

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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#### GOD KNOWS.

THE secrets of the guilty heart,  
Far-hidden from the sight of those  
Who, knowing them, would shrink and start,  
God knows!

However hid by saint-like face,  
The current of the life that flows  
Away from Heaven, away from grace,  
God knows!

The ills of life—its sad distress,  
Its many secret, unknown woes,  
Its wrongs that seem without redress—  
God knows!

The acts which banish peace and rest,  
Though hidden both from friends and foes,  
Though buried in a silent breast,  
God knows!

The dark deceit, the subtle guile,  
The slander, dealing hidden blows,  
The malice cloaked beneath a smile,  
God knows!

God knows! And in His own good time  
Will strip from men their whitened clothes,  
And crush in shame the sons of crime;  
The masks will fall, the truth be known,  
And honest men stand forth alone!  
God knows!

—N. Y. Independent.

### The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ  
who shall judge the quick and the dead at his appearing and his  
kingdom; PREACH THE WORD. 2 Tim. 4:2.

#### OUR BUSINESS DEALINGS WITH GOD.

BY ELDER D. T. BOURDEAU.

TEXT: "Render therefore unto Cæsar the things which  
are Cæsar's; and unto God the things that are God's."  
Matt. 22:21.

THESE words of the Saviour teach us that God has claims upon our property, as well as Cæsar; that while it is right to render unto Cæsar the things that are Cæsar's, it is equally our duty to render unto God the things that are God's. Indeed, God has the first claims upon us. We pay our taxes to earthly governments in consideration of the fact that they throw their protection around our persons, our lives, our property, etc. We give of our means to sustain God's cause in consideration of the fact that God is the author of our existence, and that we owe our property and all our blessings to him. God is the author of our property, and it is God who hath given us power to get wealth. Deut. 8:18.

Though "the earth is the Lord's, and the fullness thereof," yet we are placed stewards over the property that we have, and are amenable to God for the manner in which we use it. We are not our own, but have been bought with a price, and the ransom that has been paid for our redemption calls upon us to dedicate ourselves and all that we have to God, to advance the interests of his cause on earth. Paul uses the example of Christ as a motive for Christians to sacrifice in his cause: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. How small our greatest sacrifices appear in view of the sacrifice Christ made for us! Yet we should show an appreciation of what Christ has done by sacrificing of our means for the salvation of our fellow-men.

All that we possess cannot pay the debt that we owe to God; and should he require all of our means to advance his cause, in the light of the debt we owe to divine justice, we should have no reason to complain; for "to obey is better than sacrifice," and all our sacrifices cannot cancel our acts of disobedience in the past.

But God is merciful as well as just;

therefore he does not require us to give all our property directly in his cause. Anciently he required of his people one-tenth of their increase, and this did not deprive them of the privilege of making other voluntary offerings. And are not our blessings under the gospel as great as those enjoyed by God's ancient people? Does it require less to sustain the gospel in its closing work, when time is so short, and there is so much to be accomplished in warning the world and preparing a people for translation, than it did to sustain the cause among the Jews?

So reasonable is the tithing system that sinners have been known to make it a rule to give one-tenth of their increase for religious purposes. Christ indorsed the tithing system in saying, "These [paying tithes] ought ye to have done," Matt. 23:23; and the prophet Malachi, speaking of the duty of the church before "the day cometh that shall burn as an oven," etc., says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

The principles of the tithing system are embraced in the system that Paul recommends in the following words: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2. If this plan were carried out by all who profess Christianity, we would not hear of donation parties, pious lotteries, grab bags, and other nefarious means for the support of the gospel, by which the cause of Christ is made a common and unholly thing.

If it is right to pay various taxes to support earthly governments, which are temporal and imperfect, it is doubly so to give of our income to support the cause of Christ and the immortal principles of the government of Heaven. How shameful, then, and what an insult to the great God, and what a manifestation of base ingratitude, to refuse to contribute of our means for the support of the gospel.

But God does not compel men to give in his cause, any more than he compels them to be Christians. He sets forth their duty in his word. He tells them the result of obedience, and the consequences of disobedience. He tells them to love him with all their heart, and strength, etc., and how much of our strength has gone into property, while the cause has been neglected! Can we, therefore, be justified without giving God of our property to redeem the past? He is very reasonable in requiring us to give as he has prospered us, and says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality," etc. 2 Cor. 8:12-14. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Chapter 9:6, 7.

It takes means to advance the cause of truth; to publish books, preach, travel, meet the wants of the worthy poor, carry on missionary enterprises in distant lands, and to mercifully present the question of health to suffering humanity, and give the people a chance to avail themselves of its benefits; and God calls for cheerful and voluntary offerings. The cause of truth is too sacred and exalted to depend upon begging for support. The duty of giving to God is presented to us, not as a cross, but as a great privilege. By performing this duty, we prove the sincerity of our love for

God, for the truth, and for our fellow-man, develop holy characters, and lay up treasure in Heaven.

Some object to raising means to sustain the cause, because Christ, on a certain occasion, told his apostles to "provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes," etc. But such overlook the fact that this prohibition was local; for their journey (singular number); that Judas was treasurer; that the disciples could not get along without shoes or two coats in winter when there sometimes falls a foot of snow in Palestine; that just before his crucifixion, Christ told his disciples: "Now he that hath a purse, let him take it." Luke 22:35. The Lord evidently designed to teach his disciples a lesson of faith and sacrifice as they started out to preach the gospel, that they might be an example to those who would be called to the ministry. But when Christ gives the general commission to preach the gospel, not simply in Palestine, but in all the world, he does not forbid the disciples to take purses with them.

God has intrusted means to his people, and the cause should not be cramped in any of its branches for want of money to sustain it.

In order to render unto God the things that are his, we must realize the claims that he has upon us, and that it is with God we have to do; that those who set forth the duty of giving in the light of Scripture simply present the mind of God in the matter; for, not realizing this, many do not look up higher than the minister, and act as though they simply dealt with man, and make the duty of giving to the cause a commonplace thing.

In this frame of mind men will manifest the same defects in dealing with God that they do in dealing with man. They will be tempted to think that the minister is after their money, while he may not want a dime to appropriate to his own use, but simply wants those for whom he labors to manifest an appreciation of the truth that it has cost so much to bring to them, by giving of their means to help extend the truth to perishing souls for whom Christ died. They will perhaps be tempted to think that the minister is trying to make himself rich at their expense, while he only wants them to give fruit that may redound to their account—to lay up treasure in Heaven, that where their treasure is there their hearts may be also.

This was the sin of ancient Israel in the wilderness. Doubtless they thought that Moses had brought them into the wilderness to kill them that he might have their property. Hence their murmurings against him. But in murmuring against Moses, they murmured against God.

Those who view the subject of giving in this light, of course consider that the less they give the better, and they give as little as they can. They do not look at the recompense of reward, and view that what they give in the cause is as good as lost. God pity such, and open their eyes that they may see things as God sees them; that it is with the great God they are dealing; that in withholding means from his cause, they are guilty of robbing God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. The greater the being against whom we sin, the greater the sin that we commit. Therefore, it is more sinful to steal from God than it is to steal from man. But because God is not seen, many make it a light thing to withhold from him the things that are his. But all things are naked to the eyes of him with whom we have to do.

What a horrible thing it is to rob God! Yet this is done in various ways:

1. In being slack and indolent in business. Slackness and indolence God hates. Next to the sin of running all of one's strength in acquisitiveness, is the sin of slothfulness

in business. We are responsible to God for the faculty of acquiring wealth. Not that we should hoard up wealth and worship it, but use it as the traveler uses his staff, to bless others with, and advance the cause of God. How shameful and censurable, therefore, is the course of those who, having health and strength, content themselves in simply meeting their own wants, and, aside from this, lead almost useless lives. Such rob God of the use of the strength he has given them. In one sense they are as guilty as those who, having acquired wealth, appropriate it all to their own selfish purposes. Indeed, I have sometimes thought there was more hope of some who have been industrious and had an object in life—to acquire wealth—and have gained that object, than for some who have lead indolent and aimless lives. If the former direct their energies in overcoming sin, they will be more likely to succeed than the latter.

2. God is robbed when Christians, either carelessly or through an anxiety to get rich fast, engage in business that will not pay. How often this is done by investing large sums in patent rights, &c.; and thus when calls are made to help pecuniarily in pushing forward the cause of truth, many have no means at their command. If men would take time to calmly consider and pray over their temporal matters, many blunders would be avoided.

3. God is robbed when we appropriate to our own selfish interests, and sometimes in things that could be easily dispensed with, means which should go in the cause. The man who, to amass wealth, contracts debts so fast, by adding farm to farm, house to house, etc., that every nerve and muscle must be taxed to the uttermost to meet the demands against him, while the cause of God is neglected, is fearfully guilty in this direction. Men have no right to take debts upon themselves that will keep them from paying the debts they owe to God. Here many are blinded by the god of this world. And some act as though they contracted debts on purpose to excuse themselves for not giving in the cause. Let such remember that while they delight themselves in large additions to their property, in Heaven it is recorded against them, "Stolen from God! Robbery in the first degree!"

Some steal from God by adorning their bodies with costly ornaments, as gold, etc., and with unnecessary and immodest apparel; while others rob God through intemperate and injurious habits, as in the use of spirituous liquors, tobacco, etc. Thank God that our people generally have laid aside these injurious articles, and that many put what they used to pay for them into the Lord's treasury.

If we are so disposed, we can find ways to spend all our means for our own selfish purposes; or we can give God our best affections, serve him first, and give of our means in his cause.

4. Aged parents, who have by years of industry and hard labor gathered a handsome property and helped their children pecuniarily, are in danger, through sympathy for their children, of robbing God unaware in nearly, if not quite, forgetting his cause in the final disposition of their property. God has claims upon such, as well as their children. Perhaps their early life may have been spent in the service of sin, and they may have embraced the truth in old age, and feel that now they are feeble they cannot do much for the cause. This is a mistaken idea. They can redeem the past by putting a great share of their past vigor that has been transferred to property, in the bank of Heaven, that they may find it there with interest at last. What a satisfaction for such to meet souls in the kingdom who have been saved through a proper use of means that they left behind! While they were resting in the grave, their means were preaching among the living, in whose memories they were still living. And what responsibility rests upon children to whom kind parents

have left means that belonged to the Lord. They may not have realized that this property belonged to another when they took it. And now should they not do as the man that has a piece of lost property when the owner is found? Their parents through kindness gave them more property than was their due; now they can as it were return it to the owner, that they and their parents may have a full reward in Heaven.

We should be even more prompt in paying the debts we owe to God than we are in paying those we owe to man. In our business deal with man, just debts never become outlawed; so in our business deal with God. It is wrong to misrepresent in dealing with man; it is a thousand times worse to do so in our deal with God.

If it was wrong to lay up treasure on earth in our Saviour's time, when unborn generations might make a good use of at least some hoarded-up property, it is doubly so to lay up treasures in the last generation to be consumed by the fires of the burning day. Noah was wise in transferring his property into the ark; and those manifest similar wisdom who use their property in preparing an ark for the saving of themselves and others. I have no idea that the primitive church at Jerusalem left much property behind them when they fled into the mountains; so it will be with the last church when they flee from their persecutors in the time of trouble that is just before us. If an invading army were passing through the land, and we were compelled to leave, we should send our property ahead; in like manner we should lay up for ourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. 6: 20.

Those who see us pursue this course will at least acknowledge that we live up to our profession, that we believe what we preach. Some may call us insane; but the scales will be turned, and the judgment of the whole world will be in our favor, when God ariseth to shake terribly the earth, and when men will cast their idols of gold and their idols of silver to the moles and to the bats for fear of the Lord, and for the glory of his majesty, and when all things of an earthly nature shall pass away.

Men aim to invest their money where it will bring the greatest income. Brethren and sisters, let us remember that we are strangers on earth, and whatever we do not really need to meet our present wants, let us invest in the bank of Heaven, knowing that it will bring the richest conceivable returns, and help in securing eternal life and a right to the immortal inheritance.

#### Disobedience to Parents.

In Isa. 3: 5, it says, "The child shall behave himself proudly against the ancient;" Mal. 4: 6, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers;" and in 2 Tim. 3: 2, 3, disobedience to parents is spoken of.

One prophet says this is when men fear the majesty of the Lord, "When he ariseth to shake terribly the earth," another, that it is before "The day cometh that shall burn as an oven," and Paul says, it will be "In the last days."

What shall I do with my child? said a lady to me a short time since. She will not obey me, but goes where she pleases. I punish, but it does no good. How old is your child? Three years. What shall I do with my pupils? says the teacher. They do not respect me. How can I secure the authority my position requires? Why are my children so unthankful and rude? says another. Oh! that my children would respect me, says a poor heart-broken mother!

Although this is a time particularly noticed in prophecy, yet there must be a cause.

The following extract may throw some light upon the minds of those who wish to have their children's heart turned toward them. It may help the parents to turn their hearts to the children first.

JAMES SAWYER.

#### INHUMANITY OF PARENTS.

As a little boy came into the breakfast-room one morning, his father said to him, Will you ever learn to shut that door after you? And a few seconds later, as the child was rather sulkily sitting down in his chair, the father says, And do you mean to bid anybody good morning, or not? I don't think you gave me a nice good morning, re-

plied the lad. Was the breakfast-room door more likely to be shut next morning? No. The lesson was pushed aside by the pain of the father's words. The  *motive*  to remember in the child was dulled. If that father had called his son, and, putting his arm around him, said, Good morning, my little man, and then, in a confidential whisper in his ear, said, What shall we do to make this forgetful little boy remember not to leave the door open, through which the wind blows on all of us? who can measure the difference of effect?

More than half the cases where family life is marred in peace, these little rudenesses are the cause, and the parents are unconscious of it. It has become a custom to be less courteous to children on small occasions and minor matters. We see this in the cars, stores, schools, and everywhere.

