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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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THY KINGDOM COME.

GREAT King of kings, why dost thou stay?
Why tarriest thou upon thy way?
Why lingers the expected day?
Thy kingdom come!

Sin has prevailed on earth too long;
Ages of evil, pain, and wrong,
Have marred the meditated song;—
Thy kingdom come!

Life in its fullness is with thee,
Life in its holy liberty;—
From death and chains this world set free;
Thy kingdom come!

Unloved, unworshiped, slighted now,
When shall each kneel before thee bow,
Of things above and things below?—
Thy kingdom come!

Earth still is waiting for the day
When old things shall have passed away,
And all be clad in new array,—
Thy kingdom come!

O'er us the tempest rages still,
The lightning ravages at will,
The war-trump echoes loud and shrill;—
Thy kingdom come!

O King of glory, King of peace,
Bid all these storms and tumults cease,
Bring in thy reign of righteousness;—
Thy kingdom come!

Peace, gentle peace, is on its way,
And holy love, this earth to sway;
Hasten, O Lord, that glorious day—
Thy kingdom come!

O, bid thy blessed gospel go
Forth to each child of sin and woe,
That all thy wondrous grace may know;—
Thy kingdom come!

O, bid it speed its course abroad,
Tell of the mighty love of God,
Tell of the wrathful iron rod.—
Thy kingdom come!

—Bonar.

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. 4:12.

THE FRUITS OF DISOBEDIENCE.

BY ELDER A. S. HUTCHINS.

TEXT:—"Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Isa. 3:10, 11.

THE children of Israel were instructed when they should enter the land of Canaan, to drive out the inhabitants of the land from before them, and to destroy all their pictures, and all their molten images, and to pluck down all their high-places. In the following very explicit language, God told them, through Moses, what would be the consequences upon themselves, if they did not drive out the inhabitants of the land from before them.

"Then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them." Num. 33:55, 56.

It would seem that the voice of warning from Heaven, would have deterred this people from bringing the displeasure of God upon themselves, by disobedience in this respect. It seems as though they would have chosen the favor and presence of their great Deliverer from Egyptian servitude, rather than the thorns and scourges which they must endure if they would not expel the wicked Canaanites from before them, and then be themselves driven away into bitter captivity, from that land which might have been their quiet, peaceful home.

From the time that the Lord took them

by the hand to deliver them from the furnace of affliction and oppression in Egypt, to plant them in the promised land, "that they might observe his statutes, and keep his laws," they had repeatedly witnessed the most marked and undoubted manifestations of his tender love for them; the course of the believing and obedient had ever received the highest approval, while the unbelieving and rebellious had often been visited before their eyes, with divine wrath and merited retribution. Repeated miracles, displaying the wonderful power of God, and his providential care for his people, had followed them all through the great wilderness for forty years; and they had "lacked nothing." What more could they ask to lead them to obedience and to restrain them from sin?

Still later in the history of this favored people, Joshua, that eminently pious and obedient servant of the Lord, in his dying charge, pleads with them, in consideration of former benefits and with promises of future victories and blessings, and by threatenings of future judgments from the hand of God, that they mingle not with the nations of the Canaanites, nor learn their ways; but that they cleave unto the Lord their God, and strictly keep, and do, all his requirements. Mark the distinctness of the solemn charge, and the the certainty of incurring the awful displeasure of the Most High, if they disobeyed:

"Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in anywise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." Josh. 23:11-13.

To the credit of this chosen nation, it is recorded that, after entering the land of promise, they served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel. But alas! how soon the great and marvelous works of God, wrought for their deliverance and salvation, fade from the memory of the succeeding generation; and how soon they, and those who arose after them, manifest stubbornness of heart, and downright rebellion in forsaking the Lord God of their fathers who brought them up out of the land of Egypt, and in turning unto other gods, and bowing down unto them.

"Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand." Ps. 106:40-42.

Now as the history of ancient Israel was written for our benefit, we have an important and lasting lesson of instruction therein; not only from that portion which pertains to their unbelief and idolatry while passing through the wilderness, and the punishments which came upon them, but also from their subsequent disobedience and chastisements.

As they disregarded the counsels and entreaties of chosen leaders who faithfully and repeatedly warned them of the dangers lying before them, so many, under the third angel's message, have done, bringing upon themselves distress and anguish of heart. When brought into positions peculiarly trying, calculated to test their faith in God's promises, many times, they murmured against Moses and against God. So, too, there are those now looking for speedy deliverance, and translation into the everlasting kingdom, who have murmured, and

do murmur, against chosen servants of the Lord—chosen to lead out in the great work of the closing message of salvation to the world. They murmur against the providences of God, against the straitness of the way, and at pointed truths and testimonies, through which they should have been sanctified and brought into sweet communion with the great Head of the church.

Says Paul, "Neither murmur ye, as some of them murmured, and were destroyed of the destroyer." Did God visit us with temporal judgments, and with death, as he did the first house of Israel, how quickly would the work of some of this unhappy class be closed. Solomon says, "Because sentence against an evil work is not executed speedily, therefore is the heart of the sons of men fully set in them to do evil." Eccl. 8:11.

But the root of disobedience and rebellion was taken to the promised land, where it quickly sprang up, bearing abundantly its poison fruit. Israel did not drive out the sinful nations from before them, as God commanded. They mingled with them, contrary to the express precepts which they had received from the faithful servants of God, who now could no more raise the warning voice against their sins. They had long admonished them, leaving behind their dying counsel for their benefit, which they would not heed.

They drank in the spirit of these idolaters; they learned their works; they served their idols; which were a snare unto them. They made marriages with the unholy, and were led away from the service of the true God, who, with an outstretched arm, had often wrought so mightily for them, to serve the gods of the heathen. They sacrificed their own sons and daughters unto devils, and shed innocent blood. Behold, the downward tendency of the disobedient! See their weakness and inability to resist temptations to the most heinous sins, and the strange and delusive influence of the vicious over them, when once brought under their power. "Take fast hold of instruction; let her not go; keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men." Truly, "Righteousness exalteth a nation; but sin is a reproach to any people."

In the 7th and 11th chapters of Deuteronomy, we read of the spiritual and temporal blessings wherewith God promised to bless Israel when they should be established in the land "flowing with milk and honey," provided they would keep his commandments. But these proffered favors were forfeited through blindness of mind and the most inexcusable disregard to divine principles and precepts.

Instead of those great personal and national blessings, which they might have secured, crowning them with power to scatter and drive out from before them great and mighty nations, bringing peace and plenty to their land, with sunshine and joy to their homes, they were vexed with snares and traps, with thorns and scourges; they were repulsed and humbled by their enemies, and driven from the goodly land into distressing and long-continued captivity, where those who hated them ruled over them. By the rivers of Babylon they sat down and wept when they "remembered Zion."

That the Saviour should come was continually kept in the mind of the Jews by the types, shadows, and daily sacrifices, of the former dispensation; and in their own hands were the Scriptures, pointing to his advent, his ministry, humiliation, sufferings, death, resurrection, &c.; yet, when he came, he was by them rejected, with all the gracious offers of salvation to the believing and obedient, "his own received him not." They preferred the life of a murderer to that of the Son of God. Their maddened cry was, "Crucify him, Crucify him," when Pilate would have released him.

Their cup of iniquity was filled up, and upon themselves they called down the terrible judgments of Heaven, even the destruction of their magnificent temple, and their

renowned city; and the slaughter of themselves by tens and hundreds of thousands by the Romans, and their dispersion to all the nations of the world, with the gracious offers to them as a nation removed to another people. Truly, "the way of transgressors is hard."

Here, dear brethren, we do well to pause and enter into a critical examination of our own hearts, and see on what foundation we base our hope of eternal life in the kingdom of God. "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12. "Be not highminded, but fear."

If we stand amidst the perils of the last days, we must have much of that wisdom from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Rebellion is no more pleasing in the sight of God to-day than when he was leading his people through the wilderness, or in the days of Samuel when, in the following language, he reproved Saul: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

"They that would grow divinely wise,
Must with his fear begin;
Our fairest proof of knowledge lies
In hating every sin."

The Saviour died to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The apostle, bringing our minds down the stream of time, to the last church, expresses this desire: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." As sons of God, as followers of the blessed Jesus, it is our privilege to attain unto this exalted position, to rise in communion and fellowship with the Father, and with his Son Jesus Christ, till we are "without fault before the throne of God."

But as the sinful nations of Canaanites were permitted to remain in the land with the Israelites, so many now allow spiritual foes to linger in the heart. The love of the world, selfishness, and pride, with kindred sins, all of which should be uprooted, are fostered, and grow; the garden of the heart is neglected, and "thorns" spring up and "choke the word." Oh! that souls thus deluded, who are dreaming of Heaven, might awake; awake to a sense of their danger ere it be too late; be made free from sin, become servants of God, and have their fruit unto holiness, and the end, everlasting life.

As God anciently desired his people to be a peculiar people, and distinct from the world, so he requires of his people now a separation from the spirit of the world, that they do not unnecessarily mingle with those who will prove as thorns and snares unto them. The language of the Saviour is to the point:

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

James, bearing testimony on this point, says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

In enumerating the points of separation, God distinctly forbade his people making marriages with the nations; so now, the Lord expressly desires that we should be thus separate from unbelievers. Paul says: "Only in the Lord." As applying on this point, we quote the following:—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial?"

or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

There are many witnesses who could testify that disobedience in this direction has brought its bitter fruit of grief and sorrow to their hearts, blighting their joyous hopes of eternal life, and rendering uncertain the probability of their ever attaining unto it. It would be well if, from the experience of these, others would learn to obey God in all these things, and escape the judgments which ever follow disobedience.

Notwithstanding the great mass of the present age forget these things and walk in their own ways, there are those who choose the path of obedience, and seek to honor God by conformity to all the requirements of his holy word. They believe to the saving of the soul; they will escape the judgments which hang over this guilty world, and be prepared for the inheritance with the saints in light.

A Remarkable Rescue.

AN eastern exchange gives the following account of the fortunes of a young man under the fetters of rum:—

"A few years ago, on any sunny morning, a heap of filthy rags might be seen stretched on some of the bales of a paper warehouse in a neighboring city, with a strong smell of stale tobacco and whisky hanging about it. Turning it over (which you could do as though it were a log, any time after 10 o'clock in the morning) you would find the swollen, purple face of what had once been a handsome young man; but there was little hope that the bleared eyes or thick tongue would give an intelligent answer. The porters passing by would push him aside, but not roughly. The time had been when he was a jolly, generous young fellow, and a favorite in the office. 'Young Rodgers,' some would give you his history in five minutes: 'Taken to rum—no choice—poor fellow.' The proprietor could not turn him out to starve, so still gave him a nominal salary, and suffered him to hang about the house, lest he should take to worse courses than drinking. There were hints, too, of a widowed mother, away off in the country, who had been dependent on him, and a sweetheart, a pretty, clinging girl, both of whom, long ago, he had abandoned. But there was nothing to be done. The end, through the usual horrors of delirium tremens, was apparently not far off.

