end; but all this does not constitute proof that death lets the supposed immortal part in man free from the body to ascend to the heavenly world, while the body shall be carried to the grave. The experiences of Christians, triumphing in the last hour, does not prove that there is an immortal part in man that at death takes its flight to the glories of the heavenly world. The theology of the church being wrong, the experiences in the church have been mistaken. It is consistent with the character of God that thus our dying friends may leave evidence to show God's approval of a holy and godly life.

I have said that the Christian does not gain victory over death in the last moments of dissolving nature. To illustrate: A person in middle life becomes diseased from wrong habits. Death threatens him, and he becomes a temperate man, and lives according to the laws of life and health; and, as the result, death is averted for a season. He is now holding the victory over death, in a certain sense. While he is pursuing such a course, death is still struggling for him. But he, by temperate living, is pushing death into the future. Death is compelled to stand back, and let him live to a good old age. So far, he is getting victory over death. But according to the fatal decree, the hour at last comes for his dissolution. Now, says Death, you can put me off no longer. Death advances. It matters not who the person is. It may be Abraham. It may be a holy apostle, a reformer, a Luther, a Wesley. Death advances, and as the holy man of God yields to his power, why not desire that the strife should cease, and, as did the venerable Wesley, exclaim, "When will the weary springs of life stand still?" He had lived a holy life, had finished his course, and now must die. Death claims him as his victim, and lays him in the grave. Death is the victor now.

Instead of the dying Christian getting victory over death, this is the hour of death's triumph, according to the decree of God on account of sin and man's fallen condition. But, glory to God in the highest, life and immortality are brought to light through the gospel. The grave will not long hold the sleeping just. We hear Paul proclaim the victories of the Son of God over death, in these triumphant words: "Behold I show you a mystery. We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

At the last trump, and not at death, victory comes to the Christian. It is then that the Christian gets victory over death, being free, forever free from his power. He then exclaims, "O death, where is thy sting? O grave, where is thy victory?"

We hear, by way of Patmos, Rev. 1:18, the Life-giver, saying, "I am he that liveth, and was dead; and behold, I am alive forevermore, amen, and have the keys of hell [the grave] and of death." Jesus Christ, crucified on Calvary, passed into the tomb, and was raised by the power of the Father, triumphing over death. As he arose, he seized the keys of death and the grave, and with triumph ascended on high. Death may hold a Luther, a Wesley, a Miller, until the hour when the triumph of sin, and Satan, and death, must cease at the descent of the King of kings in glory, to unlock the tombs, open the graves, and bring forth all the just, who have felt the last sting of death, and over whom the grave holds the victory. Hear that universal shout from the redeemed, "O death, where is thy sting? O grave, where is thy victory?" It is then, and not at death, that the Christian has the victory over death. But the apostle has spoken directly upon this point. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen."

There were those in Paul's day who questioned the resurrection of the dead, the same as the spiritualists and others do at the present time. "But if there be no resurrection of the dead, then is Christ not risen." The apostle makes the one to depend upon the other. If Christ is raised, the dead will be raised; but if

Christ is not raised, the dead will not be raised. The gospel of the resurrection of the dead is all based upon the resurrection of Christ. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not."

The apostles took their lives in their hands and went forth to preach the gospel. That gospel was based on the resurrection of Jesus Christ; and Paul reasons, that if Christ had risen, then the dead would be raised; but if the dead were not to be raised, then Christ was not risen. Then their faith and their preaching were vain. But Christ had risen from the dead. The gospel was a reality, because the dead would be raised.

The next verse contains a tremendous conclusion, to which I wish to call your attention: "Then they also which are fallen asleep in Christ are perished." But, says popular theology, Abraham triumphed in faith, and his immortal soul went home to Heaven. And there is Lazarus in his bosom in Heaven. And should there be no resurrection, Abraham is well enough off; Abraham is saved. The popular view teaches that Abraham, Isaac, and all the patriarchs, prophets, apostles, martyrs, and saints of all ages are eternally safe in Heaven. Then, what does Paul mean by saying, If the dead rise not, then is your faith vain and our preaching vain, and that they who have fallen asleep in Jesus are perished? According to this testimony, if there is no second advent of Christ, Abraham, Noah, Lot, and the apostles, and the martyrs have all perished.

A certain minister in Ohio, in speaking of the second advent and the resurrection, said: "I do not see any need of a resurrection, since all the good of past ages have gone to Heaven, where there is fullness of joy." And if I believed with this Ohio minister, I would say the same. It is not worth while to have our Lord come back here after this body, if all go right to Heaven at death, where there is fullness of joy. Why trouble the old bodies which the dying saints were so glad to get rid of, when death, "the gate to endless joy" (?) freed them from those bodies and let them into Heaven? If there is fullness of joy there, you cannot make it any fuller. If there are pleasures forevermore, will it be any better to have the old bodies there? Why need the Son of God, attended by all the holy angels, descend from Heaven in matchless grandeur and glory, and the voice of the archangel shake open the grand old sepulchers of the patriarchs, and the graves of the prophets and apostles, martyrs and saints, small and great, simply to call forth old bodies they were so glad to leave behind, when, according to popular orthodoxy, they all went to Heaven at death?

The hope of the gospel, the one hope, the one grand hope to which all the light of revealed truth centers, is the second advent of Jesus Christ, and the resurrection of the dead. If there be no resurrection of the dead, they that have fallen asleep in Christ are perished. That is the last of them. Death, in the last hour of dissolving nature, seized them, took them into its embrace, bore them to the tomb, and there they sleep, and to them death will be an eternal sleep, unless the Lord himself shall descend and wake them to immortality. But the Lord will come and unlock the prison house, and will call forth the righteous dead, clothed with immortality.

This was the hope of Adam, of Abel, of Noah, and of Job, who says, "And though after my skin worms destroy this body, yet, in my flesh shall I see God."

This was the hope of the prophet Isaiah, who says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust."

This was the hope of the apostles of our Lord Jesus Christ. The apostle Paul says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This is not one of our blessed hopes, as though we had others; but it is the blessed hope—the one hope, the hope of the gospel, the hope of the church of all ages.

And what a scene that will be, when Jesus, the great Life-giver, comes with all his holy angels. When the graveyards will be shaken, and the graves opened, the dead raised, the living changed! What glory and triumph! Those who have slept, whether it be one, two, three, or four thousand years, will all wake up together. And they will have no more realizing sense of

*Preached in Battle Creek, Sabbath, Feb. 20, 1869. Phonographically reported for REVIEW.

the lapse of time than that person who had lain there only a day.

After sleeping perfectly eight hours, we awake, unconscious that any time has elapsed. Some people start back at the idea of unconsciousness in the grave. But is there anything unpleasant in sweet sleep? Why draw back at the thought of sleeping in Jesus? in hope of being awakened to glorious immortality? The Life-giver will come down the blazing vault of heaven to wake up all the just ones. He will appear, leading on his hosts. He comes to a grand halt in mid-heaven. He surveys the earth, that has been receiving the righteous dead for six thousand years. Their names are all written in Heaven. Angels have had their charge to watch over them. A repenting Adam had his angel; Abel, his; Noah, his; and so on, through all succeeding centuries. All the candidates for everlasting life have a guardian angel. Martin Luther had his; Miller, his. Christians of every age have had their guardian angels, to watch them during their lives. But now, the grand controversy is over. The work of watching, guarding, keeping, is done. The hour of triumph is here. Christ is in mid-heaven, and all the holy angels with him. All the guardian angels are there. They survey the earth, with its countless graves of the righteous saints, to be opened with one blast of the trump in the hand of the Son of God. The universe, as it were, stands waiting. The angels then are sent forth. They go to the north, to the south, to the east, and to the west. Each guardian angel is sent to the very grave of the saint he guarded during his life. That angel that stood by Paul in all his trials—how joyfully will he go to the grave of Paul! That angel that guarded the great reformer, Martin Luther, that saved him in perils of his time, will joyfully hasten to the grave of that noble servant of Jesus Christ. And that angel that stood by William Miller, as he labored and suffered—for which he was paid in reproaches—will take his place at the humble grave in Low Hampton, N. Y., waiting for the final summons.

Thus, the angels are detailed in every direction. See them hastening forth on wings of light. They take their position at the grave's mouth. The voice of the Son of God is heard. It is heard everywhere. The shock is everywhere felt. The graves everywhere open, and the countless millions of saints come forth clothed in immortality. Behold at every grave the guardian angel and the guarded saint! The last thought of the dying saint was that last twinge of death, and fear of the grave.

Have you not witnessed, at the death-bed of the dying saint, that last twinge of pain? But now, they wake up. They resume the current of their thoughts just where they left off at the moment of their death. And they now exclaim, "O death, where is thy sting? O grave, where is thy victory?" Victory is upon every immortal tongue, while the angels are bearing them through the air, up to meet their Lord. The whole earth around is ringing with victory, "O death, where is thy sting? O grave, where is thy victory?" Now, the saints have gotten the victory over death.