The child may outgrow this rudeness of the parent (especially if it be healthy) and have better manners than the father; but the pain we give little children, when we wound their *tenderness*, for that there is *no* atoning. Over that they can *never* triumph. Why do we *dare* to be so sure that they are not grieved when we treat them as if they were continually in the way? I know a little girl ten years old, of nervous temperament, whose whole physical condition is seriously disordered by her mother's habitual atmosphere of fault-finding. She is a sickly, fretful and unhappy child. If she lives to grow up, she will be a sickly, fretful, unhappy, and hateful woman. But her mother is just as much responsible for the whole as if she had deranged her system by poisonous drugs. Yet she is a conscientious mother. She does not know there is any better way than hers. She does not see that her child is mortified and harmed when she says to her in the presence of strangers: How do you suppose you look with your mouth open like that? Do you want me to show you how you are sitting? and then a grotesque imitation of her stooping shoulders. Will you sit still for a minute? Do take your hands off my dress! Was there *ever* such an awkward child? When the child replies fretfully and disagreeably, she does not see it is only an exact reflection of her own voice and manners. She does not understand what would make for her own peace as well as that of her child. Matters grow worse instead of better, and as the child grows older and has more will, the chances are, the poor little soul will be worried into the grave.

Most parents would be startled at the assertion, that a child should never be reprovved in the presence of others. This is so constant an occurrence, that nobody thinks of noticing it. No one thinks of considering whether it is right and best, or not. But it is a great rudeness to a child. I am entirely sure it ought never to be done. Mortification is a condition as much unwholesome as it is uncomfortable. When the wound is inflicted by the hand of a parent, it is all the more certain to rankle and do harm. Let a child see that his mother is so anxious that he should have the approbation and good will of her friends that she will not call their attention to his faults, and then while she never, under any circumstances, allows herself to forget to tell him afterward, alone, if he has behaved improperly, she will spare him the pain of public reproof; and while that child will lay these secret reproofs to heart, he will still be happy.

I know a mother who made it a rule not to reprove a child in the presence of others. She said sometimes to her little boy after callers had left the parlor, "Now, dear, I am going to be your little girl, and you are to be my papa, and we will play that a gentleman has come in to see you; and I will show you how you have been behaving while this lady has been calling. And you can see if you do not feel sorry to have our little girl behave so."

Once I saw this little boy behave so boisterously and rudely at the dinner table in the presence of guests, that I said to myself: Surely, *this* time she will have to break her rule and reprove him publicly. I saw several signals of rebuke and warning flash from her gentle eyes, to his; but nothing did any good. Nature was too much for him. He could not force himself to be quiet. Presently she said in an easy, natural tone, O Charlie, come here a minute; I want to tell you something. No one at the table supposed it had anything to do with his bad behavior. She did not intend that any one should. As she whispered to him, I, alone, saw that tears were almost in her eyes. In a few moments after he went

back to his seat, he laid down his knife and fork, and said, "Mamma, will you please excuse me?" Certainly, my dear, said she. Nobody but I understood it, or observed that the little fellow had to run very fast to get out of the room without crying. That was the only way she sent a child away from the table, she told me afterward. But what would you do, if he refused to ask to be excused? Then the tears stood full in her eyes, Do you think he *could*, she replied, when he sees I'm only trying to save from pain?

In the evening, Charlie sat in my lap, and was very sober. At last he whispered to me, "I'll tell you an awful secret if you won't tell? Did you think I had done my dinner this afternoon when I got excused? Well, I had n't; Mamma made me, because I acted so. That's the way she always does. But I have n't had to have it done to me before, ever so long, not since I was a little fellow (he was then eight years), and I don't believe I ever shall again. Mary brought the rest of my dinner up stairs to me, but I would not take only a little bit of it. I don't think I deserved any at all, do you?"

To this day, the old, tingling pain burns my cheeks, as I recall certain rude and contemptuous words which were said to me when I was very young. Once, my father called me a stupid child in the presence of strangers. I had brought him the wrong book from his study. Nothing could be said to me to-day that could give me a tenth part of the hopeless sense of degradation that came from those words.

At another time, on the arrival of an unexpected guest to dinner, I was sent away from the table, with the remark that it was not of the *least* consequence about the child; she can just as well have her dinner afterward. The child would have been happy to help on the hospitality, if the thing had been differently put; but the sting of having it put in that way, I never forgot. Such instances of rudeness in parents would be too small to mention, were it not from the fact, the pain they gave lasted till now.

When we consider what ought to be the nature of a reproof from a parent to a child, the answer is simple enough. It should be nothing but superior wisdom and strength, explaining to inexperience and feebleness, where they have made mistakes, to the end they may avoid such mistakes in future. If personal *impatience* and *annoyance* enter in, the relation is marred, and the end endangered. If we give our counsel and protection in a churlish and unkind manner, even to the stranger within our gates, we are no Christian, and deserve to be stripped of what wisdom we have: but *no* words can express what we deserve if we do thus to the little children, whom we have dared to bring into the peril of this life, and whose future way may be blighted by our careless hands.—*Independent*.

#### Photograph of New York.

THE following photograph of New York, taken this year, is startling, and should cause those who believe in the speedy conversion of the world to pause and think. This is the photograph for 1872; what will it be (if time lasts) in 1882, as crime is increasing in an alarming ratio.

"The world stands aghast at the spectacle of a Nero fiddling as Rome burns; but is the heartlessness of thousands any less in this age? In Chicago, gambling saloons have increased since the fire almost twofold; the whisky saloon and house of degradation in almost like proportion. The prevailing religious apathy stands out in marked contrast with the crowded haunts of fashion and the whirl of licensed vice and indulgence."

The "*religious apathy*" of the so-called Christian world is astonishing. It can look upon this swelling flood of wickedness with calmness, and makes little or no effective effort to stay its progress. Corruption and demoralization, deep and damning, in both church and state, is the "order of the day." Says a writer in the *American Messenger* of 1871, "There seems almost no position so sacred, no office so dignified, as to escape the polluting touch of dishonesty."

WM. PENNIMAN.

This city contains about a thirty-eighth part of the whole population of the Union, and there are thirty-two States of the Union, which have a less number of inhabitants than are living within ten miles of this city. The growth of New York is enormous. In 1800, it had a population of 60,000, in 1871, nearly a million.

#### DESTITUTION AND DIFFICULTIES.

There are 20,000 more women than men in New York, and consequently 20,000 women who can never be married, unless they emigrate.

There are 70,000 children who attend no school, and of these 30,000 are vagrants. It is from this street-nursery that the criminals are constantly recruited. A great deal is being done for these children, but a great deal more must be done. The Sunday-school is a most important agency, but it meets with great difficulty on account of the mixed character of the population. There are more Irish in New York than in Belfast, and more Jews than in all Palestine.

#### TENEMENT HOUSES.

In 15,000 houses, there is an average of 7 families to each house. The seventeenth ward has one fortieth of the area of the city, and one tenth of the population—4,000 houses in it contain 95,000 inhabitants, of whom 14,000 are children. It has the great honor of being the banner-ward for children.

In the eleventh ward, the population is at the rate of 290,000 to the square mile, giving sixteen square yards to each. In no other city is the population so closely packed. One house in the sixth ward contains 360 persons; 97 men, 90 women, and 212 children, were found in one house 25x100 feet. Another house had 267 persons. In many rooms of 8x10 or 10x12 there are living from 5 to 7 adults of both sexes. There is a cellar population of 20,000, and of these cellars 400 are wholly below the level of the street, with neither light nor air. He had visited them, and had been almost suffocated and nauseated in a very short time. In one room, 10x14, 25 men and women slept.

#### THE DEVIL'S AGENCIES.

Other powerful agencies of the devil have to be encountered. There are 7,000 rum-sellers, and but 700 ministers and missionaries! The saloons of this city, placed in a row, would extend eleven miles. Growing mainly out of this traffic there were 87,000 arrests in the year, of which ten per cent were for crimes, and 15,000 were women.

#### LICENTIOUSNESS.

The police return 2,100 abandoned women, which is far below the mark. There are 6,000 bad houses, of which 100 are first class, and several are dance and music saloons, whose business it is to allure to destruction.

#### AMUSEMENTS.

Man must have amusement and recreation, and he (Mr. M.) enjoyed them as much as anybody, but he did not let the devil take the management of his amusements. There are seventy theaters and theatrical saloons, frequented by fifty thousand respectable supporters, and two hundred thousand of the lower class. Seven millions are expended annually in these amusements, while 40,000 men and women know not where or how to get their next meal.

#### LICENTIOUS LITERATURE.

There are a dozen papers in the city of New York that are doing more to ruin souls than all the Bibles are saving. They vitiate the whole nature, and leave their readers an easy prey to the most shocking vices and crimes.

#### CONCLUSION.

There are 380 Protestant churches, with seats for 350,000, but a great number of these are of no use to the masses, and there are not 200,000 people in these churches on any one Sunday.

There is more spent in New York in drink, which only does evil, than all that is spent in moral and religious efforts, not only in the city but in the country; more on actors and actresses than on ministers and missionaries.

The above facts so vividly portrayed by Mr. Mingins, apply with more or less force to all our great cities; and the general tendencies are on the increase in smaller communities. The great problem of the age is "How to grapple with the social and religious condition of the masses that crowd into the great commercial centers?"

The appearance has in the past been that the priest and the Levite were inclined to pass by on the other side; but we hail with increasing satisfaction the fact that some of the most earnest and intelligent of the Christian workers of our land are directing attention to this vital question.

## The Second Coming of Christ.

At a time when the world is flooded with mythical theories concerning the second coming of Christ and a temporal millennium, it is pleasing to meet so faithful an exposition of Bible truth as the following by the editor of the *Christian Treasury*. Evidently the world's conversion and kindred teachings find no place in his creed.

DONALD WARREN.

## BIBLE THOUGHTS.

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18: 8.

The Son of man shall come! This is one of the special burdens of this parable. This is one of our special messages, whether speaking to the church or to the world; whether exhorting the saint, or warning the wicked. He that shall come will come, and will not tarry. The scoffer may mock and say, "Where is the promise of his coming?" but he shall come. The faithless servant may say, "My Lord delayeth his coming;" but he shall come. Whether men are ready or unready, he shall come. "Behold, he cometh with clouds." "Behold, the Lord cometh with ten thousand of his saints." But when he comes, what shall he find? and what shall he not find?

1. *What shall he find?* Many things which will offend; few that will please.

(1) *An afflicted people.* Our Lord's parable here specially announces this. His church is likened to an injured widow, crying for redress. She is a little flock, a lily among thorns, an election, a band of pilgrims passing through a hostile territory to the kingdom.

(2) *A luxurious world.* The days of Noah and of Lot are types of the days before the advent. Then all was luxury, lasciviousness, riot, ungodliness, flesh-pleasing. They were eating, drinking, marrying, and giving in marriage. The flesh was indulging itself to the full. God was forgotten. The world to come was disbelieved. Even so in the last days perilous times shall come.

(3) *A defying Antichrist.* For Antichrists fill up the whole space between his first and second coming; and the great Antichrist shall grow and gather strength, till he shall openly defy God and deny his Christ.

(4) *A groaning creation.* For during all the time of his absence will creation groan; its groans will grow louder and sadder as the advent draws nigh. He comes in pity, to bring it deliverance; for nothing but his coming can hush its groans, or end the curse.

(5) *A raging devil.* For Satan walketh about, like a roaring lion, seeking whom he may devour. And he is in great wrath in the last days, because he knows that he has but a short time.

All these evils, and many connected with them, he is to find when he comes again; for man cannot deliver himself or his world. He has tried it in vain.

2. *What he shall not find.* This is expressed in the question of our text. "Shall he find faith on the earth?" A question this which intimates how low faith shall be; how powerful and widespread unbelief; unbelief in his coming; unbelief in God. The cry will then be at its loudest. "We will not have this man to reign over us;" and, also, "There is no God." And as faith shall then be low, so shall love have waxed cold; and, "Lovest thou me?" shall meet with but faint response, even among those who call themselves by his name. Instead of a world full of faith and love, he shall find earth one great region of enmity and defiance; and even his own church neither looking out for or desiring his arrival.

Let us then watch and pray. He may be nearer than we think. Let us not sleep as do others; but let us watch and be sober.

There are many kinds of unbelief which shall then be developed; some more daring than others. We see the seeds of these vanities in the present day. There is the bold unbelief of atheism, or the more specious unbelief of pantheism, or the unbelief in the Christ of God, accompanied with professed faith in God himself; unbelief in the Spirit of God; unbelief in the word of God; unbelief in prayer; unbelief in the cross, and in the gospel of the grace of God; unbelief of many shades and forms. There shall be special unbelief in the prophetic word; disregard of the light that shineth in a dark place; contempt for the church's blessed hope. There shall be faith in man but not in God; faith in human power and wisdom; faith in intellect and science;

faith in nature;—but all this faith set in opposition to God, and setting aside his power and wisdom, his personal interference with the affairs of man. There shall be faith in the miracles of science, but none in the miracles of the Son of God. There shall be faith in the regenerative power of literature and liberal government, but none in the regenerative power of the Spirit or the energy of Him whose scepter is that by which alone earth is to be governed and renewed.

## Putting the Law in the Shade.

"Behold! the darkness shall cover the earth, and gross darkness the people." Isa. 60: 2.

ONE would naturally suppose that in this age of advanced, and still progressing, civilization, that every ray of light that is brought to bear on the minds of the people would be gladly received by all. But we find, to a great extent, that just the opposite of this, are the facts in the case. Although, according to the prophet Daniel, at the time of the end many run to and fro, and knowledge is increased in many directions, especially in regard to Bible subjects, yet the words of Isaiah hold good: Gross darkness still covers the people, so much so as to be a highly noticeable fact.

The two witnesses of the eleventh chapter of Revelation were to prophesy a thousand two hundred and threescore days, clothed in sackcloth. This was the same period of Dan. 7: 25, when the times and laws should be given into the hands of the papacy. Since the ending of that period, which reached to the year 1798, light has been increasing in reference to the time of the end and those doctrines necessary to be understood and practiced by the remnant, or last state of the church. The darkness and obscurity with which the word of God was enshrouded during the wilderness state of the church, has not entirely passed away. The work of reform is not all accomplished; but the final message, which will result in preparing a people for translation, is now being given. Many minds seem to be all wrapped up in this sackcloth condition. They do not like to hear in regard to the law, which they say they "put back in the shade." They say, Christ is all, faith in Christ saves. Now, how does Christ save? By taking upon himself, in man's stead, the penalty of death, that man might be placed back on the same ground that he occupied before the fall, except that he is now a fallen, depraved creature; but by following the example of Christ's perfect obedience, through faith in the merits of his death and atonement, he may enjoy this purchased salvation. Christ made himself an offering, that he might become our Saviour. Christ's work is that of prophet, priest, and king, and to those who believe the present truth, it is clear in an eminent degree that he fully sustains this position. Throughout the evangelists we find much of his teachings were prophetic. The whole book of Revelation is, "The revelation of Jesus Christ, and he sent and signified it by his angel unto his servant John." This covers the entire period from A. D. 96, in which it was given, till the saints receive their final reward in the earth made new, showing the history of the church and the world throughout this period.