"One day, as Rodgers was creeping to the nearest bar for his morning bitters, a man whom he barely knew by sight took him by the elbow, and walked with him into a quieter street. 'They tell me you are Richard Rodgers' son,' he said. 'Dick Rodgers was the only friend I had for years, and for his sake I'd like to save his boy. Are you willing for me to try?' 'Oa! you can try,' muttered the lad, with an imbecile laugh. This nameless friend, nothing daunted, took him to a chamber in his own house, and put him to bed. There he and his sons kept watch, and guarded the poor wretch for months like a prisoner, keeping liquor from him, and trying to supply it by medical treatment. A physician, he employed, but he was not able to pay for a nurse. Any one who has had to deal with a victim of *mania-a-potu* can guess how difficult and loathsome a task he had set himself. Ungrateful enough it was at first, for Rodgers struggled against his tormentors with the ferocity of—just what he was—a starving animal. As reason began to return, and his unnatural strength to vanish, he would beg them in his intervals of reason not to fail him, but to work out the experiment either to success or death. 'It is my last chance,' he would cry; 'for God's sake, be patient.' This friend, with his son, did work it through all the foul, unmentionable details, and the end was not death, but success.

"How soon," asked a friend of Rodgers afterwards, "were you trusted alone?" "Not for two years," he answered, laughing. "I was out of jail, but in jail bounds. Do you remember that lank, muscular young fellow who had a desk beside me in the office? He took it with the condition that he could leave it to dog me night and day, to my

meals and to my bed. That was the son of the man who saved me. He was taken from a lucrative situation in order that he might become my jailor. God bless him! How I used to curse him! Can't you trust my honor? I would cry. I'm not convinced that your honor has not the consumption, the Scotch-Irishman would say. We'll put no burdens on it till it has regained its health.'

"Your friend was a wealthy man, no doubt, and so able to give both time and money to your case?" "On the contrary, he is but the owner of a small hat store, and supports his family out of that. He is rich or noble only in the deed and spirit of friendship.'

"All this was years ago. Rodgers is now an industrious, honorable man, married to his old love, with his gray-haired mother by his hearth, bringing to it the perpetual benediction of benignant old age. His friend sells hats—makes no speeches of any sort in the world. Nobody has recognized in him a hero. Yet who, for the sake of a dead or living friend, would go and do likewise?"

Discipline.—The True Method.

THE certainty that merited punishment will follow every transgression, is the surest remedy for insubordination.

To illustrate; the child approaches too near the fire, or puts his fingers into the blaze of the candle, and he suffers pain in consequence; and every time he thus disobeys the prohibition, he suffers from the penalty. The result is, he soon learns obedience to nature's law, and keeps at a proper distance from the fire. A slight pain and the positive certainty of suffering it, have accomplished the object.

Now let the mother see to it that every time her child disregards her wishes, or disobeys her commands, he will suffer for the wrong, and she will seldom, if ever, have occasion to administer other than the mildest penalties. It is the certainty and not the severity of the punishment which makes it effectual. I call this kind of management mild severity, and commend it to every thoughtful parent. Let it be attended by steadiness, firmness, and decision, and it will accomplish much more than the scolding, and threatening, and flogging, which have been made necessary by parental mismanagement.

Another important thought, in this connection. As far as possible, let the punishment be the actual consequence of the fault which has been committed. For instance, suppose the child has never learned to "shut the doors" he has opened, and his mother wishes to correct the habit. She should require him to return and shut the door. For the first offense, detain him five minutes, before he is allowed to return to his play; for the second offense, ten minutes; and so on until the habit is cured. Here, it will be seen, the privation is associated with the fault, and seems naturally to result from it. The child has opportunity for reflection, and a strong motive to correct the habit.

Or, suppose the child is allowed a recess from study, say of 30 minutes, but he remains at play 40 minutes, under the prohibition of his mother. Let her punish him by shortening his recess to 20 minutes, for the first offense; 10 minutes, for the second, and allowing him no time for play, for the third; and the next time he is released he will be likely to return promptly.

All such punishments are designed to correct and cure the evil, for the future benefit of the child. They may be mild or severe, as the case requires, but should never be vindictive, nor administered in anger. Promptness and firmness are demanded in correcting the faults of children, but harshness and ill-temper, never.

Affection and sympathy are also powerful disciplinary agencies, and should always accompany every act of severity or reproof. Let the child understand that every look of disapprobation, every word of rebuke, every penalty inflicted, is prompted by maternal love, and the very fact will tend to subdue and overcome this rebellious spirit.

Mutual sympathy between the parent and child is another powerful agency in family discipline. Look at the natural effect of human sympathy, in its material and mental aspects. The gaping of one individual is, through sympathy, imparted to the whole company; cheerfulness and joy, or sorrow and sadness, expressed by any person, carry either happiness or gloom to the hearts of the circle in which he mingles.

It is through sympathy that mankind gain control over each other, in the common affairs of life. They cherish the feelings and embrace the opinions of those they love; and if these opinions are changed in maturer years, it is more the result of sympathy than argument.

Hence, we can easily understand the power of this principle over childhood. The child is in full sympathy with the true mother; clings to her in the hour of danger, believes and confides in her with unwavering confidence, imitates her actions, treasures up her words, and imbibes her very feelings and emotions. This results partly from the intimate relations they sustain to each other, and partly from judicious training. The degree of the child's love and confidence for the mother depends upon the amount of sincere sympathy she manifests in his childish hopes and fears, joys and sorrows, recreations and amusements, ideas and fancies. The more childlike the parent, the better qualified she is to manage and guide her household. Hence, the great importance of gaining the confidence and love of our children, and the still greater necessity of being ourselves, in character and life, what we desire our children to become.

We have no right to expect that these children will be naturally inclined to do right, rather than wrong. Facts are against such a conclusion. Indeed, accountability presupposes instruction as to what is right and wrong; and when they begin to recognize this distinction, both the good and the bad in their conduct should have our attention. We should not only rebuke and punish the wrong, but commend the right with equal fidelity. And this encouragement of children, when they have done well, is highly important.—*Rutland Herald*.

On Turning Down Corners.

I WAS called upon once in my ministerial duties to visit a woman who was in great distress of mind. I do not desire to meet many such as she was. A more forlorn or wretched-looking specimen of humanity it would be hard to find. She had a pale, haggard, careworn countenance, across which, during all my visits to her, there flitted not one ray of hope, one smile of gladness. She fancied she had committed the unpardonable sin, although she did not seem to have a very definite idea of what the nature of that sin was. She thought there was hope for every one, and an offer of mercy for every one, but herself. One day I asked her for her Bible. She handed it to me with a sigh. It was a small Bible, and on turning over the leaves I found it filled with slips of paper and bits of ribbon, which she had put in to mark familiar passages. A great many of the leaves had the corners turned down for the same purpose. I read quite a number of these texts, and found them to be the most terrible threatenings contained in the word of God. There were multitudes of exceedingly great and precious promises, but she did not seem to have touched one of them; she ignored them altogether.

Reading simply the passages she had marked, one would be inclined to think there was no such thing as sunshine. I took the Bible in my hands, and shook these bits of paper and pieces of ribbon out of it. I turned up the corners, which she had turned down, and marked for her such passages as these: "The blood of Jesus Christ, His Son, cleanseth from all sin." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." "He is able to save unto the uttermost, all that come unto God through him." "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." "Whosoever will, let him take the water of life freely." That Bible of hers was not intended to make her gloomy, and sad, and melancholy; on the other hand, it was intended to be to her the "glad tidings of great joy;" and had she used it aright, it would have been to her an overflowing fountain of comfort and happiness.

Now it seems to me that a great many Christians treat Christianity the same way that the woman treated her Bible. They mark all the gloomy places they can gather up in their history of the life of faith, and let the bright, cheery ones go. For instance, they find a law in their members warring against the law of their minds, which brings

them into captivity to the law of sin which is in their members, and right there they turn down a corner. Another place, they find that God was hiding his face behind a cloud, and there they turn down another corner. Another place, they find that if they are the children of God, they must cleanse themselves of all uncleanness of the flesh and spirit, and must perfect holiness in the sight of God. This requires a great deal of self-denial, and they turn down another corner. Another place, they find that the troubles that afflict the just, in number many be, and down goes another corner; and so it is through their whole lives. Some have a corner turned down for every day they live a life of faith, and they are constantly reading these gloomy passages, and calling them to mind and talking about them, and meditating on them.

Now I believe this is all wrong. Such representations of Christian life are not truthful. They are one-sided, very much so, and do an immense amount of injury. They are gloomy, fearing, doubting Christians who dwell so much on the dark spots in their history and ignore the sunshine. They hinder their own well-being, and instead of growing all over, instead of growing in every grace, they grow only in a few. They are patient Christians—very patient it may be; they are submissive Christians, very submissive to the will of God; but what about hope, and what about joy? These are the fruits of the Spirit, and ought to thrive as well as other fruits, ought to be as carefully tended, so that when the Master comes into his garden he may find his pleasant fruits.

Besides that, these one-sided representations of Christianity have a bad effect on those we are trying to win. It is such representations that give point to the charge that is so often made by those upon whom we press claims, that religion is a heart-saddening thing. Imagine a man button-holing his friend, and saying, "Come along with me, move down into our country; the fields are full of thorns and thistles and swampy places. It is a splendid place to get chills and fever. There is any amount of sickness. We have an immense hospital, and it is always full." Do you think the man would be inclined to go? That is bad enough. But it is just as bad for a Christian to say to his neighbor, "Come along with me, we have a sorrowful time of it; we enter the kingdom through much tribulation," and say nothing at all about the joy, the happiness, the sunshine and the flowers. Christianity was not intended to make a man gloomy, and despondent, and melancholy at all. God gave it to us as a thing of joy, to make us happier and gladder at the heart than we were without it. Its whole tendency when received into the soul is to make man joyful. A man does not lose, but gains, when he becomes possessed of true religion, for "godliness is profitable unto all things, having promise of the life which now is and that which is to come." We who profess it ought for our own sakes to turn down the corners at its joyous passages, think about them more than we do, and let our light shine so that others will be led to glorify our Father who is in Heaven.—*United Presbyterian*.

THE story is told of a woman who freely used her tongue to the scandal of others, and made confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds, one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied, that it would be still more difficult to gather up and destroy all evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest man cannot gather them again.

THE moment a man gives way to inordinate desires, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the poor and the humble possess their souls in the plenitude of peace.

ON earth, we have nothing to do with success, or with its results, but only being true to God, and for God; for it is sincerity, and not success, which is the sweet savor before God.

Alone with God.

GOD does not reveal to man the brightest visions of himself in the busy marts of life, but in solitude. The lives which so enrich the pages of sacred history were made to glow in furnace heat, and shine in darkest nights.

Every one of the "forty stripes, save one," intensified Paul's character. Every tempest that blew, made him more tempest-proof. Every shipwreck increased his faith in the One strong to deliver. Imprisonment and poverty increased his devotion to Christ, until at last, having endured all things, he could look up, and say, "But none of these things move me." I have no doubt but in the quiet of his prison, Paul had some of his brightest views of God's glory. At midnight darkness, within an inner prison, with feet made fast in the stocks, did Paul and Silas, by prayer, link earth and Heaven, till prisons did palaces prove; till songs of praise rang through lonely aisles and cells, and a hand unseen moved massive bars and snapped asunder iron bands.

It was not when preaching a crucified and risen Redeemer that John had his glorious vision, but when on the Isle of Patmos he was enduring the banishment for the word of God, and the testimony of Jesus Christ. It was when far from the sympathy of those of "like precious faith" that this exile on that lonely isle heard a voice saying, "What thou seest, write in a book; the things which are, and the things which shall be hereafter." And being taken higher up, he saw a rainbow-circled throne, and Him that sat thereon; and "before the throne, a sea of glass like unto crystal, and a company, ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Yes, it was on this lonely Isle of Patmos that John received the grandest revelation ever made to man—the indescribable vision of the heavenly Jerusalem—the city which needs not the light of the sun, nor moon, nor star; for the Lord God giveth them light.

