

# 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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TERMS: . . . . . See Last Page.  
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#### "MY SON, GIVE ME THY HEART."

"This have I done for thee!  
What hast thou done for me?"  
I saw thee walk so helplessly  
Where Satan led,  
As nearer, nearer came thy feet  
Down to the dead!  
And oh! I pitied, yes, I pitied thee!  
Lost soul, I pitied thee!  
What hast thou done for me?

"This have I done for thee!  
What hast thou done for me?"  
I went to earth, and lo! all seemed  
To hate me there,  
Although I came in love to them,  
Their grief to share.  
I healed their sick, I raised their dead,  
I gave them food;  
And then some followed me awhile,  
And called it good.  
But when I tried to point their souls  
To light and day,  
Some quickly fled, some stood and mocked,  
Some tried to slay.  
Oh! I was grieved, was grieved for them and thee  
Yes, soul, was grieved for thee!  
What hast thou done for me?

"This have I done for thee!  
What hast thou done for me?"  
They shunned me, mocked me, disbelieved,  
Despised my love,  
All so unlike the homage of  
My home above—  
Some struck me with their hands, while some  
Cried, "Crucify!"  
Then placing sharp thorns on my head,  
Led me to die!  
O soul! to die for thee, that thou might'st live.  
Yes, soul, I died for thee!  
What hast thou done for me?

"This have I done for thee!  
What hast thou done for me?"  
The cross was heavy which I bore,  
But I shrank not;  
The thorns were piercing that I wore,  
I murmured not;  
The hiding of my Father's face  
Was worse than all.  
But, thinking of thy dying soul,  
I bore it all.  
Yes, soul, I thought of thee and bore it all.  
Lost soul, I thought of thee!  
What hast thou done for me?

This do I now for thee!  
What doest thou for me?  
I stand before God's justice throne  
And plead for thee,  
That still his arm will spare, and draw  
Thy soul to me.  
And when his anger burns because  
Thou still wilt roam,  
I cry, "Have mercy! It may be  
He yet will come."  
And thus, from year to year, I wait,  
Pleading for thee,  
Oh! wilt thou never, never do  
One thing for me?

### 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.

#### THE COMING OF CHRIST.

NATURE AND OBJECT OF THE GREAT EVENT.\*

BY ELDER JAMES WHITE.

TEXT.—"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:7-10.

In God's plan for the salvation of man, the second advent of Jesus Christ holds an important place. He who undertook the cause of men made one advent to this world as teacher, and to die as a sacrifice to open the way for their pardon. He is to make another advent, to complete the work, to destroy his enemies, to raise the righteous, and change the living saints, to destroy sin

and sinners, and to restore man and the earth to the condition in which they were before sin entered the world. This great event is the consummation of the Christian's hope. There they were to find consolation and rest; hence the language of the text, "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels." Here is the completion of the great plan for man's redemption.

In this faith and hope the church were to rest. Although they might sleep in the grave, and be unconscious in the tomb for centuries, the interim between the close of this life and the opening of the next, is unconsciousness. "Rest with us," when our hope is realized—when Jesus Christ is revealed, in flaming fire to destroy his enemies, and to give life to all his friends. The manner and the object of Christ's coming will claim our especial attention this morning.

He will come again. "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

He will appear. It is not an invisible coming. "Ye men of Galilee," said the angels, as Christ ascended up on high, "why stand ye gazing up into heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

The first disciples of the Lord beheld his form as he rose from the mount of Olives. That form will again appear, and all the disciples of the Lord will see it. "Behold, he cometh with clouds, and every eye shall see him." Rev. 1:7.

"Let not your hearts be troubled," says Christ, "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." "If I go," said the tangible Saviour, "I will come again." That very person that uttered these words will come again.

"Looking for that blessed hope," says the apostle, "and the glorious appearing of the great God and our Saviour Jesus Christ." That blessed hope of the word of God, embracing the appearing of the Lord Jesus Christ—not an invisible coming—but his appearing.

The coming of Christ will be personal and visible. The same Jesus which is taken up from Mount Olivet to Heaven—not another, not death, not conversion, not the outpouring of the Spirit; but this same Jesus—"shall so come in like manner."

"And they shall see the Son of man coming in the clouds of heaven with power and great glory." And again Jesus says, "If I go away, I will come again."

"The Lord himself," says the apostle—not death, not conversion, not the outpouring of the Spirit; but, the Lord himself—"shall descend from Heaven with a shout, with the voice of the archangel and the trump of God."

Christ will come, attended by the holy angels. He will come in great glory. As in the language of the text, the Lord Jesus Christ "shall be revealed from Heaven with his mighty angels, in flaming fire." The grand scene, the myriads of angels, the brightness and the glory, is represented by flaming fire. I have yet to learn that the element of common fire will accompany the Lord Jesus Christ in burning flames. But the glory, the brightness, and the power, attending that scene is represented by consuming fire.

The presence of one angel at Joseph's sepulcher, prostrated the Roman guard as dead men to the ground. But Christ is coming with his own glory, with the glory of the Father, and all the holy angels with him. Heaven will be emptied of the holy angels. All of them, crowding around our Saviour, will constitute an overwhelming

body of light, and power, and strength. It will be a grand procession.

If the Roman guard fell as dead men before one angel, what must be the effect produced upon sinners, when the Lord himself appears in the glory of the Father—and no man can see God and live—with his own resplendent glory, and the glory of all the holy angels with him? Sinners cannot behold, and live. Yet some theories give but little more power and grandeur to the second advent of our Lord than the arrival of a train of cars. According to the theory of a mixed millennium, this grand procession may come from Heaven, the dead may be raised, and sinners live on and mingle more or less with immortal saints. This theory has the gospel preached in the future age, and probation continuing. I repeat: If one angel, at the resurrection of the Lord, had sufficient power to strike the Roman guard as dead men, when the Lord shall come in the glory of the Father, and all the holy angels, sinners will not be able to exist. "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." When will all living wicked men of all nations, who obey not the gospel, be destroyed with flaming fire? Answer: "When he shall come to be glorified in his saints." But all you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire.

This brings us to examine particularly the proposition that, at the second coming of Christ, all sinners then living will be destroyed. Proving this point, the doctrine of a mixed millennium is at once utterly refuted. Turn to 2 Thess. 2:7, 8: "For the mystery of iniquity [the errors that in Paul's day were progressing toward the papacy] doth already work; only he who now letteth [hindereth would be a more proper translation] will let [or will hinder. Paganism hindered in Paul's day], until he be taken out of the way. [Paganism was removed to give place to the papacy.] And then shall that Wicked be revealed [the papacy], whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." When and by what means is the papacy to be destroyed? By the brightness of Christ's coming; or, as translated by Macknight, "by the bright shining of his coming," when he shall come in the glory of his Father, and all the holy angels with him.

The man of sin, the papacy, is to be destroyed with the brightness of Christ's coming. And, at the same time, those that know not God, the heathen, and those that obey not the gospel of our Lord Jesus Christ, as our text declares, perish under the vengeance of flaming fire that attends the revelation of the Son of God from Heaven. We inquire, then, Who is there left of all the living wicked men to mingle on the earth with immortal saints, in the mixed millennium, after papists, heathen, and all others who obey not the gospel of our Lord Jesus Christ, shall be destroyed?

Matt. 13:37-43, is Christ's exposition of the parable of the tares of the field: "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [the end of this age]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." That will be a

very clean work. When all things that offend, and they that do iniquity, are gathered out, there will not be one sinner left.

Christ is heir to the whole world, as the territory of his kingdom. And in the end of this age he is to gather out of his kingdom, or the territory of it, all things which offend. At his coming, he is to cast them into a furnace of fire, where they will burn until they are utterly consumed. He will gather out all things that offend, and them that do iniquity, "and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then [the next great event] shall the righteous shine forth as the sun in the kingdom of their Father."

Who hath ears to hear let him hear, when Christ testifies that he is not to have things mixed in his kingdom! His angels are first sent to gather out of the territory of the kingdom all that offend, and them which do iniquity. They will cast them into a furnace of fire. Clean work is first made in the territory of his kingdom. Sinners, and the works of sin, are consumed by fire, and not a single sinner, nor a single mark of sin, left; then, and not till then, shall the righteous shine forth in the kingdom of their Father.

At the second coming of Christ, the righteous dead will be raised, and the living righteous changed to immortality. "Behold, I show you a mystery, We shall not all sleep [shall not all die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The dead shall be raised incorruptible. When? At the last trump. It is then that the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God [that is, the last trump], and the dead in Christ shall rise, and the living shall be changed. "Comfort one another," says Paul, "with these words." Rest here, ye troubled ones. Here is comfort. Here is the consummation of your hope.

As we have shown, the resurrected and changed saints are not left upon the old earth in its shattered condition, during a mixed millennium of mortals and immortals, dwelling together upon the earth. No! No! But, on being raised from the dead, the immortal saints are at once caught up to meet the Lord in the air, and are to be with him, while the earth rests a thousand years in a desolated condition. They will be taken up to the Father's house, or the New Jerusalem, where they will reign with Christ in the judgment of the wicked dead a thousand years.

The Scriptures are plain upon this point. Jesus had told his disciples that he was about to leave them. They were sad. He would now comfort and instruct them. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:1-3. Christ is coming to take his children up to his Father's house, to those mansions of which he spoke. But we have further proof upon this point in chap. 7:33: "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me." What we wish to prove from this text is, that Jesus Christ was soon to go up to his Father. Connect with this statement chap. 13:33: "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you." "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward." Verse 36. Where was he going? Answer: To his Father. "Whither I go ye cannot follow me now." You must

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wait awhile, Simon, before you follow me to the Father's house in Heaven. Wait until the first resurrection. Simon then has the promise of following his Lord up to the heavenly mansions above, and, if Simon goes there, I do not know why Paul, James, John, Andrew, and all the just resurrected and changed ones may not—why we may not go there, if we are faithful as he was.

We call your attention to the song of the redeemed in the city of God, as described in Rev. 5:9, 10: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." These are redeemed. They are immortal. They are singing the song of redemption. Are they singing and reigning on the earth? No, they are looking forward to the time when they shall reign on the earth. They, all immortal, are reigning and rejoicing with their divine Lord in the city above, in those heavenly mansions, but they are looking forward to the close of the seventh millennium, when they shall reign on the new earth.

We have made the statement, that, during the thousand years, the earth will be desolate. Having proved that the living wicked will all be destroyed at Christ's second coming, and having proved that the saints will then all follow their Lord up to Heaven, and there reign with him, looking forward to the time when they shall reign on the earth, in what other condition, I ask, could this earth possibly be, but desolate? There will be no saints here. They will all be in the city above. And there will be no living wicked here. They will all be destroyed at Christ's second advent. The old earth will be a very lonesome place. It looks bad enough now. It has been defaced by the flood, it has been rent by earthquakes, and is waxing old as a garment. And when the voice of God shall be heard, casting down mountains, and changing the surface of the earth, so that the mighty men of every land, and all ungodly men, are crying for rocks and mountains to fall on them; and when the earthquake, which is connected with the resurrection of the righteous dead, shall take place, this globe will present a most ragged appearance. And we know of no better place for Satan, when he shall be chained for that thousand years—we know of no place in all the universe that can be better represented as the bottomless pit, than this earth in its desolated, broken condition, from the time of the first, to the second, resurrection. He will see, then, the mischief he has wrought. He cannot reach the righteous; for they are in the city of God. He cannot any longer tempt the wicked; for they are all dead. He and his angels, confined to this planet, wait for the thousand years to roll round, when they will be destroyed.

The doctrine of a mixed millennium does not have the earth desolated at any point. But the Scriptures have it desolated, without an inhabitant.

Isa. 13:9: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."

Isa. 6:11: "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Chap. 24:1-3: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

We might quote this morning from Jeremiah, Ezekiel, Daniel, and other prophets; but time will fail. The last text quoted is a very strong one. The statements are, first, that the earth will be made empty; secondly, that it will be made waste; and, thirdly, as if the idea might be cherished that a few sinners might be left in the earth from the general destruction, the prophet adds, "and turneth it upside down, and scattereth abroad the inhabitants thereof."

The one thousand years' reign of Rev. 20 is the Judgment reign. "And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned

with Christ a thousand years." Verse 4.

The one thousand years are set apart for God's great settlement with the wicked of all ages. "I saw thrones, and they sat upon them." The martyrs were there, and the saints of other ages were there. And they reigned with Christ a thousand years in judgment, engaged in the work of meting out the due punishment of the wicked. The thousand years, between the two resurrections, are not set apart for the saints of God to be doing a mixed business. They have one specific work. It is God's great day of settlement. And while that settlement of the effects and affairs of the great controversy that has existed for six thousand years between Christ and the devil, is going on, Satan and his angels have their position, being confined in the old, desolated earth. This will be just the place for the devil and his angels; while far removed from this sad, desolated scene, in the city of God in Heaven above, are all the saints, attending to the grand settlement of matters which have resulted from the fall of man. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded . . . and they lived and reigned with Christ a thousand years." And they are still looking forward to the time when the earth shall be restored to its Eden glory, at the close of the one thousand years, after the wicked are raised from the dead and destroyed with Satan and his angels. This constitutes the sweetest note of redemption's song, of those who reign with Christ in judgment during the one thousand years—"And we shall reign on the earth."

The offices of our Lord Jesus Christ, as given in the Scriptures, are prophet, priest, and king. As prophet and teacher, he came more than eighteen centuries ago, and filled that office. As priest and intercessor, he ascended up on high from the mount of Olives, and he is now fulfilling that. If men are to be saved at all, they must be while He has on his priestly garments, at his Father's right hand, and is offering his blood before the Father as really as the priests under the Jewish type offered blood for the pardon of the sins of the people in figure. Now when his work in the capacity of priest is done, he will lay aside his priestly garments, and put on his kingly robes. Then he will come with power and great glory, to destroy his enemies, and to give his people life, and take them to himself. He will then fill his third office, and reign King of kings and Lord of lords. And the very first work of his reign is to settle the affairs which have been the result of the great controversy, from the murder of Cain, down to the last sinner. The matter will have to be settled up.