He became our High Priest at his ascension, "a minister of the true tabernacle, which the Lord pitched, and not man." He there pleads the merits of his blood, as he offers up the prayers of repenting sinners, mingling his intercessions with theirs. His final work of cleansing the sanctuary from the sins of the people, conveyed there through his work as priest, will close his work as such, and finish up probationary time. We are very near that time. The longsuffering of God is waiting, as in the days of Noah, till it is accomplished, and then Christ will take to himself his great power; the kingdoms of this world will become his by special right; he will then become King of kings, and Lord of lords; the nations will be dashed in pieces, the wrath of God poured out in the seven last plagues, and the fifth everlasting kingdom set up. This is briefly the work that our Saviour came to perform. In this way he saves. And we will ask, Why was all this amount of labor and suffering on his part? Was there no other way? Was God's word so immutable, so perfect, that no change in it could be made, no compromise effected, by which fallen man could be restored to the favor of God? Can finite wisdom devise a better way than infinite wisdom chose? I will give an extract from *Spiritual Gifts*, Vol. 2, pages 274, 275.

"Jesus did not come to abolish his Father's law. The ten commandments were to stand fast forever. Adam and Eve broke God's law, and fell, and the family of Adam must perish. God could not alter or abolish his law to save lost man, who had by his transgression fallen so low that God could not accept any effort he might make to keep that holy, just, and good law. Jesus saw the degradation of man, and pitied his hopeless condition. All Heaven knew that God could not change or abolish his law to save man. Jesus pitied the fallen race, and offered to take the wrath of God upon himself that was due to man, and to suffer in his stead. Said an angel, Did Jesus come to make void the law of God, and by his death abolish it? No, no. If God's law could have been changed; if it could have been abolished, God would not have given his Son to die a cruel, shameful death. But the fact of Jesus' giving his life for man shows the immutability of God's law. Jesus gave his life to save lost man from the curse or penalty he merited by transgression. He, by humbling himself, exalted man. He became the stepping-stone to elevate man, that he might lay hold of the virtue of his blood, keep God's law, and be brought back to eat of the fruit of the tree of life to which Adam and Eve forfeited all right. Said the angel, Poor, foolish man knows not what he is doing. He has lifted his puny arm against Omnipotence. He has defiled God's law. The law of God is the golden link to unite finite man to the infinite God. It links earth to Heaven, and man to God. The transgressor is about to meet the great Law-giver over his broken law. The wrath of God has long slumbered, but soon, with terrible justice and crushing weight will his wrath fall upon the transgressor. And that arm that has been stretched forth in rebellion against God's law, and would sever the golden link binding earth to Heaven and man to God, will wither, while the transgressor shall stand upon his feet. That tongue that has boastingly and proudly spoken against God's law, and has made the fourth commandment of none effect, will consume in his mouth while he stands upon his feet. Terrible will be the fate of those who transgress God's law, and lead others in the same Heaven-daring path of rebellion."

Friends, you that put the law of God "in the shade," by it you should live, for by it you will be judged. Read Prov. 28: 9, and James 2: 12. David says, "The entrance of thy words giveth light." Open your hearts to the influences of the Spirit of God, whose work it is to lead into all truth, so will you see great and wondrous things out of his holy law. Obey it, for "great peace have they which love thy law and nothing shall offend them." And the last blessing pronounced in the word of God reads, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." May God help you to choose his ways.

A. M. LINDSLEY.

Palermo, Os. Co., N. Y.

## Idolatry.

"Little children, keep yourselves from idols." 1 John 5: 21.

THE old, effete forms of paganism have had their day, and among enlightened nations are mostly extinct; but is idolatry no more? Idolatry, among professedly Christian nations, has assumed a more rational form. You will not see Europeans, or Americans (except papists), bow to idols, the work of the artificer, but in a multitude of ways, you may discover the principle of idolatry, eking out from a garb less objectionable than that of paganism, in some respects, but more dangerous in some of its developments.

The only impregnable defense against idolatry is a proper observance of the principle of love to God, contained in the first table of the decalogue; for he who begins to relapse from this love, begins that moment a life of carnality, which is in its whole nature essentially idolatrous, for the carnal mind is enmity against God.

No matter how small or how useful the object may be which eclipses, the love of God from the soul, that object becomes that moment an idol, whether it is gain, or lust, or pride, or pleasure, or any other object. Even things in themselves innocent (when rightly used), may become the idols which we worship, such as talents of mind, or ability.

But zeal in the prosecution of a laudable and lawful calling, does not prove idolatry. He who would exercise discernment, must

look beneath the surface, and unite largeness of heart, intelligence, and sober judgment, all governed and impelled by the Spirit of God. JOSEPH CLARKE.

## A Day of Intense Heat.

THE people of New York suffered terribly from the excessive heat which prevailed there on June 25. The telegraph reports that no less than two hundred persons were sunstruck, the attacks proving fatal in sixty cases. The evening papers speak feelingly on the subject. The *Post* says:

The heat to-day in all parts of the city is overpowering. Men and beasts are equally affected by it. The sunny sides of the streets are deserted, and the crowds on the shady sides appear deprived of energy, and struggle slowly along, each man with a pocket handkerchief in one hand and an umbrella in the other. The horses, especially those on the street car lines, have a hard time of it. It is no uncommon sight to see a poor beast stagger and fall dying to the ground, with out hanging tongue and protruding eyeballs, notwithstanding the precautions taken for their relief.

The pavements this afternoon were so hot that it was almost painful to walk upon them, while the railings in the City Hall Park were far too warm to be touched with the unprotected hand. The sparrows seemed to enjoy the heat well enough, and were busily engaged in battling.

The *Commercial* remarks:

"When will this end?" is the agonizing interrogation of the suffering inhabitants of this great city. Last night was a fitting climax to a dreadful day, in which no less than thirty-five persons were reported as prostrated by the heat. There was scarcely a breath of air stirring, and the gasping multitudes sat upon the house-tops after sunset in vain endeavors to keep cool. The poor horses dropped off by the score.

The rush for "out of town" yesterday was something enormous, and the different avenues leading to the ferries were packed with a long line of carriages, trunk-bedstrapped, and in some cases brimming over with an excited company of little ones, wild for the country or the seaside.

Down town to-day there is an enervation that borders on despair. Relief is found in a rush to soda fountains, that gives little rest to the weary dispenser, but makes the proprietor smile with joy. In spite of the raise made by the ice companies, there is apparently no diminution in the quantity used. Fans are at a premium, and penny cups of ice cream disappear with amazing rapidity before the panting newsboy, while it is not an unfrequent thing to see laboring men dashing themselves over with water from the street fountains. One lady went into a restaurant this morning, and taking off her slippers, coolly filled them with ice-water, re-inserted her feet, and went on her way rejoicing.

The *N. Y. Observer* says:

The thirty days preceding the 19th of July, 1872, will probably be remembered as the most protracted "heated term" of the present age. The oldest and youngest inhabitants agree in testifying that nothing like it has occurred in their time, and we certainly hope will not hereafter. In New York and vicinity, all the usual remedies for heat have failed. Patience was the only alleviator. In the country it was only a little less severe than in the city. In other cities the same state of things prevailed. The same reports came to us from over the sea. Our correspondents complain of the heat everywhere. In London and Paris it was intolerable. The heated citizens fled by thousands to the sea-side. It appears that the heat was exceptionally great in India. At Allahabad it has reached 115 degrees in the shade, and at Hyderabad 116 degrees. At the latter place it caused the death of an officer, four men, and twelve children, among the 16th Lancers. In and around Poona, in the Deccan, the wells are dried up, the cattle are dying, and people are thankful if they can obtain a jar of water by no greater trouble than that of walking a number of miles for it. The *Bombay Gazette* says that prospects would be very gloomy were not the monsoon at hand.

We have reason to be thankful that no epidemic has added its horrors to the sufferings attending such extraordinary heat, and that it is now over.

God has some lessons he can hardly teach us without the rod.

Confession of fault makes half amends.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 13, 1872.

ELD. JAMES WHITE, } EDITORS.  
" J. N. ANDREWS, }  
" J. H. WAGGONER, }  
URIAH SMITH, } RESIDENT EDITOR.

### Did Christ Teach that the Dead Are Alive?

YES, says the immaterialist; for he taught that God, who declares himself to be the God of Abraham, Isaac, and Jacob, is not the God of the dead, but of the living; therefore, Abraham, Isaac, and Jacob, are living; but they are living as immaterial, disembodied immortal spirits; for their bodies are in the grave.

The occasion on which these words were spoken is described in Matt. 22:23-32. To understand the words of Christ, we must understand fully the point at issue, and what his words were designed to prove; and to do this, we must look carefully at the narrative:—

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

What, then, was the point at issue between Christ and the Sadducees? See verse 23: "The same day came to him the Sadducees, which say there is no resurrection, and asked him," &c. The Sadducees professed to believe the writings of Moses, but denied the resurrection. Christ also believed the writings of Moses, but taught the resurrection. Here, then, was a fair issue between them. They hear him teaching the resurrection; and to object their faith to his, they refer to the law of Moses concerning marriage, and then state a familiar fact; viz., that seven brothers one after another all had one woman, and all died. Now arises a problem very difficult to their minds, no doubt. How will this matter be arranged in the resurrection, which you teach? Whose wife shall she be in the resurrection? Let it be noticed that the controversy between Christ and the Sadducees had no respect whatever to an intermediate state, nor does their query or Christ's answer have any reference to such a state. They do not inquire whose wife she is now, or which of the men's immortal souls claims her immortal soul in the spirit world; but, Whose wife shall she be in the resurrection (a future event)? Christ tells them that they err, not knowing the Scriptures, nor the power of God. And then, to defend himself and condemn them out of their own mouth, he proceeds to prove—what? a conscious, intermediate state? No; but the resurrection, from the writings of Moses. "But as touching the resurrection from the dead," says he [as touching the dead that they rise, says Mark; and that the dead are raised, says Luke], "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Let us now show that this quotation did prove the resurrection, and our argument on this passage is closed. That Moses by this language did teach the resurrection of the dead, we think is easily evident. Thus, Abraham, Isaac, and Jacob, were dead; but God is not the God of the dead (or those who are irrecoverably and eternally dead, as the Sadducees believed them to be), but he is the God of Abraham, Isaac, and Jacob. What, therefore, shall we logically and scripturally conclude from this fact? Why, simply that they shall live again, or have a resurrection from the dead. In this view of the subject, Christ reasoned well, proved the point he aimed to prove, confounded the Sadducees,

and gained the applause of the Pharisees, who believed in the resurrection.

But grant for a moment that the language means what is popularly claimed for it, and what becomes of Christ's reputation as a reasoner, and a teacher of wisdom sent from God? He set out to prove the resurrection; but when he closes his argument, lo, wonderful to tell! he has proved that all men are alive, and, therefore, there is no need of a resurrection! He neither meets the query of the Sadducees, nor defends himself, but quite the reverse. Believe that our Lord would reason thus, ye who can!

If any should admit that a resurrection is proved by the language, but claim from it that such resurrection takes place at death, a theory not uncommon at the present time, we reply that they thereby abandon the conscious-state theory, and affirm the existence of those who have died, on another ground, viz., a resurrection. But, further, this is equally foreign from what Christ set out to prove; for he had reference to an event which was then future to the seven brethren and the woman that died. They asked him, saying, "In the resurrection, therefore, when they shall rise, whose wife shall she be of them," &c. And Jesus answered and said, "When they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels in Heaven." Mark 12:23-25. Again, in Luke's account, Jesus says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Luke 20:35. Thus we see that a future event is everywhere referred to, and if he in reality proved that an event had already taken place, which he designed to show would take place in the future, it speaks no better for his reasoning or his wisdom than the former supposition.

Why God calls himself the God of Abraham, Isaac, and Jacob, though they are yet dead, we learn from Heb. 11:16. It is not because they are now alive, but because in God's purpose who speaks of things that are not, as though they were, they are to live, and "he hath prepared for them a city." "Wherefore, God is not ashamed to be called their God; for he hath prepared for them a city," into possession of which they will of course come in the future.

In view of these facts, our friends should be careful lest they expose themselves to the rebuke Christ gave to the Sadducees: "Ye do err, not knowing the Scriptures;" for this instance, like all others, when properly understood, so far from sustaining their position, becomes an irrefragable evidence for the resurrection of the dead, and a future life, but affirms nothing whatever for consciousness in death.

### Tract and Missionary Labor.

As I have traveled considerable of late I have been led to observe and reflect on this subject, and I have great fears that in many places there will be nearly an entire failure unless great changes can be made. I am told by most of those with whom I converse that they can not find time to attend to it. And this leads me to notice the fact that our brethren, in common with the rest of the world, are working harder than usual the present year. In every place where I have been I am told the same story by almost every one—they were never before so driven with work as now. There are several causes for this. The earth does not yield her increase as formerly. Of this there can be no doubt. And insects of various kinds are increasing to render the crops more uncertain. The seasons are more variable, with greater extremes of heat and cold—of wet and dry. These are causes in nature. Besides these there is an alarming spirit of speculation, which has taken hold of some Sabbath-keepers, as is manifest by their leaving the fields of honest toil, and taking hold of patent rights, or peddling, sometimes things of little or no real value. This spirit is mostly shown by thousands crowding into the cities, leaving the farming country destitute of sufficient help. All must perceive that such influences are working powerfully; for, with a wonderful increase of labor-saving machines, the farmers have difficulty in getting their work done. It is almost impossible to get farm hands. And, while the cities are doubling their population, some of them in a few years, the population of the country around them is not greatly increasing. I lately saw some statistics which showed that the counties wherein several cities were located, had not increased their population by as much as it had increased in

the cities; that is, outside the cities the population of the counties had decreased. And the increase of the population in the States generally bears no proportion to the increase of their cities.