"The city whose streets are paved with gold, and jasper walls pure and fair to behold."

In lonely journeyings at sunset, Jacob tarried to rest for the night. With God to guard, the night dews for a cover, and a stone for a pillow, there came to him a vision brighter than ever came to palace sleeper—a vision of a ladder, whose lower round was planted upon the earth, and the topmost one reaching Heaven; and upon it, ascending and descending angel visitants. And above the ladder was the voice of God, making to him glorious promises. Again, in the life of this patriarch, do we read, "And Jacob was left alone." He had sent his family and possessions across the creek. Now, in solitude, there wrestled with him a man until the break of day, and prevailing in this struggle, he was permitted to see God face to face.

Through the long centuries that have passed away, many a Jacob, alone with God, has wrestled all night long to prove the "promise of the Father," and hailed the morn, to testify of "the joy unspeakable and full of glory." Many a Patmos has had its John since then; and to the exile, God has revealed himself more than to most men. Poverty has exiled many a holy soul; has isolated it from Christian fellowship and sympathy; but to such, the Father gives sweet foretastes of the joys of that "land that is fairer than day"—where the many mansions be.

It is when the Christian is alone with God that he holds his sweetest communion, and gets his greatest strength—his grace to endure. It is not in the great congregation, where the anthem of praise ascends to a triune God, from unmeaning hearts; nor yet in the smaller assemblies, where Christians speak often one to another, of joys and sorrows by the way; nor even on those occasions when Zion is specially visited, and souls are being born into the kingdom. At such times there may come upon us wonderful outpouring of the Holy Spirit, but it is generally followed by reaction that leaves us weaker than before. It is when we go into our closet, shut the door and leave the world behind us, and

"In fellowship—alone—
To God with faith draw near;
Approach his courts, besiege his throne
With all the power of prayer,"

—it is then the soul is made strong for life's conflict, and so united to Christ that

"neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor high, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Oh! who can tell the power of lone communion with God? We cannot bring our greatest burdens and our greatest needs to him in public worship, and plead them as we can in our closet.

When the burdened soul of Jesus would pour itself out in supplication to the Father, he was wont to steal away from man, and pray on the mountain-top or in the garden. In his last resort to Gethsemane, he took thither his disciples; but in this culmination of grief laid upon the Man of Sorrows, the intense agony led him to separate from all but three. As he prayed alone with them, his soul began to be sorrowful and very heavy, and he longed for stricter solitude. "He went a little farther," and there, all alone with God, he received strength to drink the bitter cup, which could not pass away.

Shut up with God! Oh! the inestimable privilege of talking with God, as a friend talks with friend! Who would exchange an hour of such intercourse for the choicest companionship of earth?

As souls are purified in the furnace of trial, and brightened in the night of persecution, so grand spiritual developments grow out of lone night watches and solitary communings with God. Better than all public teachings is that hour, when, calling in the wanderings of our mind, we pass a close introspection, and ascertain the soul's status, then enter into closer covenant with God.

It is when the high priest alone entered once a year into the holiest of holies that the Lord appeared in the cloud upon the mercy-seat. It is when alone we enter the inner sanctuary of the divine presence that the glorious shekinah shines into the soul with inexpressible brightness.—*Methodist Home Journal*.

Vile Literature.

WE are glad to see that Christian sentiment is being aroused on the subject of vile literature, and that the pulpit and the Christian press are speaking out on this subject in a most fearless manner.

Rev. De Witt Talmage, when asked by letter whether it was right to read the *New York Ledger*, or the *Weekly*, expressed the sentiment of the more thoughtful men and women of the church, when he answered:

"The family altar is nothing; catechisms are nothing; religious instruction is nothing, so long as there is an unhealthy periodical in the house. From the two leprous lips of that one sheet there will be a poison breathed on the family Bible, on the piano, on the arm-chair, on the cradle, on the dining-table, and the whole house will be plague-smitten. The question amounts to this: 'Shall my family be blest or blasted?'"

"I give an infallible rule. Seek some one who has been reading a paper for several years, and find out if her character is growing more symmetrical, is she a better daughter, a holier mother, a more consistent church-member? If, on the contrary, her talk is groveling, her imagination debased, her ideas of life twisted and sprung, then better decree that such a paper shall not come into your house by postman or messenger, or as wrapping paper around a dry goods' bundle. 'Every tree is known by its fruits.'"

"If there be one gulf in hell deeper than another, it shall be the doom of those newspaper men whose pen is stabbing to death the purity of American society. The newspaper stands are blotched with accursed pictorials, and I pray God that if these polluters of public morals may not be arrested by the voice of conscience, or silenced by the indignation of our sorrow-struck communities, that then they may be hurled out of this life speedily, that the plague may be stayed. God redeem our country from the damning influence of a corrupt newspaper literature."

A mother recently complained to a friend of ours of the waywardness of her daughter. The friend, who was the girl's Sabbath-school teacher, asked, "What does she read?" The mother had not guarded that point, and never thought to inquire.

They went to the young girl's room, to find an abundant supply of sensational and vile literature, which had been furnished her gratuitously. The poison had been doing its deadly work for months, and the mother

found out all too late that vile literature is as corrupting and seducing as vile company, and that the one leads to the other.

This poor, deluded girl is now an inmate of a brothel.

The feet of many thoughtless girls have been taken in this same snare.

We have found them in hospitals and almshouses and prisons; friendless outcasts; wrecked and ruined.

And girls are not the only sufferers. This is the shortest road a boy can take to perdition; every other evil follows in its train.

And this vice no longer hides itself in dark, secret places, but seeks some public resort for its vile traffic, where men and boys may be drawn together in crowds, and tempted by the display of immodest pictures to purchase.

We have seen boys blush with shame, and hide the newly-bought pictorial under their jackets, at the approach of respectable-looking people, and hurry away to enjoy in secret what they would not be seen reading in public.

Mothers will do well to inquire how many news depots there are where vile literature is exposed for sale on the streets their children travel when they go to the post-office or the school-house. Better expose them to small-pox or cholera than allow them to go near such places.—*Golden Censer*.

The Lord's Tenth.

THERE is a common opinion existing in the minds of Christians, that though their expenditures for the support of their families should be suitably proportioned to their incomes, that which is devoted to the Lord's service may well be left to accident, or the convenience or impulse of the moment when a call for benevolence is made.

Although it is true that, in the New Testament, we have no definite amount for God's treasury demanded, yet we are enjoined to give according to our income. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Here the duty of a definite appropriation is demanded. It does not, it is true, say whether a tenth or fifth or a hundredth is required; but let us look for a moment at a few of the records of those early days, and see if any light may be gathered from them. Zaccheus gave "one-half his goods to the poor." The poor widow, whom Christ commended, gave in all her living to the treasury of the temple. We find the poor and afflicted church of Macedonia "abounding in riches of liberality" to those still poorer; giving even "beyond their power," and entreating that the gift might be accepted. A whole church sold their houses and lands and gave away the proceeds.

Although we are not commanded to perform the same acts, yet the whole spirit of the gospel teaches us to make self-denials for the advancement of Christ's cause, and points toward a much larger liberality than was required in the old Jewish church.

And what was the proportion required then for the Lord's service? From the highest to the humblest, every one was required by God to give one-tenth of his increase to the tribe of Levi. Another tenth was required for the support of regular feasts; still another every three years for the poor, besides journeys to the temple, trespass offerings, and numerous other requirements, making in all not less than a fourth of their income.

How can any Christian, with the light of God's word illuminating his path of duty, be willing or even dare to give less than one-tenth of all he receives to the Lord? "Shall a man rob God?" Yet how many are daily robbing him by withholding the tithes, the mere interest money on the sum he has loaned them! Ah! a breath of his power can scatter the ill-gotten possessions which are secured by such robberies. "The blessing of the Lord maketh rich." He who fails to honor God with the first-fruits of his increase, will find his gold corrupted, and its rust shall eat his flesh as it were fire.

The resolution of Jacob should be written on the door-post of every Christian's heart: "Of all that thou shalt give me I will surely give a tenth to thee." Many have adopted and strictly followed this resolution; and one who has had a large acquaintance with the business, as well as religious, world, said he never knew an instance of one who did so, failing in business, however great the commercial pressure. "There is that scattereth and yet increaseth." God never fails to give back "good measure,

pressed down, and shaken together," for all that is given to his cause. Dr. Harris has truly said that "the most marked interpositions and signal blessings of even earthly prosperity have attended the practice of Christian liberality in all ages." Said Baxter, who was noted for his charities, "The little I now possess was nearly all acquired at the time when I gave away most."

Let any one try the experiment, and watch the providences of God, and I doubt not that he will find his promises of prosperity to those who honor him with their substance fulfilled far beyond his largest expectations.—*Christian Treasury*.

David's Syllogism.

ps. 66. 18-20.

LORD! I find David making a syllogism in mood and figure, two propositions he perfected.

Verse 18, "If I regard wickedness in my heart the Lord will not hear me."

Verse 19, "But verily God hath heard me, he hath attended to the voice of my prayer."

Now I expected that David should have concluded thus:

Therefore I regard not wickedness in my heart.

Verse 20, "Blessed be God, who hath not turned away my prayer, nor his mercy from me."

Thus David hath deceived, but not wronged, me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that, whatsoever the premises be, I make God's glory the conclusion.—*Fuller*.

Don't Fret.

MARY BOLLING says: "Do not fret, whatever you do, and do not let your children fret. Fretfulness is a habit easily acquired, even when it is not naturally a part of one's disposition, by associating with fretful people."

"Everybody feels a tendency to it, at times, and if the desire is indulged, it gains strength very rapidly, and is a source of annoyance, even of unhappiness, not only to the fretful individual himself, but to all by whom he is surrounded. If mothers would not gratify their children when they fret for what they want, a good deal could be done toward preventing the little ones from acquiring a habit which will certainly contribute nothing toward the possessor's comfort, ease, or happiness, or toward that of any with whom he may come in contact."

"I know a lady who has a little boy, not yet three years old, who is inclined to be very fretful sometimes—though not at all sick—which might be an excuse. She never gives him anything that he asks for in a fretful tone. Before he was quite two-and-a-half years old, he had learned that when his mother said, 'Can't give it to a fretful boy,' that he was not to get it; and I have often heard his tone change in a few minutes, and he would reply, 'I see smilin' now, mamma'—when his request, if a reasonable one, would always be promptly granted."

"Children of a fretful mother always fret, it might be safely asserted, and many indulge this bad habit whose mothers never gave way to it themselves, but, in many cases, did not take the trouble, or did not know how, to control it in their children."

"If anything were gained by it, there might be some little excuse for being uncomfortable one's self, and for making others so too—but we all know fretting accomplishes nothing, except making the one who indulges in it disagreeable to himself and to every one else. Therefore I conclude by saying, as I began—Do not fret yourself, and do not allow your children to fret."

SOME can walk very well along the plank sidewalk of God's gentle providences, and over the smooth pavement of prosperity. But when their path is steep and stony, their feet stumble, and they faint by the way. Like Peter, they sink when they tread the boisterous sea of trouble or sorrow.

No man can be in a proper frame of mind for the discovery and reception of truth who is not utterly regardless of the question whether his being in a majority or minority will be the result of his investigations.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 19, 1873.