J. W.

Tarry at Jerusalem.

SUCH were the words of Christ to his disciples, on an occasion of the greatest importance. The work which they were commissioned to perform among the nations of the earth, was urgent in the extreme. But they were not themselves in a fit condition to enter upon it. They must first be endued with power from on high. For this, they were commanded to wait. When it came upon them, they spoke not simply with their natural powers, but with the special help of the Spirit of God.

There is, in this, a lesson for ourselves. Men must not go out to minister in sacred things till they are first soundly converted to God; nor even then, till they receive an unction from on high. Then they will not be discouraged at trifles; no, nor at serious obstacles. They will not count their lives dear unto themselves. They will be able to endure with patience the contradiction of sinners. They will not seek to be greatest, nor strive for the mastery over others. Their words will burn like fire in the dry stubble. Self will not be their theme, for they will preach, not themselves, but Christ Jesus the Lord.

Without doubt, we need in our own cases this transforming power. And what we thus need,

God is not only able, but willing, to supply freely and graciously. We should most earnestly seek for this divine assistance. Remember that the apostles did not wait for the outpouring of the Holy Spirit in a state of carelessness, or absorbed in worldly business. They continued in prayer and supplication. And this very work it becomes us to enter upon with an earnestness, and a singleness of purpose that is suited to the magnitude of the responsibilities which we have to bear.

J. N. A.

The Law and the Gospel.

A CERTAIN author says:—

"I would, if possible, anatomize the natural heart. It is in vain to offer the gospel, unless the law has been applied with clearness and cogency. At the present day, certainly, there is far less danger of erring in the direction of religious severity than in the direction of religious indulgence. If I have not preached redemption in these sermons so fully as I have analyzed sin, it is because it is my deliberate conviction that just now the first and hardest work to be done by the preacher, for the natural man, is to produce in him some sensibility upon the subject of sin."

The law as well as the gospel has an important work in the conversion of every sinner. It goes before the gospel, to do what the gospel cannot do, viz., to teach the knowledge of sin. Rom. 3:20. Then the gospel comes after, to do what the law cannot do, that is, to forgive the repentant sinner. Rom. 3:24-26. See this fully illustrated in the case of Paul. Rom. 7:9-25; 8:1-7.

"The law reveals and makes us know
What duties to our God we owe:
But 'tis the gospel must reveal
Where lies our strength to do his will."

J. N. A.

Impure Literature.

WE have received from Hon. C. L. Merriam, M. C., from New York, a copy of a speech made by him in the United States House of Representatives, on a bill for the suppression of the circulation of obscene literature, &c. The facts presented in this brief speech are truly startling. Mr. Merriam says:—

"It is terrible to contemplate that more than six thousand persons are daily employed in a carefully organized business, stimulated to activity by all the incentives that avarice and wickedness can invent, to place in the schools and homes of our country, books, pictures, and immoral appliances of so low and debasing a nature that it would seem as if the brute creation itself would turn from it in disgust."

The extent of this business may be better appreciated when we learn that within one year, by the sole efforts of Mr. Anthony Comstock, of New York, there were destroyed in that city, "obscene photographs, stereoscopic and other pictures, more than 182,000; obscene books and pamphlets, more than 5 tons; obscene letter-press in sheets, more than 2 tons; sheets of impure songs, catalogues, handbills, &c., more than 21,000; obscene microscopic watch and knife charms and finger-rings, more than 5,000; obscene negative plates for printing photographs and stereoscopic views, about 625; obscene engraved steel and copper plates, 350; obscene lithographic stones destroyed, 20; obscene wood-cut engravings, more than 500; stereotype plates for printing obscene books, more than 5 tons; obscene transparent playing cards, 5,500 to 6,000; obscene and immoral rubber articles, over 30,000; lead moulds for manufacturing rubber goods, twelve sets, or more than 700 pounds; newspapers seized, about 4,600; letters from all parts of the country, ordering these goods, about 15,000; names of dealers in account books seized, about 6,000; list of names in the hands of dealers, that are sold as merchandise, to forward catalogues and circulars to, independent of letters and account books, seized, more than 7,000."

Parents and guardians have no idea of the amount of such corrupting trash that is introduced among the students in all the large schools in the land. On this subject the following statement is made:—

"Among the seizures made in New York, are found twenty separate orders recorded on the books of a dealer, coming from the librarian of a public school in one of our proudest Western States."

This is absolutely shocking. The "Prison Association" of New York, report that the traffic in these articles was never so great, or so systematically organized as at present. Houses of ill-fame and Insane Asylums are filled with the fruit of this business; as such vile reading and pictures not only corrupt, but destroy. Surely we have fallen upon "perilous times;" and the workers of this iniquity are emboldened by the knowledge that thousands in the land are publicly denouncing the marriage tie, and large conventions of spiritualists, often largely composed of people passing for "respectable," unblush-

ingly indorse the doctrines of Mrs. Woodhull. The signs of the times are giving a new commentary on the words of the Saviour: "As it was in the days when Lot went out of Sodom, so shall it be when the Son of man is revealed."

J. H. W.

Prophecy—Its Use.

It has been truly said that prophecy is history in advance, and that history is the record of prophecy fulfilled.

The working out of the great plan of human redemption and salvation is a progressive work. The successive steps of this work are promised before hand in prophecy, so that as they are fulfilled in the given order, faith in God and revelation shall be the result. Prophecy and its fulfillment are intended to keep alive the faith that God is—not that he *was*, a long time in the past, or that he *will be*, some time in the future; but that he now exists; because we now can see his work in fulfillment of the promises made long ago. Those great chains of consecutive prophecy, beginning some time in the past, and leading, step by step, down to the end, are calculated to strengthen and confirm the faith of the believer, and especially so as we approach the end, when faith shall be scarce, iniquity shall abound, and the love of many shall grow cold; in short, to sustain God's people amid the perils of the last days. The progressive fulfillment of these prophecies proves progress in the work of the Lord; so that while the scoffers of the last days say, "All things continue as they were from the beginning of the creation," it is evident from these that they do not, but that the ultimate promises of God will be verified.

And as the work of God in the fulfillment of his plan is progressive, so the faith of believers must be progressive; not that they must abandon their former faith, but they must add faith to faith. This the human heart is not naturally disposed to do. Though ready to be carried by every changing wind of the fleeting fashions of a vain world, in religious faith there is an aversion to progress, especially to progress in the right direction. In gradual apostasy from the faith, it is easy to progress; but to walk in the increasing light of truth, men are not naturally inclined. Hence, prophecy and its fulfillment tests the faith of men.

There are two grand events of prophecy, the first and the second advents of Christ; and in connection with these two events come two especial trials of the faith of those who profess to believe.

What caused the Jews to fall and be rejected at the first advent? Why was Christ a stumbling block to them? The answer is, "Because of their unbelief." But they professed faith in Moses and the prophets, and were as strict in the fulfillment of the form of religion as are the mass of Christians at the present day. In what was their unbelief manifested? In not accepting the progressive fulfillment of God's plan as given before in prophecy. And so in their unbelief, they fulfilled the prophecies in condemning Christ. Acts 13:27. They proposed, as professed Christians now do, to attend to the practical part of religion, without regard to prophecy and its fulfillment; and so they went on offering their sacrifices and attending to those duties that God had truly enjoined, thinking, doubtless, that this was a safe course, while they closed their eyes to the progress that had been made in the fulfillment of the divine plan, which challenged their faith, demanding advancement, and, being neglected by them, proved them infidels.

At the present time, the faith of the church is being tested in a similar manner. The history of the closing work of the gospel has been given in prophecy. Rev. 14:6-12; 10:5-11. The closing proclamations of the gospel are here given in promise; the closing work and experience of the true church will be just what is here indicated. The people of God will be able to show just where they are, and what their work is, by a reference to these promised messages and their fulfillment; and this will be positive proof that the end is at hand—that the Son of man is about to come to reap the harvest of the earth and tread the wine-press of the wrath of God.

And it will be seen that the probation of mankind is to close with a grand and final test on the commandments of God and the faith of Jesus. The subject of the commandments of God, as well as the faith of the gospel of Christ, will be agitated and discussed, just as we see is the case at the present time; and this will discover the true worshipers of God, and distinguish them from the worshipers of the beast; that is, the followers of the great papal apostasy.

The great lines of consecutive and descriptive prophecy, contained in Daniel, chapters 2 and 7, and in Revelation, chapters 12 and 13, are of great importance on two accounts. In the first place, they show our nearness to the Judgment and the close of human probation, and, secondly, they are still more important in a practical sense, because that in their fulfillment they bring mankind to a grand and final test, which closes probation forever. This test is found in the message of the third angel, found in Rev. 14:9-12. These prophecies and their fulfillment in history are so plain that the common mind can understand them; and it is self-evident that a just God will not make that a final test—a test on

which the salvation or destruction of men depends—which cannot be comprehended by men in general. But that such a test is before us cannot be disproved.