Now it must be evident to every one that if these several influences continue, and increase, as they are likely to, work will press more and more, and each year will find us more hurried than the one preceding. What is the remedy for this? There is but one: make our calculations so as not to get so large an amount of work on our hands. I know some brethren who this year had more than twice the amount of work on hand that they could possibly do, and they had deliberately laid their plans to have it on hand, knowing that a few days of sickness, an accident to a team, or difficulty of getting help at the proper time, would so disarrange their plans and work as to cause them to suffer loss, or lead them to do about three times the amount of labor they ought to do.

Some of these brethren look old, haggard, and careworn. They are not able to attend the evening prayer-meeting, nor do they enjoy or profit by the meeting on the Sabbath.

It seems to me that this is a snare of the enemy's setting. Our tract societies were designed to divert the minds of the brethren from their worldliness and lead them to work for God—to become a missionary people. If we wait till we get time, according to the way we are calculating and moving, we shall get farther and farther from the work. Of course our interest in the truth and zeal for the cause will abate, our love grow cold, and the time when we can "neither buy nor sell" will find us destitute of faith and strength to endure. Having only trusted in the world and in our own efforts, we will not know how to cast ourselves on God.

Not only do our brethren need this kind of labor for their own spiritual advancement, but the work must be done. Our ministers are few; some of them overworked and failing. And the prevailing spirit of worldliness makes public labor more difficult. People will hardly take time to hear a full and complete course of lectures on the Bible. And, consequently, where a church is established by tent or otherwise, it is frequently the case that the vicinity is not half canvassed. Judicious tract labor and visiting would increase the number of believers in almost every place.

It is possible to be "increased in goods," and yet be "miserable and poor." It is now time to calculate for the future, and to try to avoid the errors and mistakes of the past.

J. H. W.

### A Religious Calm.

WE regard this as one of the greatest dangers that threatens the cause of God to-day.

A stagnant pool is always calm. Pure water moves. The bubbling spring, the gurgling rill, the rushing river, the foaming ocean, lashing the shore with its huge mountain waves, driven by the wind, are familiar illustrations of the latter condition. This very motion is the cause of purity. The purest, most sparkling water taken from the mountain spring becomes corrupted when left to stand a length of time. Motion and life are closely connected.

So it is in the religious world. A formal round of services, calculated to depress instead of excite interest, causing no particular emotion, touching no heart, rousing no one to action, awakening no conscience, is one of the most dangerous phases of Christian experience.

There is no spot in the Christian life where it is safe to sit down and take it easy. When we do that, we are not only in danger of loss, but have already experienced it. That condition shows that the wrong influence is governing us. "Watch, pray, and work, are the Christian watchwords." Progress is the law of the higher life. The ship, starting on its long voyage across the ocean, dreads nothing more than the calm. The present condition of all on board might be pleasant enough, far more pleasant indeed than when the waves ran high. A plentiful supply of food and drink might make life even joyous. A smooth sea would save personal discomfort, but, should this condition of things always remain, when would the desired haven be reached? Never. Any wind is better than a calm. Even if it be square against them, they can beat and tack, and make some progress; and although they work hard, the day's reckoning will show miles advance of what had been their position had the wind not blown at all. Even so is it with the Christian. Fierce temptation, trials, crosses, are far preferable to a state of sleepy ease.

"More the treacherous calm I dread,  
Than tempests bursting over head."

John Bunyan's view of the pilgrims looked in sleep on the enchanted ground, and there captured and almost destroyed by their enemy, is no

false picture, but alas! represents the condition of many, only we fear some do not get out as luckily as they.

Why is it that a calm is so dangerous? since we all know it is pleasant to the natural man. We need to have clear conceptions of the danger, if it be truly a dangerous state. If this world was our home, our resting-place, a calm would be just the condition we ought to be in. But the Bible represents this world as being ruled by an enemy. The "god of this world" is the one who is worshiped by the majority. He is not the great Jehovah, but a very different personage. He rules in the hearts of the children of disobedience.

God's people are "pilgrims and strangers" here, seeking a better country, "even a heavenly." It is for this reason "God is not ashamed to be called their God." He would be ashamed to be their God if they were satisfied with this poor world where death reigns, where suffering and sin go hand in hand, and where "passing away" is written on every thing. God would not own a people who have no better sense than to be satisfied with such a state of things. We very well know that worldlings think those fools who will make much effort to obtain eternal life. But eternity will show that man to be a fool who can be satisfied with anything this world has to offer. What should we think of a man who would be willing to accept of a copper penny for a short time to call his own, when he could have a million of golden eagles to own all his life time? This is a weak comparison to represent the difference between earthly and eternal riches. The day of God will show who has been truly wise. How small this world will look then.

Now the Bible everywhere represents the influences connected with this world since the curse has entered it as warring against God's government, and that we have to contend not only against these and the natural depravity of our own hearts, but against "principalities against powers, against the rulers of the darkness of this world, and wicked spirits in heavenly places." And that to overcome such enemies as those it will be necessary to make an effort proportionate, of course, to their power. These are most mighty. Our efforts must be great also. To settle down into a calm is to give up the struggle.

Had General Grant, at Pittsburg Landing, concluded that it was rather a hard job to fight any longer, and much more pleasant to take it easy awhile, he might have had a few moments of calm, perhaps; but it would only have resulted in his being marched off with all his squadrons to some rebel prison, there to drag out a weary captivity. A thousand times more foolish is the Christian who ceases to arouse and make mighty efforts to fight the battles of the Lord. "Eternal vigilance is the price of safety" while we are in the enemy's land. Says the Saviour, "Strive to enter in at the strait gate, for many I say unto you will seek to enter in, and shall not be able." A moderate effort is not enough. A mighty effort will be required, and scholars tell us that instead of "strive" the original is "agonize." There is nothing very lulling or calm about agony, or making an effort corresponding to that. No. It is like a position in a rapid stream. The moment we stop rowing, we go down. What should we think of a man concluding to take a nap half a mile above Niagara falls, in a skiff? It would be nothing short of suicide. He could pull hard and make the shore. But he would have to make an effort.

We have come to that time in the history of our world when we have reached the breakers near the shore. It is a time for vigilance, a time for activity. All our religious meetings should be seasons of stirring interest. If we find ourselves growing stupid, we should shake ourselves, rub our eyes, and wake up. We can't afford to sleep. This death stupor, which is felt by so many, is from Satan. It is full as apt to effect those who have long been in the way as those just beginning. Has not God spiritual strength and life enough for us all if we will only seek for it? Most certainly. The reason why many are getting asleep is because they are not walking in the light they have had in the past. Our light should grow brighter and clearer, even unto the perfect day. God is not pleased to have us remain spiritual dwarfs, or become stupid and spiritually asleep. He has light for us if we will follow it. Paul's example is, "forgetting the things that are behind, and reaching forth unto those things which are before, I press to the mark for the prize of the high calling of God which is in Christ Jesus;" and he significantly adds, "Let us therefore as many as be perfect be thus minded." This is our only safety. Look out for the enchanted ground. We are too near the golden gates to go to sleep now. May we be able to enter through them into the city. GEO. I. BUTLER.

Battle Creek, Mich., July 31, 1872.

### The Highest Attainment.

THE great point in conversion is a full submission of the heart to God, and the highest attainment in Christian experience is an entire consecration of the whole being to God's will, and to hold that consecration continually. None can do more, and none are the subjects of the promises who do less.

It is no small work, considering the condition

of man as a sinner, having a mind that is enmity against God, that is not subject to his law, neither indeed can be.

It is with this carnal mind that the Christian has to wage war. He may be victorious, and again, without divine help, he may be vanquished. The highest attainment is to hold the victory. This can only be done by constant help from God, and this can only be secured by feeling a continual dependence upon God, which leads to constant prayer. If prayer is neglected, a man walks in his own strength, and this will never be sufficient to hold the victory over the great foe, the carnal mind. We may think that we have crucified the old man with his deeds; but it will soon be found that he has had a resurrection. Hence a constant feeling of dependence, and constant watchfulness, and prayer, are indispensable.

The Christian may triumph in God; but he may never lay down his watch. He may say truly, Thanks be to God that giveth us the victory through our Lord Jesus Christ; but he must never lay off his armor till the final victory is won. While life remains, he must never say, I have attained and the work is done.

R. F. COTTELL.

Thoughts on Prophecy.

PROPHECY is history in advance, or an account given of events before they come to pass. God must be the author of prophecy. He alone can remove the veil of futurity and describe events before they happen.

Fulfillment of prophecy is the strongest evidence in favor of the divine origin of the Bible. A prophecy fulfilled in our day is stronger evidence in favor of the authenticity of the Scriptures than a miracle performed in Bible times. To prove the genuineness of miracles performed in Bible times, you simply have the written testimony. But a prophecy fulfilled in our day is a living miracle, the genuineness of which may be attested by your own senses. Can we, therefore, wonder why Satan should make such mighty and persistent efforts to have prophecy put in the shade?

Prophecy was not written to puzzle men's brains. It is a part of revelation, and may therefore be understood. Though some portions of prophecy were to be closed up, and sealed till the time of the end, we are plainly told that at that time, many should be purified, and made white, and tried, and the wise should understand. Dan. 12:9, 10. Some portions of prophecy have been sealed, because they were not present truth to the people; the events they described were future, and the people were not called upon to shape their course to meet them in their day. But when the time comes for these prophetic declarations to be fulfilled, then the seal that was upon them is broken, and they are made plain by the events that fulfill them. For instance, how inconsistent it would have been to proclaim the second coming of the Lord and the seven last plagues near, two hundred years ago! or, for a Noah to have arisen and proclaimed an impending flood in the days of Adam! or, for John the Baptist to have made his advent and given his message in the days of David, or in those of Jeremiah? This helps us to answer the question that is so often asked: Why were not these things found out before?

It is Jesus that speaks to us in prophecy. Rev. 1:1. And he speaks to us in symbols and parables to simplify his subjects as he did when he was on earth. How perfectly natural, then, it is to expect that the prophecies explain themselves, and that they are made even plainer than Christ's discourses were when he was on earth; for when the Saviour was on earth, he was present to explain any point that was not fully understood; but he is not here to assist us personally. But, thank God for the Spirit of promise that is left us to guide us into all truth, and that he is more willing to grant his Spirit to them that ask than earthly parents are to give good gifts to their children. Nothing can be more gratifying to the great and good God than for his children to understand his word that he has taken so much pains to reveal to mankind. Hence, "the Holy One of Israel" says, "Ask me of things to come concerning my sons, and concerning the works of my hands command ye me." Isa. 45:11. And of the book of Daniel, the Saviour says, "Whoso readeth, let him understand." Matt. 24:15. And Peter says, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1:19. No one would refuse the light of a lantern in a dark night; the more light the better. So with the light of prophecy to shine on our pathway in this dark world. Christ pronounces a blessing on those who hear, as well as on those who read the book of Revelation, which is said to be the most obscure book of the Bible. Rev. 1:3.

Prophecy is practical. It not only shows us our whereabouts, but it also shows us our dangers and duties in going down the stream of time. This is why so many turn away from it. They dread the cross, which is the very thing they should take up to follow Jesus and show genuine love for God and his truth.

Prophecy is the burden of at least twenty of the books of the Bible, besides being interspersed in nearly every other book of the sacred

volume. To cut the prophecies out of the Bible, would indeed leave us with a small sieve-like Bible. May God help us to honor him by honoring every part of his word.

D. T. BOURDEAU.

Faith.

It appears to have been the great aim of the New-Testament writers to inspire the readers of their writings with confidence and certainty as to the birth, life, death, and resurrection, of Jesus Christ; and they succeeded so well that the bare reading of their testimony has prevailed, to the discomfiture of paganism, and Romanism, and infidelity.

The design of these holy writers was evidently one; their hope and faith were one; they were not men of the world; they moved in another sphere—in a realm beyond this of ours.

It was not necessary for them to choose out a committee to write out a creed; but they wrote at different times, under different circumstances, and varied influences, as they were moved upon by the Holy Spirit; and this one fact was the great foundation-stone of their faith that Jesus Christ, born in Bethlehem, and brought up by Joseph the carpenter, Jesus the son of Mary, did answer the prophetic delineation, both as to his birth, life, character, works, death, and resurrection.

Says John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, . . . that which we have seen and heard, declare we unto you."

Says Peter, "And this voice, which came from Heaven, we heard when we were with him in the holy mount."

Says Paul, "He was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep; after that, he was seen of James; then of all the apostles; and last of all, he was seen of me also, as of one born out of due time."

Infidelity may raise her idiotic head, and say it was all a farce or an imposture, and hold up to ridicule the statements of holy writ; but let her set herself to the task of showing how the Christian church has thrived amid opposition and persecution; let her show how it happened that ancient prophets foretold the events related by the evangelists; let them study carefully the two Testaments; let her compare dates and facts, then let her make out her case.

It is lack of faith, it is the darkness of man's mind, which causes doubt and unbelief, and unbelief causes recklessness and error. Faith must have rock bottom to set foot upon, and in the word of God this is found. Those who wrote that book were men of faith; they were anxious to place their all, for this world and for the illimitable future, in the hands of God.

All the prophets of the Old Testament peered into the future for the coming glory, and the writers and apostles of the New Testament gazed with rapt devotion, and wonder, and joy, upon the cross, then upon the sepulcher, where Peter looked for his Lord; then upon him who on the way to Emmaus explained to them his position, and then in the evening proved his identity by showing to them his yet open wounds; then in Galilee he comforted, instructed, established them; and then, with his ransomed captives, arose in majesty and left this dark earth, not visibly to return until he comes as a conqueror.

The writers of the New Testament wish their readers to have these facts indelibly fixed upon the mind, not as mere opinions, but as they felt them to be—living realities—as subjects to be much thought of and realized, so much so as to leaven the whole character and life, renewing, strengthening all that is holy and pure, and uprooting all that is wicked. Not only do the writers of the New Testament do this, but the inspired penmen of the Old Testament do the same.