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

White Robes.

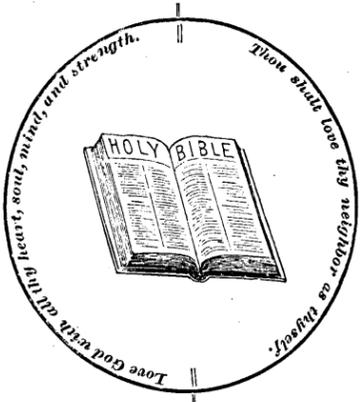
THE NATURE AND PERPETUITY OF THE DIVINE LAW.

THE position taken in previous articles is that the law of the Father, and the gospel of the Son, constitute harmonious parts of the plan of salvation, covering the entire period of human probation.

The divine law, however, dates back before the gospel; hence, the period of its existence is longer than that of the gospel. It existed before the fall, or there could not have been in the justice of God any such thing as the fall. It existed as early as there were created intelligences subject to the government of the Creator, and extends to the future, running parallel with the eternity of God's moral government. Angels fell; therefore, were on probation. They, being on probation, were consequently amenable to law. In the absence of law, they could not be on probation, therefore, could not fall. The same may be said of Adam and Eve in Eden.

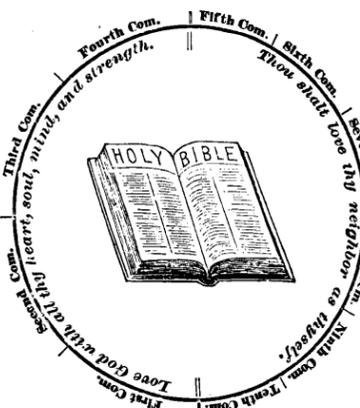
The ten commandments, as worded in the sacred Scriptures, are adapted to fallen beings. As thus worded, they are not adapted to the condition of holy angels, nor to man in his holy estate in Eden. The two grand principles of God's moral government existed before the fall, in the form of law. These are given in the Old Testament, and are quoted by Christ in the New, as the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40; Deut. 6:5; Lev. 19:18.

These two commandments require supreme love to the Creator, and love to fellow-creatures equal to that bestowed upon one's self. Angels could do no more than these require. Adam, before the fall, could do no more. We can do no more. The two great commandments embrace all that is required by the ten precepts of the decalogue. No precept and no principle of the book of God extends beyond this grand cir-



cle, inside of which is comprehended and summed up the will of God to man, concerning his Creator and his fellow-man.

The foregoing circle in two parts is designed to illustrate the two principles of God's moral government as expressed by the two great commandments; while the following circle represents the same as expressed and guarded by the ten precepts of the divine law.



Soon after the fall, we see the two principles of God's moral government guarded by ten precepts, worded to meet man's fallen condition.

Love to God is taught in the first four commandments, and love to our fellow-man is taught in the last six. The prophets of the Lord, the Son of God, and the apostles of Jesus, have all spoken in harmony with the ten precepts of the law of God. The whole duty of man, says Solomon, is to fear God and keep his commandments.

The ten precepts of the decalogue, so worded as to be adapted to man's fallen condition, were enforced as early as the circumstances demanded them. The first three were applicable to Adam immediately after the fall. And although the Sabbath of the fourth precept was instituted at the close of the first week of time, before the fall, and we have evidence that Adam was directed to observe it as a memorial of creation, yet that portion of the precept adapted to the fallen state, relative to the man-servant, the maid-servant, and the stranger, could not exist till a later period, when such relations existed. The fifth commandment could not be enforced, until applicable to Adam's children. The sixth, seventh, eighth, ninth, and tenth, were enforced as early as the parties existed to whom they could properly apply.

There is nothing in the moral condition of man in his fallen state, nor in the nature of the ten commandments themselves, to restrict them to any one dispensation more than another. Man's moral wretchedness is the same, only more deplorable as he advances from the gates of Paradise toward the close of probation. And the law of God, adapted to his fallen state, is applicable and necessary throughout the entire period of his fallen condition, from Paradise lost to Paradise regained.

The reign of sin and that of death run parallel from Adam until sin and sinners shall cease to be. And parallel with these, stretching through all dispensations, there has been the knowledge of the principles of the ten commandments, consequently a knowledge of sin.

The means of this knowledge has been the law of God. "By the law," says the apostle, "is the knowledge of sin." Rom. 3:20. "I had not known sin, but by the law." Chap. 7:7. As proof that this knowledge did exist immediately after the fall, See Gen. 4:7, 23, 24; 6:5, 11, 12. Also, Noah was righteous before God. Chap. 7:1. He was a preacher of righteousness. 2 Pet. 2:5. By his preaching right-doing, re-proving the sins of the people of his time, he condemned the world. Heb. 11:7. The men of Sodom and Gomorrah were great sinners, excepting one man. Abraham interceded, saying, Wilt thou destroy the righteous with the wicked? Gen. 13:13; 18:20, 23, 25; 19:7. The blessing of God came upon Abraham, because he obeyed his voice and kept his commandments. Gen. 26:5. Those who refused obedience, experienced his wrath for their transgressions. The cities of the plain were condemned for their unlawful deeds. 2 Pet. 2:6-8.

As an illustration of this subject, we briefly notice the murder of righteous Abel. Cain killed his brother, and, as a sinner, received the mark of God's displeasure. Sin, says the apostle, is the transgression of the law. 1 John 3:4. Cain broke the sixth commandment; hence, that precept existed in the time of Cain. Otherwise he did not sin; for where no law is, there is no transgression. Rom. 4:15.

The foregoing positions relative to the law of God would meet with but little opposition were it not for the Sabbath of the fourth commandment. The proper observance of the Bible Sabbath is not only crossing, but, with many, inconvenient, and not favorable to the successful prosecution of their worldly plans. The fearful and unbelieving shun its claims, brand it as a Jewish institution, and frequently assert that it was unknown to men until the Sabbath law was proclaimed from Sinai. Sacred history, however, proves this statement to be false. It is true that, though the record of setting apart the Sabbath to a holy use is given in Genesis, there is no distinct mention of its observance in that book. But this does not prove that it did not exist during the long period covered by that brief record. The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath, and that some of the people violated them, and were reproved by the Lord, thirty days before they saw Mount Sinai. See Ex. 16-19.

We call attention to three grand events which have taken place in connection with the sad history of fallen man, either one of which is sufficient to establish the perpetuity of the law of God.

First, the fall, with all its terrible consequences. If the law of God was of such a nature that it could, in any particular, be changed at any time, it would have been thus changed when there were but two fallen beings, Adam and Eve, just before leaving Eden. If the plan of God's moral government could be changed, it would then have been changed, so as to set them free, and save the tide of human wretchedness and agony which has followed. But, no; it could not be changed. The curse must fall on man, and upon the earth for man's sake. And the blight and mildew of sin must follow everywhere, and moral darkness, like a pall of death, must spread everywhere. Why? Because God's law that had been transgressed could not be changed—could not be abolished. This is the result of sin and the terrible fall. And this has all come about because of the transgression of that law which is as changeless as the throne of Heaven. Every fading flower and falling leaf, since man left Eden, has proclaimed the law of God changeless.

If that law could ever be changed in any particular, it would have been changed when there were but two fallen beings. It would then have been changed in such a way as to free them from the sentence of death, and raise them from their degradation, and the race from continued sin, crime, and woe. Think of the recent American war, with all its terrible agony. And this is only an item in the vast catalogue. For six thousand years, the tide has been swelling, and creation has been adding groan to groan. Who can compute the amount of moral wretchedness and agony in consequence of the violation of God's immutable law? The fall, then, with all its accumulated wretchedness, proclaims God's law changeless.

Second, the announcement of the ten commandments from Sinai with imposing display. It was not left for Moses to proclaim this law. It was not left for an angel to assemble the tribes of Israel, and utter these ten holy precepts in their hearing. The Lord himself descends in awful grandeur, and proclaims the precepts in the hearing of all the people.

Do you say that that was the origin of the law of God? Do you say that God descended on Sinai, and there legislated? And do you say that he has since abolished that code? When did he do this? Where did he do it? Has any prophet foretold that such an event should take place? And has any apostle recorded that such a work was ever done? Certainly not. It is only by confounding the handwriting of ordinances with the royal law, that men infer that the divine law is abrogated.

Congress enacts laws which are published throughout the Union. The people understand them. Some of these laws are afterward repealed or changed. Is this done in secret, and the people permitted to know nothing about it? No; the same law-making body make the changes, and the people are apprised of the fact. And has not God manifested as much wisdom and benevolence in the management of the affairs of his moral government in which man has so great an interest—affairs which affect his eternal welfare? He came down upon Sinai, and proclaimed his law under such circumstances as to impress the people with its grandeur, dignity, and perpetuity. Who can suppose that he would abolish or alter it, and say nothing about it?

Third, the crucifixion establishes the law of God. If that law was of such a nature that it could be abolished, or any of its precepts changed, why not have this done, and set man free, instead of the Son of God's laying aside his glory, taking our nature, living the sad life he lived here upon the earth, suffering in Gethsemane, and finally expiring upon the cross? Oh! why should the divine Son of God do all this to save man, if that law which held him as a sinner could be changed, so that he could be set free? But no change could be made in the divine law. Man had sinned, had fallen, and was shut up in the prison-house of sin. His sins were of such a nature that no sacrifice was adequate but the sacrifice of Him to whom the Father had said, "Let us make man." The death of an angel was not sufficient. He only who engaged with the Father in the formation of man, could constitute a sufficient sacrifice to open the door of hope by which he might find pardon, and be saved. In the language of the hymn we sing, "Come, O my soul, to Calvary," and there behold love and agony mingled in the death of the Son of God.

Behold him groaning in Gethsemane. His divine soul was in agony as the sins of men were rolled upon him. "My soul," said he, "is exceeding sorrowful, even unto death." The weight of man's sin in transgressing God's immutable law was such as to press from his pores as it were great drops of blood.

He then bears his cross to Calvary. The nails are driven into his hands and feet. The cross is erected. There the bleeding Lamb hangs six terrible hours. The death of the cross was most agonizing. But there was in his case the additional weight of the sins of the whole world. In his last expiring agony he cries, "My God, my God, why hast thou forsaken me?" and bows his head in death.

The sun, the brightest luminary in heaven, can no longer view the scene, and is veiled as with sackcloth. The vail of the temple, the noblest work of man, is rent in twain. Christ, the noblest being in the universe, save One, is dying in agony. Creation feels the shock, and groaning and heaving, throws open the graves of many of the saints, who come out of their graves after his resurrection. The law must stand as firm as the throne of Heaven, although the earth shakes, and the whole creation trembles, as the Son of God dies in agony.

The law of God was given to man as his saviour. He broke it. Could it then redeem him? It is not in the power of law, either human or divine, to redeem the transgressor. Those who transgress the law of any commonwealth, must suffer the full penalty, unless the governor shall pardon the transgressor. Pardon is the transgressor's only hope of escaping the full sentence of the law. Some, who do not fully understand our position, say that we trust in the law, and the keeping of the Sabbath, for salvation. No, friends, you may observe all the ten commandments, to the best of your ability, conscientiously; but if you look no farther than the law, you can never find pardon and salvation. Our only hope of eternal life hangs upon Christ. Adam placed his hope there. Abel, Enoch, Noah, Abraham, and the believing Jews, had no other hope. We can do no more. The hope of the next life depends upon Jesus Christ. Faith in his blood can alone free us from our transgressions. And a life of obedience to the commandments of God and the faith of Jesus will be a sufficient passport through the golden gates of the city of God.