As we have already observed, it is evident from this last message that the commandments of God will be a leading theme of discussion, as probation draws to its close. The professed worshipers of God will hold different positions in regard to these commandments. The dispute will be concerning the commandments of the moral law or decalogue; because all are agreed that the ceremonial law, consisting of types and shadows, has passed away, being nailed to the cross of Christ. So we see that the contest will be upon the ten commandments, as we see it being fulfilled at the present time.

The question then arises, Who will be right in their position on the commandments? While some contend that they have been abolished, and others that the Sabbath of the fourth commandment only has been changed from the seventh to the first day of the week, and others still that these commandments are perpetually binding and unchangeable in every jot and tittle, who will be right? Those who keep them. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The saints in this time of their patience will keep both the commandments of the Father and the faith of the Son.

Men may contend that these commandments have been abolished or changed; they may argue and wrangle and throw dust to blind the eyes and turn the heads of the unsophisticated, so that they can hardly tell their right hand from their left, yet this prophecy sets it all right and plain to the willing and obedient mind. The commandment keepers only are safe. All the others follow in the wake of the great apostate church, the power that persecuted the saints, and thought to change the times and laws of God.

Here is the use of prophecy. It shows the path of duty. It shows infallibly where the truth lies, at a time when without it good men might be deceived. It makes it sure that there will be a final test of the gospel; that that test will be upon the commandments of God; and that they only who keep them will stand the test and be translated without death into the everlasting kingdom of God.

The Jewish church were tested on prophecy and its fulfillment, and a large portion fell. The Christian church are to be tested, and who shall stand? They that shall stand are unerringly described as keeping the commandments now in dispute among the professors of the religion of Christ.

R. F. COTTRELL.

A Precious Legacy.

BESIDES the gift of God's dear Son, there is yet another precious endowment recorded for our benefit, that we may at times lose sight of. It is found in the epistle of Paul to the Philippians, 1st chap., 29th verse, and reads, "For unto you it is *given*, in the behalf of Christ, not only to believe on him, but also to suffer for his sake." God's people, in a world of sin and temptation, must needs pass through tribulation and anguish of spirit while on their journey to the promised inheritance. Our great adversary does not fail to act his part in throwing hindrances in the way of the struggling child of God. But if we can meet the buffetings of Satan in the spirit of the gospel, it is well. The great apostle Paul, while suffering at Rome in bonds, and great affliction, was able to sum it all up as gain to Christ. He had an elevated stand-point, and, looking and acting from that, he had faith to believe that Christ would be magnified in him by his afflictions, whether by living or dying. He was willing to help to fill up that which was behind of the afflictions of Christ in his flesh, for his body's sake, which is the church, knowing that if he was partaker of the sufferings, he should also be of the glory.

The spirit of the gospel points to a life of self-denial. God saw fit, in bringing many sons to glory, to make the Captain of our salvation perfect through suffering. The way may often seem hard and almost impassable to the tempted and tried soul, when as yet his trembling faith has caught but glimpses of the prize which lies before him; he may even find himself saying, "I can never go through," "It will not pay;" but let him get his heart on fire with love to God, and zeal for his cause, with a little of the faith of the great apostle, and his trials will assume a very different aspect. He can view them as gain to Christ, and not only to him and his cause, but he will realize the strength and excellency of the promise that our light affliction will work for us a far more exceeding, and eternal weight of glory. But let him at the same time be careful that his afflictions are not of his own making, else he will receive no reward. Rejoicing in hope, patient in tribulation, is the rule. Let every step, although marked with blood, be made in the onward progress toward our journey's end, for we shall not pass this way again. In the end, who can tell the rich reward? It has not even entered into the heart to conceive how great the things in store for the faithful ones. "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Pet. 4:19.

A. M. LINDSLEY.

SOW THE SEED.

He that goeth forth in spring-time,
Sowing oft in tears and pain,
Shall, when comes the harvest-gleaning,
Gather in the golden grain.

And though long the seed lie hidden,
Useless seems this weary toil,
Faint not, for the root is striking
Deeper in a fruitful soil.

Sow the seed then, morn and even,
Nor at noon thy hand withhold,
God will give the promised increase,
Thou shalt gain an hundred fold.

'Tis like bread upon the waters
By the hand of mercy cast,
When its mission all is ended,
Found and gathered in at last.

Souls for whom the Saviour suffered,
Wander now the downward way;
From the "everlasting burnings"
Shall we pluck them while we may?

Courage, then, O toiling Christian;
Raise the gospel standard high;
Rest not till the evening cometh—
Till the darkness draweth nigh,

When at length the Reaper-Angel
To life's harvest-field shall come,
Thou mayst then, with glad rejoicings,
Bind thy sheaves and bring them home.

—Christian Messenger.

Progress of the Cause.

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

A Good Return.

For the encouragement of those who send the REVIEW to their friends, we insert the following letter. We do not expect that all these efforts will be attended with such results, but as some of them are, it is well worth while to risk so small a sum as is required to send the REVIEW six months:—

"I have received the REVIEW AND HERALD from some friend for the last six months, and I wish it continued; and if this does not reach you in time (for I see by your notice there is but one more number due), send me the back number; for I do not wish to lose a single one. I like the paper and the glorious truths it advocates, and I am letting others read my paper, and they are getting interested. As soon as convenient, I shall send for some tracts and other works to distribute. Please find inclosed \$2.00 for REVIEW."

Monterey, Mich.

AGREEABLY to appointment, the quarterly meeting for Allegan County was held at this place, on the 7th and 8th inst. Eld. S. N. Haskell and Bro. E. H. Root were present, and there was a general attendance of the brethren and sisters from several churches. Inclusive of the prayer-meeting at the commencement of the Sabbath, eight meetings were held.

Subjects were introduced and dwelt upon in the sermons, setting forth the danger and liability of our losing the spirit of the work in which we, as a people, are engaged; and of drawing back unto perdition. Also of the importance of the gifts of the Spirit and of the readiness and willingness of the Lord to graciously bless those who have a living faith in the truths which unite us as a church of Seventh-day Adventists.

Bro. Haskell showed clearly from the Scriptures that such as have this faith would take delight in obeying the divine mandate, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." The Spirit of God manifestly impressed hearts with the importance of being "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:18, 19.

In a meeting on first-day, to consider the question of raising means to pay delinquencies in this State, on our periodicals, and to raise a fund for the Tract and Missionary Society, the following resolutions were adopted:—

Resolved, 1. That we recommend the holding of general quarterly meetings for the State.

2. That we recommend the holding of district quarterly meetings, in each district, at least two weeks previous to the general quarterly meeting. These meetings may be held by the directors, in the absence of the President.

3. That we recommend the appointment of a district Secretary in each district.

4. That we recommend the raising of a Tract and Missionary Fund, at once, of sufficient amount to first pay up the present indebtedness of delinquents, on our periodicals, to be proportionally charged to each district; and second, to keep a sufficiently large amount on hand to meet all the demands of the Society.

5. That we recommend the ordering of all the tracts and books, through the President, by each district.

Immediately on the passage of these resolutions, about \$540.00 were pledged for the purposes above specified, some \$230.00 of which

were paid down. These figures, we think, show quite a good start in the right direction for this quarterly meeting, considering that it was not fully represented by all its churches, and that the church at Monterey has quite a heavy bill of indebtedness to settle for recent repairs on their meeting-house.

We sincerely hope that each donor may so faithfully discharge all the duties enjoined by the word and the Spirit of God, as to finally be of the number of whom it shall be said, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

A. S. HUTCHINS.

Monterey, Mich., June 10, 1873.

NOTE.

Our meetings at Springport on the 24th ult., and at Convis on the 31st, were well attended. We were thankful to meet with several brethren and sisters, at Springport, from Clarence and Lee, who have recently embraced the Sabbath under the labors of Bro. Lamson, and others.

Passing through these towns on our way to Convis, we formed several pleasant acquaintances with the brethren. A brother in Lee, some seventy years of age, is among those who rejoice in present truth, as they who have found a pearl of great price. Though a professor of the Christian religion about one half of a century, he knew of no religious denomination whose faith he could indorse, or with whom he chose to unite, until he embraced the Bible Sabbath and the hope of the immediate coming of the Saviour. With Seventh-day Adventists, he feels at home. Said he, "I prize more highly the truth which Bro. Lamson brought us, than I should a present of ten thousand dollars." His testimony in the meeting at Convis was harmonious with the Spirit of the Lord, and highly cheering to the old pilgrims.