Says David, "Let everything that hath breath praise the Lord." No room for doubt here. God never employed infidels and doubters to write out the precious volume. The writers of that holy book felt no doubt, no wavering trust, but full, unlimited confidence in God. They were prepared to seal their testimony with their blood.

And the readers have been of like character. Millions have found life and immortality brought to light in the gospel; martyrdom and long imprisonment have been joyfully borne for love of the truth; faith in the facts related in the Bible has borne the myriads of sufferers above the rack and the flame, above defamation, insult, and scorn, and loss.

But faith goes not alone to successful warfare. Faith begets love; and without love she is a barren tree. Faith without love is only a parrot, or a mocking bird, or a machine without power to drive its wheels.

It is like the little steam tugs used in modern times to tow the shipping against wind and tide, as against the strong opposing current. These little giants bravely draw ships of great size and burden; so does faith attempt, and often accomplish, great things. She lifts heavy burdens, and daily bears her load of care, as a matter of course; why, this is her mission. As the steam

tug labors most heroically, perseveringly, and with giant power; so does faith, but her power lies in God, not in the elements.

JOS. CLARKE.

A Millennial Text Examined.

PERHAPS one of the texts most frequently quoted as proving the millennium is Rev. 11:15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." How often do we hear this quoted in prayer, about like this: "O Lord, hasten the glad time when the nations shall learn war no more, when the kingdoms of the world shall become the kingdoms of the Lord, and peace and good will shall prevail among men." This is a fair sample of the application that is made of this text, Sunday after Sunday, in all the churches. But if we now read the connection, we shall see that almost exactly the reverse of this is what really happens when the kingdoms of this world do become the kingdoms of the Lord.

Here is what follows this passage, as above quoted. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Vs. 16-18. Mark what occurs when the kingdoms of the world become the Lord's, and God takes his great power, and reigns. Instead of this peace, good will, no more war, &c., John says, "The nations were angry and thy wrath is come," &c. This is the state of things that will immediately follow upon Christ's receiving the kingdoms of the world. How the Lord's explanation of this thing differs from that of those who are deluding the people with the cry of peace and safety. When the kingdoms of the world are given to Christ, it is that he may "dash them in pieces like a potter's vessel." Ps. 2:7-9. For this the world is fast preparing.

D. M. CANRIGHT.

Glencoe, Minn.

Spirit Saved. 1 Cor 5:5.

"TO DELIVER such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This text is often quoted in proof of the immortality of the soul; but, like all other texts used to support that theory, it is greatly perverted from its true meaning. We shall see by a close examination with other passages of Scripture that the opposite theory is sustained by it.

The kingdoms of this world belong to Satan. Luke 4:5-7. He is the god of this world. 2 Cor. 4:4. To be a friend of the world is to be the enemy of God, and a friend to Satan. James 4:4. The church belongs to Jesus Christ. A man committing such deeds as are spoken of by the apostle in this chapter is not worthy to belong to the church of Christ; therefore the church takes action in his case and casts him out into the world, which is delivering him unto Satan. Here he must remain till the flesh is destroyed.

The flesh, in the text, means the carnal mind. Rom. 8:5-9. The fleshly or carnal minded man will do the works of the flesh, and such will never enter the kingdom of God. Gal. 5:19-21. The spiritual-minded man has crucified the flesh with the affections and lusts, and brings forth the fruits of the Spirit. There will be no law to condemn this class in the Judgment, hence they will be saved. Gal. 5:22-24.

Now the individual delivered unto Satan will know that as long as he is in that condition there is no hope in his case, and he must be finally lost. But he wishes to be saved, so he turns from his wicked course, overcomes the flesh or carnal mind (which is thus destroyed), regains the favor of God, and his spirit is saved, not at death, but in the day of the Lord Jesus. But, should the flesh or carnal mind never be destroyed, would his spirit or he then be saved? Many passages of Scripture would answer, "No." "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

I. D. VAN HORN.

Is Transgression Necessary to the Existence of Law?

It is true where there is no law there is no transgression; but is it true that where there is no transgression there is no law?

In a discussion at Lancaster, N. Y., Isa. 66:22, 23 was quoted to prove that the Sabbath law would exist in the world to come; and since it is admitted on every side that the other nine precepts of the decalogue are of universal and perpetual obligation, it was claimed that the ten commandments would still be law.

In reply to this, it was claimed that to suppose that these commandments would be law in the new earth, would be to suppose that there

would be murder and adultery, theft and false-witness there.

Let us look at this. The Sabbath will be there. All observe it. Then it is a law or rule for all to observe it. Is there any Sabbath-breaking there? No; for "all flesh" come from one Sabbath to another to worship God. It is a rule or law then violated by none.

Again, of the city of God, it is said that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." The law against lying and every abominable work remains then, but no one violates the law. Law will exist then, but no one on earth will violate it; for the gates of the city stand open continually to all the inhabitants of the earth. R. F. COTTELL.

More Clerical Slander.

THE nature of the opposition to the truth in Almont, Mich., has not differed materially from that in other places, only in degree. All public effort against us has not only been insignificant, but puerile. Argument failing, slander of the most detestable character was resorted to. A minister of the place stated to me in a private conversation that we harbored among us those that believed in, and practiced polygamy, and that in its worst form; that a man might marry a wife and her sister, &c., and these, living with all at the same time; and that he knew of the circumstances, stating that the parties were living at the time near Rochester, Mich., making our crimes equal in enormity to those practiced by the Mormons in Utah, or in the seraglios of the Turk. The name of the party was given me, yet we should have thought but little of it were it not that this same minister was going about among those who were becoming interested in the truth, and poisoning their minds with such disgustingly, wicked and false reports. We concluded that the cause demanded an investigation, and as the party in question lived but twenty-three miles away, Bro. Lane hired a conveyance and repaired to the spot, having in his company a friend from this place to witness to any statements that might be made. Fortunately, the man himself was found, who, over his own signature, witnessed by two of his brothers that were also present, gave this testimony that he never was a Seventh-day Adventist, and was never so considered by any of his neighbors. This was also corroborated by several of his neighbors, members of the Seventh-day Adventist church at that place, and also signed by the Methodist minister located there, as also the elder of the Baptist church over a separate statement written by his own hand.

Armed with a document so concise and explicit, Bro. Lane returned the same day in time for the evening meeting. A meeting had been appointed for prayer and conference before preaching. Many testimonies were given, and the Spirit of the Lord was indeed in our midst. Between the conference meeting and preaching, the statements of Eld. J. T. Hankinson were called up. Parties were present to whom he had reported them. Then the report of Bro. Lane was read. There never was a clearer vindication. All breathed freer, and hearts that before had been trembling with a fear that all was not right were now ready to step out into all the light of the present truth. Surely, the wrath of man has been made to praise the Lord, and the pit which the wicked has dug, in it has he fallen himself.

Our first week-day prayer meeting was held at sister Noble's last evening, Wednesday, July 24. It was well attended, and every one bore their part in the meeting. The Lord was with us, for which we praise his name. Not far from forty are keeping the Sabbath. Each we all learn to love the whole truth and each other, and be saved when our Lord shall appear.

D. H. LAMSON.

Charity.

"But the greatest of these is charity." 1 Cor. 13:13. THE gift of charity is here greatly valued, as the crowning of the Christian character, the most excellent, most beautiful, most indispensable, of all the virtues.

In this world, there are many counterfeiters of this grace, many attempts made to pass off the base alloy for the true metal; but all these do not answer to the description given by Paul.

To have true charity for all, under all circumstances, you need to be a partaker of the nature of Christ, who knows how to succor the tempted; at the same time you need some of his discernment, lest you rank the goats as sheep and the sheep as goats, and thus you become yourself an object of pity.

We cannot feign this grace; for it is most difficult to act out mechanically of all the virtues; and no one of the virtues is so poorly calculated for mere display. You must have the genuine thing itself.

You smile at the naturalness of the little child as it acts out its loving heart and forgiving disposition. Charity is a still more than childish virtue, and should be at least as natural and as unostentatious as that of the child, while it is, in fact, a million times more wise and useful.

You do not need a long essay on charity; but you can get it where Nicodemus received his information as to regeneration; and there is the only place it is to be had. JOS. CLARKE.

## TOO LATE.

TOO LATE! too late! oh! wail of dark despair,  
From many a lip an utterance wilt thou find,  
In that dread day so swiftly hastening on,  
When all appear before the bar of God.  
Great day of recompense, then fully come,  
For deeds committed, yea, and deeds undone;  
For sins so heinous reaching up to Heaven,  
For good they did not, which they might have done.  
When from the Judge the awful sentence rings,  
Depart ye cursed to everlasting fire:  
How willingly they then would give—if theirs,  
The world with all its store of wealth untold  
For e'en one hour in which they might repent;  
But ah! tis all too late, too late.

Dear Lord, how will it be with me;  
Shall I toil on o'er all the dreary way,  
Till e'en the glorious city doth appear,  
And yet thus fail at last of entering in?  
Some duty shrink, some cross neglect to bear;  
Some idol cherish, some little sin indulge;  
Appear all ready, yet be unprepared,  
My talent called for, while as yet no gain,  
Alas! found wanting, when in the balance weighed.  
Too late, too late, shall it be all too late,  
When knocking at the gate I seek to enter in?  
O Lord, forbid that this should be my fate,  
But courage, strength, and grace do thou impart,  
And help me that I shall not be too late,  
To find a covert from the storm that's near,  
A shelter underneath thy mighty wings.

M. E. WILLIAMS.

## Progress of the Cause.

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

## West Unity, Ohio.

WE do not take the tent down this morning as we have talked of. The interest is rising, and spreading all around, and we cannot leave. How long we shall remain we cannot say, but shall look to the Lord for direction, and pray for wisdom to follow the leadings of his Spirit. Last night was the largest meeting we have had here. Pray for us.

J. H. WAGGONER.

## Lincoln, Vt.

THUS far in our efforts in Lincoln two have embraced the truth and subscribed for the REVIEW, and several others have become convinced that we have the truth, and a few feel the importance of obeying it. May God give them grace to carry out their convictions. From the first, we have treated the preachers with kindness, inviting them at times to take part with us in our exercises; but when they commenced to work against us in circulating falsehoods, and opposing our views in private, we frankly told them that they could have the use of our tent to set forth their views before the people while we were in the place. But thus far they have been silent, excepting that a popular preacher came here from Starksborough, and read an essay on the duty of the people meeting in their church.

Being offered the use of the town house to close our effort, and Eld. Hutchins' being ready to aid in the work, Bro. Washington Cross and myself, in the absence of my brother, to make arrangements for our camp-meeting, came to this place with the tent yesterday; pitched it, and held our first meeting last evening, there being a fair audience and good interest. We can be here only over two Sundays before camp-meeting. But we could manage this place in connection with Lincoln, and thought that we or Bro. Evans could fall back here after camp-meeting. There is plenty of work to do if we will take hold of it with a spirit of sacrifice and with energy, feeling the worth of souls, and improving every opportunity of working for the Lord in private as well as in public. And we must not be discouraged though we should come over hard ground at times. Christ and the apostles had to do this. The chopper of wood does not stop when he comes to a hard knot, but he works the harder; and in clearing up a farm men must often work the hardest in going over the most promising soil.

My brother joins me to-morrow, while Bro. Hutchins and Bro. Evans go to Lincoln next Sunday.  
D. T. BOURDEAU.  
South Starksborough, Vt., July 31, 1872.

## Matherton, Mich.

A FEW weeks ago it was extensively circulated and published, that Eld. H. T. Barnaby would preach at Matherton on the subject of the Christian Sabbath. By invitation, I went to hear and review his discourse. Eld. B.'s first effort was two hours in length, during which I was forcibly reminded of an article recently published in the *Health Reformer*, entitled, "Simon's Wife's Mother."

At Pottsville, in a public discussion of three evenings, Eld. B. spent nearly all his time trying to show that the ten commandments were the old covenant, and that they had been superseded by a new covenant, which was nine of the ten commandments re-enacted.

All this effort was to get rid of the fourth command, which requires the observance of the seventh-day Sabbath. He did not seem to consider that he was proving himself a no-Sabbath man; for if the authority for keeping the Sabbath does not come from that precept, we certainly have none at all, at least he was not able

to show a command for Sunday. Six speeches were employed for the purpose of establishing the above positions, omitting almost entirely his reasons for Sunday-keeping if he had any.

I had heard the same things repeated over and over, in the discussion; still, to my surprise, at Matherton, Sunday at 10:30 A. M., I was again favored for two hours with the same, and again at 8:30 P. M., for one and one half hours longer, he not advancing one new idea, as I could discover. I think I could review him in the future one day in advance of his discourse.

In my reply, I maintained with him that the ten commandments are called God's covenant commanded, but denied that it can be shown from the Bible that the ten commandments are ever called the old covenant, or referred to as the covenant abolished.

I sustained this denial from the following considerations: There are several covenants spoken of in the Bible.

1. Promises are called covenants; e. g., God promised Noah that he would never drown the world again. This promise he calls a covenant, and places a bow in the clouds as a token of that covenant. Also the promises God makes with Abraham are called a covenant. 2. Agreements are called covenants; e. g., God makes an agreement with Israel at Horeb or Sinai, recorded in Ex 19:4-8. Also the agreement between Abraham and Abimelech was called a covenant.

3. A law commanded is likewise called a covenant commanded; e. g., the ten commandments, Deut 4:13. Since the word covenant has such a broad application we may properly inquire in what sense the term covenant is applied to the one abolished, and which, if any, of those above specified, is the one.

My opponent did not differ with me in considering the covenant abolished to be an agreement; that it was made at Sinai or Horeb, and that that covenant there and then made is now superseded by the new covenant, wherefore the only point to be determined is which one of the above, if any, will meet all the specifications of the old or abolished covenant. He also claimed that it is the covenant commanded or ten commandments. This is not possible for the following reasons:

1. The covenant that was abolished had its origin at Sinai or Horeb. The principles and precepts of the ten commandments date a great way back of that, even as far back as creation. They therefore cannot be identical.

2. The covenant abolished was an agreement made between God and Israel. The ten commandments are not an agreement in any sense, but precepts commanded.