J. W.

Black Hawk, Colorado, Aug. 12, 1873.

Testimony of the Fathers.

TESTIMONY OF JUSTIN MARTYR.—CONTINUED.

IN chapter twenty-one, Justin asserts "that God enjoined you [the Jews] to keep the Sabbath, and imposed on you other precepts for a sign, as I have already said, on account of your unrighteousness, and that of your fathers," &c., and quotes Ezekiel 20 to prove it. Yet that chapter declares that it was in order that they might know who was that being who sanctified them, i. e., that they might know that their God was the Creator, that the Sabbath was made to them a sign.

In chapter xxiii., he again asserts that, "in the times of Enoch," no one "observed Sabbaths." He then protests against Sabbatic observance as follows:—

"Do you see that the elements are not idle, and keep no Sabbaths? Remain as you were born. For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now, after that, according to the will of God, Jesus Christ the Son of God has been born without sin, of a virgin sprung from the stock of Abraham."

That is to say, there was no Sabbatic institution before Moses, and neither is there any since Christ. But in chapter xxiv., Justin undertakes to bring in an argument for Sunday, not as a Sabbath, but as having great mystery in it, and as being more honorable than the seventh day. Thus, alluding to circumcision on the eighth day of a child's life as an argument for the first-day festival, he says:—

"It is possible for us to show how the eighth day possessed a certain mysterious import, which the seventh day did not possess, and which was promulgated by God through these rites."

That is to say, because God commanded the Hebrews to circumcise their children when they were eight days old, therefore all men should now esteem the first day of the week more honorable than the seventh day, which he commanded in the moral law, and which Justin himself, in chapter xix., terms "the memorial of God." In chapter xxvi., Justin says to Trypho that—

"The Gentiles, who have believed on him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts."

And in proof of this, he quotes from Isa. 42, and 62, and 63, respecting the call of the Gentiles. Upon this (chapter xxvii.), Trypho the Jew very pertinently asks:—

"Why do you select and quote whatever you wish from the prophetic writings, but do not refer to those which expressly command the Sabbath to be observed? For Isaiah thus speaks [chap. 58:13, 14], 'If thou shalt turn away thy foot from the Sabbath.'" etc.

To which Justin made this uncandid answer:—

"I have passed them by, my friends, not because such prophecies were contrary to me, but because you have understood, and do understand, that although God commands you by all the prophets to do the same things which he also commanded by Moses, it was on account of the hardness of your hearts, and your ingratitude toward him, that he continually proclaims them, in order that, even in this way, if you repented, you might please him, and neither sacrifice your children to demons, nor be partakers with thieves," etc. And he adds: "So that, as in the beginning, these things were enjoined you because of your wickedness, in like manner, because of your steadfastness in it, or rather your increased proneness to it, by means of the same precepts, he calls you [by the prophets] to a remembrance or knowledge of it."

These are bitter words from a Gentile who had been a pagan philosopher, and they are in no sense a just answer, unless it can be shown that the law was given to the Jews because they were so wicked, and was withheld from the Gentiles because they were so righteous. The truth is just the reverse of this. Eph. 2. But to say something against the Sabbath, Justin asks:—

"Did God wish the priests to sin when they offer the sacrifices on the Sabbaths? or those to sin, who are circumcised and do circumcise on the Sabbaths; since he commands that on the eighth day—even though it happen to be a Sabbath—those who are born shall be always circumcised?" And he asks if the rite could not be one day earlier or later, and why those "who lived before Moses" "observed no Sabbaths?"

What Justin says concerning circumcision and sacrifices is absolutely without weight as an objection to the Sabbath, inasmuch as the commandment forbids, not the performance of religious duties, but our own work. Ex. 20:8-11. And his often repeated declaration that good men before the time of Moses did not keep the Sabbath, is mere assertion, inasmuch as God appointed it to a holy use in the time of Adam, and we do know of some in the patriarchal age who kept God's commandments, and were perfect before him.

In chapter xxix., Justin sneers at Sabbatic observance by saying, "Think it not strange that we drink hot water on the Sabbaths." And as arguments against the Sabbath he says that God "directs the government of the universe on this day equally as on all others," as though this were inconsistent with the present sacredness of the Sabbath, when it was also true that God thus governed the world in the period when Justin acknowledges the Sabbath to have been obligatory. And he again refers to the sacrifices and to those who lived in the patriarchal age.

In chapter xii., Justin again brings forward his argument for Sunday from circumcision:

"The command of circumcision, again, bidding [them] always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath [namely, through], our Lord Jesus Christ. For the first day after the Sabbath, remaining the first of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and [yet] remains the first."

Sunday-keeping must be closely related to infant baptism, inasmuch as one of the chief arguments in modern times for the baptism of infants is drawn from the fact that God commanded the Hebrews to circumcise their male children; and Justin found his scriptural authority for first-day observance in the fact that this rite was to be performed when the child was eight days old! Yet this eighth day did not come on one day of the week, only, but on every day, and when it came on the seventh day it furnished Justin with an argument against the sacredness of the Sabbath! But let it come on what day of the week it might (and it came on all alike), it was an argument for Sunday! O wonderful eighth day, that can thrive on that which is positively fatal

to the seventh, and that can come every week on the first day thereof, though there be only seven days in each week!

In chapters xliii., and xlvi., and xcii., Justin reiterates the assertion that those who lived in the patriarchal age did not hallow the Sabbath. But as he adds no new thought to what has been already quoted from him, these need not be copied.

But in chapter xlvii., we have something of interest. Trypho asks Justin whether those who believe in Christ, and obey him, but who wish to "observe these [institutions] will be saved?" Justin answers: "In my opinion, Trypho, such an one will be saved, if he does not strive in every way to persuade other men . . . to observe the same things as himself, telling them that they will not be saved unless they do so." Trypho replied, "Why then have you said, 'In my opinion, such an one will be saved,' unless there are some who affirm that such will not be saved?"

In reply, Justin tells Trypho that there were those who would have no intercourse with, nor even extend hospitality to, such Christians as observed the law. And for himself he says:—

"But if some, through weak-mindedness, wish to observe such institutions as were given by Moses from which they expect some virtue, but which we believe were appointed by reason of the hardness of the people's hearts, along with their hope in this Christ, and [wish to perform] the eternal and natural acts of righteousness and piety, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren."

Justin's language shows that there were Sabbath-keeping Christians in his time. Such of them as were of Jewish descent no doubt generally retained circumcision. But it is very unjust in him to represent the Gentile Sabbath-keepers as observing this rite. That there were many of these is evident from the so-called Apostolical Constitutions, and even from the Ignatian Epistles. One good thing, however, Justin does say. The keeping of the commandments he terms the performance "of the eternal and natural acts of righteousness." He would consent to fellowship those who do these things provided they made them no test for others. He well knew in such case that the Sabbath would die out in a little time. Himself and the more popular party at Rome honored as their festival the day observed by heathen Romans, as he reminds the emperor in his apology, and he was willing to fellowship the Sabbath-keepers if they would not test him by the commandments, *i. e.*, if they would fellowship him in violating them.

That Justin held to the abrogation of the ten commandments is also manifest. Trypho, in the tenth chapter of the Dialogue, having said to Justin, "You do not obey his commandments," and again, "You do not observe the law," Justin answers in chapter eleven as follows:—

"But we do not trust through Moses, or through the law; for then we would do the same as yourselves. But now—for I have read that there shall be a final law, and a covenant, the chiefest of all, which it is now incumbent on all men to observe, as many as are seeking after the inheritance of God. For the law promulgated on Horeb is now old, and belongs to yourselves alone; but *this* is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one."

We must, therefore, pronounce Justin a man who held to the abrogation of the ten commandments, and that the Sabbath was a Jewish institution which was unknown before Moses, and of no authority since Christ. He held Sunday to be the most suitable day for public worship, but not upon the ground that the Sabbath had been changed to it, for he cuts up the Sabbatic institution by the roots; and so far is he from calling this day the Christian Sabbath that he gives to it the name which it bore as a heathen festival. J. N. A.

Question Answered.

DID Paul dissemble, or do anything contrary to Christ or the gospel (Acts 21:26,) in being purified according to the law? s. s.

ANSWER. There is no just reason to believe that Paul in this act did anything that displeased God. It was done by the advice of James and of the elders at Jerusalem. Paul's judgment concurred with theirs, and it is likely that the eminent men who were of Paul's com-

pany approved the act. The united judgment of such men of God, deliberately given, on an occasion of such importance, is entitled to our highest confidence. It was not at all like the act of Peter at Antioch which Paul so severely reproved. Gal. 2:11-14. If Paul's act at Jerusalem was one of dissimulation, like that of Peter at Antioch, it places him in a far worse light than Peter placed himself in by his error. For if Paul wrote these words to the Galatians after his act at Jerusalem, and that act was one of dissimulation, then in his accusation he should have joined himself with Peter in this kind of sin, if indeed he had not confessed his own sin only, and passed that of Peter in silence. But if he wrote the epistle to the Galatians before this visit to Jerusalem, and did, after condemning Peter's dissimulation, which appears to have been the result of sudden temptation, deliberately enter into the like sin, his fault was a very serious one indeed. But there is no hint that he sinned at all.

What then did Paul do which has given occasion to this question? James proposed a certain act which Paul should do publicly as an evidence to the people of Jerusalem that he had not taught the scattered Jews, whom he had met in Gentile cities, that they should omit circumcision, and cease "to walk after the customs." If Paul had taught the Jews to do this, then, whether the act which James proposed was right in itself or not, the apostle Paul made himself a deliberate liar, inasmuch as this deed was designed to show that he had never acted in that manner. But no one will affirm that this was the case. Paul had not preached circumcision; but, on the other hand, he had never advised the Jews to abandon it. So far was he from this that he had circumcised Timothy, whose mother was a Jewess. Acts 16:1-3. His act, then, was not one of falsehood, while Peter's virtually was; for Peter acted before those who came from James as though he was too strict to eat with the Gentiles, whereas this was not true. Gal. 2:12.

But Paul participated in a certain act commanded only in the ceremonial law. This is true, but it is not true that he has ever said that such a thing is wrong. Several such acts may be found in his ministry. Acts 18:18, 21; 20:16; 16:1-3. The act was this: There were four men among the brethren who had made the vow of the Nazarite, which was, in substance, that they would set themselves apart for God for a certain time in tasting neither wine nor grapes, and until that time was expired, they were not to shave the hair or beard. Num. 6. It seems that in this case their vow had one week more to run. At the end of this time, they had certain offerings to make which involved quite a heavy expense. See Num. 6. Paul was advised, not to make the like vow, but to publicly associate himself with the men, and to assume a share of the expense in which they would be involved, and when these offerings had been made, then the men were to have their heads shaved, to signify that their vow was fulfilled. This, Paul did on the next day. He gave public notice that in seven days from that day he would appear with those men and participate in the conclusion of their vow, especially in the charges to be incurred by them. I am not able to see any impropriety in this. He knew that the Jews at Jerusalem were about to seize him (Acts 21:11); but he wished as far as possible to conciliate their prejudices, and to leave them without excuse for their murderous acts. J. N. A.

Laborers Wanted.