Abel will be seated on a throne in the city of God in judgment, to participate with his Lord and Master in the judgment of Cain. Noah will sit in judgment in the cases of the wicked men of his time. Lot will testify against the wicked Sodomites. Elijah will be present when the case of Ahab and Jezebel is taken up. And the martyrs will be present when the Jesuits and papal monks shall be tried for their iniquity. They will reign with Christ in this grand settlement for one thousand years, looking forward to the full reward when they shall reign on the earth. During the one thousand years they sing a song of their redemption, so far as immortality is concerned; but, so far as the new-earth territory is concerned, they are looking forward to the reception of the entire reward at the end of the thousand years.

We call your attention to the great image of the second chapter of Daniel. The head is of gold; the breast and arms are of silver; the sides, of brass; the legs, of iron; the feet, part of iron and part of clay. I turn now to the declaration of verse 45, which shows the fate of all earthly kingdoms illustrated by the image. If there can be anything left after the prophetic description is all fulfilled, we cannot see how. Please read Dan. 2:45: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands [margin, which was not in hand], and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter." In another place, all earthly kingdoms are described as becoming "like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth."

Now there is no mixing these earthly

kingdoms with the stone kingdom. These are all swept away before the stone kingdom fills the earth.

The Master, on his return to the earth, does not undertake to build up a kingdom here in the midst of the ruins of the old earth. But after all earthly kingdoms are ground to powder, and become like the chaff of the summer threshing floor, and the wind carries them away, so that no place is found for them, and after the great day of the Judgment, and the destruction of all his enemies, then is his immortal kingdom established in the earth.

This subject is also illustrated in chap. 7:11, 12. "I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time." The difference between the fourth, and the other three, is plain. The dominion of the others was taken away, and their bodies, the people, were merged into succeeding ones. But the body of the fourth beast, being in existence at the second coming of Christ, is given to the burning flame.

The golden head of the image of Dan. 2, represents all earthly governments. Its king had universal sway. The silver of that image represents all the world. The brass represents the world also. The iron of that image represents the whole world, the same as the fourth beast of chap. 7. The dominion of Babylon was taken away; but the people were not destroyed. They were transferred to the Medo-Persian government. So with the second, and the third. But when you come to the fourth beast, Rome, his body was slain, and given to the burning flame. There is no transfer of the people to another government; but utter destruction. Babylon is lost in Persia; Persia, in Grecia; Grecia, in Rome. Rome is lost in the lake of fire at the revelation of Jesus Christ, with nothing left to help compose the mixed millennium.

And now, dear friends, while Christ is occupying the position of priest, fulfilling his second office, presenting his blood to his Father in behalf of sinners, it is mercy's hour. It is the period of man's probation. It is the hour of hope for sinners, and the only one. For when he shall lay aside his priestly garments, and shall take to himself his robes, and his kingly crown, and bear the sword of justice, what will poor sinners do? Sinner, your divine Lord holds no sword in his hands to-day. He has not upon his vesture, and upon his thigh, a name written, King of kings and Lord of lords. The robes of the royalty of Heaven he does not wear yet. He is now our priest, mediator, and friend.

But before he comes, he is to receive the kingdom, the glory, and the power. He is to receive his crown. He is to receive his royal garments, and upon them the name of his royalty will appear, King of kings and Lord of lords. Instead of the censor which he now holds in his hand, as he pleads his blood, he will bear the sword of justice. There will be no probation after that change. There will be no longer hope for the sinner after he shall have left the mediatorial seat, and has laid aside the censor for the sharp sickle, the instrument of vengeance.

He now pleads his blood, and while he pleads, mercy lingers. But when he shall take to himself the sword of justice, he will say, "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." He will gather out of the territory of his kingdom all things that offend, and them which do iniquity, and they will be consigned to the fiery furnace. And in due time, after the grand settlement with the wicked shall have taken place, which will require a thousand years, then will the Son, with all the angels, and with all the saints, shine forth in the kingdom of his Father.

Brethren, let us rejoice to-day that Jesus is our intercessor, that mercy lingers, and that the distinct period allotted for his priesthood, in which there is hope for sinners, has not closed. Let us rejoice in it, and work while the day lasts. Come, backslider! Come, sinner! Come while you can, and be washed in the blood of the Lamb. Come and make your peace with Jesus. Secure him as your friend. Come and receive robes of righteousness, that you may stand the test of the Judgment, and be admitted to the marriage feast of the Lamb. Amen.

Shibboleth.

"AND the Gileadites took the passages of Jordan before the Ephraimites; and it was so, that when those Ephraimites which were escaped, said, Let me go over, that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him, at the passages of Jordan." Judges 12:5, 6.

In every age God has had a people that were peculiarly his, by obedience to his statutes and commandments; a people chosen by himself among whom to record his name. Chosen out from among the adjoining nations were the children of Israel, that, in and for them, he might make his great power known, that glory and honor might redound unto himself—a people whose aim and characteristic it was, like Abraham and Moses, to believe God; though "all were not Israel that were of Israel"—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," &c. Heb. 11:25. We have the record of these and many more faithful exponents of obedience to the faith, of whom the world was not worthy. God saw fit to prove them in various ways, to see whether they would keep his commandments or no.

The great point of controversy between right and wrong, between the government of the Creator and the assumed power and dominion of Satan's kingdom, is the law of the world's rightful Sovereign. He formed rules which were correct and perfect, emanations of his own attributes and perfections, the doers of which should live. Satan, by his rebellion and treachery, would have involved the race in final ruin, had not the wisdom and love of God devised a way by which mankind might have hope. One would suppose that, ere six thousand years of controversy should expire, the great rebel would have succumbed; that even he would have felt a sorrow at having caused so much woe and devastation. But, no; it seems to be the element of his character. Sin, misery, and death follow in his train, the very opposite of obedience to God's law. Says David, Ps. 19:7-11, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward." And 119:165: "Great peace have they which love thy law: and nothing shall offend them." And in his confidence he says: "I am thine, save me." Verse 94. Why, David? "For I have kept thy precepts." "I will never forget thy precepts; for with them thou hast quickened me." Verse 93.

The theme of his meditation was the law of the Lord, called also precepts, statutes, and judgments. These were his watchword, the point around which culminate all his songs of triumph and joy. To him they became his Shibboleth of escape from his enemies, the keeping of them his tower of strength and the key to his power with God.

The word Shibboleth signifies burden\* and was not given the Ephraimites to pronounce on account of its meaning, but simply to discover, by way of pronouncing it, their nationality. Doubtless they had a manner, as some classes of the English people have, of omitting the letter h, where it should be, and possibly of using it where it should not be. I will here give a quotation from a not very recent writer:—

"Grace, as well as nature, has its own distinctive features and peculiarities, which render it clearly distinguishable from everything else. In nature, the tree, shrub, and plant, are known, both in kind and quality, by their fruit and blossoms. The different nations are distinguished by their manners, customs, color, and dialect. Every language has an accent peculiar to itself, which is the testword, or Shibboleth, of its nationality. The citizen of Zion is discerned by his Shibboleth; for, having been delivered from the power of darkness, and translated

\* *Shibboleth* signifies an ear of grain; *Sibboleth* was probably the same in the dialect of the Ephraimites, because they could not give the sound of *sh*: but the root of the latter, *sabal*, signifies a burden.—REVIEW.

into the kingdom of His dear Son, he is 'no more a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God;' and by adoption, he naturally speaks the language of the heavenly Canaan. His interests have become identified with those of his Father's family. All his treasures are there, and his heart is there; consequently, his conversation is there also. But when he speaks, it is not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; "for the Spirit searcheth all things, yea, the deep things of God; and the Spirit taketh of these things, and reveals them unto him;" and while, out of the fullness of his heart, he speaks of those deep experiences, of high hopes, and holy joys, and abounding grace, his words are accompanied with a divine power which reaches the hearts of others, and awakens in them kindred emotions of love and joy unspeakable.

"The natural man, in distinction from the Christian, is 'an alien from the commonwealth of Israel:' consequently, his treasures are in the world; and, as naturally as the Christian, his heart and conversation are where his treasure is. Being of the 'earth, earthly,' he receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them; because they are 'spiritually discerned.' And were he to attempt to speak the language of Canaan, it would be utterly impossible; for, like those evil-minded Ephraimites who quarreled with Jephthah, he 'could not frame to pronounce it right;' hence it would be, at best, but Sibboleth. . . . The Ephraimites' test-word lacked but one letter of the true Shibboleth, yet its pronunciation betrayed both their nationality and character, and they were slain. For 'whoever shall keep the whole law, and yet offend in one point, he is guilty of all.' Faith and works are inseparably connected; for, either one being alone, it is dead. Hence the utter impossibility of salvation without both. Let us daily examine our hearts, and try them by the infallible word, lest, when we are required to pronounce the Shibboleth which fixes our destiny for an eternal forever, it will be but the 'Sibboleth of many wonderful works,' even though done *professedly* in the name of Jesus; or that it be found wanting the emphatic letter in the law of righteousness,—Christ—and we be numbered with those who cannot frame to pronounce it right."

The similitude above commented on may be extended still further for our benefit, by taking into consideration the claims of the law and the gospel united, as given in the last part of the message of the third angel of Rev. 14:9-12. God has not left his people without instruction, but has always preceded his judgments with warnings of such a character as to be proportionate to the judgments that were to follow, and his mercy reached those who received and acted upon them. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. By taking the prophecies and history for our geography, chronology, and measuring line, the law and the gospel for our compass and quadrant, we may ascertain our latitude and longitude on the sea of time, and our individual nearness in heart and life to the standard laid down.

In Rev., chap. 13, just before the final triumphant song of the saints on the sea of glass, a beast is brought to view which, in its various specifications, symbolizes, as we think, this nation with its lamb-like horns of equal rights, &c. It is, however, to speak as a dragon, by causing a decree to be made which is to be enforced under pain of death. The warning of the third angel is in view of this, and has also threatenings of a most fearful character. By comparing closely, we see that these stand directly opposed the one to the other. In the warning given by the angel, we have a company in patience under their accumulated trials, keeping the commandments of God and the faith of Jesus, refusing to worship the beast or his image, or receive his mark. Under the power symbolized by the two-horned beast all who do not worship the beast and receive his mark, are to be put to death; or at least a decree made to that effect. Here, then, is a crisis in which none can remain neutral. All will have to take sides. Those who come up to that time without having indorsed the truths brought out in the third angel's message, and heeding the warning, and making the commandments of God and the faith of Jesus emphatically the language of their heart and life, will as assuredly perish as the unfortunate Ephraim-

ites at the passages of Jordan. For the wine of the wrath of God, which the angel declares to be the seven last plagues, see chap. 15:1, will surely overtake them. God help us to choose to suffer affliction with his people, for he "will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The prophet Isaiah, as he looked down through the years of time, and beheld the distant events, brought them out here and there with thrilling power. May God help us, with our hearts touched with the same sacred fire from off the altar which touched his lips, to understand what has been written for our learning.

Beholding a people who were professing righteousness, he says, chap. 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God." Here is a people who, by some means, are deceived in regard to their standing; and by comparing scripture with scripture, we can gain an understanding where it applies. We will not at this time enter into the proofs, but would say, briefly, that we believe the prophet had his eye on the giving of the third angel's message, for it is when a people stand convicted of forsaking the ordinance of God, &c. This must refer to the fourth commandment, for it is the only one on which the Protestant world differ, and this is the very one which the papacy has changed. Isa. 24:5: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant," &c. By the change it has produced the breach in God's law, spoken of in the last part of the 58th chapter. "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath," &c.

There are those who do not regard it as our duty to investigate and explain the prophecies, or at least are not satisfied with a literal interpretation which leads to such a result as the literal, speedy coming of Christ. Unwittingly, perhaps, they help to constitute the class of whom Isaiah speaks in chap. 29:10-14: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men," &c.

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." See Isaiah chapters 25 and 26. May we yield a perfect and willing obedience to all his revealed will, which, if we follow, we shall know of the doctrine, and it will prove to us our shibboleth, and secure an inheritance into his everlasting kingdom.

A. M. LINDSLEY.

Palermo, Oswego Co., N. Y.

It is about time that the Sunday question was settled upon common-sense principles. The people of New Haven have been agitated by the proposal to run the street cars on the Lord's day, and a large meeting in favor of so doing has been held. The general idea of Sabbatarian laws is that no one shall engage on the first day in any works excepting those of necessity or charity. But wherever this law exists, it is now constantly violated, and, more or less, it always has been. It is held to be no sin to ride to church in a coach, although those who are carried might easily walk. It would seem to follow that those who are not opulent enough to own a coach should be allowed at a cheap rate the use of a car. Better have a mild Sunday law strictly observed than a stringent one disregarded.—N. Y. Tribune.

"Watchman, What of the Night?"

UNDER the above significant heading, a writer in the columns of the *Montpelier Freeman* confesses that of late he has discovered some things which he does not understand; and as editors are supposed to know some things which others do not, he appeals to him, to be helped out of his dilemma. It seems that the writer has noticed the proceedings of the late convention, the object of which was to ask Congress to so alter the Constitution of the United States as to make it distinctly recognize Almighty God as the supreme source of government, Jesus Christ as the supreme Law-giver, and the Bible as the supreme fountain of legislation.

From what he has learned of the proceedings of this convention, he is led to ask, What does all this mean? to which we reply, It means (and to use their own language) that "all good men throughout the nation should be thoroughly organized and prepared to act promptly and unitedly in opposition to everything which endangers our free institutions."

Among the things which they set down as endangering our free institutions, they mention "the destruction of the Christian Sabbath."

Forty-six years, Seventh-day Adventists have taught that in this government oppressive laws would be enacted in religious matters, as brought to view under the symbol of the image to the beast. Rev. 13:11-18. Yet some professed expositors of prophecy have ridiculed this part of our faith, as a thing too incredible to be entertained for a moment. A few years since, nothing could be seen of this work, only as it was discovered by the eye of faith through the unerring word of God.

But to-day, what do we behold? A series of movements, all looking to this end, are rapidly taking place in all parts of the country. Associations are being formed; conventions, called; public documents, everywhere circulated; and all American citizens, without distinction of party or creed, are invited to engage heartily in the work proposed. And well may the question be asked, "Watchman, what of the night?"