The brethren and sisters brought a good report from Newton. They testified that the quarterly meeting held there two weeks previous was a blessing to the church. If the brethren here continue to walk in the light, and press forward for victory, they may be strong, and strengthen the hands and hearts of others. May the Lord bless them with overcoming grace.

I call to mind the meetings and visits, from house to house, with the dear friends in Convis, with a good degree of satisfaction. We felt the presence and blessing of Jesus with us, as we labored to do them good. They are a kind people; and we ardently desire their present, future, and eternal welfare.

A. S. H.

June, 1873.

Indiana.

Soon after the last General Conference, I left my home in Michigan to labor in this State. Sabbath and first-day, April 5 and 6, met with the church at North Liberty, St. Joseph Co. There are a few faithful ones in this church who are still trying to live out the truth. The meetings were of an encouraging nature, and we experienced the blessing of the Lord. While in the county, spoke several times in our church house at that point. The inhabitants of the village turned out well, and gave the best of attention to the word spoken. Some interest to hear further was manifested. April 7, commenced a course of lectures in a school district, two miles east of North Liberty. Spent about five weeks in the district. Although the roads were almost impassable on account of the mud, the people came out each evening appointed for meeting, often filling the house. They became interested. Disposed of quite a quantity of publications. A few decided to obey God by keeping his commandments and the faith of Jesus. We held three Sabbath meetings with them. Several took a part in testifying their determination to live a Christian life. Since then, they have met with the church at North Liberty.

May 9, began labor in Howard Co., in the central part of the State. Spent a short time visiting the little bands of Sabbath-keepers at four different points. They have had but little labor bestowed on them for the past two years. We felt to rejoice that all, or nearly all, are still loving the cause of present truth.

Sabbath, May 31, was a good day for the church of Alto. We celebrated the ordinances of the Lord's house. This was the first time this church ever enjoyed such a privilege. The Spirit of the Lord was present, and we enjoyed a precious season.

Tuesday, May 27, Bro. E. R. Jones came from Michigan to assist me during the tent season. Soon as a place was determined on, and circumstances would admit, we pitched the tent at Michigantown, Clinton Co. Commenced meetings evening after the Sabbath, June 7,—one hundred present the first meeting. Our congregations since then have ranged from one hundred to four hundred. The best of attention is given to the word spoken thus far. The people are very kind and friendly. We have given fourteen discourses. Have sold, already, quite a quantity of publications. Many are becoming much interested. We are looking anxiously forward for the result. We desire to be humble in the sight of the Lord, that he may make us instrumental in doing good in his cause.

S. H. LANE.

Napoleon, Mich.

I RETURNED to this place June 20, from Richmond, Macomb Co., where I had been to finish the work which I began last spring. The tent is now pitched at Armada, two miles from where I held meetings.

Found the meetings in the tent at Napoleon still in progress, with some interest, though not as much as would desire to see. The pointed truths which have been presented, some are not willing to bear. Had our first Sabbath meeting last Sabbath. About seventy were present. At 10:30 A. M., listened to an interesting discourse from sister Van Horn, which was well received by the people, after which, we had a social meeting. Quite a number of spirited testimonies were given. Two fully committed themselves to keep the Sabbath.

It is intended to continue meetings here as long as duty may demand, hoping the blessing of the Lord may attend our effort, and many be brought to a saving knowledge of the truth.

H. M. KENYON.

From the Vermont Tent.

WE have met much prejudice and opposition in this place, from the first. Religionists have labored hard to crowd us out of this place, and have been very busy in circulating false reports to keep the people away from our meetings. Yet some will come out to hear, and intend to hear us through. We have given fifteen discourses, and are in the midst of the Sabbath question. From the eagerness with which "Which Day do you Keep? and Why?" "Elihu on the Sabbath," and "Seven Reasons for Sunday Keeping Examined," were taken last evening, we should judge that several were anxious to know the truth about the Sabbath.

This is a thriving railroad town, and the Methodists and Universalists are in a thriving condition, from a popular standpoint. But we regarded this as a central point, and a good point at which to start the work. When we labor farther back in the country, we shall not be met with the question, "Why don't you go where the people know something?" We shall probably remain in this town until camp-meeting.

When I see the fields opening before us, and see so many influential brethren, who might be true missionaries, kept away from the work by worldly interests, and contenting themselves with being pleasantly situated near relatives, or in connection with good brethren, while souls are perishing for want of knowledge, my soul is filled with sadness and anguish. When will influential brethren take their position in the work, so that sufficient help may be had, and a proper connection be made in labors in new fields, that lives may not be endangered by some being obliged to labor beyond their strength, as they have done in the past, and are in danger of doing in the future. Pray for us.

D. T. BOURDEAU.

West Burke, Vt., June 16, 1873.

California.

Our tent meeting is still in progress, with a deep, solemn, and increasing interest. We have canvassed the Sabbath question, and are reining up the people to the importance of obedience. Over a dozen have already taken their stand to keep the Sabbath. Thirty-six dollars' worth of books already taken.

We have our first Sabbath meeting next Sabbath. We shall hold on here as long as the interest demands our continuance. We are well and in good spirits, determined to act our part in this great and solemn message. Pray for us.

J. N. LOUGHBOROUGH.

Napa, Cal., June 18, 1873.

Southern Missouri and Kansas Tent.

WE have been in this place a little more than four weeks. Have given forty discourses, and debated the destiny of the wicked one day. Twenty-eight have signed the covenant to keep all the commandments of God. Others are interested, and almost decided to obey. We hope and pray that their decision may be in accordance with the will of God and his truth. We bless God for the work he has wrought in this place through the humble efforts of his servants. Bro. Blanchard's health is poor; he expects to go home to rest and recruit for a short time. Bro. T. J. Butler has been with us a few days, and assisted in preaching the word. We go from here to Clintonville, Cedar Co., Mo., which will be the address of T. J. Butler and J. G. Wood, until further notice.

In our last report, we made a mistake in saying all that came out on the truth here last fall were firm. Upon further investigation, we learn that three or four have given up the Sabbath. We hope this little company of Sabbath-keepers will so live and adorn their profession that others may see their good works and glorify our Father in Heaven.

J. G. WOOD.

Milford, Barton Co., Mo., June 8, 1873.

The Iowa Tent.

THE Northern Iowa Tent is now pitched at Fredricksburg, Chickasaw Co., a small place, but quite a nice country around. The people seem to be friendly. We hope for some good to be done here, and trust we shall have the prayers of God's people. Meeting commences to-night.

Our Post-office address will be Fredricksburg, Chickasaw Co., Iowa.

J. H. MORRISON,
C. A. WASHBURN.

June 19, 1873.

Missouri Tent.

WE have now been here two weeks. Have labored assiduously to get the truth before the people. On last night, ten arose to keep the Sabbath in the future, one of whom has been an active elder in the Josephite branch of the "Latter-day Saints." He manifests a proper spirit. Others of his church are much interested. Many are convinced, both believers and infidels, that we have the truth on the application of symbolic prophecy and the Sabbath. We still feel like laboring for others. We have enjoyed much of God's blessing while presenting the truth for this time. We long for that strength which cometh from God to abide with us continually.

L. R. LONG,
J. H. ROGERS.

Lee Summit, Jackson Co., Mo., June 23.

Tennessee.

WE have had a very refreshing visit from Bro. E. B. Lane, and a great reviving in our midst, considering the short stay he made with us. Seven were baptized, a little church of thirteen members organized, and some others are willing to join, but circumstances at present hinder them from so doing.

We have organized S. B. to the amount of thirty-three dollars, which would have been more but for the fearful work the cholera is making around us. It is said to be the most destructive malady that ever visited Nashville, and all kinds of business is sadly deranged. We beg the prayers of our people, that the destroying angel may pass us by, and God's mercy be extended to the community at large.

R. K. McCUNE.

Edgfield Junction, Tenn.

The Mannsville Meeting.

ACCORDING to appointment, this meeting convened the last Sabbath in May. Owing to the distance which some lived from the customary place of meeting, in connection with the very severe weather of the past winter, and a lack of interest on the part of some, this church has had no Sabbath meetings since last fall. The appointment of a two days' meeting secured a good representation from the Adam's Center church (twelve or fifteen), and a general attendance of the Mannsville church, as well as a few from without. The Spirit of the Lord was present, to search the hearts of his people, as well as to cheer and encourage the despondent, and we all felt that the meeting was one of profit. It was at least productive of one good result: the appointment of Sabbath meetings, commencing on the next Sabbath. Several members also expressed a determination to sustain the meetings by their influence and their presence.

We feel a deep interest in the welfare of this church. We are anxious to see them engage in the work of the Lord more earnestly, by sustaining their Sabbath meetings and entering heartily into tract and missionary labor. The Lord has rich blessings in store for those who engage in this branch of the work, if they seek the Lord earnestly for wisdom and strength to do it aright.

M. H. BROWN.

Sanford's Corners, Jeff. Co., N. Y.