NEVER have we felt the want of laborers more than we have this season. The fact that the work is extending over so large a surface of territory, and that some of our old hands are laid up temporarily by sickness, and that there are so many calls in all directions, makes this statement plain. Our greatest want is laborers. Why are they not forthcoming? It is not because there are not a sufficient number of men who might do good in this direction. There are scores of them who might make strong men, successful laborers, as ministers if they would but take hold of God's work as they do of their own. In Iowa, where my acquaintance is most extended, there are several who should have taken hold of the work of God ere this. They have talent enough. They are strong men in anything they undertake—men who can favorably impress their fellows, when they have worldly schemes to forward—men of influence, men of character and respectability.

And while those who have gone out to labor,

and try to supply the lack caused by others being called away to work in other fields, to keep the cause from sinking down, have to work at great disadvantage, one man taking the whole burden of tent-labor, these even might be with them, or laboring in other localities, bringing souls to Christ. So it is in all the States. Calls have been coming in to the General Conference Committee this whole season: "Can't you send us some one? Do send us a laborer." Tents lying by unused, and souls perishing for lack of light, and men claiming to be Christ's servants capable of enlightening them, but will not! Can it be said to such, "Well done, good and faithful servants"? These things are most painful to those who love the cause, and have responsibilities to carry in connection with it.

Our ministers who have the cause of God at heart, are in danger of breaking down in health, simply because they see so much to do. How can they keep still without criminality? Will not those who might come to their assistance, but do not, have to answer for their having to bear these extra burdens?

It is not those merely who are willing to preach a little, who are wanted. It is intelligent, devoted, earnest workers; men who make up their minds to save themselves and all they can around them; who devote themselves to saving souls with the same resolution that men do to become lawyers, doctors, or members of any profession. These do not expect to accomplish their objects merely by a little sympathetic feeling. They go to work to become intelligent in their profession. They study and practice. They gain knowledge by observing others who have succeeded. They do it for a temporal object, to make money, or gain a reputation.

Why cannot men who believe the Lord is coming to destroy the world, and all who are unprepared, go to work to save souls? be Bible students? study to be workmen, and set before their fellow-men the mighty issues upon which eternal destinies hang? They can set about this just as intelligently as they ever did about any business they ever accomplished in their lives, seeking God with all their hearts the meantime, that he will bless their efforts. If they are not sufficiently educated to do this satisfactorily, our land is full of schools. We have one of our own, specially designed for the purpose of imparting the necessary instruction. Oh! what a noble object for men of sense to seek for, would this be. Infinitely higher is this than the amassing of wealth, a good name among men, or a life of pleasure seeking. And especially with our views of the closing of time, should we expect men to volunteer for this noble work. It must be a lack of faith that keeps men from it.

The Master calls, "Go work in my vineyard." He promises good pay, even a life of joy that never ends. We may see others saved to all eternity by our efforts. We may enter into the joy of our Lord. This world will soon pass away. The Saviour will come. Shall we do nothing to save our fellow-men! Shall we stand by and see others faint, and not come to their assistance? May God forbid.

What keeps men back? With some, it is the love of the world. Says John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. The world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

With some, it is the fear they shall not be as successful as some others. They are not willing to do little duties. Unless they can be as able ministers as some they have in their mind, they will do nothing. Such motives will never stand in the Judgment.

Some know they are not consecrated to God enough to do the duties of the minister successfully. Why do they not then become so? Why not humble their hearts before him with weeping and contrition? They cannot be saved unless consecrated to God; unless willing to be anything he wants them to be.

Some are unwilling to leave home and families, and meet opposition. "Seek first the kingdom of God," the word says. The Lord's service must be uppermost in our hearts or he will not accept us. We must follow Christ. He left Heaven to come here and save us. We must love our fellow-men enough to be willing to forego the comforts of this life or we are unworthy the name of Christians. The martyrs set us an example. We cannot enter Heaven and selfishly do what we like best. We must seek the salvation of those around us, if it costs us something. This is not our home. Here we must toil for the good of the cause, for it is sacred.

Oh! how much there is to do; and how few are willing to work. May the Lord of the harvest raise up laborers for it. The fields are white. The days of reaping are just upon us. Let us bestir ourselves earnestly.

GEO. I. BUTLER.
Battle Creek, Mich., July 31, 1873.

It is a mark of the soundest wisdom not to pry into a secret, and, when found, of the purest honesty not to reveal it.

THE only way to be conquerors is to be "more than conquerors through Him that loved us."

SOW BESIDE ALL WATERS.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good." Eccl. 11: 6.

DARK is the river that floweth beside me,
Marshy the land that upon its banks lie;
Trembling I hold in my hand the seed given,
What is the use of this sowing? I cry.
Sweetly the voice of the Master commands me,
"The work I appointed do bravely and well;
What the result shall be does not concern thee,
Eternity's morning this story will tell.

"The dewdrops and bird songs have come with the morning.
What time more befitting for work or for prayer?
Then cast in the seed and make no delaying,
When thou needest my help I shall ever be there.
'Tis evening; the moonlight is crowning the mountain,
And swiftly the river flows down to the sea;
'Withhold not thine hand,' but be careful in sowing,
Remember, this work thou art doing for me.

"Beside all waters; thus reads thy commission;
Freely receiving the God-given seed,
Freely bestowing, implore thou a blessing
From Him who has promised grace equal thy need.
The marshes that lie by the murkiest water,
Perchance may yield fruit in the gathering day,
While nothing but leaves may grow on the margin
Where golden sands sleep, and the bright billows play.

"But though Paul should plant and Apollos should water,
'Tis I who the harvest time increase must give;
Thy efforts are fruitless unless I shall bless them,
With the knowledge of this in humility live.
Go often to look in Gethsemane's garden,
Nor wonder that sorrow should sometimes be thine.
Accept of the cross upon Calvary's mountain,
The wormwood, the gall, and the crown that were mine."

I accept; I will count not the prayers I must offer,
Or while the seed sowing, the tears I must shed;
I will gladly walk on o'er the thorns in my pathway,
'Neath dark, frowning clouds that are hanging o'er-head.
If at last, when rewards to the faithful are given,
With hearts full of joy, we know as we're known,
I may clasp my glad hands round a sheaf that has ripened
From the seed that with trembling and fear I have sown.

MARY MARTIN.

New Hampshire.

Progress of the Cause.

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

Hillsdale, Mich.

By request of Bro. Root, I attended the Tract and Missionary meeting at Hillsdale, last Sabbath and first-day, in his stead. The attendance, though not large, was perhaps as large as could be expected. Brethren and sisters from Hillsdale and Ransom, and other lonely ones, were present. Owing to ill-health, I did not arrive at H. in time to take much part in the forenoon meeting on Sabbath. Was glad to find Bro. Charles Russell there, who had spoken to the church.

In the afternoon, we held a meeting in which I was able to speak some forty minutes on the subject of true conversion to God, and the importance of living in the enjoyment of that religion which will save the soul and incline others to walk in the way of obedience; after which I listened to testimonies from all believers present. Quite a number seemed to feel the need of a more thorough experience in the things of the Lord. We hope none will rest short of it.

On first-day, held two meetings. In the first, I spoke some three-fourths of an hour on the humble position which we as a people should occupy, in view of the clear light which shines upon our pathway on very great and important duties.

In the last, I presented briefly as possible the T. and M. enterprise, for which the meeting was called; after which pledges were made, amounting to \$219.00, over one-fourth of which was paid down. In consideration of the number, and circumstances of those present, it would be a mild use of the English language to say, This was doing well.

Let these friends act as nobly in the discharge of all duties in the Christian warfare, and we are confident they will share largely of spiritual blessings.

In conclusion, suffer the word of exhortation, dear brethren: "GROW IN GRACE."
A. S. HUTCHINS.

Battle Creek, Mich., Aug. 12, 1873.

Orange, Mich.

THE quarterly meeting of Dist. No. 8, Mich., was held in Orange, July 6. The meeting was one of interest to all present. The object of the Tract and Missionary Society was set forth by the Director, and all seemed to feel to some extent the importance of the work before us. After the reading of the Secretary's report, pledges were called for from the Director for the Delinquent Fund. (This call was for the benefit of those who were not present at the tract meeting held at Greenville by Eld. S. N. Haskell, June 14 and 15.)

Pledges were received amounting to \$35.60. This, in addition to what had already been pledged, brings the amount for the

District to \$511.60, \$184.60 of which has been paid. Several shares were also taken in the school fund. The T. and M. Society in this District reports as follows:—

No. of families visited, 79; No. of letters written, 28.

Received for memberships, \$ 5.00
" by donations, 15.25
" from book sales, 7745 pp., 17.25
On delinquent fund, 184.60

Total, \$222.10
New subscribers for *Instructor*, 10; *Reformer*, 1; *Advent Tidende*, 34.

Tracts and pamphlets loaned, pages, 10,497, \$6.37
Tracts and pamphlets given away, pages, 9664, 6.23

Total, pages, 20,161, \$12.60
N. D. RICHMOND, Sec.

Greenville, Mich.

Maine.

JUNE 25, at 7½ P. M., I met with the friends in Richmond village. There were but few out to hear. Some were detained at home by sickness.

The 26th, evening, I met with the church in Brunswick, and the 27th, at 7½ P. M., I commenced a monthly meeting at Deering, holding over Sabbath and first-day. Although the gathering was not as large as usual, yet there seemed to be an interest with some to hear; and they are convinced that we have the truth. May the Lord help them to take their feet from off the Sabbath, call it a delight, and receive the blessing that follows acts of obedience.

Here a tract and missionary meeting was held, and by the reports handed in it was evident that some interest had been manifested in scattering tracts. But some did not report. This is not as it should be. All should report what they have done, and the principle and design of the T. and M. Society should be carried out.

July 4, I commenced meetings at Woodstock, Me., holding over Sabbath and first-day. At first, the interest was low, but as our meetings progressed, the interest increased until the last. Sunday, the seats were very well filled with attentive hearers, and I had good liberty in speaking; and judging by the way tears flowed, the word spoken made a deep impression upon the minds of those who heard.

After the close of the afternoon meeting, we attended to the ordinances, and two united with the church. An urgent request was made for meetings to be held about six miles from here. Oh! that God would raise up faithful laborers, and thrust them into his vineyard. There never was a time in Maine when there were so many calls for help, and so many doors open to hold meetings and preach the third angel's message, as now; and it is a wonder to me how men who have talent, and the ability to preach this message to the people, can fold their arms and content themselves to stay at home, month after month, and not heed the call of the people, and feed the souls that are starving and dying for want of the bread of life.

There is a day of wrath coming, a time of trouble. Do we believe it? We say, We do; but do our actions show that we believe what we say? Solemn scenes are before us; the Judgment will soon close, and we must give an account of our stewardship. If I cannot do as much as others, by the help of the Lord, I will do what I can.

Sabbath, July 12, I met with the church at Norridgewock, and the 13th, at the Moore school-house in Canaan.

The 19th and 20th, I attended the monthly meeting at Athens. Although it rained Sabbath forenoon, yet a goodly number came from Norridgewock, Cornville, and Hartland. Sunday was a pleasant day, and the interest to hear was very good.

This church has been almost broken up by removals, and I would here caution our brethren against getting the moving spirit, unless they are sure it is for the glory of God and the advancement of his cause. There are a few in this place who are still holding on firmly to the truth, and are looking for the return of the Messiah, and a home in the kingdom of God, and may the Lord especially bless them, is my prayer.

