

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

VOLUME 42.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 2, 1873.

NUMBER 12.

### The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

#### COMING SOON.

I know not if He come at eve,  
Or night, or morn, or noon;  
I know the breeze of twilight gray  
That fans the cheek of dying day  
Doth ever whisper—*Soon!*

I know not why our souls should doubt  
His promise to appear,  
When every flower's opening eye  
Looks up into the changing sky  
And seems to murmur—*Near!*

I know not round His blessed feet  
What peerless glories throng;  
I only know from rending tomb  
The good shall burst in beauty's bloom  
And faith assures—*Not long!*

I know not if His chariot wheels  
Yet near or distant are,  
I only know each thunder-roll  
Doth wake an echo in my soul  
That saith—*Not very far!*

I know not if we long must wait  
The summer of His smile;  
I only know that hope doth sweep  
With thrilling touch my heart-strings deep  
And sings—*A little while!*

I know not on this glorious theme  
Why lips so oft are dumb;  
I only know the saddened earth  
Will flush with beauty and with mirth  
At sound of—"Lo, I come!"  
—*Christian Treasury.*

#### THE BLESSEDNESS OF BELIEVING WITHOUT SEEING.

TEXT:—"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20:29.

The circumstances under which these words were spoken are detailed in the chapter read for our second lesson. Christ had risen from the dead. On the evening of his resurrection, he appeared to the ten disciples, who had met in an upper chamber. Thomas was not present with them, and when they related how they had seen the Saviour, and testified that he had risen from the grave, Thomas said: "Except I put my finger into the print of the nails, and thrust my hand into his side, I will not believe." A week afterward, Christ appeared again to his disciples, and this time Thomas was with them. He came into the upper chamber, though the door was shut as on the former occasion, and his salutation to his disciples was the same, "Peace be unto you." And immediately he turned to Thomas, as if he had heard the words just uttered from the lips of Thomas himself, and said to him, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Thomas, perfectly satisfied, cried out, "My Lord and my God!" Fully convinced, he was joyful. The exclamation was one of attachment to Christ personally as his Lord, and was also a confession of the divinity of Christ—"My God." Jesus turned to him while in this glow of happiness from believing, and said, "Thomas, because thou hast seen, thou hast believed—thou dost believe truly; thou art joyful now in that belief; thou hast seen, thou hast believed; but happy, or blessed, are they who have not seen, and yet have believed."

The contrast here seems to intimate, more blessed are they—that is, blessed rather than those who have seen; and the doctrine of the text is, that those who believe without seeing are more blessed than those who believe by seeing—that it is better for us not to have seen Christ; better for us, were it possible to see him now, not to see him; that to trust in the unseen is better than to look on the seen. It is hard for us to believe this. Had it been announced this

morning that in any church in this city Christ would visibly appear, oh! what gathering crowds would have been around that church before the dawn of day! How, from distant cities, they would have come, and from mountain-top, and from distant continent, and from the isles of the sea, in multiplied millions, to see the Saviour! And yet we are more blessed if we believe without seeing.

I say this expression seems to us to be unnatural; and yet I notice, first, that it is in harmony with other declarations in the Holy Scriptures. For when Jesus was about to leave his disciples, he said to them, "It is better for you that I go away, for if I go not away, the Comforter will not come;" and again he said, "It is better for you that I go away." Place, now, ourselves in the room of one of those twelve disciples who had walked with Jesus, who had listened to the tones of his voice, who had looked into the sparkling light of his eye, who had taken him by the hand, some of whom had leaned on his bosom so sweetly and so softly that it seemed like sinking away into rapturous bliss, while he talked of Heaven and a glorious eternity, and then hear the words, "It is better for you that I go away." How could we have thought so? Better for us not to hear that voice which speaks as never man spake! Better for us not to see those eyes that flash with the light of eternity! Better for us not to feel the touch of that hand which upholds the universe! Better for us not to listen to those tidings which come fresh as from the throne of the eternal God! Strange language was that! And yet it is the word of the Saviour—the omniscient, the eternal Saviour:—"It is expedient for you that I go away."