An Acknowledgment.

I WISH to acknowledge the goodness of God in showing me his truth. For surely he hath "brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock."

About one year ago, while a spiritualist, talking with Bro. J. Dorcas on the state of the dead, I was convinced that there is no sound evidence that the soul can exist after death, as natural immortality is the foundation which spiritualism rests upon. I gave up my belief in the seven spheres of progressive development, and the whole calculation of spiritualism fell to naught in my estimation. I was then without belief or hope of anything beyond the present life.

About this time I became much interested in reading Eld. White's articles on Bible Hygiene in *Health Reformer*. This led me to take up my long-neglected Bible, and with the aid of books, tracts, pamphlets, and the REVIEW, began to investigate; became convinced that "the dead know not any thing;" that the seventh-day Sabbath is God's memorial, and for the last nine months, have tried to keep all the commandments of God, and hope for eternal life through Christ our Saviour.

D. D. STEVENS.

Cedar Co., Iowa.

Wisconsin.

WE have not, up to the present time, had the pleasure of hearing the present truth preached among us in the French language, by one of God's servants. I feel an interest to report what God's grace and Jesus' power have done among the French in this place, although it must be done in a tongue which is not mine, and in which I have no education. For this work, God be praised.

Last November, I started in the present truth, hoping in the blessing of God, whose promise has not been in vain. There are now four families keeping the commandments of God and the faith of Jesus, and are strong in the message of the third angel of Revelation, and in the faith of the soon coming of Jesus for the gathering of his people. Ten have decided to go forward in the ordinance of baptism; among them is a man over seventy years old, who has been confined to a bed of sickness for nine months. His only hope of recovery is to see one of God's servants among us, hear more of the plan of salvation, and be baptized. May God hear our prayer, and send us help by the one he will choose himself to send among us.

We have much opposition and persecution, but this is the way by which to enter the kingdom of God. We look to Him who is almighty and knoweth how to deliver the godly out of temptation. The words of the apostle Peter apply to all of God's people: "Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

The harvest truly is great and the laborers are few; and none among us. Pray for the success of the cause among the French in Wisconsin. FRANCIS DEPAS.

Brown Co., Wis.

The Review.

How much I prize its weekly visits. I would rather have but one meal on the Sabbath than be deprived of it. It is the only Sabbath preacher I have. How many good conference meetings I have had while reading the testimonies of others. How brightly the light is shining on the third angel's message. It seems that all might see the truth.

Dear brethren and sisters, those of us who have not the privilege of meeting with those of like precious faith, let us all fulfill Mal. 3: 16, in speaking through the columns of our paper. My prayer is for the prosperity of Zion, and that we may live in obedience to all God's requirements, reflecting light to those with whom we associate.

J. A. WOOD.

La Crosse Co., Wis.

The Book of Daniel.

AFTER my convictions of the first advent of the Messiah, as being fulfilled in Christ Jesus, according to true chronology in the prophecy of Daniel in connection with history, my mind was led to search for a reasonable excuse for my Hebrew brethren for their dark state, in denying God's promises, Gen. 49: 10; Isa. 7: 14; 9: 5, 6; Jer. 31: 30-34; Dan. 9: 24-27, as being already accomplished. And hope for fulfillment of things which had not been promised.

Daniel, upon whom we look in the true light of prophecy as the main pillar upon whose prophecy we base the science of times; a prophet of God according to the testimony of the angel Gabriel, the Hebrews do not exactly regard as such. The division of the books in the Hebrew Bible will show in part that the Hebrews do not look upon Daniel as a prophet with as much reverence, even, as upon the prophet Obadiah; because of his not living in the solitude. The Hebrew Bible is divided thus:—

TORAH [law], which includes the five books of Moses. NEVEEHIM [the books of the prophets], which are Joshua, Judges, 1st and 2d Samuel, 1st and 2d Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. And KETHUBIM [hagiographa], which includes the rest of the Old Testament. Thus we see that the book of Daniel is not classified among the prophecies of God, but rather among the lives of the saints, equal with the book of Esther. But what a sad mistake this will prove to them when they will look upon Him whom they have pierced, and find out that the paschal lamb, which the Israelites celebrated in Egypt, which was a type of the antitype, has also been predicted by the prophet Daniel, in the cutting off of the Messiah, the true Paschal Lamb, after the sixty-nine weeks, which was fulfilled in the crucifixion of our dear Redeemer, Jesus Christ. May the Lord open their eyes and enlighten their minds, is my earnest prayer.

M. B. LICHTENSTEIN.

Battle Creek, Mich.

Persecutions.

PERSECUTIONS are the lot of the children of God in this world, as long as they remain with a generation of wicked men who like to live in their sins and in the lust of the world. And when these see some who profess to believe in the soon coming of Christ deny, by their acts, what they profess to believe, and others in a state of discouragement and indifference finding no joy in the service of the Lord or the plan of salvation, how natural it is that they should conclude that the Christian leads a gloomy, monotonous life.

How much more attraction would the Christian's profession have, if the Christian would try to live out the truths of the Bible, and show the happiness and blessing that he can enjoy by having his heart filled with the true love of God, if he would do as the martyrs who preceded us did during the apostolic age, and the long, dark, and bloody period of the papacy, when they suffered all the persecutions which were invented to destroy those faithful servants of God. Through all the Old Testament, we may also see the humble and bloody path of all the holy prophets and true worshippers of our almighty God, Creator of heaven and earth.

Arriving at the day of our dear Saviour, when the dragon stood before the woman to devour her child, Rome, in the person of Herod, attempted to destroy all the children of Bethlehem, from two years old and under, (and by doing that saved a generation). There we see God watching, and delivering our dear Redeemer from Herod's hands.

The dear Son of God, who had not where to lay his head, who was without sin, and came upon this earth to suffer the most ignominious death, being nailed upon the cross, died in agony, shedding his own blood for us. Who can measure the love Christ felt for a lost world, when he hung upon the cross, suffering for the sins of guilty men? Held for a time under the dominion of the grave, he rose from the dead, opened a way for the human race, and ascended up to Heaven in the sight of his disciples, promising to them, by the words of the angels, that in like manner as he was taken away from them, so he would come again. What encouraging words for the faithful.

Let us read in Heb. 11: 37, 38; there we see the persecutions of the apostles: "They were stoned, they were sawn assunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth." Read also of the persecution under Diocletian:—"The majority of the believers suffered martyrdom with a firmness and calmness that confounded their executioners, and caused many to believe the gospel. Till their last moment, they uttered prayers or songs of praise. Only a few denied their Saviour."

Are these not all examples for us who are waiting for the soon coming of Christ, believing that persecutions, also, shall be the lot of the generation that shall witness the coming of the Son of God, the King of glory, with all the holy angels? How would it be with us? Would we be in a condition to praise the Lord while the last breath of life remains in us, or would we deny our Saviour to save our life, and so lose eternal life? The Saviour said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell; and, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven.'"

Dear friends, God knows what is in our hearts. Let us be humble, that we may be lights in the world, and, directed by the Holy Spirit, we may be able to endure till the end. A. VUILLEUMIER.

Battle Creek, Mich.

THE CATHEDRAL OF STRASBURG.—The complete restoration of the cathedral of Strasburg to its pristine perfection is a matter of general interest. Herr Klotz, the architect in charge of the work, has just published his report, from which it appears that the expense of restoring the masonry will amount to 240,000 francs, and the repairs of the roof to 187,000 francs. The replacing of the glass and inside fittings will cost 143,000 francs, and other accessory repairs will come to 28,000 francs. The total expense will amount to 598,000 francs. The cross, which threatened to fall to ruins, has again been raised, and the damage done to its apex is now being repaired—an operation of great difficulty and danger. 1,221 panes of glass have been injured. Three painting and glazing firms in Strasburg are putting these in as quickly as possible, to avoid the unsightly expedient of closing the apertures with wood. Continental travelers will be glad to hear that this astronomical clock is uninjured, and only wants cleaning. The twelve apostles will once more file out in procession as the clock strikes twelve.

Are We in Earnest?

ARE we doing all that lies in our power to advance the cause of Christ? Are our hearts fully in the Saviour's keeping? Do we realize the shortness of time, and the importance of working while it is day, as we ought? We talk of the soon coming of the Lord, and the necessity of preparing to meet him, but do we realize that these things are so? When I enter into self-examination, I feel that I am sadly deficient in almost everything that is requisite to perfect Christian character, yet I am unwilling to give up the struggle, knowing that the promise is only to those that endure unto the end; and I am sometimes led to cry out with earnestness of soul, "Teach me thy way, O Lord; I will walk in thy truth." Oh! for more consecration to the Master; for soon we shall be called to give an account of our stewardship; soon Jesus will come, attended by a retinue of angels, and if we hear him say, "Well done," it will be because we have done well.