In their recent convention, Dr. Jonathan Edwards is reported as saying that the earth would soon become a hell, if the Constitution was not soon so amended. Mr. Holmes is reported to have said that New York would yet see her streets flow with blood. Mr. Milligan is reported as saying that the Constitution, drafted in the May Flower in 1620, was in favor of Protestant Christianity, and he thought no one opposed thereto had any right in this country. It is also reported that Dr. Treat of Vineland, attempted to speak in opposition to these sentiments, but was met with cries of, "Put him out," "Sit down," "Shut up," &c., from all quarters of the room. And, in view of all this, the writer in the *Freeman* wants to know if "when these Christian brothers get their God, their Christ, and their Bible into the Constitution, that none but members of the Protestant Church are to enjoy any rights, political or civil, in America? If not, what does it mean?" To which we say, in reply, It means (and to use their own language) that, "if we are Christians, let us make no hypocritical pretensions of founding our government on Christian principles. If we are, and believe they should govern our whole life, let us have them incorporated in the basis of our government, and the national policy shaped to them. Let no one hold an office of trust and profit whose life has not been conformable thereto."

No one can fail to understand the import of such language as this—No one but Christians to hold any office! But who shall determine who are Christians? Why, the ruling churches, of course. All others will be branded as heretics, and all rights denied them. This is where we are surely drifting.

For several years this work has been daily growing in extent and importance. Indeed, no movement of equal magnitude of purpose has ever sprung up and become strong, and secured favor so rapidly as this. In the city of Philadelphia, there is published a paper called the "*Christian Statesman*," in advocacy of this movement. Every issue of that paper goes forth filled with arguments and appeals from some of the ablest pens in our land, in favor of the desired Constitutional Amendment.

The success of the "proposed amendment" virtually destroys one of the first principles upon which our government was founded: viz., All men shall have the privilege of worshiping God according to the

dictates of their own consciences. When the time shall come that the Constitution of our country enforces the observance of the first day of the week as the Sabbath, what will be the fate of those who conscientiously believe, and lay hold of, the Sabbath of the fourth commandment, and dare to keep it?

They will be considered outlaws, and branded as heretics. The crisis is approaching. Beyond this nothing remains but the sharp conflict of the people of God with this earthly power, and the eternal triumph of the overcomer. "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." C. P. WHITFORD.

Berkshire Center, Vt.

Has the Offense of the Cross Ceased?

[THE following, under the above caption, I clip from the "People's Literary Companion." Its questionable origin reminds one of the truthful adage relative to a diamond from a muddy pool.

S. B. WHITNEY.]

"The faithful exhibition of the cross of Christ is not *all* that the circumstances of the church require.

"You may go into one of our churches and find it filled with a gay and fashionable audience, who will sit and quietly hear the most sound and faithful preaching—such preaching as would have roused the indignation of the same class of hearers fifty or sixty years ago, and have set the whole parish in a flame against the wildness and fanaticism of the preacher. How is it, I would ask, that the gay, the dissipated, the worldly-minded, can now so calmly bear what would, a few years ago, have proved so offensive to their pride, and so outrageous to their feelings?"

"The truth must be acknowledged, that, from some cause or other, the offense of the cross, so far as the preaching of it is concerned, has, in a great measure, ceased. Now we know that this cessation of hostilities is no real reconciliation, no solid peace, between the conflicting elements of nature and grace. It is but a hollow truce. Men tolerate the gospel, but will not renounce their sins; they will go to church, but they will not give up the theater and the ball-room, the card-party, the gaming-table, and the race-course. And what is the consequence? The minister who has preached thus faithfully, looks round upon his audience—is glad to find it so numerous, and, upon the whole, so attentive. He has preached the word, and he hopes that it will not be unfruitful. He has not shunned to declare the whole counsel of God, and it is not his fault if they refuse to receive it, and are not benefited by it. And yet, after the most powerful of his discourses, how many are there of his flock who come to him in deep distress of mind, saying, "How shall I escape the wrath to come?"

"Shall we attempt to explain why such effect has ceased to follow the preaching of the gospel? Is it not because, while the world has *apparently* come nearer to the church, the church has *really* drawn nearer to the world? It seems as if a mutual approximation had taken place, and a mutual sacrifice had been made; but, in truth, the sacrifice has been chiefly on one side, and that the wrong side. Things which are, perhaps, not unlawful in themselves, have become a snare to a great mass of professors of religion. The world has smiled upon them, and they have too often been fascinated by its smile. Music, for instance, is not only gratifying to the ear, but may be made profitable to the heart; and sacred music may well raise the mind to glowing anticipations of the nobler harmonies of Heaven. And yet, alas! for the infirmity of human nature! music has too often proved the connecting link between the church and the world. Doubtless there are many professedly Christian residents in the neighborhood of the metropolis, who will put themselves to considerable inconvenience, and perhaps expense, to attend a concert, who would be afraid of taking cold by going on a week-day evening to hear an excellent sermon in a church close to their own doors. So much more do they value what will please their ears, than what would touch and amend their hearts! And when the world sees such conduct on the part of Christian neighbors, what other inference can they be expected to draw from it, than that professing Christians do not believe what they profess; that their religion is but a cloak, which hangs loosely upon them, and which they are glad at any time to cast off, in order that they may enjoy the pleasures of sense? This is one great cause which serves to neutralize the effect of the most earnest and faithful ministrations of the Sabbath and sanctuary. It is doubted whether the minister means what he says, when he denounces the love of the world, and the things of the world; because they who profess the greatest attachment to his ministry are so little affected by his preaching. And if he who thus preaches begins himself to descend to any kind of frivolities, then he may preach like an angel, without ever converting one sinner from the error of his ways."

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 15, 1873.

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

### The Patience of the Saints.

THIS is the virtue especially called for at the present time. We know that patience is exercised only when we are placed in circumstances of trial. If everything was agreeable to our own feelings, patience would never be known to us. We learn it in affliction. We learn it when subjected to humiliations, to vexations, to perplexities, to insults, and to the deferment of our hopes. God designs our good in suffering these to come. We must, therefore, never murmur against him, nor against his providence. Nor will it do for us to fret ourselves, or allow vexation and impatience to arise in our breasts even toward those who occasion us these sorrows. In our patience we possess our souls. Satan designs to render us morose and rebellious by the part which he acts in bringing these painful things upon us. God, in suffering them to come, designs to make them the occasion of infinite good. The use which we make of them will determine whether the one or the other of these purposes will be fulfilled. If, when sorrow and disappointment come, we open our mouths in murmuring, and yield ourselves to the evil suggestions of the devil, we shall find that we have sustained the most serious loss, and suffered injury that may be fatal to our souls. But if, when sorrow and anguish come upon us, we reach out and take hold of God, and in his strength submit ourselves to him, we shall find God to be our present help, and his grace will enter our souls, to perfect our patience, and enable us to sustain long-suffering with peace, and sometimes with joyfulness. We can learn patience. We must learn it. When it has had its perfect work we shall be perfect and entire, wanting nothing.

J. N. A.

### The Date of the Seventy Weeks.

THE true date of this important period is of great interest to all Bible students. As it furnishes the key to the correct reckoning of the 2300 days, it is of the highest interest to all who are identified with the great Advent movement. In turning over the "History of the World," by William Howell, LL. D., a work written two hundred years since, and highly commended by Gibbon and other competent judges, I was deeply interested in his remarks concerning the date of the seventy weeks. In giving the history of all the nations of antiquity he gives that of the Persians at considerable length. When he comes to the reign of Artaxerxes Longimanus he makes the following remarks concerning the commandment to restore and build Jerusalem. Though in some particulars we do not agree with this learned man, yet the main points as set forth by him present a strong argument for the position which we occupy. I invite attention to his words as follows:—

"Artaxerxes, in the seventh year of his reign, made a decree in the behalf of the Jews, that whosoever of them would, might go up with Ezra to Jerusalem and inhabit it. He and his counsellors contributed much treasure, and gave them liberty to collect what they could, and commanded his treasurers beyond the river Euphrates to furnish him yearly with what he wanted, as far as one hundred talents of silver, one hundred measures of wheat, one hundred baths of wine, one hundred baths of oil, and salt without measure, for the sacrifices and other uses, according to the discretion of Ezra. He commanded that all things should be done according to the mind and will of the God of Heaven, lest his anger might break out against the kingdom of him and his sons; the priests and Levites he made free from all impositions, and gave power to Esdras to constitute judges and governors over the people, for the settlement of polity or commonwealth.

"Now, although here in this edict be no express mention of repairing the walls of Jerusalem, or of the request of Ezra in that behalf, yet it is probable enough that he would desire it, because of the often incursions of their enemies, the Samaritans, and others, neither could their habitation in the city be secure, nor the work of the temple go on with safety: and in what could all that treasure be spent but in fort-

ifications? So that we may even conclude sufficient license and authority to be concluded in this decree, and that Ezra began to build the walls, but was either hindered by other occasions, or the negligence of the Jews, or more probably the molestations of their enemies; who, because the license was not expressed, took thence occasion to interrupt the work till thirteen years after [when] it was renewed, and perfected by the procurement and industry of Nehemiah, who obtained a confirmation rather of the former edict, than any new decree; so though Cyrus had first of all granted license for the rebuilding of the temple, yet because the work was hindered by the enemies of the Jews, there was need of another edict granted out by Darius. As the decrees of these two kings were in effect the same, so also those were only put in execution afterward by Nehemiah, because the execution of it, as to the rebuilding of the walls, was either ramitted by negligence, or by malice of the borderers.

"If so, the beginning of the seventy weeks of Daniel, fitly may be taken hence, ending most probably in the death of our Saviour Jesus Christ. Dan. 9:24-27. Thus the oracle, in which is contained a prophecy concerning the rebuilding of Jerusalem, and the coming of Christ, who should bring unconceivable benefits along with him, and yet at length be put to death, not for himself, but others, and this should be all accomplished within seventy weeks of years, which contain four hundred ninety. Lastly, it foretells that, for that horrible sin of the Jews in murdering the Messiah, they should lose both principality and priesthood, and be punished with perpetual exile, and the utter and unreparable desolation of the city.

"Many are the opinions concerning the beginning and end of these seventy weeks amongst chronologers. Some begin them in the first year of the empire of Cyrus, and end them in the nativity of Christ. Others fetch their rise from the second of Darius Nothus, successor to Artaxerxes, and conclude them with the destruction of Jerusalem by Titus Vespasian. Some make them commence from the twentieth of Artaxerxes, when Nehemiah obtained another decree of him, and to conclude with the passion and death of Christ; and others will have them begin in the twentieth year of Artaxerxes Mneumon, and end in the desolation of the city by the Romans. But many there are who, rejecting all these, with best reason, fix the beginning of them in the seventh of Artaxerxes Longimanus, and their conclusion in the death of Christ, in which termination most of the learned, both ancient and modern agree.

"If we seriously consider the account of time, and judge of it according to the best approved authors, the three former opinions will be found either to exceed, or come short of the number. From the beginning of the Persian Empire to Christ's nativity passed about five hundred thirty years. From the second of Darius Nothus, indeed, to the destruction of Jerusalem, near upon four hundred ninety years intervened; but concerning any edict made by that prince there is not a word in Scripture. From the twentieth of Artaxerxes Longimanus, to the death and passion of Christ, are found four hundred and seventy-six, or four hundred and seventy-seven, which come too short by thirteen of the four hundred ninety; and betwixt the twentieth of Artaxerxes Mneumon and the destruction of Jerusalem, are found but about four hundred fifty, which come far short of the true account; as also the chronology of such as would fetch the rise of the four hundred ninety from the first of Darius Medus; and the second or sixth of Darius, the son of Hystaspes. And, although the angel mentioneth the punishment to be inflicted on the Jews, yet doth he not comprise it in the four hundred ninety years, the end of which he signalizeth by the anointing and sufferings of the Messiah, but assigneth half a week or of seven years for the accomplishment of those plagues, which in such a quantity of time were to be inflicted upon his murderers.

"But if we reckon from this seventh of Artaxerxes Longimanus, down by his successors in the Persian Empire, the Ptolemies of Egypt, after that of Alexander the Great, and then by the Assamoneans or Jewish princes, till we come at length to Herod the Great, and so to Christ, the just number of four hundred ninety we shall find accomplished at his death, with such small difference, as is pardonable to so many

authors handling so many things. Or if we reckon by the years of the Olympiads and the building of Rome, we shall find Christ to have died in the four hundred and ninetieth year after the promulgation of this decree. The seventh year of Artaxerxes Longimanus fell in with the second and third of the eightieth Olympiad, according to Eusebius, and the two hundred and ninety-fifth, or the two hundred ninety-sixth of the city, from which continuing to the second year of the two hundred and second Olympiad, and the seven hundred eighty-fifth of the city, in which Christ was crucified, four hundred eighty-nine years, or four hundred ninety are precisely found; so that farther we shall not inquire about these seventy weeks, having therein already satisfied what this design and work requireth, leaving the further inquiry thereof to the studious reader, and to the judgment of the learned."—*Howell's History of the World*, part 1, book 2, chap. 1, sect. 3.

REMARKS.—The death of Christ does not mark the termination of the seventy weeks, for the sacrifice and oblation were to cease in the midst of the seventieth week. And this came to pass, when, at the death of Christ the ceremonial law was nailed to the cross, and the great Sacrifice was offered, which all these sacrifices had prefigured. The seventy weeks were cut off upon the Jews, and are that portion of the 2300 days which pertained to them as the people of God. A more exact chronology shows that the seventy weeks terminate with the commencement of the work to the Gentiles. Of this, more hereafter.

J. N. A.

### The Minnesota Camp-Meeting.

THIS meeting convened promptly upon time, and was a large meeting. I think it was full as large as any of the Western Camp-meetings. There were twenty-seven tents up, besides the large tent. But these were not as large, perhaps, as those in Iowa and Wisconsin, though more in number. There were many strange faces in attendance, those who have come into the truth under the labors of Bro. Canright and others, the past year; but they seemed as much at home as those who have been keeping the Sabbath for many years. It is nothing short of wonderful how this doctrine can take Methodists, Baptists, Presbyterians, Disciples, Universalists, and worldlings, all classes and nationalities, who have formerly been opposed to each other, and contending for opposite opinions and prejudices, and bring them so soon into harmony and union, where all speak the same thing. There is power in this truth. If any do not believe it, let them get up some doctrine of their own, and try to bring about such results.