Again, who of us have not often wished we could receive what we call certain tidings from the spirit-world? I remember well, in a little company of young men who commenced a religious life about the same time I did, often to have conversed with them; and I remember how, in some of our seasons of close converse, we said to each other: "If some one of us is called away, if it be possible, we will come back and tell the others something of the unseen, the spirit-land." How we longed! I think there is no one of us who has lost a friend but has thought in some way it might be possible for that friend to come back and speak to us. Oh! what would we give just for one glimpse of a loved face! What would we give to hear just one utterance from a sweet voice hushed in death! And, then, when certain thoughts rack the bosom, what would we give if some dear one we have known could come back and tell us there is a Heaven; there is the throne of God; there is the song of angels; there is the tree of life; there is the throne of glory; there is the gathering of loved ones who have walked together, in white, and now surround the throne of God! Oh! what would we give! And then that other thought, Is there a place of woe—a separation and a banishment from God? Is there misery? is there wretchedness? Oh! what would we give if some one could come back and tell us there is danger of eternal woe! And yet our Saviour says: "If they hear not Moses and the prophets, neither will they believe though one rose from the dead!" There is no need of one coming back. It would do no good for one to come back. There is the data on which our faith should rest given us; and if we believe not that data, neither would we be persuaded though one rose from the dead.

Now this seems unnatural, and yet it is the declaration of Scripture, through and through, that it is more blessed to believe without this vision. And yet, as I have said, you and I, circumstanced as we are, feel differently, and can scarcely help feeling differently. Oh! to-day, I must say, with all this declaration, such is the anxiety of vision, that if the blessed Saviour were visible, I would go to the ends of the

earth. Were he in Palestine, I would risk the dangers of the sea; I would climb the hills, as it seems to me, I would kiss the very foot-prints on the earth which he trod! Oh! if I could get to him, as my soul said when yearning spiritually to find him—if I could only see him without his seeing me! If I could just reach out my hand and take hold of his garments; if I could only get near enough to him to have power come out of him and take my sins away, oh! how I would rejoice! And yet we come back to the declaration: "Blessed are they that have not seen, and yet have believed."

This doctrine is not only in harmony with the declarations of Scripture elsewhere, but I notice again that it is in harmony with the condition of our salvation. We are saved through faith, and faith is the supple-ment to sight. What we realize through our senses we are said to know; what we take on testimony we are said to believe. Now, not only is our final salvation predicated on faith, but every single step of exaltation toward that final salvation is also predicated on faith and looking into the unseen. For, says the apostle, "Faith is the evidence of things not seen"—that is, it is that state of the mind in which we as fully believe in the existence of the unseen as if we saw it. It is that state of the mind in which, as the substance of things hoped for, we seem to realize already that which we believe will be. We take hold of, we grasp, we enjoy, a kind of first-fruit. That our salvation is dependent on this is stated all through the sacred volume. "Without faith, it is impossible to please God." And no man can have a consciousness of joy unless he has the consciousness that he pleases God. God is invisible. It must be this something which takes hold of the invisible that gives us a sure conviction of the existence of God. God is omnipotent. Our faith takes hold of that truth, and in him we feel secure under all circumstances. God is omniscient, and the human soul, conscious of right and truth and sincerity, appeals with perfect confidence to God, saying, "Thou knowest all things; thou knowest that I love thee."