Then how important that we walk in the footsteps of Him who lived our example; live out the teachings of his word, that we may, at last, have eternal life, and dwell on the earth when it is made new. How careful we ought to be that our influence is cast on the side of right; for Jesus has said, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Matt. 12: 30. Sad, indeed, would it be, if, after professing to love the Lord, our lives should not correspond with our profession, and we thus bring a reproach upon the cause of truth.

Oh! for grace to be humble, "in all things showing ourselves a pattern of good works. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part, may be ashamed, having no evil thing to say of us." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Then, if we are to be a peculiar people, we ought not to be conformed to this world, but be "transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God." If we have become addicted to habits that are injurious, been conformed to the fashions of this world, the word of God demands reform. "He that striveth for the mastery, is temperate in all things." Oh! that we might overcome self in such a manner as to be willing to labor to elevate ourselves to the standard of truth, although it may place us under the necessity of cutting off some right-hand sin, and crush some cherished idol to atoms. May the Lord help us to break off from every sinful indulgence, for it is our iniquities that have separated between us and our God.

May we earnestly seek to be overcomers, remembering that Jesus has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. P. A. CLOUGH.

THE MEASUREMENT OF MANHOOD.—It is painful to think how much the grave strains out, of that which men do and earn in this life. It is the work of men's hands that they are proud of, mostly. They have organized and built—and that is well; but no man shall take his house with him out of this world. They have supplied their dwellings with things comfortable to every sense—and there is no harm in that; but no man shall take book, or picture, or furniture with him when he dies. They have heaped up treasures around them—and in the economy of God that is a method of civilization; but none of those things shall go through that portal; no one shall take with him houses, or lands, or raiment, or money, or friends, or honors. You shall take through the shadowy door nothing but that which is spiritual; and how much of that have you to take through? If you were to efface from many men that which makes them great in influence in the day in which they live; if you were to take from them all which depends purely upon physical qualities, and all that relates to the malign passion; if you were to send them out of life with no capital except truth, and honesty, and equity, and generosity, and affection, they would be paupers. For the grave lets nothing through but that which is ineffable—that which is of a high moral texture. And only he can measure himself aright who knows how much of himself he can carry through and beyond. When a man comes to die, then all that there is in him of manhood goes with him, and all the rest is baggage. The things which he has been thinking of, and for which he has been giving the time of life, and almost his life itself, are often no more than the chaff of wheat, after the wheat is ripe and gone.

A free pardon calls for a grateful heart.

TRUST IN GOD.

STAND we firm in that dread moment,
Stand we firm nor shrink away;
Looking boldly through the darkness,
Wait the coming of the day
Gathering strength while we are waiting,
For the conflict yet to come;
Fear not, fail not, God will lead us
Yet in safety to our home.

Obituary Notices.

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

DIED, in Vermillion, Dacotah, May 23, 1873, of consumption, Annie M., daughter of R. P. and A. B. Stewart, aged nineteen years, one month, and seven days. She died in hope of having a part in the first resurrection. Words were spoken on the occasion by Eld. Hurlbutt. R. P. STEWART.

DIED, at Neosho Falls, Kan., Friday, June 13, of pleurisy and pneumonia, also inflammatory fever and rheumatism, our dear mother, Jane Glover, wife of C. S. Glover, aged fifty-eight years, two months, and five days. She was taken sick April 25. Seven weeks, she suffered severe pain. Her disease finally terminated in inflammation of the heart.

For twenty years, she has been a firm believer in the S. D. A. faith. Her belief in the soon coming of Jesus, and her preparation for that event, will not be in vain; for the trump of God will soon sound, and he will gather the sleeping saints, when our dear mother will arise to dwell forever where there is no more suffering.

Funeral discourse by I. S. Sherill, Presbyterian, from Numbers 23: 10.

ANGELIA J. EDMUNDS.

Bedford, Mich.

DIED, in Pottersville, May 1, 1873, our much beloved sister Spears, aged forty-one years, four months, and sixteen days.

Sister Spears embraced the Advent faith about eighteen months since. Her devotion to her profession shed a hallowed influence over all with whom she associated. She had been an invalid for some time, and no pains was spared for her recovery till death claimed her.

While we deeply feel our loss, we mourn not without hope.

Funeral discourse to a large and sympathetic audience from 1 Thess. 4: 14.

E. B. LANE.

DIED, at Westmore, Vermont, June 4, 1873, after an illness of eight days, Mary E. Litchfield, only daughter of Alfred M. and Mary L. Litchfield, aged nine years and six months.

Mary received the truth, with her mother and oldest brother, last winter, and gave the best of evidence of genuine conversion, adorning her profession with a consistent life. The funeral sermon was given by the writer, before a large, attentive, and feeling audience, from Rev. 14: 13.

D. T. BOURDEAU.

OUR dearly beloved mother, Sally Pond, died, at the residence of her son, E. A. Pond, at Adams, Hillsdale Co., Mich., June 9, 1873, of dropsy, in the seventy-fifth year of her age. Her death was sudden and unexpected to all except herself. Although we deeply feel our loss, we have the blest assurance that she sleeps in Jesus.

Funeral discourse by Prof. Dunn, of Hillsdale College, from Matt. 24: 46.

EMILY JANE PAINE.

DIED, in Marengo, Iowa, June 9, 1873, of consumption, Mary Keck, daughter of Reuben Keck, aged fifteen years, three months, and three days.

Funeral discourse by Eld. Snyder, of the Christian church, from Rev. 14: 13.

MARY A. KECK.

DIED, in Vernon, Iowa, of dropsy, our beloved father, Nahum Sargeant, in his eightieth year. He embraced the Advent faith in 1860, and lived a faithful Christian till his death.

Funeral discourse by Rev. Lewis of the Presbyterian order.

ALONZO SARGEANT.

DIED, in Russell, St. Lawrence Co., N. Y., February 21, of consumption, Mary A. Thomas, wife of Salem Town, aged twenty-five years.

A. H. HALL.

DIED, in State Center, Iowa, May 22, 1873, of lung fever, sister Eliza A. Stone, aged sixty-four years. In early life, our mother gave her heart to Jesus, and united with the Methodist church, but was not reconciled to all of their views. In 1854, she embraced present truth.

A few appropriate remarks were made at the funeral by Eld. Dunten, Methodist.

S. M. HOLLY.

The Review and Herald.

Battle Creek, Mich., Third-day, July 1, 1873.

The Eastern Camp-Meetings.

We give the time of these meetings, and their order, as follows:—

New York,	August 7-11.
Vermont, Wolcott,	" 14-18.
New England, So. Lancaster,	" 21-25.
Maine, Pishon's Ferry,	Aug. 28 to Sept. 1.
Michigan,	Sept. 4-8.
Ohio,	" 11-15.
Indiana,	" 18-22.

This is just about the same order as last year. If there are any special reasons in any Conference why this should be changed, let those interested send in to the REVIEW AND HERALD a statement of them immediately, and if consistent, a change can be made. These meetings commence Thursday, and continue through Monday; and all should be sure to be on the ground the first day, and continue till they close, early Tuesday morning. So far as the places are concerned, where they will be held, we are only prepared to give them for New England and Maine. The former, at South Lancaster, and the latter, at Pishon's Ferry, near Skowhegan, the same as last year. Others should send them in at once.

GEN. CONF. COM.

Vermont State Conference.

THE Vermont State Conference will hold its next annual session in connection with the camp-meeting to be held at Wolcott, Vt., commencing Aug. 14, and continuing to Aug. 18. We most earnestly desire that all the churches in this Conference shall take the necessary steps to fully represent themselves by delegates; also, new churches wishing to be admitted, should present their requests and send delegates. All reports required by the constitution, should be prepared in season; also the pledges on s. e. for the coming year. We hope to see present all those who have recently embraced the truth; also, we hope all the friends of the cause will make a special effort to attend this meeting. Bring along your friends with you, and come, praying that God will especially bless.

The Vt. Camp-meeting will be held in Wolcott, Vt., about forty rods from the depot of the P. & O. R. R.

LEWIS BEAN, { Vt.
H. N. AUSTIN, { Conf.
H. K. PIKE, { Com.

June 24, 1873.

Notice.

We would especially call the attention of the brethren and sisters in districts No's 3, 4, and 5, to the appointment of the tract and missionary meeting at Pottersville, July 5 and 6. It is the last meeting Bro. Haskell can hold with us for the present, and we consider these meetings highly important. At this meeting, matters of interest relating to the T. and M. work will be considered. We therefore expect that each of the above-mentioned districts will be well represented. Our confidence is very much increased in the success of this enterprise when properly taken hold of. Come prepared to spend the two entire days.

E. H. ROOT, { Conf.
S. H. KING, { Com.

By request of Bro. Haskell, the dates of camp-meetings in Maine and New England are changed, so that they now stand, New England, Aug. 21-25; Maine, Aug. 28 to Sept. 1. This change is made necessary by other meetings.