I found the brethren in Minnesota very much encouraged at the result of labors among them the past year, and they had good reason to be. Their s. b. fund has more than doubled, and the number of Sabbath-keepers, nearly doubled. The figures of actual membership stood, last year, 287; this year they stand 429, with others not organized. Systematic Benevolence, last year, amounted to \$1012; this year, to \$2124. This shows what earnest, faithful labor will do. And thus what the Lord had shown concerning that State's being a good field of labor, has been fully vindicated by the result. I rejoice to see such prosperity, and believe we might see more of it, if all those who labor would throw themselves with intelligent earnestness and sacrifice into the work. My greatest fear in our camp-meeting was that this evident satisfaction which the friends of the cause felt at past success would cause some to think they need not continue to make such zealous efforts in the future, feeling that success was assured. I thought I perceived some such a feeling among the people, and feared that the depth of feeling and earnestness which ought to be seen in such a time as this, when there is so little genuine humility and spirituality, and so many causes existing among us for self-abasement, would not be reached. I think, however, the result of the meeting, on the whole, will be good, and its impressions lasting. There was a very great disappointment felt that Bro. and sister White could not be there; so much so, that it seemed very difficult to overcome it, at the commencement. Where several strong gifts were expected from abroad, it seemed rather hard for one weak one to supply the deficiency, or overcome the disappointment. Bro. Canright was not able to labor as usual. He spoke but twice, in preaching. But when I learned of his condition, when in Wisconsin, I took the precaution to have Bro. Matteson go along with me. He was intending to go in a few weeks to labor among his people in the State. His assistance was very much prized in the meeting, and I hardly know what I should have done without it.

I was happy to form the acquaintance of Eld. D. P. Curtis, of our S. D. Baptist friends. He seemed much at home with us, freely taking part in our meetings, and seeming to enjoy them as well as any of us. He gave one discourse.

I am much pleased at the pleasant relations existing between the two denominations, so far as my own observation goes. I judge Eld. C. holds views on many points of doctrine in common with us, as a people, which I presume does not hinder him from still being in sympathy with his own people.

We were glad, also, to make the acquaintance of Eld. Stephen Rosie, of Maiden Rock, Wis., formerly of the German Baptists. He came to this country years ago as a Lutheran; but, as the light shone upon his mind in regard to baptism, he walked in it, which, of course, cut him loose from the old church and identified him with the Baptists. He labored several years in the West as a colporteur; then, as a minister. Within a few years, he has become interested in the Advent doctrine, and, lately, in the Sabbath question. At this meeting, he came out fully and decidedly, and, in company with his wife, joined the church at Maiden Rock. He greatly rejoices in the truth, and seems anxious to become thoroughly acquainted with it, that he may teach it to others. He speaks our tongue, as well as the German. I supplied him with books for study, and hope he may do good in the cause. He is anxious for books in his own language, for which, indeed, there seems to be a crying want among us.

Bro. Charles Lee, of the Swedish tongue, was also present at our meeting. The readers of the REVIEW have seen his reports from time to time. He reports that sixty Swedes are now keeping the Sabbath, as the result of his labors for a year or two past, keeping up regular Sabbath meetings in four places. He also feels exceedingly the need of tracts in that language, and thinks far more could be accomplished by the same labor if he had them. Eld. Matteson, who understands the Swedish partially, will go back with Bro. Lee to help him in the work, and give such instruction as seems to be needed.

I omitted to mention one thing, in my report from Wisconsin, that may be of interest to the readers of the REVIEW. Near Green Bay, in that State, is located a colony of Protestant French, numbering upward of 5000 souls. They are so compactly situated, and so many in number, that, though they have been there some time, but few of them can speak our tongue. A few of them have become acquainted with our people, and become interested in the Sabbath question. Four families have already commenced to keep the Sabbath, and seven souls are wanting baptism. And, through these, many others are interested; so much so that they have offered to pay the expenses of Bro. Bourdeau there if he will come; at least, they did so some time since. They are also very anxious for publications in their own tongue. The Wisconsin Conference passed a resolution, in view of these facts, inviting Bro. D. T. Bourdeau to fill this call, and labor in the State for awhile. Other circumstances might be mentioned concerning their dissatisfaction with their own preachers, which makes it seem clear that the present would be the right time for this call to be filled.

Our brethren in the Danish tongue seem to be going ahead of all the other nationalities, in point of numbers, in embracing the Sabbath. They now have quite a number of churches, and three ordained ministers, Bro. Matteson, and Brn. Olson and Hanson, recently ordained. We find them, as a people, very humble and straightforward, and more prompt in discharging their duties than our American people.

There are a great many Danes and Norwegians in Iowa, Wisconsin, and Minnesota; and very many openings for labor among them, more, by far, than their ministers can fill. Here, then, are four different nationalities and tongues in our own country, in which there are many calls for labor and great prospect of good, and a pressing want of publications. Surely, the providence of God is far ahead of us as a people. What a sad thing it would be if we should allow such interest to subside, and make no effort to meet the want so plainly felt. We must arouse, as a people, and realize the burdens we ought to carry, or we shall fall under the frown of God. And these are all outside of the calls among our own people, which are so very numerous that if we had one hundred faithful ministers, where we have one now, they could find plenty to do. As a people, we need to have our views broader and more extensive. We have a great work upon our hands, if, as we teach, the nations of the earth are to be warned by this message. And they certainly are if it is God's true work for the last days; for that goes to "peoples, nations, tongues, and kings." Those facts given above show that God's providence is opening in this direction already. But how poorly prepared we are to step in and fill these openings. May God arouse us to make efforts somewhat corresponding to the magnitude of the work committed to our hands.

The social meetings connected with this camp-meeting were interesting, some of them especially so. Sabbath morning, upward of eighty testimonies were given in about forty minutes. Monday morning, also, there was great interest manifested, from one to four standing up all the time waiting their turn to speak.

The business matters of the Conference were satisfactorily arranged. Brn. Harrison Grant and John Hanson were ordained, and set apart to the ministry. Upward of \$2500 were pledged for our school. Bro. Canright closed his labors

in the State, at least for the present. The condition of his throat was such that it seemed entirely unsafe for him to take the main burden of tent labor upon him this season again. He has labored very hard for some eight years, and certainly he ought to rest a little, that he may not entirely break down and his valuable gift be lost to the cause. He will probably go soon to Colorado to rest awhile with Bro. White in the pure mountain air, and then go to the Pacific coast to labor as he shall have strength. His general health is good, and we feel certain that, with a reasonable amount of rest, he will be ready again for the work. The parting of the last morning with his friends for whom he has labored, was truly affecting. May God soon restore him to his usual health. GEO. I. BUTLER.

*Mt. Pleasant, Iowa, July 3, 1873.*

#### Who Changed God's Law?

By what authority has the Sabbath been stricken from the divine law, or superseded by the first day of the week? It is claimed that Christ made the change—that he nailed the Sabbath to the cross, or that he changed it from the seventh to the first day of the week. The Christian world in general acknowledge the change, but by what power or authority was the change made?

It is self-evident that the change has been made either by Christ or Antichrist. If the change is real, so that it is approved of Heaven, it was effected by no authority inferior to that of the divine Son of God. If the change is unreal, if the law of the Most High is only supposed or thought to be changed, it must be the work of apostasy and Antichrist. The change has been made then either by Christ or Antichrist. One or the other of these two is the author of the change; the only question is, Which?

The prophecies foretell the coming, and describe the work, both of Christ and Antichrist. Let us inquire of the ancient prophets. According to their testimonies, what was to be the work of Christ, and also of Antichrist, in respect to the law of God?

In the fortieth psalm is a prophecy of the advent of Christ into the world as the great and only efficacious offering for sin. On coming into the world, his language is, "Lo, I come; in the volume of the book it is written of me; I delight to do thy will, O my God: yea, thy law is within my heart." The law of God, as it was when he came into the world, was in his heart; he delighted in it, and came to do it; he loved it, and kept it. Said he, "I have kept my Father's commandments." John 15:10. His work was to write this law, which was in his heart, in the hearts of all those who shall be partakers in the blessings of the new and everlasting covenant. Jer. 31:31-33; Heb. 8:10. Such language is not consistent with the thought that he was to abolish that law or change it in the least. Again, it was prophesied of Christ, "He will magnify the law, and make it honorable." Isa. 42:21. We submit that to abolish the law would not magnify it, nor would a change of it make it honorable. When Mary said, "My soul doth magnify the Lord," she had not a thought of abolishing or changing the unchangeable God, she only meant to praise him. So Christ was to exalt, extol, and praise, the law of God. Did he do it? "Hear him" upon this very point. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall [in all the unlimited future] break one of these least commandments [the commandments of the existing law of God], and shall teach men so [that is, that they are at liberty to break it], shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:17-19. The predicted work of Christ was to magnify the law and make it honorable. He did honor every jot and tittle of it, and taught all men, in all time then future, to keep every one of its precepts. Who will dare to wrest the words of the Son of God by saying that he fulfilled all the law of God, and then nailed it to his cross?

But what was the predicted work of Antichrist in respect to this law? Let us see. The Holy Spirit by David said, "Thy law is the truth," and, "All thy commandments are truth." Ps. 119:142, 151. Jesus came into the world to "bear witness unto the truth;" but of antichristian Rome it was foretold, "He shall cast down the truth to the ground." Dan. 8:12. Again, "He [Antichrist] shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws." Dan. 7:25. This is a prophecy of the Roman papacy. The times and laws are evidently those of the Most High. He cannot actually change them; for they are unchangeable. This is evident from the fact that he only *thinks* to change them. The Douay Bible says, "He shall think himself able to change times and laws." Now since it was predicted of the antichristian power of Rome that he should think to change God's times and laws, and as none can tell his thoughts better than he can himself, it is perfectly right and in order, to appeal to this power to tell us what it does think on this

subject. Does the Roman church think it has power to change the law of God, and that it has done it? For a reply to this question, we quote the following from the "Catholic Catechism of the Christian Religion:"—

"The church, directed by Jesus Christ and the Spirit of God, has substituted Sunday for Saturday, so we now sanctify the first, and not the seventh, day."

In answer to the question: "Had the church power to make such change," this Roman catechism answers as follows: "Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit."

Another Catholic catechism has the following question and answer:—

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday."

Another Catholic catechism says:

"Q. Have you any other way of proving that the church has power to institute festivals of precept?"

"A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

We here have the thoughts of the Roman Catholic church as revealed by herself; and is not the prophecy perfectly fulfilled? Mark the claim that the church has changed the law of God, namely, the time of the Sabbath, substituting another time than that appointed by God, and that without a Bible warrant, "a change for which there is no scriptural authority."

Reader, you have a brief synopsis of the evidence before you. We ask you, Who changed the Sabbath? We have seen that, according to the prophecies, Christ was to have the law of God in his heart, that he was to magnify, exalt, or praise that law and make it honorable. This he did in his sermon on the mount. Instead of thinking to change it, he ratifies every jot and tittle of it, "till heaven and earth pass."

But the prophecy of the Roman Antichrist predicted that this "man of sin," the "lawless one," the power that was to wear out the saints of the Most High, should think to change the times and laws of God. The thoughts of this persecutor of the church of God are before you. Are they not precisely what was predicted?

Whose law will you obey?—the law of the Most High, or the law which the man of sin has "substituted" in its place? Do you think it makes no difference whose law you obey? Will Christ be honored by your following Antichrist? Please think on these things. Why the terrible warning against following this Antichrist, Rev. 14:9-12, if it makes no difference whether we obey him by accepting what he has substituted instead of the commandments of God? Dear reader, I leave it with you, entreating you to choose between the two, and hoping you will decide to follow Christ in his example and teaching.

R. F. COTTRELL.

#### The Kingdom of Christ.

WHEN my attention was called to the articles of Eld. Treat, in the *Christian Record*, I supposed, from the high standing of the writer in his denunciation, that his articles would present their views in so strong a light that it would be well worth while to examine them. But I have been disappointed. The points previously noticed will give the reader a good idea of the strength of his argument, for the remaining numbers contain very little worthy of any notice.

One objection to the position of the Adventists has been so much dwelt upon by Eld. Treat and his associates, that they seem to think it a strong hold. It may be well, therefore, to point out its absurdity. He ridicules the idea that the feet and toes of the image of Dan. 2 represented the European kingdoms, as still existing. But really he needs to go further, and to deny that they represent kingdoms at all: for, if that be conceded, they become the antecedents of "these kings," in Dan. 2:44, without a possibility of denial. But his objection is this, that, if the toes of the image represent the divisions of the Roman Empire, and they are still found in the European kingdoms, then the toes are longer than any other part of the body, and the image is distorted. But did they ever consider that "the head," representing the Empire of Babylon, was longer than the whole body put together? And cannot they perceive that the idea of *relative duration* cannot enter into the exposition of the image? To be sure, an image drawn according to the duration of its several parts, would be somewhat contrary to our ideas of a man, whether we consider the length of the head or the feet; but even were that idea admissible, it would be no more strange than it would be to see a beast with ten horns, or with four heads, and wings of a fowl! The facts of nature are not so closely followed in any of these symbols as to warrant the Bible student in trying to turn either of them into ridicule for its departures from nature. Mr. Treat's exposition is more creditable to his *wit*, than to his *reverence* or even to his *common sense*.

On Isa. 9:6, he says in one sense the kingdom of Christ may be said to be forever, and, in

another sense, to come to an end! But how this can be, he does not deign to inform us. He might as well say that in one sense a thing may be called white, and in another sense, black. The truth is, that all the Scripture declarations on the duration of the kingdom, cannot refer to one and the same kingdom. It is only an absurdity to talk of "the end of the reign," if that reign is to be forever, and to have "no end." But when we admit the two thrones, of Rev. 3:21, and two reigns, under different circumstances, all is harmony. It seems singular that people can be so wedded to a theory that they will persist in denying such plain Bible truths.