3. The covenant or agreement abolished was made concerning the ten commandments or voice of God. Ex. 19:4-8; 24:8. How could the old covenant be made concerning the moral law and yet be the moral law itself?

4. The old covenant was made with the Jews. The Gentiles were never as a nation connected with that covenant; yet the Gentiles showed the work of the law written in their hearts, giving them conscience, Rom. 2:12-16, thus showing a difference between the two.

5. Paul makes a clear distinction between the giving of the law and covenants, Rom. 9:4. If they were the same, no such distinction could be properly made.

6. David calls the law of the Lord perfect. Ps. 19:7. Paul speaks of the old covenant as faulty. They cannot be identical—one perfect, the other faulty.

7. The old covenant is abolished, certainly the ten commandments are not.

We argued and proved that the covenant abolished was the agreement between God and Israel at Sinai, recorded in Ex. 19:4-8. The reason of its abolition was because of the default of Israel.

In our affirmative arguments for the Bible Sabbath, we proved that it originated at the close of creation week; that God gave it to Adam by divine commandment. That the law containing the Sabbath was observed all through the patriarchal age, and that Israel had a knowledge of the Sabbath and observed it before the law was proclaimed from Sinai; and when there proclaimed, it claimed its obligation from creation, and based its origin on facts occurring there.

We called on Eld. B. to show from the Bible a commandment for the observance of the first day of the week, or any evidence that God, Christ, or his apostles, ever rested, blessed, or sanctified, that day, making it sacred time. But he utterly failed to show one point required of him, nor did he even try.

Eld. B. intimated at the close of his forenoon discourse that he would continue the subject at night, I requested him to divide the time with me, or speak at an early hour, giving me a chance to reply before the same congregation, neither of which would he do; but, commencing his meeting at about half past eight, he did not close till after ten, and thus deprived me of the opportunity to review him unless at an unreasonable hour.

His effort at night was a repetition of what he had so often given before, which I had sufficiently noticed in the forenoon. Had it not been for much abuse and falsehood repeated by him I should not have cared to notice his last effort at all. I considered it my duty as well as privilege to make proper correction of false statements. I earnestly solicited the opportunity of making a few statements before the meeting closed,

but was denied, he dismissing the audience. I then called the house to order. All seemed willing to listen except the elder and a few of his friends who withdrew, doubtless expecting the congregation to follow. But in this he was disappointed, and so returned to hear for himself. Although I was under the painful necessity of calling him to order a number of times, still I was glad to address him personally. Some of his remarks were low and contemptible abuse, which I should be ashamed to put in print. When I corrected it before the audience he said he would not be responsible for it, but gave it as hearsay; still he stood responsible for it, by repeating it, thereby giving it credence.

I would not mention these facts if it were not for the purpose of informing our brethren what they may expect under similar circumstances, unless he reforms, if he takes it upon him to preach against us in other places, as at Matherton. This man is a member of our state Legislature; has been, and I think now is, the presiding elder of the United Brethren church; all of which gives him influence.

The people of M. sent for an able man to build up the first day Sabbath, and when he came, lo! he tries to set aside the only command that enjoined a Sabbath, and gives none in its stead, leaving them without command or Sabbath either. I fear for such men and their followers in the great day. I pray that God may yet open their eyes to behold wondrous things out of his law.

I returned from Matherton and joined tent labor again at Almont. Our meetings there have been faithfully reported by Bro. Lamson. I have never enjoyed a tent season more than this. The Lord has truly been with us, and I believe a great and good work has been accomplished.

We have removed the tent to Holly, from which I am absent for a few days. Bro. Lamson remains at Almont to follow up the work there, so that the burden of the work at Holly rests on Bro. H. M. Kenyon. Bro. K. is proving himself a strong and efficient laborer in the cause. Oh! that God would raise up many strong men to fill the calls that come in from all parts of the field.

The appeals for labor in all directions are abundant and most earnest. It is heart rending to have to turn a deaf ear to them; especially is this true of Tennessee and other parts of the South. My heart aches for the interest of the cause in the South. I hope that the day is not far distant when many of our young men who have ability and devotion to the work will feel a burden for those new fields, which to me look very promising.

Our tent at Holly is pitched opposite the Christian church, and but a few feet from it. Being so near, we feared conflicting meetings; but to our surprise, Eld. Noble, of that church, withdrew all of their appointments while we should remain, that he himself might attend and give his congregation the same privilege. Our tent affords but little protection in storm, so we can have no meetings in the tent if the weather is bad. In view of this, Eld. Noble has kindly and generously invited us to use their church on all occasions when storm prevents the use of the tent. I believe this man to be a God-fearing Christian, and pray, with him, that God will show them the whole truth. Like the oasis in the desert are such men, when nearly all ministers oppose our work, and that often in a wicked and malicious manner.

My courage in the Lord is good. I have never felt a deeper interest in the work than I now feel. I hope we may be instrumental in bringing many to the saving truths of the third angel's message. God's blessing is with the labor of the tents this season in this State. Two quite large congregations of Sabbath-keepers have already been raised up, and our prospects are bright for the future. Do not forget our labors in your prayers. Remember especially those who have strength amid so much opposition to come out and embrace these unpopular doctrines. God's great cause is one everywhere. Never forget in your prayers all its wants and interests.  
E. B. LANE.

Battle Creek, July 31, 1872.

## Wisconsin Tent Meetings.

OUR meetings are progressing far beyond our expectations. It is now a very busy time of the year. Farmers are engaged in harvesting. We are located in the country in a very favorable locality, as there are seven roads all centering here. We are having from three to eight hundred in attendance at every meeting. People say the Bible is a new book to them, and they are astonished that their ministers do not explain the Bible and make it plain. We have now given our views on the condition of man, and the Sabbath; also quite a portion of the prophecies.

People come from one to twenty miles. Some are present every night from eight miles distant. Ministers seldom visit us, but are busy in visiting their flocks, advising them to stay away, making them believe they will confirm the word. Members tell their ministers they (the ministers) cannot sustain their positions.

Our stand is constantly decorated with choice flowers, brought in by good ladies and children of the country. Our cupboard is always full of provisions (we are boarding ourselves), gifts of friends. There is a strife among the people to see who can do the most for our comfort.

We were much annoyed by drunken Catholics last night, but God is working powerfully, to him be all the glory. We were visited by a stranger one night. He stayed to hear, over two days, then took reading with him. He said he believed God was doing a special work with this message.

Death-like silence generally prevails in our meetings. When we see the tremendous pressure toward the truth, we tremble before God, and cry for more of his guiding Spirit. May God help us, that these meetings may terminate in good. Brethren, while we are groaning under the burden, give us your earnest prayers. Several have avowed their intentions to keep the Sabbath. The test is soon coming; may the Lord help us, that our speaking may be effectual and accomplish the work.

DAVID DOWNER,  
E. SUTHERLAND.

Mount Hope, Wis., July 28, 1872.

## Ohio Tent.

THE meeting in West Unity, Ohio, has been held under unfavorable circumstances. Farmers were exceedingly busy, and the long drouth is broken, and we have had considerable rain. But very few have been able to hear all the discourses, and where they do not hear regularly it takes much more time to do the work.

The interest is spreading, and seems to take deeper hold of late. We now think of remaining longer than we purposed before. The writing I have on my hands takes so much of my time and attention that I cannot visit very much, and this is the kind of work that is very needed here now. What may yet be done here we cannot judge, but pray the Lord to send prosperity.

I wish to say to the brethren in Indiana that I am rejoiced at the effort they are making to secure a tent for their camp meeting. They need it, and they can get it. And they need to put forth this vigorous effort, for their own benefit, and for the encouragement of those who labor with and for them. The success of their camp-meeting will depend somewhat, I think, on the success of this effort they are now making.

J. H. WAGGONER.

August 2, 1872.

## Iowa.

FROM the Southern Iowa Tent we came to this place on the 15th inst. Pitched the tent the day following, and had a discourse in the evening; and, notwithstanding the notice was short, there were about one hundred out.

We have given seven discourses altogether, with an average attendance of about one hundred and fifty, on work days. The last two Sunday afternoons and evenings the tent was filled. In the forenoon, we gave way to hear a discourse from Eld. Brown of this place, a Presbyterian, on the subject of the Sabbath, which we will notice when we come to that question. Considering the busy season, it being the midst of harvest, we have no reason to be discouraged. Our address will be here for the present.

J. HARE,  
S. OSBORN.

Martinsbury, July 22, 1872.

## South-eastern Illinois.

SINCE our last report, May 15, have held meetings near York and Martinsville, Clark Co., and in Robinson, Crawford Co. In the tent, near York, we spoke to the people about thirty-five times. At first we had many hearers; but very wet weather, small pox in the vicinity, and the rush of farm labor preparatory to wheat harvest, caused our congregations to so dwindle that we thought it proper to move our tent.

We sold and gave away quite a number of our publications, received one name for the REVIEW, and urged our hearers to read, post up, and see "whether these things are so."

Many are convicted of the truthfulness of our views; and to the end that honest souls may be converted to a practical knowledge of "present truth," we labor on. Since moving the tent, have been back to that neighborhood and spoken once to an attentive audience congregated in a grove. Expect to be with them again August 1-4.

Since Conference, we have met with our brethren in Clark Center three Sabbaths, and have spoken to them seven times.

Sabbath, June 15, Bro. Merritt spoke on Baptism. After the discourse we repaired to the water, where twelve souls were buried in the emblematic grave. This band now numbers twenty-eight.

July 5 and 6, held four meetings with the church—two sermons, an ordinance meeting, and business transactions. It was good to see all take hold of the work of the Lord, as pointed out in John 13 and 1 Cor. 11. Systematic Benevolence was raised from \$40.12, to \$73.44, per year. They have an interesting Sabbath-school.

June 20, commenced meetings under the tent in Robinson, county seat of Crawford Co. Have spoken to the people of R. and adjoining neighborhoods forty-seven times. Last Sabbath, six of our friends from Clark County were with us, to add to the interest of our first social meeting. Several have declared themselves in favor of the Lord's sanctified day. Some are keeping it, and

others are investigating. At present we cannot give numbers. Since Conference we have obtained ten names for our periodicals, and sold \$17.03 worth of books, besides a number given away.

Although it may require a prolonged effort, yet, under the blessing of God, we hope to see the truth established in Crawford County upon a firm basis.

To this end we ask the prayers of the Lord's saints.

B. F. MERRITT,  
G. W. COLCORD.

Report from New England.

SINCE my last report, have been doing something in the field most of the time. Spent two Sabbaths (June 29 and July 6) in Stafford, Ct. Held five meetings, and attended three others held by Methodists. In one of these they requested me to speak to them. I did so with freedom, and at the close of the meeting was requested to come again; for they would love to hear more on the prophecies. Baptized sister L. M. Bartlett, and obtained one subscriber for *Reformer*, and two for *Instructor*. Called on several families who received me cordially. Talked and prayed with them; the most of them appear anxious to hear lectures on the truth this fall.

July 13, at home. Wife and two children sick. Thought it not best to leave them.

July 20, met with the church at Curtis' Corners. Only a few are left here. Some have moved to other parts, others died, and what is most to be lamented is, some have returned again to the world. We wish the few left here loved the truth more and obeyed it better. I think they feel the importance of doing so, but Satan will hinder such a step if they do not decidedly seek, and draw near to God. My prayer is, Spare thy people, O Lord!

July 27 and 28, with the church at Lafayette. There are some eighteen Sabbath-keepers, enough to make interesting meetings, but there is a lack of interest and becoming zeal on the part of some. We hope there will be a coming up here to the help of the Lord, who is so ready to help them.

Held meeting the 28th at the school house where I gave my first lectures after I embraced the third message. House nearly full. Good attention given. Several here who embraced the truth at that time. Hope others here will yield to their convictions of truth and duty, and be free in the Lord. See John 8:31, 32.

P. C. RODMAN.

Exeter, R. I.

Read and Think.

WHEN such opportunities as we have are afforded us to become intelligent, how inexcusable we shall be to remain ignorant. I find many persons in this part of our State who cannot read. Men and women of seeming good natural abilities, who in three months, if they would only employ their leisure time, could begin to read, remain a lifetime in ignorance. How inexcusable! How unbecoming a man!

There are others who have learned to read, but their minds seem to be so sluggish they have no taste for it, and do not comprehend what they do read. They fall asleep before they read very far. Their thoughts are weak because their mind is not aroused. There seems to be a glimmering between the eye and the page which keeps the ideas from entering the mind.

Now what such persons need is to wake up. It is a terribly bad habit they have fallen into, but it can be broken up. A lively exercise of the mind calls blood to the brain and strengthens it. Long reaches of thought develop the mind. Without this culture the mind can never be capable of profound thought. There is no excellence without labor.

It is said that Sir Isaac Newton would, at times, arise from his bed in the morning and stand in a thinking posture for hours. Such profound thought developed his giant mind. Adam Clarke was a dull boy, till he was awakened, and his latent energies aroused by emulation.

Have you no taste for mental culture? then cultivate a taste for it. Read and think, and think and read, and you will soon hunger for more information, as you hunger for food. Who can bear the thought of passing through the world like the swine that seldom look higher than their heads when such noble powers are given us? God has bestowed powers and susceptibilities upon us which are capable of endless improvement, of which we can form no adequate idea. He makes it our duty to improve what he has given. Then in the fear of God, Read and think.

How awful it looks to see a man or woman sitting, with languid eyes, in a lazy posture, the whole features indicating that trashy, groveling, dreamy thoughts are floating through the mind, while books and papers all are laid aside, no taste for them, while the mind is withering.

Let me say, Don't sit so. For humanity's sake, don't look so! Get up and go to playing with the children, and get aroused. Or, "go to the ant, thou sluggard; consider her ways, and be wise." See all the insects, birds, beasts, and fishes. Are they not all awake and full of animation? and should you their lord be a "dead head"? Haste to the shady grove and there behold the works of God, and approach so near the Infinite Mind by secret prayer that your mind will be illuminated by it.

Read the Bible. The themes God has proposed for our minds to dwell upon are best calculated to elevate and refine us.

Read the REVIEW. It is a great means of grace to us who are trying to live out the present truth. I think we should not consider our duty done till we have read each article with care, if we have opportunity to do so. We may all become intelligent in reference to present truth, and it is our duty to become so. Then read and think, and as the wise man instructs, "If thou criest after knowledge, and liftest up thy voice for understanding," the mind will be awakened, and enlarged.