What Relation Was Hobab to Moses?

This question has often been asked, and as I am desired to answer it, without professing to present anything new upon it, I would briefly say:—

It is a fact that Raguel or Reuel (the Hebrew word in both cases is the same), and Jethro, and Hobab, are names given in the Holy Scriptures to denote the father-in-law of Moses. Ex. 2:18; 3:1; 4:18; 18:12; Num. 10:29; Judges 4:11. Yet the express statement that Hobab was "the son of Raguel" (Num. 10:29, is certainly not in favor of Hobab's identity with Raguel, as is supposed by some. Some claim from this text that Hobab was the brother-in-law of Moses, while it is admitted that "the present punctuation of our Hebrew Bibles does not warrant this." (See Jethro in Smith's Dictionary of the Bible); and, further, Num. 10:29—the text adduced in proof of that position—represents that "Hobab, the son of Raguel, the Midianite," was Moses' father-in-law (compare with Joshua 1:1), as does also Judges 4:11. The fact that one portion of the Bible is as much the inspired word of God as another, is certainly against the opinion that this text in Judges was written more loosely than were other texts that treat upon this question, because it was written at a later period.

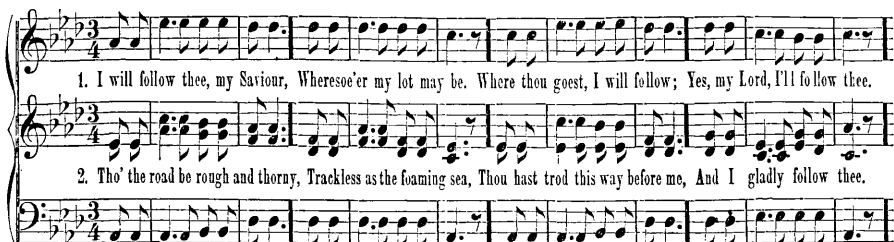
Now, in view of these facts, is it not reasonable and scriptural to believe that Hobab was the same as Jethro, Moses' father-in-law? and that Zipporah was called the daughter of Reuel, as one of his descendants, and because he was the head of the family? Compare with Gen. 31:43; 2 Kings 14:3; 16:2; etc. Should it be claimed that Josephus and other writers represent Raguel as having Jethro for a surname, Jethro or Jether signifying, "his excellence," or, "he that excels," this significant or official title was doubtless given to Reuel, Moses' father (grandfather)-in-law, a priest or prince of Midian, as it was also to "Hobab, the father-in-law of Moses."

A. C. BOURDEAU.

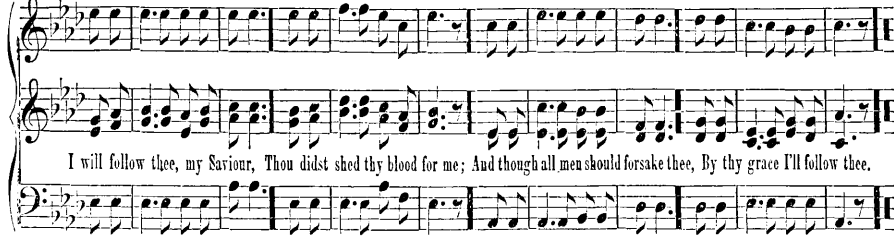
I Will Follow Thee.

From "GUIDE TO HOLINESS."

Words and music by JAMES LAWSON.



CHORUS.



3 Though 'tis lone, and dark, and dreary,
Cheerless though my path may be;
If thy voice I hear before me,
Fearlessly, I'll follow thee.

4 Though I meet with tribulations,
Sorely tempted though I be;
I remember thou wast tempted,
And rejoice to follow thee.

5 Though thou lead'st me through affliction,
Poor, forsaken, though I be;
Thou wast destitute, afflicted,
And I only follow thee.

6 Though to Jordan's rolling billows,
Cold and deep, thou leadest me,
Thou hast crossed the waves before me,
And I still will follow thee.

QUESTION: "Is it right for a Seventh-day Adventist to be examined on the Sabbath, in view of obtaining a certificate to teach school, where the law requires such examination on that day?"

Ans: The question is, whether or not it is *our* work or *God's* work in which we are employed while so doing. The commandment is very explicit in its statements, when it says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work." And Isa. 58:13, 14, shows that we should refrain from *our own work or pleasure*, and from speaking *our own words* on that day. Is it not our worldly interests we are trying to promote, in preparing ourselves to teach school of a secular character? We think that it is. And although it may seem to be a sacrifice of such interest on our part, yet it is *safe* to do just as God says, let the circumstances be what they may. Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these [earthly] things shall be added unto you."

W. J. B.

"M. W." wants us to inform him how long a time will elapse from the resurrection of the wicked to their destruction. We refer him to Deut. 29:29.

News and Miscellany.

"Can ye not discern the signs of the times?"

The Fires in the Northern Peninsula.

GREEN BAY, Wis., June 20.—For some days past, fires have been raging in the woods in the vicinity of the various mining locations in Marquette County, Mich. Yesterday, about 1 o'clock p. m., the wind changed, driving the fire in the direction of the village of Michigammi, thirty-eight miles west of Marquette, and in a few hours, only three or four houses remained standing. About 150 buildings burned, and 100 or more families are left homeless, with little more than the clothing they happened to wear. The village was composed entirely of wooden buildings, which, after the long dry spell, burned quickly, giving the inhabitants barely time to save themselves. The people took to the lake near by, on planks, logs, etc. The scene is described as appalling and heartrending in the extreme. Eight bodies have been found burned to a crisp, and more are missing. Supplies of all kinds have been sent from Marquette, Negaunee, and the surrounding country towns, for the use of the sufferers.

Spurr Mine village suffered the same fate. The fires are still raging, and threaten a repetition of the Peshtigo horror of two years ago. We can as yet get no further particulars.

Fires are also burning on the line of the G. B. and I. P. Railways, about two miles west of Dexterville, which, it is supposed, are doing much damage, but we can get no reliable facts. That Michigammi and Spurr Mine village are destroyed, is beyond a doubt. —Detroit Post.

SINCE our last issue, there have been ample rains. Wheat and oats must be very light, in some places almost a failure; but the prospect is now good for corn and potatoes. The strawberry crop in Michigan has been very light.

The Cholera in the South.

THE Southern papers have hitherto tried to keep back reports of the mortality from cholera; but there is no disguising the truth that it is raging terribly, and is spreading rapidly. Recent changes of weather, it is hoped, will abate it, but time only can determine. Some cases have occurred as far north as Cincinnati.

Catholic Progress in England.

FROM a London letter in the Chicago Evening Journal, of May 24, 1873:—

A ponderous volume has just been published, by a Roman Catholic author, showing the strides that his church has been making in this Protestant country. He gives a vast amount of statistics, with none of which I shall now deal. I only wish to call attention to the fact that, although only a few years ago, say fifteen or twenty, there was not a solitary convent, or nunnery, in all England, there are now no less than about 450, fully recognized and tolerated. The occupation of the Sisters is nursing and teaching, and

it is estimated that about 200,000 children are being brought up under their instructions. These will, of course, grow up Roman Catholics, and by-and-by take their places in society and diffuse their influence throughout the land. Is it not easy to see what the political future of this Protestant country is to be? Such statistics as these speak louder than whole volumes of argument.

The Bullion Yield of Nevada for 1872.

COMPLETE returns of the bullion product of the State for 1872 have not yet been received at the office of the State Controller, but from the exhibit of the first three quarters of the year, we are warranted in placing the gold and silver product of Nevada for 1872, at between \$22,000,000 and \$23,000,000. To State Controller Hobart, we are indebted for the following statement from the assessment rolls of the proceeds of the mines of the State for the nine months ending September 30, 1872:—

This is a magnificent exhibit for nine months, being larger than the entire bullion product of 1871. Assuming that the last quarter of the year has given a yield equal to the average of the preceding three quarters, and the aggregate gold and silver product of the State reaches \$22,236,760 31. For a State with a population of but 50,000, this is doing well. The product is at the rate of \$444 for every man, woman, and child in the State. The yield in 1871 was about \$17,000,000, which has been increased over \$4,000,000 in 1872. At the same rate of increase, the product of 1873 will be over \$26,000,000. This will place Nevada in the front rank of bullion-producing States.

WE are informed by a gentleman who has recently come from the South, that the health of Memphis and Nashville is misrepresented by the telegraph; that the mortality from cholera is much greater than has been reported. If this is to be a cholera year, Detroit will be more or less exposed to it, and it is high time to make ready. There are too many ill-smelling sewer vents and choked-up sewers to make the city cholera proof. The Board of Health and the Sanitary Police ought to be moving in the matter already. If Detroit is visited by the cholera, it will not be healthy for them, if they neglect their duty now.—Post.