That Christ is king and mediator at the same time, he tries to prove by Deut. 33:4, 5. "He was king in Jeshurun," referred to Moses. Against this interpretation there are three objections: 1. The best critics do not refer these words to Moses, but to the Lord, of whom he has been speaking in verses 2, 3. And this agrees with the facts of all the Scriptures. They had no earthly king until Saul; before that, the Lord only was their king. 2. If the reference to Moses be correct, it would not be conclusive in favor of his view, for Moses acted as priest only in erecting the tabernacle, instituting its services, and installing Aaron and his sons into their offices. 3. It would be most absurd to say that Moses was priest and king, so that his priesthood was toward his own kingdom! And so of Melchisedec. "A mediator is not a mediator of one," says Paul. Christ is "mediator between God and man." This shows *three parties*, God, man, and the mediator. He is a priest on his Father's throne, Heb. 8:1, 2; the counsel of peace is "between them both." Zech. 6:12, 13. It seems singular that a word is necessary to convince any one of a truth so plain.

We have no fear that opposition will weaken our position, for every objection, when fairly examined, only adds to the strength and clearness of the truth. But our fear is that we shall not feel thankful to God as we should for the light of the truth granted to us in his mercy, nor realize the responsibility which the knowledge of the truth places upon us. Though the truth looks clear, harmonious, and beautiful, we should remember that it is not *the end*, but *the means*; that it is designed to bring us in harmony with God, the author of truth. And we must not rest satisfied with the true doctrine of the kingdom, but be earnest in the work of preparing for it, and with consecrated, longing hearts, ever pray, "Thy kingdom come."

J. H. WAGGONER.

#### Being Deceived!

ROMAN Catholics have boasted that they were proof against spiritualism, because they were the true church, and, indeed, they have generally opposed it as it appeared among Protestants. But, of late, it seems they are found an easy prey to the enemy. Satan was in no hurry to try his snare on them, for he knew they were safely enough on his side. A well-authenticated report has gone the rounds of the papers, of the appearance of the spirit of James McDonough to his daughter, to the Catholic priests, and many others of the Catholic religion. They all immediately embraced it, and believed it to be just what it professed to be, the real McDonough. A writer, in one of the papers, remarks of it as follows:—

"This spirit announced that he had seen God, Jesus Christ, winged angels, etc., etc., and had been judged by them. He further gave spiritualists the cold shoulder. All of this was highly satisfactory, and placed the spirit of McDonough right before the church, and the priesthood have conceded the fact that it was a veritable spirit visitation. The whole Catholic world will believe the report of his appearance to be true. His professed piety and his yarns about purgatory, God, Jesus Christ, and the winged angels, and, especially, his rap at the spiritualists, is (like Henry Ward Beecher's orthodoxy) just what will open the eyes of the Catholics to see that spirits can commune with mortals. Thousands will see that if McDonough can do so, others may. They will visit mediums and find out that their own loved ones have the same privileges that McDonough has—aye, more, they will learn that McDonough has been practicing upon their credulity for the sake of gaining a willing ear, that otherwise might have been deaf to him."

How easily the whole world will be ensnared! They are ripe for the delusion, because they receive not the love of the truth that they may be saved. There is no shield but the present truth. The enemy will soon come in like a flood, and but few will stand.

M. E. CORNELL.

*Napa City, Cal., June 16.*

#### Items of Thought.

WE believe that the last message of the gospel is being proclaimed in truth; because, first, signs and prophecies fulfilled prove that it is time that it should be given, and, second because it is being preached. It is impossible that the time should come and the promised message not appear; and it is also impossible for the message to be preached before the time.

Faith is a heavenly plant. It does not grow naturally in the sinful, human heart; therefore it must be cultivated. Hence the danger of entertaining the doubts and cavils of skepticism and infidelity. Since it is written that the believer shall be saved and the unbeliever be condemned, it is certain that our danger is in doubting the revelations of the word of God rather than in believing them.

R. F. C.

#### Reason in Animals.

So much attention is at present directed to this and similar subjects that we may be pardoned for adding another instance of the power in question. Nellie is a Pomeranian dog, about thirteen months old. She was given to her present mistress six months ago, and the attempts that had been made to educate her had all resulted in failure. She had not even been properly instructed in the ordinary amenities of life, as found in dogs who are inmates of our city houses. Under these circumstances, her mistress took her education in hand, and by a judicious system of rewards, and rarely of punishments, soon taught her the ordinary accomplishments of sitting up, and walking on her hind-legs about the room. By degrees, her attainments increased in number and perfection, and now, during dinner, she stays under her mistress's chair, and when the order is given to get her tablecloth, she brings a newspaper which is kept in the corner of the room, spreads it out, and sits up while her mistress prepares her food in a saucer, which is then placed on the newspaper—but Nellie does not touch it until her mistress gives the signal by counting one, two, three.

From the account we have given, it will be seen that Nellie is a dog of considerable intelligence, and even possesses a mathematical mind. It is possibly this latter gift that has enabled her to show the evidences of reasoning power we propose to relate. Four or five times each day, for about a week, Nellie had carried messages to her master that were written on old envelopes, and generally received something to take back in return. She had therefore learned that if she delivered an envelope she received something. Lunch being served on one occasion in the library, Nellie sat up and begged for sugar that happened to be on the table; that failing, she stood up; then she tried sitting up again, but without success. She then seemed to think for a moment, and, as the result of her cogitations, went straight to the waste-paper basket, picked out an old envelope, and presented it to her mistress, evidently in the hope that she would receive what she desired, and so earned her piece of sugar.

It may be said that in this instance appetite gave the stimulus, and otherwise she would not have exerted what certainly appears to be a reasoning faculty. To meet this objection, we give another instance. Nellie always comes down the hall stairway to meet her master on his return home, and after greeting him races off to the front room for his slippers, and brings them to the head of the stairway. A recent attack of illness having confined her master to the house for a couple of weeks, Nellie was in high glee until he went out for the first time after convalescing, when she was greatly distressed, and watched him from the open window as long as he was in sight; when he finally disappeared, she gave a despairing yelp, and, racing off to the place where the slippers were kept, snatched one in her mouth, and, leaping on a chair, held it out of the window as far as she could reach, and whined piteously, evidently hoping that if the master saw the slipper it would induce him to return. In this instance, there is certainly nothing satisfactory in resorting to instinct for an explanation; the act was evidently the result of a true reasoning process, prompted, not by greed, but by an almost human affection and attachment.—*Nature and Science; Scribner's for July.*

#### Four Impossible Things.

FIRST, to escape trouble by running away from duty. Jonah once made the experiment; but soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that affliction is to the believer. It burns up the dross, and makes the gold shine forth with unalloyed luster.

Third, to form an independent character except when thrown upon their own resources. The oak, in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; put away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

Fourth, to be a growing man when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up hill with difficulty, than to roll down with inglorious ease.

## PEACE PURCHASED BY SUFFERING.

"But the Son of man hath not where to lay his head." Matt. 8:20.

Birds have their quiet nest,  
Foxes their holes, and man his peaceful bed.  
All creatures have their rest;  
But Jesus had not where to lay his head.

Winds have their hour of calm,  
And waves, to slumber on the voiceless deep.  
Eve hath its breath of balm,  
To hush all senses and all sounds to sleep.

The wild deer hath its lair,  
The homeward flocks, the shelter of their shed.  
All have their rest from care—  
But Jesus had not where to lay his head.

And yet he came to give  
The weary and the heavy-laden rest;  
To bid the sinner live,  
And soothe our griefs to slumber on his breast.

What! then am I, my God,  
Permitted thus the paths of peace to tread—  
Peace purchased by the blood  
Of him who had not where to lay his head?

Oh! why should I have peace?  
Why, but for that unchanged, undying love,  
Which would not, could not cease,  
Until it made me heir of joys above?

Yes; but for pardoning grace,  
I feel I never should in glory see  
The brightness of that face  
That once was pale and agonized for me.

Let the birds seek their nest,  
Foxes their holes, and man his peaceful bed.  
Come, Saviour! in my breast  
Deign to repose thine oft-rejected head.

Come! give me rest, and take  
The only rest on earth thou lovest—within  
A heart that, for thy sake,  
Lies bleeding, broken, penitent for sin.

—Sel.

## Progress of the Cause.

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

## Napoleon, Mich.

AFTER laboring five weeks in this place, with some interest all the time on the part of the people, and hoping for a good result, we have finally taken down our tent. The people are so bound up in Masonry and other things that they refuse to move out into the light of the truth, though many of them are entirely convinced.

Twelve or fifteen have taken a decided stand to obey the truth, and a place has been secured where they will hold Sabbath meetings. We shall try to help them in the future what we can.

We have visited several places to find a suitable place to pitch our tent next, and we have decided to go to Quincy, near Coldwater. Meetings will commence in that place, if nothing prevents, on Friday evening July 11, 1873.

Our P. O. address will be Quincy, Branch Co., Mich., till further notice.

I. D. VAN HORN.

Napoleon, July 8, 1873.

## California.

We have now been in Napa over four weeks, and the interest is still rising. The clergy of the place are directly against us, without exception, but the investigation goes bravely on, and every day we hear of some deciding to obey the truth. They have taken, in collections for our expenses, fifty-eight dollars, and fifty-five dollars' worth of books have been sold. We have started a Bible-class, and inquiry and conference meeting, and all are well attended.

Our last Sabbath meeting was one of special interest. Several spoke, for the first time in their lives. One of them was an intelligent man, who had been twelve years a confirmed spiritualist, and highly mediumistic, and who had been cured of a cancer by direct spirit agency, after it had baffled the skill of the physicians for two years, and there was a prospect that it would eat away his life. But this, he said he now concluded, must all be the work of evil spirits. He now believes the Bible, and has commenced to observe the Sabbath. He seemed to rejoice greatly in the light he had received, and his testimony was as cheering to us as it was unexpected and astonishing to his fellow-citizens. Satan had made a strong net around him, but the power of divine truth, it seems, has broken the snare, and the prisoner is free. Who now can doubt the power of the present truth?

Another man gave a feeling testimony, and seemed greatly rejoiced in the truth. He had lately arrived from England with his family, had met with coldness and repulses in his efforts to get work, had lost a child, and they felt keenly the need of comfort and sympathy in their trials in a strange land. Passing near the tent, and hearing the voice of singing, his attention was arrested. He came, and heard, and recognized the spirit of Christ and his truth, and he was happy to hear the truth. He wanted to hear more about the Sabbath.

Last evening, not less than two hundred voted for what they had heard on the truth,

and fifty, at least, manifested a determination to keep the Sabbath. But of all the hundreds present, not a hand was raised for Sunday!

Already, liberal offers are made toward a meeting-house, and preparations for camp-meeting this fall. But the end is not yet. The good Lord does graciously help us, and to him be all the glory.

M. E. CORNELL.

Napa City, Cal., June 30.

## Leighton, Mich.

AGREEABLY to appointment, Bro. C. Jones and myself were at Leighton, on the 21st and 22d inst. Though the brethren and sisters are considerably scattered in this section, there was a good attendance at the meetings. One brother, at work sixty miles away from home, came home to attend the meetings; and said he was well paid for the sacrifice he made. On Sabbath, a few were present from Gaines.

The church here has not been favored with the visits and labors of our ministers, much, for some time. They felt the need of help, and seemed to appreciate it. After listening to two sermons on Sabbath, on highly practical subjects, we had a very good and spirited social meeting. The brethren appeared conscious that they had departed from their first love, and that the spirit and influences of the world had, in quite a degree, absorbed their affections for God and his truth; and that they must return unto him, to enjoy his favor and gracious presence, as in days past, and to secure spiritual prosperity.

On first-day, I spoke in behalf of the Tract and Missionary Enterprise. The following incident was of interest to this church on this occasion, as illustrative of the result of giving one religious paper, treating on the subject of the Bible Sabbath, long ago:

More than twenty-five years since, a few religious papers, published by the Seventh-day Baptists, fell into the hands of a young man from Potter Co., Pa., while away from home, who was a member of the Baptist church, and a candid inquirer for light on the Sabbath question. On his way home, he distributed these, giving one to a clerk in a store, an irreligious young man. This he soon after gave to a deacon of the Baptist church, living in the vicinity of the young man who left it at the store.

In this, the deacon found an article on the subject of the Bible Sabbath, the perusal of which awakened an interest in his heart to know the truth as set forth in the Scriptures on this point. His diligent researches were quickly and richly rewarded with settled convictions as to duty, to which he readily yielded, by keeping the next Sabbath; as did also the young brother who brought the papers into the county; neither knowing the intention of the other to do thus. Now united in faith on this important duty, and sustained by the word of God, they held prayer meetings on the Sabbath in a pleasant grove, till there was another opening, and sought to impart the precious light to others.

Twenty years ago, Eld. W. S. Ingraham visited this place and preached the third angel's message. Several embraced the truth. The winter following, I joined him, in his labors in that section; others willingly gave their hearts to God, and commenced to honor him by keeping the holy Sabbath. Years passed away, when two of these families came to Leighton. A preacher in this State was invited here, under whose labors this church was raised up, with which the brethren from Pennsylvania united, and with them is the brother who collected and scattered the papers bearing the light on the fourth commandment, above referred to.

The hearts of these dear brethren and sisters seemed to warm up with gratitude to God, and they appeared anxious to do something to send the light and truth to others, which they manifested by pledges, for the T. & M. Society, amounting to \$67.65; which, considering circumstances, was more than we could expect.

A. S. HUTCHINS.

June 25, 1873.

## Meetings in Maine.

MAY 27, I left home to join Bro. Blaisdell, at Bridgewater, Aroostook Co., Sabbath and first-day, May 31 and June 1. We enjoyed very good liberty in speaking, and a goodly number came out to hear. Since last fall, a few have given up and gone back from the truth, but others have come out and taken hold.

False ideas have been circulated, which were calculated to distract and scatter and discourage. Why it is that people will assert that we rely upon the Testimonies to prove our position in relation to Christ's changing his position in the heavenly sanctuary at the end of the 2300 days, and entering the most holy place, to perform his last work in the sanctuary above, before he comes back to earth again, I cannot conceive, unless it is because it will best serve their purpose to prejudice the minds of the people, and destroy

souls, or keep them from embracing the truth.

Sabbath and first-day, June 7 and 8, I remained at Bridgewater while Bro. B. was near Westfield. Our meetings were good, and the interest seemed to increase until the last. May the Lord help the brethren and sisters to stand united in all branches of the work of God. We cannot accept of a part of the third angel's message, reject the remainder, and be safe. God wants us to be whole-hearted in this work, and nothing short of a full consecration to God and his truth will do.