Sabbath and first-day, the 26th and 27th, I met with the Canaan church. Here some interest was manifested in the tract and missionary work. Ten united with the society. We hear good results from the tract and missionary work. Souls are being led to Christ, and to acknowledge the authority of God's holy law.

We also hear good news from the Maine mission tent. Brn. Blaisdell and Webber are meeting with good success; souls are being converted and brought into the truth. This cause is onward. There is no failure in this message. God's hand is in this work, and it will finally bear off the victory. Brethren, pray for us.

J. B. GOODRICH.

South Norridgewock, July 29, 1873.

Indiana.

OUR last report was written about one week before we closed our labors at Michigantown. The people came to hear until the close. We gave the last discourse in the tent, Sunday evening, July 20. Although the evening was unfavorable, on account of rain, to a general attendance, the tent was well filled. More present than at any previous meeting. The Lord blessed in speaking the word, and when we made a few farewell remarks, many were affected to weeping.

As we look over the series of meetings, we are more than ever convinced that when the truth is presented in a proper manner, it will command the respect of the people. The truth, although presented in weakness, left an excellent impression upon the public mind, as the following, which we clip from the county paper, will show:—

"Our friends, the Sabbatharians, have just taken up their tent, after a six weeks' stay with us. I believe the time was spent with much pleasure to them, and their course of lectures were thankfully received by a large majority of our best citizens. The meeting was conducted in a purely religious manner." This was written by an influential citizen of the place.

Some fifteen or twenty have commenced to keep the Sabbath. A Sabbath meeting and Bible-class has been established, which is well attended. We have sold thirty dollar's worth of books, and obtained seven subscribers for REVIEW.

The people were very kind to us from the first. They, of their own accord, donated to us in money to aid in our expenses, \$31.35. May the Lord reward them for their liberality.

July 26, commenced meetings at Rossville, Clinton Co. This is a pleasant village of about four or five hundred inhabitants. The congregations thus far have been large and attentive. We hope, through the blessing of the Lord, to accomplish much good here.

S. H. LANE,
E. R. JONES.

Wisconsin.

JULY 16, commenced meetings at Liberty Pole, Vernon Co. The church here were laboring under many discouragements. They had been looking a long time for help. We visited the brethren and labored with them and their families at their homes in the daytime, and preached in the evening. The Lord helped us in this good work. Confessions were made, and the Lord, by his good Spirit, came into our meetings. Truth had its desired effect on the hearts of many who heard it. Five decided to obey the truth; others were almost persuaded to make a start, and we hope they will soon choose to serve the Lord. Four young persons (children of Sabbath-keepers) were added to the church by baptism. May the Lord have a special regard for the youth in those churches where we have labored, is our heart's desire and prayer to God.

Twelve sermons were preached, mostly practical; two discourses on the perpetuity of spiritual gifts; one on tract and missionary labor; four prayer and social meetings were held. Re-organized T. and M. Society, received eight dollars for membership. Five said they would leave off their tea and coffee, and we hope others will follow their example. We left this church very much encouraged, and hope others will soon be added to their numbers. We remained at Liberty Pole ten days.

Sabbath morning, July 26, commenced a quarterly meeting at Victory church. Here we found some devoted brethren and sisters. The Lord is with them. This meeting commenced with a prayer and social meeting, followed by preaching. In the afternoon, the ordinances were celebrated with good effect. We remained here ten days, holding, in all, fifteen meetings. Preached twice on the perpetuity of spiritual gifts. Fifteen joined the tract and missionary society; received seven dollars for membership. Three were baptized; two were added to the church. One had joined before being baptized.

Our meetings here were very interesting and we believe profitable. At one of our meetings, the Spirit of the Lord rested upon the congregation in a wonderful manner. It was said to be the best meeting ever held in this place. The members of these churches felt very thankful for our timely visit among them. May the Lord bless these churches and add to their numbers such as shall be saved.

P. S. THURSTON,
JOHN ATKINSON.

Waterloo, Wis., Aug. 7, 1873.

Southern Iowa Tent.

At the time of our last report, we had pitched the tent, and were ready to commence meetings July 17. Have been blessed with good weather and a good hearing. In consequence of the busy harvest season, we have not been able to secure the attention of the farming community; yet the

average attendance has been over two hundred. Bro. Olds, not hearing from his family, became uneasy about them and his harvest, and returned home, July 17.

The opposition was greater here than usual against our view of the soon return of the Lord from Heaven. The evidences relating to the signs of that event were controverted by a minister of the place, by stating that the stars referred to that should fall were the planets, and not meteors; also, that the 2300 days did not begin in 457 B. C., but at the time the vision was given to Daniel, which was in 334 B. C., according to the best chronology he could find, and would terminate in A. D. 1966. His efforts proved the truthfulness of the apostle's words, "For we can do nothing against the truth, but for the truth."

My brother has already given twenty-three discourses upon the "Prophecies," "Sabbath," and "Nature of Man." These are the general topics of conversation throughout town and country. The interest is as good as at the beginning. We have regular meetings on the Sabbath, and six or seven have commenced to observe it. We are encouraged still to go forward. Pray for us.

G. V. KILGORE.

Marango, Iowa Co., Iowa, Aug. 7, 1873.

Minnesota Tent.

WE have now been here three weeks. Have given twenty-four discourses. Have canvassed the Sabbath question. We have had a very deep interest from the beginning. Congregations, week-day evenings, have averaged one hundred; on first-days and first-day evenings, from two to three hundred. Last Sunday, or week ago yesterday, we spoke on the claims of the seventh and first days. In the evening, tried to show the work of Christ in magnifying the law, also Antichrist in changing the law. There were about three hundred present. A good feeling was manifest.

One man asked some questions, which seemed to throw some darkness, not manifesting a very good spirit. We afterward learned that he was a Baptist clergyman. We decided to extend him an invitation to occupy the tent to vindicate the claims of the first day, which we did at our next meeting. He has not as yet accepted, but a Disciple minister came forward and proposed to speak in vindication of the first day. Gave him the privilege. He occupied last evening. He seems to be a Christian gentleman. He manifested a good spirit. His positions were those usually taken by this people: that the law was abolished; the principles of the ten commandments were brought over into the new covenant, the first day taking the place of the seventh.

There were over three hundred present. It was a rainy evening. He spoke about two hours, till 10 o'clock. It still rained. We proposed to begin a reply, to which the congregation loudly assented. Sang "Resting By-and-By," to relieve the people from their sitting. We then spoke nearly an hour with good liberty. As it was raining too hard to be heard longer, and the people being tired, we gave our appointments, and one by one the people went away in the rain. We complete the review to-morrow evening.

Judging from what we hear, the people still think we have the truth. Some six or eight have already taken a stand. Brethren, pray for us.

H. F. PHELPS,

L. H. ELLS.

Hamilton, Fillmore Co., July 28, 1873.

[A previous full report from this tent was mislaid.—Ed. Rev.]

The Swedes.

WE are pleased to speak of the character of some of this nationality. Many of them are industrious, energetic, and faithful citizens, and some act much like consistent Christians. At least, they manifest a great zeal for the church to which they belong. Here, in Kane Co., Ill., are about 1000. In this vicinity, some females manifest a remarkable zeal, of which it might be well to speak, in order to show what can be done by some who labor only for a livelihood.

In the first place, some of these worked out in Sweden for small wages, and saved enough to pay their passage to America. Others had their passage paid by their brother, or friend, who came to the States and labored until he had saved means to send back for them.

Now some of these females who came here in this way have, during the past year, paid forty-five or fifty dollars each toward purchasing a meeting-house in Geneva, twenty dollars toward building a place of worship for a sister church, ten dollars for the salary of their minister, have money left in the bank, and yet dress neatly, but not gaudily. These are, also, what might be considered workers, that is, in the prayer-meeting their voices are heard.

That is, no doubt, a strong affection which induces one to labor on, month after month in the midst of strangers, hardly being able

at first to speak a word intelligibly, until money is saved to bring a brother, a sister, a father, or a mother, to his embrace; and yet many of the Swedes do this.

When the first brother's or sister's passage is paid, then the love goes out after the second; and in a few years, the social circle is gladdened by the happy voices of a family group who sing the joyful tunes of their fatherland. Soon we see them, by industry and economy, each having a snug little home.

But in all their efforts for their own comfort, this people are still remarkable for a devotion to their church. And money is always ready to sustain the religion of their choice.

We have reason to hope that many of this nationality have hearts already prepared for such truths, which are calculated, according to the prophecies, to go forth and gather out from "peoples, nations, and tongues," such as shall be ready for our soon-coming Saviour.

JAMES SAWYER.

Geneva, Ill., Aug 7, 1873.

DO YOU PRAY?

WHEN the cares of life perplex you,
And its little ills so vex you,
Driving all your joys away,
Toil-worn brother—do you pray?

When the tempter tries to charm you,
And his subtle powers disarm you,
Causing in your heart dismay,
Christian—do you always pray?

When your heart is sad and weary,
And the world seems dark and dreary,
When you cannot see the way,
Weary wanderer—do you pray?

When earthly hopes and friendships fail you,
When human aid cannot avail you,
On the altar do you lay
All your griefs, and humbly pray?

Jesus loves to hear us pleading,
When for us he's interceding;
Let us all our burdens lay
At his feet, and watch and pray.

"Thy Kingdom Come."

WHEN we survey the evidences of the nearness of the second coming of Christ, a thrill of joy runs through our hearts, and our spirits respond, "Even so, come Lord Jesus." Every full believer in the third angel's message will rejoice in the prospect that is now looming up before us. Oh! that "sweet by-and-by!"

"My longing heart cries out, O, come,
Creation groans for thee."

Why should we not glory in the shortness of time? for there is nothing in this world that will pay us for staying away from Jesus, unless it is to honor the government of Heaven by warning poor sinners to flee from the wrath of God that is gathering over this earth of ours.

Brethren and sisters, can we not hasten the time by an earnest, universal pushing forward in this last message of mercy? Do not say that we are not ready for the test, for this is the very means provided by the Lord to help us to get ready. If all should commence in full earnest to work for the salvation of souls, there would then go up to God an unbroken petition, "Thy kingdom come." The reason that we are not ready is because our hearts are with our treasures of this world; and if these treasures are not transferred as the interest of the cause demands, they will either be taken from us, or else we will be left to perish with them.

I cannot see why any should linger around the things of this world. Solomon tried everything in which the imagination of the wisest man could expect to find enjoyment, and his testimony is that "all is vanity and vexation of spirit." We have cut loose from the pleasures of this world. And we have no assurance that our dearest earthly friends will be spared to comfort us for a day. Our fondest hopes wither just as they seem to be blooming into fragrance. Then why not work in order to end the long delay? work in the interest of our Master? work in the interest of our own eternal happiness? Oh! I do feel so very glad that this age of sin and misery, of pain, suffering, and sorrow, is so nearly ended. Soon we will stand on Mount Zion. Soon we will see Jesus and the holy angels. Soon we will meet the blood-washed throng. Thanks be to God, they will arise in blooming, youthful, immortal beauty. No pale faces nor fevered brows will be there. All will be perfect as when the morning stars first sang together and all the sons of God shouted for joy, and will remain so as long as the ages of eternity roll. Shall we gather there?

WM. COVERT.

Tipton Co., Ind.

HOME.—No marvel that poets have chosen home and the native land, as grateful themes of song. In themselves, the words are full of melody; in their associations, they form exquisite music. It is a blessed thing to have a haven of rest, where love lights its beacon and keeps its vigils to greet the returning wanderer, weary of a cheerless pilgrimage by flood or field. God help those for whom every country wears a foreign aspect—who avert their steps from the dwelling of their fathers, banished by the clouds of discord, or the rank weeds of desolation.