Again, not only is it faith in God, the unseen, which is essential to salvation. We believe in God; we must believe also in Christ, and yet we have not seen him. We believe in his advent into the world, and yet we were not permitted to stand with the angels that saw his advent, and sung, "Glory to God in the highest; on earth peace, good-will toward men." We believe in him as the Babe of Bethlehem, and yet we were not permitted to take him in our arms, as Simeon, or as Anna of old, and cry out, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." We believe in the works which he wrought; the miracles which he performed; the doctrines which he taught, and yet we have not heard the tones in which those doctrines were uttered; we have not seen the powerful changes involved in the working of those miracles; but we stand, and in the attitude of faith we hear him, as he sits on the side of the hill overlooking the basin of Galilee, saying, "Blessed are those who hunger and thirst after righteousness, for they shall be filled." And as we hear, there comes into our heart a strange filling, like the breaking in of the rivulet, and then it swells as it seems to flow down the mountain-side, spreading out into the mighty river, until we may be filled with all the fullness of God.

We are not permitted to stand by Calvary, and to see his sacrifice on the cross with our eye, and yet we stand, and even in earth's darkness and gloom, by faith see him on Calvary, the sacrifice for sin, the Lamb of God. We stand and hear that groan; we see the throbbings of that mighty heart in its pangs of agony until it bursts. We hear him say, "It is finished," and we feel that he died for us. Strangely and mysteriously that blood seems to flow

from Calvary. It touches our hearts, and the guilt is taken away. We cannot see him as he ascended up on high. The heavens seem closed, the skies arched evenly all over us, and yet we know that archway was opened; the portals of glory were unloosed; from the top of the mountain he ascended with a shout. Our God has gone up with a shout, and the angels said, "Lift up your heads, ye heavenly gates, and give the King of glory to come in." We see him not, and yet by faith we know he is seated on the right hand of God. The Heaven of heavens is filled with his glory, and yet where the poor, humble, suppliant child cries for mercy, he bends a listening ear. And when I look over a congregation of hundreds of men and women who are worshipping, and ask on which one of the hundreds is the eye of my Saviour fixed, I hear a voice which says, "To that man will I look that is of a humble and contrite heart, and that trembleth at my word." Oh! yes, with this doctrine the eye may be blind; earth's glories may never have burst upon the vision; the poor orphan child, sightless and earless, I might say, as to all the glories of this world, can see and read a name written in the Lamb's book of life, a title to mansions in the skies.

Now, that is faith—the instrument of our salvation—and, from beginning to end, has taken hold of the existence of God, the fatherhood of God, the sufferings of Christ, his atoning merits, his resurrection from the dead, his ascension on high, and his intercession before the throne. They are all of faith. The eye of the mind looks out, and in believing, we are saved.

But again: God loves to give us analogies on earth that make it seem a little easier to gain the heavenly ascent. Oh! how we understand what it is to love God when we love all around us. For how can a man say he loves God whom he has not seen, when he loves not his brother whom he has seen? Love to God is like love to man. It is the same affection. It comes out of the pure, the noble, the grand, the beneficent; and as a child loves a father because of his kindness, and loves a mother because of her deep affection and unswerving devotion, so from a mother's love and from a father's love it seems almost easy to take a step higher and feel love to God. God gives us these helps to ascend upward to Heaven. He lets down a ladder to earth, and we take visibly a few steps here to be prepared for the steps that are invisible; and as we ascend here, we shall ascend at last, step by step. So that we may understand how it is that faith in the unseen elevates us. God makes it the step to elevation even here on earth. Take the process of education: it is stepping from the seen toward the unseen. The child goes to school. To attract attention, it wants little pictures. Your primers are filled with pictures. There must be something to attract the eye, to fasten the attention. Give the child a book without pictures and he refuses it; but when he learns to read, and is anxious to know something, he cares nothing about the pictures, comparatively. And yet we are all so much children that we do love the pictures; but just as the mind turns toward the valuable, we get away from the pictures, we are anxious for the thought—that thought which has power and strength in it. Take up the highest sciences, you have no pictures for them. Study the human thought, the science of thought; there is no illustration in such books; there cannot be. You have risen to the realm of thought, and you must grasp the invisible. You take hold of the thought of the great thinker and make it your thought. You forget the body, and get out into the unseen, and man rises in his dignity as he learns to live in the unseen. \* \* \*