I commenced meetings at Smyrna Mills, the 10th, and remained over Sunday. Our meetings were good, and the interest increased until the last. I was glad to meet here some of the friends from Patten and Moro. Some interest was manifested in the Tract and Missionary work. Six united with the Society, and six subscribed for the REVIEW.

June 21, 22, I attended the monthly meeting at Hartland. A good delegation from Norridgewock, Cornville, Canaan, and South Albion, were present, and the meetings seemed to be free; and if all carry out their excellent resolutions, the meetings will result in much good.

It is time for all who believe in present truth to arouse, and redeem the time, because the days are evil. It would be very sad for any who believe the third angel's message to be lost, lost! at last. May the Lord guide us, is my prayer.

J. B. GOODRICH.

Hartland, June 24, 1873.

## Missouri.

I CAME to this place the 23d, to help the brethren get into working order. I was much surprised to find that troubles have existed in their midst ever since they came into the truth. But as we commenced to labor among them, light began to open up before us, which, we hope, has led to an adjustment and final settlement; the brethren between whom the difficulties existed, extending to each other the hand of Christian fellowship, while the melting Spirit of the Lord caused the tears of gratitude to flow freely.

After this, we came together to consider the subject of organization, when eleven signed the covenant, constituting all the Sabbath-keepers present, and all put down their systematic pledges for the ensuing year. Altogether, the result of the meeting was far better than we anticipated, after learning their condition. They assumed the name of the Rockville church. Bro. Daniel Mitchell was elected elder, and John F. Klostermyre, treasurer and clerk. I could not anticipate a prosperous future for this church if they unitedly labor together.

J. H. COOK.

Rockville, Bates Co., Mo., June 30, 1873.

## Northern Illinois Tent.

WE pitched our tent on 6th day, the 20th, in Como, Ill., and have been holding meetings every evening since, with increasing interest. Prejudice is giving way. May the Lord help us to do his work faithfully, so that we can have his help to reach the hearts of sinners.

Last season, I tried to help Bro. Andrews with the tent, but was not of much service to him, I fear; and as the tent labor closed, I found my brain so congested that I thought it prudent for me to go home. I did so, and labored some physically; attending meetings, and preaching Sabbath days, attending the sick, and preaching funeral sermons, &c.

In March, I commenced a course of lectures some ten miles from home, and continued, only as I was interrupted by storms, for four or five weeks. I trust some good was done. And now I thought I would try to help run the tent this season. I do not feel very well, but the truth looks so glorious I love to see people embrace it. May the Lord save us, and some that hear us.

In hope, T. M. STEWARD.

## Chicago Co., Minn.

I HAVE attended the camp-meetings in Wisconsin and Minnesota. These were meetings of deep interest and great importance. We felt disappointed in not meeting our dear Bro. and sister White there, yet the Lord met with us, and our spirits were refreshed. The work of God is onward, and we feel encouraged to labor on in the good work.

During the last year, I have not lost a single week; but have labored fifty-two weeks, preaching and writing; yet I now feel stronger, spiritually and physically, than at the beginning of the year, for which I feel thankful to the Lord. Most of my time has been spent in preaching in new fields. Before the camp-meeting in Wisconsin, I used forty-one days exclusively for writing, and prepared manuscript for six numbers of *Advent Tidende*, so that I am now four numbers in advance, and, consequently, free to go out into the field.

The work among the Scandinavians is increasing in magnitude and importance, and there are many more openings than we possibly can supply. At present, I am with Bro. Charles Lee, among the Swedes, and it appears that God also has wrought a good work here.

JOHN MATTESON.

July 3, 1873.

## Campton, N. H.

I HAVE given about thirty lectures in this place. Three are already keeping the Sabbath. Others confess that we have preached the truth, and we hope some will obey.

We have opposition in abundance, and strong prejudice to contend with. One man stated in public that he had burned all the tracts and books in his possession, published by Seventh-day Adventists, and advised others to do the same; yet he professes sanctification, and to be an Adventist.

Some are astonished to find that some Adventists teach that God's law was abolished by Christ, to sustain them in their no-Sabbath position. How we wish they would see their mistake and embrace the light shining so clearly under the last message of mercy, by which the mystery of God is finished.

I go to Woodstock this week, and stop over next Sabbath, then return here and remain one Sabbath and first-day, after which I move to a new field to commence another course of lectures. I ask an interest in the prayers of God's commandment-keeping people.

P. C. RODMAN.

## From an Aged and Lonely One.

WHILE reflecting on God's goodness in leading me to accept the truth as it is in his holy word, I am led to exclaim, Bless the Lord, O my soul, and praise his holy name that he has permitted me to live in the last days, when we are looking for and expecting our Lord's coming; when the signs in the churches, among the people, and in the elements, are so plain that we know the day is not far distant when we shall see our Saviour coming in clouds of glory, with his holy angels, to awake his sleeping saints, when we shall rejoice at the sound of the trumpet, and hear the gracious words, "Come, ye blessed." This is joy unspeakable.

Through the efforts of our dear Bro. Williams, who now sleeps, I have been enabled to receive the precious truth, and to try to keep the commandments of God and the faith of Jesus, in my old age. Am now in my seventy-second year. Five years ago, Bro. Williams brought us reading, which we joyfully received and studied, which threw light upon the Scriptures that has been food for my soul. Bless the Lord. Jesus said he was the bread of life, and except we eat of his flesh and drink of his blood, we have no life in us; and we know his word is true. When we search the Scriptures, they are food, day and night; and he says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." We have a record whereby we may learn of him, and I, even I, enjoy this precious blessing; and how often in my lonely hours, and while pleading with my dear Saviour, does my heart plead for my dear friends, that they may receive the truth and love it as I love it.

The approach of the holy Sabbath gives me joy, and joy that is unspeakable and full of glory. Jesus has said, Keep the commandments; and keep my commandments, even as I have kept my Father's commandments. Do we obey him? Oh! may we all try. At the age of nine years, I learned the commandments, and often wondered why they were broken; but as the ministers of the Presbyterian and other churches taught differently, I supposed it was because I was ignorant that I did not understand it. But how plain did our Heavenly Father write them with his own finger upon tables of stone, never to be effaced; and our blessed Saviour ever taught them. Oh! that we may be faithful, and ever obey him. Oh! that I may ever be faithful, and watch, that I may hear the blessed sound when my Redeemer comes and awakes his saints.

MARY BALL.

Rock Co., Wis.

SISTER E. S. TENNEY writes from Faribault Co., Minn.: I would like to say through the columns of your valuable paper, that some one has kindly contributed to send me a copy of it, for which I am truly thankful, and hope the giver may receive tenfold; for he that giveth to the poor lendeth to the Lord, and it shall be recompensed to him again. It is now about eighteen years since I was fully convinced that the seventh day is the true Sabbath, and I am still trying, in my weak way, to live a Christian. I am now sixty-seven years of age. I often feel lonely—my husband is dead, and there are only three families of Sabbath-keepers in this town; and situated as I am, I cannot meet with them often; but the Lord is very good to me, and I feel truly grateful for his many blessings.

MY HAND IN CHRIST'S.

"My hand in Christ's!" He leadeth where he lists—  
Through flowery fields, or 'neath a starry sky,  
My faith is strong; He'll bring me safely through  
The ills of life, till I am called to die.

"My hand in Christ's!" I fear not what may come—  
If he is mine, I cannot yield to sin;  
His everlasting arms are round me here,  
And I can safely trust my all to him.

"My hand in Christ's!" I care not how death comes,  
Whether by pestilence or in the fight;  
I shall be safe beneath his gentle care,  
Should the sun smite by day or moon by night.

"My hand in Christ's!" who bore up Calvary's  
hight  
The cross, and gave his precious life up there  
To save a wretch like me! Can I e'er doubt,  
Or give myself a victim to despair?

No! let me cling the closer to his side,  
And with a child's devotion hold him fast!  
"My hand in his!" I'll safely pass along;  
Though storms may howl, my home I'll gain at last.  
—Sel.

My Experience.

ABOUT sixteen or seventeen years ago, while pastor of the First S. D. Baptist church in Verona, N. Y., my attention was first called to the S. D. Adventist's positions upon the "nature of man," and some other points. Storrs' "Six Sermons," Hall's "Man not Immortal," Stephenson's "Atonement," and Dobney's "Future Punishment," were placed in my hands. I read them, and was much interested. I found that I had "taken for granted," on these points, ground which it was very difficult for me to sustain. After careful examination, I was convinced that my former views were wrong, and gave them up, and have never preached them since.

Some two years later, I examined the subject of "The Kingdom of God," and became fully convinced that it was to be the fifth universal kingdom upon the earth, and have ever since maintained that position. In connection with this, I learned that Christ was destined to sit as King upon the throne in that kingdom, in accordance with the word of the Lord to David (2 Sam. 7; Ps. 89), and by Isaiah (chap. 9), and by the angel Gabriel (Luke 1:31-33). I have never seen any reason to reverse my opinions upon this subject. These views gave me a very different idea of the Bible, from what I had previously entertained. Since embracing these views, I have ever advocated them when called out upon those subjects; but I have not made them prominent in my preaching among my brethren. I have, from time to time, received some light upon other points. I have ever believed and preached the personal advent of Christ, and, for many years, have been fully convinced that the time of that advent was near at hand.

It was not, however, till Bro. Canright came to this place, last winter, and gave a series of sermons and lectures, that I became acquainted with the subjects of the sanctuary, the Judgment, the three messages of Rev. 14, and the Sabbath as being the seal of the law of God, the two-horned beast, &c., and the position of the S. D. A. people as being the "remnant people," and having the special work upon their hands of proclaiming the third angel's message. These were new things to me, and I listened with deep interest to his presentation of them, and have examined them as carefully as I am able to examine them, in the light of the word of God. As the result of my investigations, thus far, I can but give them the assent of my mind, as being the truths of God. I may err in my conclusions. To err is human, to forgive is divine. I pray the Lord to give me "wisdom" which "is profitable to direct."

I have just returned from the Minnesota Camp-meeting, at Medford. It was my first experience of the kind. To say that I enjoyed it, is too tame. I prized it as among the most blessed seasons of my life. The acquaintance which I there formed with Bro. Butler and Bro. Matteson, as messengers of the Lord, and with many others, less prominent laborers in the great gathering work, was very pleasant and very cheering and precious to me. The instructions which I received from the word of the Lord, by these messengers, were to me of great value. I love the truth of God. I desire to walk in all his truth. I pray the Lord to give me of his Spirit, to help me "walk in the light, as he is in the light;" "for he that walketh in darkness knoweth not whither he goeth." I trust that the way will be opened before me, so that I may not only understand, but "declare, the whole counsel of God."  
D. P. CURTIS.

Alden, Minn., July 3, 1873.

THE salvation of the righteous and the destruction of the wicked are both from God. One is a display of his grace; the other, of his justice.

WHEREVER I have traveled, I could never judge of the height of any hill, but from the vale beneath. The height of God's eternal love is only to be discovered from the vale of humility.

Spiritualism.—No. 1.

SINCE coming to California, it has been my lot to hear several spiritualist lectures, and for the sake of the people, to expose their fallacies, I give a few items to show the progress of Satan's emissaries on the Pacific coast. Dr. Morrill came to Bloomfield, where I had been giving lectures, and spoke under the influence of spirits. I took notes, and announced a reply. The interest was intense, and a large audience came to hear the other side. Seeing the doctor present, I read my notes, and called on him to correct them if not right. But he admitted that they were correct. Thus the way was fully prepared to give a pointed expose of the horrible sentiments he had expressed. What he had uttered under spirit influence was just what he could freely indorse in his normal state. We will now give some of his positions with a brief of our replies.

Dr. Morrill. The man who worships Jesus is as much an idolater as the Chinese or the Sea Islander.

Reply. When Jesus was born in Bethlehem of Judea, all the host of heavenly angels worshipped him. For the scripture had said, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Here was a most lovely being, worthy even of the adoration of the angels of bright glory, and surely he was a very proper object of worship for mankind. Man is a worshipful being, and it is his very nature to seek out an object of worship. But if spiritualists reject Christ, whom will they worship? Who is their god? The answer is found in the *Banner of Light*, Nov. 4, 1865. It was by the "controlling spirit," through Mrs. Conant, the medium.

Question. Do you know of any such spirit as a person we call the devil?

Answer. We certainly do. And yet THIS SAME DEVIL IS OUR GOD, OUR FATHER.

The devil, then, is the god and father of spiritualists, by their own admission. How appropriate the prayer offered by Miss Lizzie Doten, a celebrated trance speaker, in Boston, a few years since! It was a regular prayer to the devil, from which we extract as follows:—

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift up our voices to thee. . . . From the depths of thine infamy stream forth divine truths."

We can now well understand why, in all the speeches and writings of spiritualists, we never meet with one word against the devil, but, on the contrary, a continual stream against God and Christ, and what they have revealed. We prove that their god is the devil, and they admit it. What need of further witness? The question is settled!

Dr. Morrill. God is incarnate in every man. He speaks through a greater than Jesus here to-night! God is personified in each of us!

Reply. This being the real doctrine of spiritualism, we are not at a loss to know who is its author. It is only a reiteration of that statement made to Eve by the father of lies: "Ye shall be as gods." They doubtless go on the principle that "a lie well stuck to, is as good as the truth." But here again we widely differ.

Dr. Morrill. The reason why men are now becoming so dishonest is because of their ideas of a personal God, &c.

Reply. Here the doctor is wrong again, for the ideas of a personal God referred to, are of long standing. Nay, but this change for the worse is rather owing to the spiritualistic ideas which have spread so fast the last few years, such as, "Whatever is, is right," and, "The divine use of the ten commandments is in their violation." See Dr. Child's *Better Views*, p. 28.

If spiritualistic ideas are being so generally received as they claim, it is no wonder men are growing worse, for what better fruit can be expected from such a tree as the above sentiments represent! Behold! the beam is in thine own eye.

Dr. Morrill. While at Lone Mountain Cemetery, I saw a horrible sight, at which I was greatly distressed. The Chinamen were in the act of worshipping the spirits of their dead, when a Christian—a Bible believer, came along, and kicked over their wax candles they were burning over the dead.