Tobacco.

BY ELD. M. E. CORNELL.

THE man who is addicted to the use of tobacco, and the habit is so confirmed upon him that he finds it difficult to break it off, is deserving of sincere pity. He feels that it injures him—that it is stealing away his life forces, and undermining his constitution, and wishes he was free from it, but he finds it more difficult to get out of the scrape than it was to get into it. He knows that it must be overcome, and has made some feeble efforts to reform, but failed, and now sees that he must make a desperate effort to get rid of the monster. Many are halting, it may be, because they do not yet see and realize sufficiently the enormity of the evil, and what they are hazarding in its continuance. It is not merely health and happiness here in this world that is at stake, but it is eternal life in the world to come. Come and let us reason together. You know the promise is only to the overcomer. Now can you afford to barter away your hope of eternal life for a little worldly indulgence? Will it pay to forfeit the home of endless joy for such false pleasure? Now is the time to duly consider the matter and count the cost. Now is the time to act, and to act as you will wish you had done in the Judgment. It is not safe to wait here on enchanted ground. The time is short, but it is not yet too late to break off, and lay aside every weight, and be free men in Christ.

Is there any sacrifice required too great for us to make cheerfully, to secure such a prize as eternal life? Dare you presume upon the mercy of God, and say, He will not shut me out for this one idol? What is the self-denial required, compared with what Jesus suffered for you? It is only to make a short, earnest effort, and the prize is gained.

Some who use the filthy weed become impatient over the earnest exhortations they have had, and seek to excuse themselves in the practice. "The Bible," they say, "does not condemn it by name." True, but neither does it name "whisky." The inebriate could make the same excuse. But is it necessary that the Bible should name all the evils which it condemns? Is it not enough to describe the character of the ugly creature so that we cannot fail to recognize it? But why seek to excuse that which is so generally admitted to be a great evil? There are too many palpable reasons for abandoning its use at once and forever. I can only give a few of the many in this brief article.

1. Its use is doubtful. The best of men believe it to be sinful. The best physicians say it is very injurious to health.

2. It is a worldly habit, and its use is in favor of the carnal, and against the spiritual.

3. It defiles the whole body, and renders it unfit for a temple for the pure Spirit of God.

4. It is offensive to friends and associates, especially the pure and the good.

5. It is a waste of time and money, and is worse than useless.

6. It is one of the abominable idolatries referred to in the Scriptures. Men become so wedded to it that it becomes dear to them, and fully takes its place as an idol.

7. It cannot be used to the glory of God. The apostle says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

8. It is impossible to fulfill God's will while using tobacco, for it is written, "In every thing give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5: 18. How would it sound to thank God for good smoking or chewing tobacco?

9. A man could not pray for tobacco. But we are taught to pray for our daily bread and all the necessities of life. Who ever heard of a man praying for good tobacco?

10. Those who use tobacco are generally so well satisfied that it is a great evil that they would not on any account give their consent for their children to use it.

11. It is an uncleanly habit. Ladies of refinement involuntarily shrink from a man who uses it.

12. It is a disgusting poison. The victim's lips are swollen, his gums are spongy and tender, and his entire mouth and throat are affected by it.

13. The habit is unbecoming to a Christian gentleman. It destroys his self-respect, and necessarily lowers him in the estimation of others. "I love my pipe," said a clergyman, "but I despise myself for using it."

14. A great waste of money is involved in its use. Official statistics show that more money was expended in 1871 for tobacco than for bread—the staff of life. The amount paid for tobacco in all forms was three hundred and fifty million dollars, while that paid for flour was only two hundred millions! "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Isa. 55: 2.

15. The action of the heart is greatly disturbed by its use, and the man is in constant danger. Many have dropped dead without a moment's warning, from its effects.

16. It weakens the mind, affects the mem-

ory, and produces nervousness and irritability.

17. It is a constant rebellion against conscience. Those who use it generally realize that it is a waste of time and money, strength and life powers. It tramples on the laws of nature, and hence is a sin.

18. It is an injury to society. The example is constantly infecting the youth and spreading the evil.

19. Those who use it are in bondage, voluntary slaves. The fetters that bind them are more cruel than fetters of iron.

O man, will you not resolve to give it up at once and forever? How can you continue to disgrace your manhood with so disgusting and pernicious an evil as tobacco? Oh! be entreated forthwith to issue your emancipation proclamation, and to take up the cry, "Give me liberty, or give me death!" In the name of all that is pure and of good report, assert your liberty. It is in your power to rejoice the hearts of all your friends by renouncing this pernicious habit. In many respects, it is the worst evil that ever disgraced and degraded mankind. May God help you to rule down the evil, be master of yourself, and rise to the noble dignity of God's free man, hoping for the victor's crown.

The Golden Rule.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

WELL may this be called the golden rule. If it were strictly followed, by all the professed followers of Christ, what a different state of things would exist. And if all who profess to believe and live out the present truth were carefully to follow this rule, how many hard feelings among brethren and sisters would be saved; how many church trials would be avoided. Let us examine the rule closely, and also examine our own hearts, to see whether we are more earnest to apply it to ourselves, than to some brother or sister who may seem to us not quite right; and even if we really see wrongs in others, instead of talking them over with this or that one, how much better to ask ourselves if that is the way we would like to have a brother or sister do by us, and then follow the rule and do as we would be done by.

We have not yet attained unto perfection, but are all liable to err; and when we do, would it help us to find out in some way that a brother or sister had been talking over our faults in a way to lead others to think less of us, while they had never mentioned to us that they thought we were wrong? How much better to ask our kind Heavenly Father to show the erring their wrongs, and leave the case with him, unless we can really help them by going to them with our own hearts full of love and tender pity, realizing and acknowledging ourselves equally liable to go astray.

If our hearts are filled with the love of God, we shall love each other, and if we really love one another, as Jesus commanded, it will be easy to do to others as we would that they should do to us. If we do not feel the love we ought, toward every one of our brethren and sisters, (even though they may sometimes err, and perhaps have injured us) let us read the life of our Saviour, and meditate upon his amazing love for us poor sinners, which led him to leave the glory of his Father and come into this world of sin and be "despised and rejected of men; a man of sorrows, and acquainted with grief." And, finally forsaken by his friends, when taken by a furious mob and cruelly mocked and scourged, and nailed to the cross: in his last agonies, while having the sins of the whole world upon him, and his Father's face hidden from him as he cries, "My God, my God, why hast thou forsaken me?" even in that dark hour he prayed, "Father, forgive them; they know not what they do." As we meditate upon his life and sufferings, we feel to exclaim, What wondrous love! Shall anything separate us from the love of Christ? We are living in a time of great peril. Satan is active and is trying in every way to scatter and divide the people of God. Shall we be ignorant of his devices?

H. M. WILKINSON.

New Ipswich, N. H.

Language among Animals.

M. HOUSSEAU maintains that not only does each group of animals possess a language which is understood by other members of the same group, but that they can learn to understand the language of other groups. His dogs, for instance, perfectly understood his poultry. Cocks and hens have one danger signal for the approach of a bird of prey, another for that of a terrestrial animal or for a man. When the latter was sounded, the dogs would rush out and bark, while to the former they paid no attention whatever. He therefore concludes that fowls have the power of expressing slightly different but closely allied ideas, and dogs can learn to understand these differences.—*Scribner's for February.*

If you wish to be esteemed, be slow to perceive your own good qualities, and quick to appreciate those of others.

Christ, the Pilgrim's Strength.

WE are strangers and pilgrims in this vale of tears, and have no continuing city here; out of Christ, no animating hopes; no inspiring faith, nothing cheering to the weary one here. But the call of grace is heard. Our sins are set in order before us, till we sicken at the sight, and sorrow fills our hearts—a sorrow that does not lead to despair, but to repentance. For Jesus speaks to the penitent one: "In me is thy help." "Thou hast wearied thyself in iniquity, and hast laden thy soul with a heavy burden which thou canst not bear;" "but come unto me, and thou shalt find rest unto thy soul."

Faith now lifts up its eye to Him in whom is everlasting strength; sees in him all that is wanted to restore one to the favor and image of God. It beholds the complete redemption that is in Christ, and grasps the Infinite as the only refuge, and the only hope of the guilty. And while giving up every other dependence, it hangs alone on him who said, "My grace is sufficient for thee." The Saviour, beholding the penitent—hearing the confessions of the sinner, and knowing that every hope from any other source has fled, and that the helpless soul relies only on him—smiles graciously, and bids the dying sinner live. Now hope "springs eternal in the human breast"—love flows out to him who is worthy of all the heart's holiest affection. The eye of faith is now fixed upon the Guiding Star. Jesus has become the *author*, and is working in the heart by his Holy Spirit and grace until he shall be the *finisher*, of our faith. And we can say with the poet that now—

"Faith doth take a pleasing view,
Hope waits—love sits and sings,
Desire flutters to be gone;
But Patience holds her wings."

We are yet strangers and pilgrims, but we are journeying to the land which is promised unto us, and we have in our view the city that hath foundations, whose maker and builder is God. We are enabled to endure hardness as good soldiers of Jesus Christ, "Looking for and hasting unto the coming of the day of God." Laying aside every weight, we look forward to the time when our sorrows will all be over forever, when we shall lay hold on eternal life. We count not ourselves as having attained, but forgetting the things which are behind, we press toward the mark for the prize of our high calling's glorious hope.

We have not to measure our own strength alone with our powerful and wily foe, but the Conqueror is uniting his strength with ours. And we know, that while he, single-handed, met the powers of darkness and triumphed, we shall in his strength prevail, and be overcomers through his grace. Let us then fight manfully the battles of the Lord; and may our strengthless souls ever hang on him, in whom is everlasting strength. He careth for us.

D. F. QUINBY.

Loveliness of a Good Temper.

Is she not the very sparkle and sunshine of life?—a woman who is happy because she can't help it—whose smiles even the coldest sprinkle of misfortune cannot dampen. Men make a terrible mistake when they marry for beauty, for talents, or for style. The sweetest wives are those who possess the magic secret of being contented under any circumstances. Rich or poor, high or low, it makes no difference; the bright little fountain of joy bubbles up just as musically in their hearts. Do they live in a log-cabin? the fire that leaps upon its humble hearth becomes brighter than the gilded chandeliers in an Aladdin palace. Where is the stream of life so dark and unpropitious that the sunshine of a happy face falling on the turbid tide will not awaken an answering gleam? Why, these joyously tempered people do not know half the good they do.—*Golden Censer.*

Obituary Notices.

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

DIED, in Battle Creek, Mich., Aug. 5, 1873, sister Elizabeth J. Burnham, aged 42 years.

Brother and sister Burnham left Missouri soon after the commencement of the war on account of the troubles in that State, and went to Monterey, Allegan Co., in 1862, where they embraced the faith, and have kept the Sabbath since that time. Sister B. had been in feeble health for a long time. Some time since she went to Syracuse, N. Y., where her brother resides, hoping that the change of climate might prove favorable; but as she still failed, she was brought to the Health Institute. But it was too late; no means could avail to save her life.

She left good evidence of her acceptance with God. She was conscious to the last, and fully resigned to her lot.

She was taken to Monterey for burial, where, Aug. 7, a large congregation attended. Sermon from John 3: 16.

J. H. W.