B. F. MERRITT.

Robinson, Ill.

My Grace is Sufficient for Thee.

OH! how much strength this blessed promise has given me while making quite a protracted visit at Austin, Minn. Here I am surrounded with everything that is unlike the blessed Saviour or his requirements. His name is profaned in my ears every hour of the day, and with some, in every sentence they speak, until I have to exclaim, O! Lord, how long shall these things be? There are seven different denominations in the place. Each has a splendid house to worship in, but it seems to me that the blessed Saviour and what he has suffered to open up the way of life and salvation is never in their thoughts.

I am trying to let my light shine whenever I can get any to listen. I open the blessed Bible and read a few passages to let them see why I believe as I do. If I cannot preach, I can pray that the Lord may convert some poor soul before I leave the place; and oh! what blessings I receive, what comfort, when I "take it all to the Lord in prayer." I ever find a welcome there. Brethren and sisters, time is short, and what we do must be done quickly. Let us gird on the whole armor and stand at our post, that we may be found among the waiting ones when Jesus comes, is my prayer.

S. H. VEDDER.

Grant Co., Wis.

Determinations.

"FOR I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. Paul was a man of determination. He was not afraid to make resolutions, and fearlessly did he stand by them when made. He felt his own weakness, however, but, Christ strengthening him, he could do all things. The above scripture may be regarded as a clear enunciation of Paul's business in life. It should be observed that the word "know" is here used in the sense of "make known." Then we have the statement that the apostle was determined to make known nothing save Jesus Christ and him crucified. This, to him, was an all-absorbing theme.

The apostle Paul had very much of the wisdom of this world. He could have easily entertained the multitude by discoursing upon subjects that pertained exclusively to the sciences of this world; but he chose not to do so. He might have been applauded for his erudition, but he cared not for that. His learning was of avail only as it assisted him to better make known Christ and him crucified. Paul was a wise and diligent teacher. In all places and under all circumstances he ceased not to teach and to preach Jesus Christ and him crucified. He shunned not to declare the whole counsel of God. Jesus Christ, his crucifixion, and resurrection, were the present truth in Paul's day; and how his whole soul was filled with it. It filled his heart, and from this abundance his mouth spake.

What a lesson is here for all those who profess to be looking for their Lord's speedy return! If we really love the Lord Jesus, if we really believe the present truth, if it really fills our hearts, then it will inspire our thoughts and words, and we will be engaged in all holy conversation and godliness. And our determination will be like that of the apostle, to make known, by every possible means, Jesus and his soon coming.

Lord, inspire in my heart such a desire for the faith once delivered to the saints, that I may earnestly contend for it.

H. A. ST. JOHN.

The Golden Rule.

"And as ye would that men should do to you, do ye also to them likewise." Luke 6:31.

AS RELATES to our duty to our fellow-man this precept is every way worthy of the title of superiority given to it. How sufficient would this rule be if we would regulate all our conduct toward others by it. How admirably adapted to meet a want, and yet how loth is man to have that want supplied. How can self take the back-ground?

In all our deal with man the golden rule should have a bearing; but especially is it valuable where there is not a ready comprehension of duty. What would be my mind if circumstances were reversed? is a question that should be at hand for ready use in this age of selfishness, when it seems to be a settled principle to get all you can, let it disadvantage your neighbor never so much.

This rule not only relates to that wherein there is a loss or gain of property involved, but it is to have an application to all circumstances wherein two or more are interested. There is no transgression of the last six commandments of the decalogue that is not comprehended in the principle here given. The least injustice toward those with whom we have to do is a violation of the golden rule. How necessary, then, that we should have it as a "frontlet between our eyes," having it continually before our vision as a reminder of that much-neglected duty, doing to others as we would have them do to us.

ALBERT WEEKS.

Excluded Members.

REV. DR. PATON once said in a public discourse, "I heard Elder Alfred Bennett say, alluding to excluded church members, 'When a sheep is excluded from the fold it will bleat around until it is re-admitted; but when a hog is put out of the pen, it will root around and try to upest it.'"

Unfortunately there are sheep who, by reason of grievous wandering, demand at least temporary exclusion from the fold. Their first impulse, in view of the course taken by their brethren, may wear the resemblance of hoggishness, but their resentment is neither serious nor abiding. They enter upon no crusade against the church, for in their hearts they love God, and they love his people; and they soon settle down into grief, humility, contrition, and then, as the good man pithily expresses it, they are "bleating for re-admission." By all means let them be re-admitted at once, let them be welcomed back frankly and heartily—as the blessed Master ever welcomed a returning prodigal—as the father welcomed his prodigal son. \* \* \*

Many of our churches are at fault in their treatment of excluded members. The points in their indictment are (to carry out Eld. Bennett's figure) that they regard every excluded member as necessarily a hog rather than a sheep, and rigidly apply to each the scriptural injunction: "Cast not your pearls before swine," &c. \* \* \* The Father's method of treating his prodigal son is an excellent pattern for us to follow: "And when he was a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him." The father's method is, as it always is, thoroughly good and wise; and we think that we enter somewhat into the tender, forgiving spirit of the father when we feel—as we do feel—that a single backslider, reclaimed affords greater cause for joy than two new converts; and hardly know how to restrain ourselves for joy when an excluded church member has actually been restored, and sits down with us to commemorate again the dying love of Christ.

Many, we have noticed, justify themselves with reference to the line of conduct which they pursue toward an excluded member by the Pauline injunction, "Let him be to thee as an heathen man and a publican." That precept seems to them to demand that he be given over to utter damnation. To exclude a man from church fellowship is, in their opinion, to put him in the same category with those who have committed the unpardonable sin. All prayer and effort for him are to cease—generally do cease—from that moment. Now our theory in this matter is: prompt, yet judicious, exclusion, where exclusion is demanded; ready and cordial restoration

where restoration is deserved, and, in the interval, unremitting effort and earnest prayer that the wanderer may be reclaimed.

—Sel.

Handwriting.

TO WRITE an ugly hand may be called a misfortune, if you will; but to write an illegible hand is a crime against society. Every one who chooses can form each letter distinctly, can make a difference between an n and a u, between e and c; can dot i's and cross t's. Therefore, no educated person who wishes for employment as an amanuensis or copyist can be excused for writing badly. He ought to be able to write letters and copy manuscripts clearly and legibly; if he cannot, he has only himself to blame. To those who feel their deficiency and wish to improve, here are a few hints. Write two or three copies every day in a large hand. Look at your copy upside down, when the turns of the letters should appear as well shaped as they did when you looked at them the right way. Thus, let the letters nu, when turned upside down, make a good mi, only wanting the addition of the dot to the i. Never leave an i to be dotted or a t to be crossed till you have finished the line or sentence. Dot your i's and cross your t's when you finish the word, at latest. Remember that the lines of legibility in writing, as of beauty in nature, are all curved. Angular writing is never pretty, seldom legible. Never indulge in making over-long tails to g's, q's, y's or over-long heads to l's, t's, and similar letters, running them into the upper and under line. Indulge not in turns, curls, or flourishes of any kind. Study to make your writing compact without being cramped; free without straggling. To write rather upright than otherwise contributes to the union of compactness and freedom. Never imitate another person's writing under the idea that it is prettier than your own. Many a person has spoiled a good handwriting in this way. Let your handwriting form itself from free, bold copy-writing, and let it be thoroughly your own. Cultivate the power of writing quickly, because it will probably be necessary to you—certainly an advantage. Legibility must never be sacrificed for speed.—*Victoria Magazine*.

WEAR A SMILE.—Which will you do, smile and make others happy, or be crabbed, and make every body around you miserable? You can live among beautiful flowers and singing birds, or in the mire, surrounded by fogs and frogs. The amount of happiness which you can produce is incalculable, if you will show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make hundreds unhappy almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eye, and love glow on your forehead. There is no joy so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and through the day when about your daily business.

It is not union with the church that saves us, but union with Christ.

Obituary Notices.

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

DIED, in Battle Creek, July 29, 1872, of mesenteric consumption, Hortense E., daughter of Stephen and Harriet Gardner of Monterey, Michigan.

The body of sister Gardner was brought to Monterey on the morning of Tuesday, July 30, and interred in Poplar Hill Cemetery in the afternoon of the same day. Though the notice of the funeral service at 2 o'clock p. m. was extremely brief, the S. D. Adventist house of worship was well filled with sympathizing friends and neighbors.

Sister Gardner had won for herself the esteem of all who were acquainted with the straightforward course which she had pursued in her Christian experience. Though but just upon the threshold of life, and standing precisely at that period when the world has its foremost hold upon the mind and the affections, she had succeeded in inspiring in all the conviction that she was living for the life which is to come. The writer, while delivering the funeral discourse, felt more than ever before the force of the words, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." W. H. LITTLEJOHN.

DIED, in Seneca, Newton Co., Mo., on the morning of April 8, 1872, of consumption, Emily P., wife of my son, A. E. Heaton, aged about twenty-eight years. She left no children to mourn a mother's loss. Although pale in death, her pleasant and serene countenance was noticed by others—to us an evidence that she died as she had lived—strong in faith of meeting her Saviour in the morning of the first resurrection; and may God grant that we that remain of her friends and Bible-class may meet her at the gathering of God's elect, which we think is soon to take place. ALBERT G. HEATON.

## The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 13, 1872.

### Eastern Camp-Meetings.

New England,	Aug 28 to Sept. 2.
Michigan,	Sept. 4-10.
Ohio,	" 12-17.
Indiana,	" 19-24.
GEN. CONF. COM.	

We are in constant receipt of letters which require an answer by mail. To this work we have not much time that we can devote; and as some of the questions involve no little study and research, we are obliged to defer an answer sometimes for days and even weeks. Our friends will therefore please have patience. We will do the best we can.

### Keep Out of It.

WHAT? Politics. The presidential campaign is now fully opened, and it bids fair to be the most exciting one that has ever occurred. Partisan spirit will run the highest, the meanest and most unscrupulous tricks will be resorted to, and the most reckless assertions be made on every hand. The great mass of charges, recrimination, and blackguardism, on both sides is simply disgusting.

To drink in of this spirit, and engage in the contest, is sure death to spirituality. S. D. Adventists can spend their time to better advantage. Let the dead bury their dead. Keep out of it.

RENOUNCED HIS FAITH.—From the *Echo and Christian* we learn that another first-day Adventist has renounced the Advent doctrine. In its issue of Aug. 1, 1872, it gives the following item:—

Dr. Bywater—well known through many parts of the State of Illinois as an Advent preacher and lecturer, on last Lord's Day evening, at Clayton, Ill., renounced the Advent doctrine and united with the church of Christ at that place on the Bible—under the preaching of Bro. Grissom."

### To Whom it May Concern.

I REGRET that the name Campbellites should appear in the REVIEW. Why not call that people Christians, or Disciples? We prefer not to be called Millerites. Let the writers of the REVIEW do as they would like to be done by. I know from experience that it is very offensive to Disciples to be called Campbellites.

D. T. BOURDEAU.

Our correspondents will please bear this in mind, and save us the necessity of expunging such expressions from their articles.—Eds.

### To the Churches in Ohio.

THE State Committee wish all the delegates from the churches, and as many others as possible, to be on the ground by Monday or Tuesday of the week appointed for our camp-meeting, for the purpose of fitting up the ground, and also to organize Conference, and get as much of the business done before the meeting as possible. We would like to organize on the morning of the 12th, if possible.

COMMITTEE.

### To Brethren in New England.

TO THOSE who may attend camp-meeting in New England, and we hope all who can will be there, we want this meeting, which commences Aug. 28, to be the most profitable one we have ever held in New England; and that it may be, each one should do something. Will we do that something?

1. Let each make a personal effort to draw near to God by confessing and forsaking every sin of omission and of commission, as far as possible before he comes; and begin at once, for there is no time to lose.

2. Let parents be reconciled to children, and children to parents; brethren and sisters to each other, and as far as possible to their neighbors. Remove every stumbling-block, and so seek ye the Lord that he may come in and take full possession of your hearts and control your entire being; then he will go with you to the feast by the attending angel. Then what a power will attend. Why, we may be as terrible as an army with banners and as fair as the moon. Then pray without ceasing for the hand of the Lord to control our meeting. Pray for the committee. Pray for the officers of the Conference. Pray for the preachers that preach the word to us. Pray one for another, that ye may be healed of your backslidings, and be renewed in body and in mind. Persuade every one to go who you think may be profited by being there. Soon it will be too late to help our friends or ourselves. The last generation is fast passing away; is almost past. But little time remains to work. Let us go about it at once with all our might, that when Jesus comes he may say, "Well done." This will more than pay for all we may endure here. Remember, "In such an hour as ye think not the Son of man cometh." Matt. 24:44. P. C. RODMAN.

### To the Careless.

HERE are a few facts worth the attention of careless people, particularly those who have occasion to correspond with newspapers, inclosing money and expecting answers:

"During the last year there were sent to the Dead Letter Office nearly three millions of letters. Sixty-

eight thousand of these letters could not be forwarded owing to the carelessness of the writer in omitting to give the county or State; 400,000 failed to be sent because the writers forgot to put on stamps, and over 8,000 letters were put into the Post Office without any address whatever. In the letters above named were found over \$92,000 cash, and drafts, checks, etc., to the value of \$3,000,000."

No doubt nearly the whole of that vast amount of money was made up by inconsiderable sums in separate letters; indeed, the proportionate average is only a little over one dollar per letter. Publishers could add many curious items to these absurdities such as money-letters properly addressed but bearing no date, others without signature, and some even with neither date nor name; and these, too, are usually the ones most peremptory in their orders for immediate forwarding of papers, etc. People are apt to think nothing of their own little omissions or carelessnesses but once in a while such an aggregate statement as the above will startle them into a consideration of their ways.—*Christian Union*.

## News and Miscellany.

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

STRIKES are now occurring in France, and are put down by military force and the shedding of blood. The amelioration of the condition of the laborer is the great problem of the times—a problem, however, whose solution cannot be reached by leagued refusals to labor and combinations to compel idleness.—*Battle Creek Journal*.