Reply. Though we would not justify the act of the professed Bible man, yet we are led to wonder why the doctor should be so sensitive over this act when he can apologize for all kinds of indignities and blasphemies against the God of the Bible. See Jamieson's talk published in a spiritualist paper, about "The great overgrown boss of the universe," "an unmitigated tyrant, a despicable murderer, worse and meaner than a common cut-throat. If a Yankee should have the ill luck to get into his kingdom he would kick his alabaster throne to pieces!" &c. A spiritualist could enjoy kicking the throne of God to pieces, but is horrified at seeing even the wax taper of a pagan idolater kicked over! Why is this? Ah! I have it now. These were his brethren. They were worshipping the spirits of the dead. They have followed it for hundreds of years in China. They are the older and more experienced brethren of modern spiritualists.

Dr. Morrill. A change of religion is absolutely necessary. If we do not have it, our government will go down.

Reply. Our government was founded by those who believed the Bible, and in the God of the Bible, and we know that its superiority over all other governments has been owing to the fact that its subjects have come nearer to the point of taking the Bible as their guide. "The Bible and the Bible alone," as the standard of faith, has ever been the boast of the religious element in this government. But of late, it is being shaken, according to the doctor. But why? Is it not because the faith of the masses is being shaken in the Bible? Do not spiritualists everywhere claim that the majority, even of the churches, are at heart spiritualists? Do they not claim that they already have above 14,000,000 of open and avowed spiritualists in this country? No wonder, then, that the government is being shaken. "Down with the Bible," is their watchword. It was the same with the French infidels when they set out to reform the government by putting away faith in God and his revealed will to man. And the result there was such a state of anarchy and corruption that neither life, property, nor chastity, was secure, and finally, even the leaders of the movement prayed for the restoration of the Bible! We advise all to beware of spiritualism, and every other *ism* that ignores the Bible as authority in the question of right and wrong.

Dr. Morrill. The only devil is your own ignorance. When you make bad plans and fail in your calculations, this is your devil.

Reply. The Lord Jesus Christ was more fiercely set upon by the devil than any man living, hence, according to spiritualism, he must have been the most ignorant of all. How rarely are the legs of the lame ever found to be equal!

Dr. Morrill. Goodness and charity come not in the keeping of the ten commandments, but in their violation. By transgression, we develop our higher nature!

Reply. This caps the climax and crowns the cap. So, then, according to spiritualism, the best way is to be the worst; for if a man is guilty of killing, stealing, or adultery, he can plead that he means no harm, he is only developing his higher nature. In killing his neighbor and stealing his purse, he is only cultivating "goodness and charity!"

M. E. CORNELL.

"Remember Lot's Wife."

THIS injunction of our Saviour is often thoughtlessly read, as though it was of no very great importance. But a careful examination of the Scriptures cannot fail to convince us that these words are full of solemn import, and have a special application to the latter days. They were called forth by a question of the Pharisees as to when the kingdom of God should come. Jesus sought to correct their false impressions by giving them to understand that it would not be set up until his second advent. This discourse of our Lord, recorded in Luke 17, is mystically applied to the destruction of Jerusalem, by modern theologians, who seem to be as much in the dark in regard to many very important Bible truths as were the blind Pharisees.

When the kingdom of God shall come, symbolized in Dan. 2 by the stone cut out of the mountain without hands, then all earthly rule and authority will be put down. The wicked nations of the earth will be broken in pieces and become as the chaff of the summer threshing floor, and the wind shall carry them away. But just previous to the accomplishment of these solemn events, is a time of great peril, a time prefigured by the days of Lot, when men are in great danger of having their minds all absorbed by worldly interests, to the exclusion of those things which pertain to a preparation for the final Judgment. Oh! solemn time, in which we live. Lord help us to watch and be sober. Jesus, in looking forward to this very time, gives us a solemn command to "Remember Lot's wife."

Let us look for a moment at the case of this unfortunate woman. It will enable us to see more clearly the dangers to which we are exposed. The Lord had determined on the destruction of Sodom, that exceeding wicked city, but he sent his angels to deliver just Lot and his family. All their worldly possessions were in Sodom and its vicinity. They were commanded to forsake them and flee for their lives. Here their characters were brought to the test. The sequel shows which Lot's wife loved most, obedience to God, or her worldly possessions and interests. The angels brought them forth and set them without the city, and said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." But this poor woman's affections were on the perishing things she had left behind, and she looked back wishfully in the direction of her idols, and perished.

Let us learn the lesson our Lord teaches by this allusion to Lot's wife. Our camp-meeting season is right upon us. Some of our brethren will frame excuses to justify themselves in staying away from these yearly feasts. Some will plead that they are in debt and must employ all their time in accumulating means to pay what they owe; others, that their growing crops demand their attention. Poor souls! If they allow these things always to keep them at home, Satan may manage to keep them always in debt, and thus ruin them at last. How easy a matter it is for the Lord to send blasting and mildew

upon our harvest fields, and destroy a thousand-fold more than we could accumulate in the little time spent in going to camp-meeting. On the other hand, if we move out by faith, how easy a matter for God to bless us, in basket and in store, as he did ancient Israel when they went up—not once, nor twice, but—three times in the year to appear before God in the place that he chose to put his name there. Deut. 16:16.

There may be cases where brethren are excusable; but such cases are rare. Let it be a fixed fact in our minds that we are going to camp-meeting, the Lord willing, and then let us arrange our worldly business accordingly, and let us not go up to these meetings in debt to the Lord; but bring our tithes into the storehouse and prove him therewith, if he will not open us the windows of Heaven and pour us out a blessing that there shall not be room enough to receive it. Let us "remember Lot's wife," and not allow the cares of the world and the deceitfulness of riches to come in and shut us out of the kingdom of Heaven.

E. O. HAMMOND.

Monroe, Wis.

[The above was laid up with other accepted articles, and the local reference forgotten; but as it will apply to other camp-meetings yet to come, we publish it now.—Ed. Rev.]

"All Old Things Are Passed Away."

THUS the minds of some are prone to think who are taught the abolition of God's holy law. This thought was forcibly illustrated to my mind, recently, by the answer of a person whom I asked how he liked our position on the prophecies, law and Sabbath, &c. He objected, by saying, "The Bible says all old things are passed away." Opening my Bible, I turned to 2 Cor. 5:17, and read, "Therefore, if any man be in Christ, he is a new creature; old things are become new; behold, all things are become new;" then turning to Rev. 21:1, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away;" &c.; also verse 5, "And he that sat upon the throne said, Behold, I make all things new." It does not say, "I make all new things," referring to the law of God; but to conversion, heaven and earth, and this mortal life.

Now, said I, are these the texts you refer to? "Y-e-s, I reckon; let me see, is your Bible like ours?"

Here I was reminded of one of our preaching brethren who once had to lend his Bible to a person to convince him there was no difference. It is a fact worthy of notice that there are many who do not know the difference between the word of the Lord and the assertions of men. Thus men will be led into error by relying on the teaching of those who are determined to set aside the claims of the fourth commandment, Eze. 22:26, 28; and 13:6-8. What an idea! because the Bible speaks of any one being "in Christ, he is a new creature," and a promise of a "renewed" heaven and earth, it is sufficient to warrant them in setting aside the only law God has for the governing and final judging of mankind. When will men cease to "pervert the right ways of the Lord?"

J. H. ROGERS.

MINISTERS ought to preach the gospel faithfully, boldly, confidently, lovingly, and leave the event to God. Some preachers are so afraid of their congregations that they dare not speak out. Such never will be blessed.

LITTLE faults become great, and even monstrous in our eyes, in proportion as the light of God increases in us; just as the sun, in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night.

Obituary Notices.

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

DIED, in South Saginaw, Mich., June 19, 1873, of spinal fever, Willie, son of Alanson and Julia A. Gifford, aged 14 years, 8 months, and 11 days, being the fourth child that the last enemy, death, has snatched from their embrace. Funeral sermon by Eld. Wright, of the M. E. church. Text, 1 Peter 1:17.  
J. B. SWEET.

DIED, near Whartonsburgh, Wyandott Co., Ohio, Bro. Ira Dean, aged 63 years, 8 months, and 12 days. He embraced the truth under the labors of Bro. H. A. St. John. The friends entertain a hope that he will come up in the first resurrection.  
WM. COTTRELL.

DIED, in Wright, Ottawa Co., Mich., May 19, 1873, of heart disease, Christopher G. Cramer, aged 64 years. He went to his labor in the morning after having family worship, and in a few moments fell dead in the field. For some twenty years he had been walking in the commandments of God and faith of Jesus. Funeral discourse from John 11:23.  
J. BYINGTON.

The Review and Herald.

Battle Creek, Mich., Third-day, July 15, 1873.

The Eastern Camp-Meetings.

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

Table with 2 columns: Location and Dates. Locations include New York, Vermont, New England, Maine, Michigan, Ohio, Indiana.

Camp-Meeting Posters.

Those who send for Camp-meeting Bills should let us know what they want. If the location of the ground, or directions to reach it, are required, they should be sent, especially where any change is made from last year.

The appointment given by Bro. Bliss is printed according to copy, but the third Sabbath and First-day in July are not the 16th and 17th, but these numbers do agree in August. We cannot tell which is wrong—the figures or the month; we therefore call attention to it, hoping that those interested may know how it is.

Tents for N. Y. Camp-Meeting.

ARRANGEMENTS have been made with Mr. James Fields, of Rochester, so that tents can be rented at the following rates:—

Table with 2 columns: Tent size and Price. Sizes include 24x30 ft., 16x24 ft., 12x17 ft., 9x12 ft.

No extra charge will be made for freight, &c., as these expenses will be paid from the camp-meeting fund. Those wishing tents should decide at once what number and size they will need, and send in their orders to B. L. Whitney, Kirkville, Onondaga Co., N. Y.

CAMP-MEETING COMMITTEE.

Advent Tidende Number Six.

CONTENTS.

The saints' return unto Zion, poetry.—Wonderful signs in the heavens; from REVIEW: two pages.—The lost sheep: poetry translated into prose.

Seymour's fifty arguments against the Sabbath, answered, is closed in this number; some over four pages.—Iniquity abounds.—A new song to the Lord, poetry, written for A. T.—Thoughts on Revelation, chapter six; four pages.—I will do all that I can.—The History of the doctrine of the immortality of the soul commences in this number, first chapter, four and a half pages.

An old genuine coin: the Bible.—Ignorance and superstition.—The ten commandments in poetry, written by Luther, sent by Bro. Nielsen. The proper relation to the law and the gospel: selected.—Systematic Benevolence, by Bro. S. N. Haskell, two pages.—The word of God shall not return empty; Thoughts for children; A Protestant prayer-meeting in Rome; The Mennonites. These four articles are selected from exchanges; two pages.

Troubles nourished; Common mistakes: The wisdom of God: REVIEW articles, one and a half columns.—Grammar; a column and a half.—Items for the month. P. Thomson from Douglass Co., Minn., writes: "By the kind and wonderful providence of God I have obtained Advent Tidende. I love this journal, and intend to continue to read it because it contains so much heavenly truth."

JOHN MATTESON.

In the Christian Union of July 2, 1873, a correspondent asks: "Is it right for a Congregational or other evangelical church to grant a letter of dismission and recommendation to a member who wishes to join an Annihilationist church? Can an evangelical church with consistency have fellowship with a church holding the doctrine of the annihilation of the wicked?"

To this Mr. Beecher returned the following answer:—

"We are in favor of the largest toleration and the widest fellowship consistent with Christian integrity. Many of the Adventist churches show a zeal that would put to shame half the orthodox churches, but they hold the doctrine of annihilation. And there is no subject regarding which one should be more tolerant of differences than the future life; because there is none concerning which we know so little with certainty, and because differences of opinion about the future life, and particularly about the nature of retribution, do not of necessity affect Christian living."

Irish Presbyterianism still stands out against the use of instrumental music in public worship.

News and Miscellany.

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

DIED, in Brooklyn, N. Y., June 21, 1873, LEWIS TAPPAN, aged eighty-five years; one of the first and most prominent workers in the anti-slavery movement.

An Indiana Sunday-school man writes to a firm in New York: "Send me on some Sunday-school papers and books. Let the books be about pirates and Indians as far as possible."

VISIT OF THE SHAH.—The cable lately announced, in a single line, the opening of a new historic era. The message ran: "The Shah of Persia to-day arrived in London on a visit to the Queen," which, being translated, meant, "The long-closed East is open to the civilization of the West." It is a matter of twenty-four hundred years since the great Darius Hytaspes thundered through Greece, and chained two peoples to his chariot wheels, and since his son's discomfiture, no Persian monarch has trod European soil till now! The Shah is very observing. In machinery and all the arts of peace he is deeply interested. He has already instituted many reforms in Persia. He has granted to a chartered foreign company permission to build railways, construct canals, reservoirs, and water works; to utilize the forests, work the mines, and farm the revenues.—Christian Union.

The Mexican Congress has passed a new law for the separation of church and state. The law provides that no religion shall be either supported or forbidden by the Government; that marriage shall be regarded as a civil contract, to be legally valid only after registration in the presence of a magistrate; that no religious body shall have any corporate rights; that no Mexican citizen shall be bound by any vow he may have made as the member of a religious order; and that witnesses shall not be required to take an oath in a court of justice. Against this uncompromising secularism the Ultramontanes are, of course, arrayed; and it is said that in their agitation for the repeal of the law they are secretly assisted by the president, himself a zealous Catholic, and by several Jesuits, who have lately arrived with instructions from Rome.

The managers of the Chicago and North-western, the Chicago and Iowa, the Chicago, Milwaukee, and St. Paul, the Chicago, Rock Island, and Pacific, the Burlington and Quincy, the Chicago and Alton, and the Illinois Central Railroads, have signed an agreement to issue no more passes except to their own employees and their families traveling on their own roads.

A FEARFUL tornado at Galesburg, Neosho County, Kansas, recently, blew down a stone house, burying Mrs. Giddings and her three children in the ruins. The children were killed, and Mrs. Giddings was seriously injured. Another house was blown down, and Mr. Raders and wife fatally wounded.

A SYSTEM of care of the poor which is meeting with much success in Germany is that of providing a visitor for every four poor families, and so securing permanent and careful personal supervision.