FRED DOUGLASS once said that you could no more silence a wrong-headed man by answering him than you could get the ding out of a brass kettle by pounding on it.

Appointments.

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

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

A TRACT and Missionary Society meeting will be held at Pottersville, July 5, 6.

S. N. HASKELL,
E. H. ROOT.

THE general quarterly meeting for the Ohio Tract and Missionary Society will be held at Clyde, July 12 and 13. Eld. S. N. Haskell is expected. A general attendance is desired. Provision will be made to care for all that may come.

O. F. GUILFORD, Pres.

A GENERAL State quarterly meeting will be held at Bordoville, Vt., July 19, 20. A general attendance of the brethren and sisters is requested, as important matters in reference to missionary work will be attended to at this meeting, which will commence Friday evening. Eld. Haskell appoints to be at this meeting.

A. C. BOURDEAU, Pres.

MEETING of T. and M. Society, of District No. 8, Wis., will be held at Marquette, June 12 and 13, in connection with our quarterly meeting. We hope to have a full report from all members of the Society at this meeting.

RUFUS BAKER, Director.

THE Lord willing, I will meet with the brethren at Brighton, Iowa, July 12 and 13.

H. NICOLA.

I now design to attend the general quarterly meeting at Clyde, Ohio, according to appointment in this week's Review; also the one at Bordoville, Vermont, July 19, 20. We expect a general attendance at both

of these meetings. The above meetings, also those in Michigan, are expected to commence Friday evening, and there will be a social meeting Sabbath morning at 9 A. M.

S. N. HASKELL.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

P. PAMBLE, La Porte, Ind., wants the address of Charles Lee.

A. G. P.: In Vol. 41, No. 5, Jan. 14, 1873.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. M A Anderson 43-24, F Rousseau 44-1, Sarah F Gove 44-16, A A Fairfield 44-1, C Street-er 44-1, U Affolter 44-1, J R Stone 44-1, H Nicola 44-1, Freeman Ramsey 44-1, L B Kneeland 45-1, B S Brooks 44-7, F W Mace 44-1, Lewis Kenfield 44-3, M D Birmingham 43-14, Wm Wright 44-1, Geo Crous 44-1, Horace Merrill 44-1, W L Saxby 44-1, John Langdon 44-1, James Hackett 45-1, James Long 44-1, Mrs W Moore 44-1, Judson Taber 44-1, Randolph Miles 44-1, H Huntington 44-1, John Reisman 44-1, A J Smith 44-1, Peter Salverda 44-1, M A Sherman 43-1, Mrs E Caulcesur 44-1, Theo F Kendall 44-1, Moses Leavitt 44-1, Melvina Harmon 44-4, J B Gregory 44-1, Peter Hainer 43-21, H A Whittaker 44-1, M J Kay 44-1, Nancy Cameron 44-1, L H Russell 44-1, Jason C Sutton 44-1, Noah Carabohf 44-10, R D Hackett 44-1, W S Herrington 44-1, Mrs Margaret Williams 44-1.

\$1.00 EACH. J Kemp Sr 43-1, Mrs G L Church 44-1, Mrs B H Brown 44-1, Maria Slocum 44-1, Samuel M Holly 44-1, Mrs E Adams & Lock 43-1, David W Stuck 43-1, A W Case 43-1, M Fuhrmann 43-1, Mrs A Bullock 43-1, E R Glazier 43-1, A J Barton 43-1, S A Weller 43-1, J C Woosley 43-1, Maria P West 43-1, Adam Dickson 43-4, Lovisa Filer 43-1, James Loudon 43-1, John Sullivan 43-1, J W Thomas 44-1, J S Miller 44-1, H Hilliard 43-1, Edward Rose 44-1, David Comstock 44-1, Ethan Peck 43-1, Wm Van Doren 43-1, M A Walker 44-1, John Cole 43-1, Wm Bryant 43-1, M Bouders 43-1, B B Francis 43-1, Wm F Crous 43-1, Walter Hill 43-1, Mrs J Shearer 44-1, R S Webber 43-1, Isaac Fellows 43-1, James Anderson 43-1, Rachel D Tarbell 43-1, Joseph E Tarbell 43-1, F E Spearen 43-1, Enos Leavitt 44-1, L M Jones 43-1, J T Terrell 43-1, G B Bardwell 43-1, F Crandall 43-1, Ira Russell 43-7, T S McDonald 43-3, Mrs A G Pixley 43-3, J H Warren 43-1, S D Barr 43-1, Mary A Kinne 43-1, S B Clark 44-1, W James Garner 43-1, J M Hall 43-1, R Carr 43-7, A M Taplin 42-24, Wm Saxton 43-1, D Kellogg 42-1, L M Fuller 43-1.

MISCELLANEOUS. Lydia Brewster 2.10 44-15, Mrs N Dennison 3.00 45-1, Mrs M Slayton 1.25 43-8, S B McLaughlin 1.50 43-14, P Sprague 1.50 14-1, Francis Gould 5.00 47-1, Enos Rew 1.50 43-14, Almon Fassett 1.25 43-1, A W Maynard 4.00 46-1, Wm Coleman 2.50 43-19, Mrs Phoebe Willis 1.50 44-1, A Christiansen 1.24 43-7, Joel Crandall 3.00 45-1, George M Cook 1.50 44-1, E Turner 1.50 44-1.

75 CENTS EACH. Joseph Zellers 43-1, John Young 43-3, Elisha James 43-1.

50 CENTS EACH. Amos Miller 43-1, Frank Nichols 43-1, A P Bacon 43-1, L R Young 32-14, Wm Rogers 43-1, Mrs W I Canon 43-1, R Moran 40-14, Ira Rarick 43-1, W S Gilet 43-1, L Herington 43-1, Margaret A Robinson 43-1, Caroline Ois 42-14, Andrew Wagner 43-1, Dr Thomas Galt 43-1, P A Miner 40-19, C W Hlicks 43-1, M A Higley 36-1, Phoebe A Nead 43-1, Joseph Clarke 42-14.

Books Sent by Mail.

Mary Bowers \$3.00, Hosea G Locke 2.50, John W Snyder 2.50, M Wood 5.00, E M Rhoads 3.00, Mrs N Dennison 1.65, A W Nourse 2.00, M Henderson 3.00, Dexter Daniels 1.45, John Johnson 1.50, Maria P West 2.00, Henry A Rife 25c, James F Maynard 50c, Eld J B Higgins 25c, A P Lyon M D 40c, Matthew Stewart 20c, Wm V Field 30c, Dr E Denison 80c, Myron W Harris 80c, John H Best 25c, D Alva Mosse 50c, L H Russell 30c, Jacob Brinkerhoff 50c, J H Mallory 20c, Mrs John Towne 15c, D H Guinall 35c, John Young 25c, Jeremiah Johnson 20c, Mrs B Deming 20c, W A Lockwood 1.12, James W Bute 1.00, J N N Van Spancheren 1.00, Thomas E Morey 1.25, Mrs J Grimison 1.00, Sarah E Stringer 1.00, Edward J Kildare 1.00, Lydia Brewster 1.00, O B Sevy 1.00, John Lindberg 1.50, J N Ayers 25c, C Streeter 1.00, Mary A Morey 1.00, John F Kuepper 95c, Malvina Winders 1.00, Lovisa Filer 1.00, Peter Salverda 1.00, E H Crampton 1.00, Maggie Grant 1.00, T D Hadley 60c, James Hackett 1.00, John Woltz 85c.

Books Sent by Express.

S. N. Haskell, Lapeer, Mich., \$22.50, John Trotman, Traverse City, Mich., 5.00.

Cash Received on Account.

New England Delinquent Fund, \$92 53, S N Haskell 620.90, A O Burrell 20.74, Mich Delinquent Fund, District No 7, 28.76, District No 9, 17.81, District No 10, 49.49, H A St John 5.00, J B Goodrich 2.50, B D Townsend 5.00.

Review to the Poor.

E Brown \$5 00, D A H 3.00, L Brewster 1 00, Wm G Allen 5.00.

Instructor to the Poor.

Mrs Stephen Perkins \$2 00, D A H 2 00, L Brewster 1 00, M R 50c, Wm G Allen 1 00.

General Conference Fund.

D C Elmer \$2.00.

Michigan Conference Fund.

Church at Orleans \$25.00.

Donations for the Danish Monthly.

L Brewster \$2.00, Maggie Grant 1.50.

HYGIENIC BOOK FUND.

M A S \$3.00, Vernie Null 2.00, Wm G Allen 4.00.

The Review and Herald.

TERMS:

One year in advance,.....\$2.00
" " " when paid by Tract Societies, or
by individuals, for the poor, or to other persons on trial.....1.00.
Address, REVIEW & HERALD, BATTLE CREEK, MICH.