DISTURBANCE IN THE SUN.—Familiar as we all are with the great luminary of the solar system, astronomers at this particular epoch were never so vividly excited in regard to its physical character. Since the invention of the spectroscope, they have found we have been profoundly ignorant in a branch of science considered quite firmly established. Within the past few months, observers have witnessed gigantic displays of force in the metallic luster of the sun's atmosphere, far more wonderful than any phenomena heretofore seen or suspected in far off celestial regions. There are frequent bursters or explosions on the surface of the sun, apparently, which send a path through its shining envelope at the rate of seventy thousand miles in a single minute. Electricity is a slow coach in comparison.

A remarkable waterspout occurred last week, on the Central City stage road, near Denver. The torrent of water struck a carriage containing G Vieren, his wife, her sister, and a girl, who reside five or six miles up the canon and were returning home. The two latter were drowned. The body of Miss Vieren was found some three miles below the scene of the disaster covered with sand and debris. The road was badly washed out and rendered impassable.—*N. Y. Observer*.

It is now proposed to convert the Egyptian pyramids into weather signal stations. We have only to wait, now, for the rushing of the locomotive through the Euphrates, and for a way station where the garden of Eden arose, and there will be nothing left for wonder itself to be astonished at.

NEARLY all the Manchester (England) Dissenting ministers, orthodox and heterodox, lately met at a soiree, at which Dr. McKerrow, an influential United Presbyterian pastor, made a speech, urging that their denominations, including Unitarians, should act in concert in Sunday-school matters, and once a year hold a communion service in common.

HENRY WARD BEECHER says he is inclined to leave the Baptists, Episcopalians, Unitarians, Catholics, and Jews, to get to Heaven in their own way, and without his guidance, and to spend the year 1872 in promoting the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," against which there is in none of these denominations any law.

An editorial article has appeared in the *New York Observer* on the subject of ministerial support, in which the ground is squarely taken that the supply exceeds the demand among the Presbyterians, an opinion indorsed by many of the readers of that paper. They have 4,347 ministers, 2,740 of whom are not engaged in any ministerial work, either as pastors or temporary supplies.

### Liberty vs. License.

In the recent debate on the "Permissive Prohibitory Liquor Law," in the British Parliament, an English Bishop declared he would "rather have England free than sober." The preference for a liberty which means license to do wrong, over a law which restrains appetite, is of long standing, even from a time "where the memory of man runneth not to the contrary." Long ago it cost us paradise, and has been the cause of all earth's trouble ever since. The signs of the times are discouraging to the friends of this sort of liberty.—*Christian Statesman*.

As to the manner in which the Metropolitan Methodist church in Washington was made at once national and sacred, a writer in the *Christian Advocate* gives full particulars:

"To give it a national character, seats were set apart for the President and his Cabinet officers of the army and navy, and pews in the name of each State for their representatives in Congress. And, to add to its sacredness as the house of God, cedar was brought from Lebanon and olive from Mount Olivet for the altar, pulpit, and other wood-work of the church. Also marble from the debris of Solomon's Temple, for the pavement of the vestibule or outer court."

### What I Have Seen.

I HAVE seen a woman, professing to love Christ more than the world, clad in a silk dress costing \$75; making up and trimmings of same, \$40; bonnet (or apology for one), \$35; velvet mantle, \$150; diamond ring, \$500; watch, chain, pin and other trappings, \$300; total, \$1100—all hung upon one frail, dying worm. I have seen her at a meeting in behalf of homeless wanderers in New York wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and, when the contribution-box came round, take from a well-filled portmanteau of costly workmanship twenty-five cents to aid the society formed to promote their welfare.

"Ah," thought I, "dollars for ribbons, and pennies for Christ."

I have seen a man who had long been a member of the visible church rush to his business after a hastily swallowed breakfast, without a prayer in his family for God's blessing through the day, spend hours in the eager pursuit of that which perishes with the using, speaking not a word save of stocks, of bonds and mortgages, and when business hours were over, return to his home exhausted and petulant, to turn away from a sad story of want and suffering with, "I am tired, and cannot bear it!" I have seen him sleep away his evening without a pleasant word for wife or children, and retire to rest with no more apparent thought of God, his Maker, than if his meeting him at the last great day were an idle tale. "Ah," thought I, "days and years for mammon, but not a moment for Christ."

## Appointments.

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

### Michigan and Indiana State Conference.

THIS Conference will hold its twelfth annual session in connection with the camp-meeting at Battle Creek, Thursday, Sept. 5, at 9 A. M., for the election of officers, and to transact any other business that may come before the meeting.

U. SMITH, } Mich.  
J. F. CARMAN, } Conf.  
D. H. LAMSON, } Com.

### The Health Reform Institute.

THE stockholders of the Health Reform Institute will hold their sixth annual meeting at Battle Creek, Michigan, in connection with the camp-meeting, Friday, Sept. 6, at 9 A. M., for the election of Directors, and for the transaction of any other business that may come before the meeting.

S. H. KING, }  
B. SALISBURY, } Directors.  
S. A. MCPHERSON,  
E. H. ROOT,  
D. R. PALMER,  
J. F. CARMAN,  
JAMES WHITE, }

The Lord willing, we will meet with the brethren in their respective districts in Iowa for quarterly meeting, and to organize Tract Societies, as follows: Dist. No. 5, Knoxville, Aug. 31, Sept. 1.

" " 7, Adel, " 7, 8.  
" " 6, Osceola, " 14, 15.  
" " 3, Sigourney, " 21, 22.  
" " 4, Brighton, " 28, 29.

Meetings to commence Friday evening at each place. Hope there will be a general rally at each one. Come, dear brethren and sisters, and bring the Spirit of the Lord with you.

H. NICOLA,  
J. G. MITCHELL.

Walton near Olivet August 24.

J. BYINGTON.

### New England Camp-Meeting.

THE providence of God permitting, the New England Camp-meeting will be held near South Lancaster on the Worcester and Nashua R. R., from August 28 until September 2. Have your baggage marked Camp-ground, as the cars will stop at the Camp-ground. Those coming from the west, on the Albany R. R., will connect with the Nashua train at Worcester Junction 10½ A. M. and 3½ P. M. Straw and provision will be furnished on the ground. Come so as to pitch your tents the day previous to the meeting.

Let all the friends of the cause attend this meeting and bring those whom you wish to get converted. We expect Eld. Geo. I. Butler and others from the West.

In behalf of the committee. H. B. STRATTON.

### New England Conference.

THE New England Conference will hold its next annual session in connection with the New England Camp-meeting, which is to be held in a grove near South Lancaster, Mass., commencing Aug. 28, and continuing until Sept. 2. Let all the churches and companies of brethren, where Systematic Benevolence is organized, send their delegates to the Conference according to the following ratio: "Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members." Art. 7, Sec. 1, Constitution of New Eng. Conf.

Let all the friends of the cause make an especial effort to attend this meeting. Come up to this feast of the Lord the day previous, prepared to spend the entire time in seeking God. Come, bringing your families and friends that you wish converted. Come, bringing your thank-offerings according to directions given in Deut. 16:16, Num. 18:28-32, and God will meet with us.

S. N. HASKELL, } New Eng.  
H. B. STRATTON, } Conf.  
A. W. SMITH, } Com.

### Ohio T. and M. Society.

THE Ohio Tract and Missionary Society will hold its first annual meeting at the time of camp-meeting, Sept. 12-17, 1872. All the directors and as many members as can, should be present, as officers for the ensuing year are to be elected and other important matters pertaining to the interest of the Society to be considered.

O. MEARS, Pres. Ohio T. & M. Society.

### Ohio Tract and Missionary Society Meetings.

DISTRICT No. 5 will hold their first meeting at Bowling Green, Aug. 17, 18, 1872.

Dist. No. 1, at Bowersville, " 24, 25.  
" " 2, at Belleville, " 24, 25.  
" " 4, at Clyde, " 24, 25.  
" " 3, at North Bloomfield, Aug. 31, Sept. 1.

The societies of the different districts are earnestly requested to report at the meetings of their respective districts that the director may be able to report at the annual meeting to be held at the time of the camp-meeting, Sept. 12-17.

### The Michigan T. and M. Society.

THE Mich. and Ind. Tract and Missionary Society will hold its first annual meeting in connection with the Mich. Camp-meeting, Sept. 4-10. We hope for a full report in this Conference. Let all the members

report to their respective librarians or agents in time so they can give a summary to their director; and it is expected that he will give the number of names and amount of labor done in his district to the President in time for the meeting.

E. H. ROOT, Pres. Mich. and Ind. T. & M. Society.

### Ohio Camp-meeting.

THIS meeting will be held at Mansfield, Richland Co., Ohio, on the same ground occupied last year, commencing Sept. 12 and continuing to the 17th.

We hope all our brethren will make an effort to come to this meeting, to work for the Lord. Be on the ground at the commencement of the meeting and stay until the close. Ample provisions will be made for man and beast.

O. F. GUILFORD, } Camp-meeting  
Geo. BISKEL, }  
WM. CROUSE, } Com.

### Ohio State Conference.

THE Ohio State Conference will hold its next annual session at Mansfield, Ohio, in connection with the Ohio Camp-meeting, Sept. 12-17. We earnestly request all the churches in this Conference to send delegates, also the companies that are not organized. We wish all to be represented either by delegate or by letter.

WM. CHINNOCK, } Ohio  
SANFORD ROGERS, } Conf.  
J. Q. A. HAUGHEY, } Com.

MEETING of S. D. Adventists, September 7 and 8, in the School-house at Pleasant Valley, Potter Co., Pa. All the brethren and sisters are invited to attend. By request, D. C. PHILLIPS.

## Business Department.

Not slothful in Business. Rom. 12:11.

### Business Note.

Our address till further notice will be Hutchison, McLeod Co., Minn.

D. M. CANRIGHT,  
C. A. RUSSELL,  
LEVI LONG.

### 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 Fasters. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Philip Cronewald 42-9, Lucy Decker 41-1, S N Wright 42-1, Mrs M Parker 40-1, A Olson 42-1, L Lurger 40-19, M Wilkinson 42-1, L Edmunds 41-1, B Salisbury 41-1, Abraham Condat 42-9, Albert Kellogg 42-9, J L Wood 42-9, E V Clark 41-17, Joseph Ball 42-10, W S Salisbury 41-1, H S Wolsey 42-10, L B Wilbur 42-1, E W Hutchins 42-9, D C Demarest 42-1, Wm. Patterson 42-9, Peter Karn 42-9, A Chase 42-9, Mary E Stiles 42-1, R A Worden 42-1, A S Fox 42-9, Polly Van Marter 42-9.

\$1.50 EACH. Mary S Weislogal 42-9, Wm. Williams 42-9, J H Benson 42-9, Emma Malone 42-9, Joseph Wilson 42-9, Sarah Phelps 41-1, A W O 41-1, Mrs D Duncan 42-9, I E Bruer 42-9, R G Humphries 42-9, Mrs S Daniels 42-9, James L Hoag 42-9, Mrs D Owen 42-9, Esther Howser 42-9, B Payne 41-15.

\$100 EACH. Ruth Nichols 41-1, E B Hitchcock 39-11, M S Merriam 41-1, J S Rogers 40-2, S M Swan 41-9, P Martin 41-4, Job Boyle 41-9, M Chapman 40-1, Harrison Spears 41-1, W T Pennington 41-9, Mary A Chute 41-12, George Billington 41-9.

MISCELLANEOUS. Wm E Hand 50c 41-10, C H Barrows \$2.64 41-8, E Launt 1.60 41-1, R Morrison 10.00 41-9, Charles Williams 3.00 42-1, E E Sanford 5.00 41-1, H Sawyer 1.48 41-1, H M Grant 50c 34-0, Dr. Piles 40c, Nellie Chick 50c 41-10, W W McLoud 2.50 41-14, W D Sharp 1.25 44-7, Mrs J Conley 3.00 39-1, J P Hunt 3.50 43-1, John Hargis 75c 41-9, Carrie Hough 75c 41-1, R Potter 1.88 41-1.

### Books Sent by Mail.

N W Brown 25c, John Roberts 68c, D Candall 30c, A J Gardner 25c, J Armstrong \$1.00, J E Simonds 50c, John O Woodruff 85c, James Aldrich 25c, A M Hunt 20c, T Hare 75c, S S Fears 25c, A Rust 25c, W D Sharpe 75c, G W Warner 2.90, E Nettleingham 55c, Martin Arnold 3 00, W B Cox 3.65, Pierce Hackett 1.10, J W Palmer 2.75, T Thornron 75c, Chas F Stevens 50c, M E Cornell 64c, H A St-John 87c, F Depas 70c, J P Hewins 25c, J W Fohrman 25c, S Althouse 1.00, H B Knickerbocker 1.00, M A Chute 45c, W E Gorham Jr 52c, A Drahus 20c, B G Williams 10c, H G Back 25c, Joseph Smith 4.00, R C Thompson 20c, H R Skinner 15c, S O Winslow 50c, M Salisbury 2 25, G P Hoffman 4.00, Wm Sully 60c, M Adsit 25c, Wm W Vickers 2.16, N Mosher 17c, T G Adamson 25c.

### Books Sent by Express.

H C Miller Racine Racine Co Wis \$4.00.

### Books Sent by Freight.

S N Haskell So Lancaster Mass \$96.84.

### Shares in Health Institute.

T M Chapman \$25.00, Mary A Chapman 25.00, Wm Carney 25.00.

### Review to the Poor.

Emily L Canright \$2.00.

### Shares in S. D. A. P. Association.

C E Cole \$10.00, Sarah F Nichols 20.00, T M Chapman 20.00, Mary A Chapman 20.00.

### Michigan Conference Fund.

Church at Ithaca \$9.00.

### Cash Received on Account.

Nellie Chick 50c, R M Kilgore 10 00, G W Colcord 3.81, L McCoy 1.51, Mary A Chute 30c.

### Book Fund,—\$10,000 Wanted.

Amount previously acknowledged, \$4959.56. Five Dollars Each. T M Chapman, Mary A Chapman, Mrs E Moore.

Ten Dollars Each. A friend \$10. Miscellaneous. Mary Husted \$2.00, Kate Babcock 1.00.

## The Review and Herald.

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