THE Sultan of Turkey has fallen into a state of melancholia, or even madness, which at times quite incapacitates him for business. There are indications also of a revolutionary spirit in the capital, and a change in the succession is not unlikely.

TEN genuine African boys arrived at Lincoln University (colored) in Pennsylvania a week or two ago, just in time to make a sensation at its Commencement, when they were brought upon the platform and introduced. Six of these youths are from the Basso tribe, one a Congo, one a Vey, and two from Liberia, all of whom the Presbytery of Western Africa has sent to this institution in the United States to receive an education, with the expectation that in a few years they will return to their own people to preach the Gospel as trained ministers.

IN the sudden death of the Archbishop of Utrecht, at Cologne, the Old Catholics in Europe have met with a serious loss, especially at this critical moment when he was looked up to as their ecclesiastical head in their conflict with the dogmas of the Papal supremacy and infallibility.

THE Great Eastern arrived at Heart's Content, Newfoundland, June 27, having successfully laid the fourth Atlantic Cable. Of those previously laid, two are in working order. That of 1865 broke a few months ago, and the Great Eastern will now proceed to grapple for it.

KHIVA is captured at last—this time, officially. The town surrendered unconditionally. Whether Russia will at once take permanent possession of the province, or retire after taking guarantees for future good behavior, remains to be seen.

THE will of Humphrey Jewell, a wealthy citizen of Ulster County, who died in March last, has been set aside by the Surrogate, on the ground that at the time it was made, the testator's mind was so disordered and weakened by disease, as to have no testamentary capacity. The New York State Bible Society, the Board of Foreign Missions of the Reformed Church, the Home of the Friendless in this city, the Board of Domestic Missions of the Reformed Church, and the Orphan Society of this city, lose, by this decision, bequests amounting in all to \$40,000.—Christian Union.

THE drouth this season has been most severe in New England, New Jersey, Eastern Pennsylvania and New York, and in most of Delaware and Maryland. The grass is nearly a failure in some parts.

Appointments.

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

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

If nothing in the providence of God prevents, I will meet with the brethren and sisters in Rhode Island at their quarterly meeting at Curtis Corner, July 26 and 27. At New Ipswich, N. H., Aug. 2 and 3. At this last meeting, it is suggested that Districts Nos. 2 and 3 hold their T. and M. meetings. At these meetings, there will be important matters which relate to the cause, other than the T. and M. work. And as these are the only meetings I expect to hold in New England, before the camp-meeting, we expect to see a general attendance from all parts of

the Conference. We hope to see Boston well represented at New Ipswich.

Also, a general quarterly meeting will be held at Washington, N. H., Aug. 9 and 10.

S. N. HASKELL.

New York Camp-Meeting.

This meeting will be held on the old camp-ground at Kirkville, Aug. 7-11.

Trains on the N. Y. Central Railroad, going east, that stop at Kirkville, leave Syracuse at 7 A. M., 2:05 and 5 P. M. Trains going west stop at Kirkville, 10:15 A. M., 12:45 and 8:55 P. M. Those coming over the Rome, Watertown, and Ogdensburg, and the Syracuse Northern, Railroads, will receive free return passes.

Teams to convey passengers to the ground will meet all trains. Tents can be rented as usual. Let all who can, provide tents for themselves and their friends; but none need hesitate to come who are unable to do so, as arrangements will be made for the accommodation of such.

Provisions and straw will be furnished on the ground as heretofore. It is hoped that an earnest effort will be made by the brethren in all parts of the Conference, that there may be a full attendance at this meeting.

CAMP-MEETING COMMITTEE.

N. Y. & Pa. Conference.

THE N. Y. & Pa. Conference will hold its next annual session in connection with the camp-meeting at Kirkville, commencing Wednesday, Aug. 6, 1873. Delegates should be on the ground as early as Tuesday. The Conference is appointed one day in advance of the camp-meeting, in order to get its business out of the way of the religious services of the meeting as much as possible, the time appointed for that purpose being unusually brief. Let all the churches and scattered brethren be well represented, as the present indications are that this will be the most important meeting of the kind ever held in this Conference.

P. Z. KINNE, Conf. E. B. GASKILL, Com. B. L. WHITNEY, Com.

Maine State Conference.

THE Maine State Conference will hold its next annual session in connection with the camp-meeting to be held one mile above Pishon's Ferry, on the Portland and Kennebec R. R., on the same ground occupied last year, commencing Aug. 28, and continuing to Sept. 1. Let all our churches in this Conference immediately take the necessary steps to fully represent themselves, by delegates; also, let all see that their s. b. pledges are paid up to Sept. 30, if possible.

"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.

We earnestly request all to see that their tents are put up, and things set in order, and be ready to commence with the first day of the meeting and remain until the close.

J. B. GOODRICH, Maine G. W. BARKER, Conf. WM. MORTON, Com.

T. & M. S. Meetings.

THE N. Y. & Pa. T. & M. Society will hold its next annual meeting in connection with the camp-meeting at Kirkville, Aug. 7-11, 1873.

The general quarterly meeting for this Society will be held on the camp-ground at Kirkville, Wednesday, P. M., Aug. 6.

Quarterly meeting for Dist. No. 9 will be held at Beaver Dams, Schuyler Co., Sabbath and first-day, July 19, 20; Dist. No. 6, at North Creek, Warren Co., July 26, 27.

As I do not expect to attend any of the district meetings this quarter, the directors will arrange them to suit their convenience.

P. Z. KINNE, Pres.

At the quarterly meeting held in Orange, Mich., persons were appointed to hold meetings as follows:— Greenville, July 19. Bushnell, " 26. Orange, Aug. 2. Deerfield, " 9. Danish church, " 16. Vergennes, " 23. Orleans, " 30.

THE quarterly meeting of the church at Patricksburg, Ind., will be held at Patricksburg the first Sabbath and first-day in August. Eld. S. H. Lane is invited to attend. All the church members and friends are expected to attend this meeting.

N. CARAHOO.

QUARTERLY meeting at Bowersville, Ohio, July 26 and 27. All those who are interested and love the truth are cordially invited to attend. Come, brethren, and let us have a refreshing from the Lord. J. Q. A. HAUGHEY, Clerk.

THE next quarterly meeting of the church of Monroe, Green Co., Wis., will be held July 26 and 27. Also the T. and M. Society for Dist. No. 2 will be held in connection with this meeting. Brethren, send in your reports. O. H. PRATT.

QUARTERLY meeting of the Clark Center church, third Sabbath and first-day in July, the 16th and 17th of the month, where M. Kittle may appoint. It will perhaps be at Auburn. C. H. BLISS.

Quarterly Meetings in Minnesota.

Greenwood Prairie, July 19, 20, Maiden Rock, " 26, 27, Hutchinson, Aug. 16, 17.

We hope to see all the brethren and sisters of Me-Leod Co. at the meeting at Hutchinson, as we shall organize the Tract and Missionary Society in District No. 3. Hope all will come prepared to stay through the meeting.

I will meet with the scattered brethren that live in the vicinity of Sauk Center, Aug. 2, 3. I understand there are two companies there keeping the Sabbath. I shall spend two Sabbaths with them, and hope to see every Sabbath keeper out to the meetings. HARRISON GRANT.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

POST OFFICE address of John F. Hanson is Lake Lillian, viz Atwater, Kandiyohi Co., Minn.

The Post Office address of Eld. D. M. Canright and wife is Black Hawk, Colorado.

BRO. JOHN MATTESON's address is Cambridge, Isanti Co., Minn.

We have received a letter from Grand Rapids, without signature, containing two dollars. Will the person who sent it please give his name.

DANIEL POWELL: We know nothing about it.

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

\$2.00 EACH. D Hildreth 44-1, Mary A Van Horn 44-1, James Lowery 44-1, Marcus B Appleton 44-1, B F Anderson 44-1, Jacob Baker 44-1, Asa Burrows 43-13, C D Mann 44-1, J S Rogers 44-14, Jane E Moore 44-1, Mary Carpenter 44-1, Laura J Payne 44-1, Mary Losey 44-1, D C Birch 44-11, M D Brewer 44-9, Albert Horr 44-10, James Pease 44-1, Hans Rasmussen 45-1, Jas Peterson 44-14, W R Irish 43-19, John Hansen 44-1, D Daniels 44-9, J C Bunch 44-1, Garrett Gerould 44-1, Dr. Z Woodworth 44-1, M B McReynolds 44-2, M W Neal 44-6, D Honeywell 44-1, Grace Holbrook 44-1, Lewis Bean 44-1, N W Emery 44-1, Leonard Wiswell 44-14, Sarah A Holmes 44-1, Thomas Bickle 44-1, John McMillan 44-14, N Atkins 44-1, D A Stockman 44-1, Edwin Church 44-1, S N Wright 44-1, J Bodimer 44-1, M W Rathbun 44-1, G K Owen 44-1, L B Caswell 44-1, G B Goff 44-1, H A King 44-1, T Butcher 44-6, H B Stratton 44-1, John W Waking 44-5, E Hatch 44-5, E G Bolter 44-4, S N Kent 44-4, A Brown 44-4, M C Hodges 44-4, J B E Young 44-4, Louisa J Baker 44-12.

\$1.00 EACH. S E Tyson 43-1, Sarah Shanabrook 44-4, Levi Wells 43-7, Mrs M E Harris 44-1, P M London 43-1, I Churchhill 41-17, F Douglass 43-1, J C Peterson 43-1, Susan Berton 43-1, Martha Merrick 43-1, J W Ellis 43-1, G R Starkweather 43-4, N G Spencer 43-1, N P Dixon 43-1, Russell Hoag 43-1, D S James 43-1, Mrs J Smith 43-1, P Potter 43-3, H Strong 43-1, Mrs M C Armstrong 43-1, Betsey E Keaton 44-1, Moses Foster 44-1, C P Sweet 44-1, C Van Horn 43-5, Betsey Reed 43-9, I G Camp 43-1, M E Mowry 43-1, John Holmes 44-1, Phebe Vedder 43-14, Zachariah Beaman 43-1, D Newcomb 43-3, N B Sweet 44-11, F Brooks 43-17, L E Guernsey 43-4, Mrs A Brown 44-4, Naomi Nourse 44-4, David Reynolds 44-4, E H Brisco 44-4, Thomas Housen 44-4, J Pickard 44-4, D T Shireman 43-6, S Parker 44-4.

50 CENTS EACH. Roxy Ralston 42-20, H P Shepherd 43-1, Col. D Simmons 43-1, Louisa Dental 42-14, Willie Berry 43-1, I W Clark 43-1, I Mendinghall 43-1, J Allard 43-1, Mrs Job Spencer 43-1, Eugene Smith 43-1, Lewis Semos 42-18, J L Heasley 43-1, E Crandall 43-1, M Boyington 43-1, Eld Ira Day 43-1, G C Jewell 43-1, W E Pierson 43-1, Irena Lock 43-1, Paine Stilville 43-1, J A McWayne 43-14.

75 CENTS EACH. B Miller 43-1, Lydia Russell 43-1, Anna Foster 43-1, Wm Miles 43-1, G W Ellsworth 43-1.

MISCELLANEOUS. J Calvert \$2.50 44-1, S J Twing 2.50 45-14, F C Chappell 2.50 40-16, T Townsend 1.50 43-14, John Pierce 2.30 44-1, Chas Getchell 1.70 44-1, C Fleming 3.00 45-1, Julia A Savage 1.50 44-14, J H Collins 85c 43-1, Thomas Brown 1.30 43-14, J G Stapf 1.08 43-14, S Blodgett 3.00 43-1, M Simons 3.00 45-1, Mary C Hodges 1.50 43-18.

Books Sent by Mail.

W H Graham 60c, Mrs B L Russell 20c, David Brewer 50c, M B Rich \$1.00, G R Starkweather 10c, Julia A Whitman 1.00, Mrs S D Howard 20c, G H Brownson 35c, Joseph Gifford 65c, H C Crumb 1.00, Mrs Julia Nelson 50c, Mrs John Towne 32c, Miss A Bailey 25c, Thomas Breeding 3.00, Samuel J Twing 25c, Addie Worster 1.50, Mary F Aldrich 1.60, J C Bunch 2.00, J R Keefer 1.50, W W Pepper 2.00, P M Hill 1.00, Chas Carlstedt 25c, F A Buzzell 55c, Mrs E Baker 1.00, O A Olson 15c, J B Goodrich 50c, J W Heisey 40c, George Simpson 20c, B B Warren 50c, E Zytoskee 1.00, C D Cook 1.30, John Snow 1.00, P S Marshall 45c, R F Phippeny 1.70, Ella Reed 2.50, Wm Chandler 20c, Lewis Martin 25c, R Hathaway 50c, S J Dey 25c.

Books Sent by Express.

A C O'Reilly, Vassar, Tuscola Co., Mich., \$8.68, S H Lane, Logansport, Ind., 21.42, S N Haskell, South Lancaster, Mass., 98.95.

Books Sent by Freight.

P Z Kinne, Kirkville, N. Y., \$187.04.

Michigan Delinquent Fund.

District No. 11, \$46.00, District No. 4, 21.41, District No. 5, 92.35, B F Robbins, 5.00.

Michigan Camp-meeting Fund.

S. Rumery \$5.00.

Michigan Conference Fund.

Received from the church at Otsego \$25.00, Burlington 30.00, Hastings 34.40, Greenville 75.00, Pottersville 14.48, Vassar 25.00, Ithaca 12.00, Genoa 9.25.

Cash Received on Account.

Eld. J Byington \$2.50, J B Goodrich 2.25, Maine Delinquent Fund 15.36, D M Canright 48.29, John Hanson 12.00, David Downer 6.57, H W Decker 11.35, I Sanborn 2.42, Geo I Butler 100.00, S N Haskell 501.26, Dexter Daniels 1.50.

On Share in Health Institut.

Seth Newton \$10.00.

General Conference Fund.

Wisconsin \$100.00, R & B Griggs 40.00 (s. b.)

Donations for the Danish Monthly.

A O Olsen \$10.00, John Johnson 50c.

HYGIENIC BOOK FUND.

J H Rich \$4.00, Betsey Rumery 5.00.

M Wood \$10.00, Fanny Blinn 5.00.

The Review and Herald.

TERMS:

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