It is not only so in education; it is so in all successful business life. Men of trade rely on the unseen. They freight their ships to China, and they bring back their

cargoes, though they have never seen that land. Commerce, trade, exchange, are based upon this faith. You place your money in your bank here and draw for it on London, though you have never been there, and you cross the ocean with the certainty that you will have the money in London when you get there. It is the same thing as to draw from the merits of Christ, and know you have the treasure when you cross the ocean and get into glory—the same principle precisely. Here is a man of means in your city, and I want money from the bank. I cannot get it on my own name, but I draw up a note and take it to him and he indorses it, and I go to the bank, knowing I will get it. They don't know me, don't care for me; they would not trust me; but they know that man and his influence and power, and they trust him, and I go to the bank with perfect confidence that I will get the money, for I have the name of that millionaire. Jesus says, "Whosoever ye ask in my name the Father will give it you." There is a name that has power in Heaven—all power, all wealth—and I ask in the name of Jesus, and I receive. And when I learn to go with the same confidence to the bank of glory in the name of Christ that I can go to the bank in your city in the name of one of your millionaires, then I have the things that I ask of God.

Now, is it strange that faith should be demanded of us when we consider that it was a lack of belief in God that led to man's fall—a lack of trust? And do we not see that God requires of us this trust; that he has arranged human life all through on this basis, and the more a man trusts, the higher he rises?

Then, again, let us consider that all true greatness—that is, the doing of great things, and I mean, by great things, things that require sacrifices—is all based on this looking at the unseen. The essence of all heroism, in whatever department, is based on the mind resting on the unseen. The hero who fights is fighting for something unseen—his country's glory and honor. A soldier never fights for what he sees unless he fights on his own soil, to protect the fields and hills and city around him. When he goes off the soil which he defends, he fights for the unseen; it is the honor of his country, the glory of his country, the happiness of his country, the safety of his loved ones, his kindred, his race; but these are to him ideas and not visions. No man ever succeeded in getting out of the common walks of life, but by trusting in the unseen. It is that alone lifts a man upward, takes him out of the circle. The man who excels in trade, looks away beyond. You call a man a far-seeing man—that is, a man who looks beyond the circle around him; sees the tops of distant thoughts which common men never see. So the martyr who dies for his religion dies for the unseen. Deny Christ? Never! let limb be torn from limb, he believes in Christ. Cast him to the lions, he believes in Christ. Kindle the fires around him, he believes in Christ, and it gives him strength to stand. Let the body be cut into pieces, if the soul is full of an idea, and has faith to grasp it while consciousness remains. Raise a clamor around a man who looks into the unseen, and he is not moved. Let the thousands cry out, and he stands still. Let the billows rise and surge and roar, if his feet are on the Rock, and his eye on the Star of Bethlehem, he stands unmoved, and he will stand; he is supported by the invisible. The man who is to do anything great must break away from the clamor around him; must not lean on the near; and sometimes God, to train a man, cuts from him the props of things around him. Here are some of us who, if business prospers, and everything goes finely, lean so much on our associates in business, and the regular routine of business, that we shall forget God, and in prosperity say, "We shall not be moved," and lean on earth. God sometimes sees that there is no way of making us lean on him alone but to just cut from us these props, one by one. It is severe. The tendrils of the vine have wound around these props, and when the tendrils are cut it seems as if the life blood almost oozed out, and the heart is anxious, and the soul sad, yet God sees there is no other way. Sometimes he takes from us friends, and this world is dark; we feel as if there was no ray of hope in it. It is all to make us look higher, to mount on stronger wing, to soar into a celestial atmosphere. There is One, around whom, if the tendrils of our affections cling, we shall never be moved. The cross of Christ never falls.

Now, I admit that sometimes human bravery and heroism are stimulated by things seen. It is said of an old Scottish hero, that the heart of Bruce was encased in a metallic case and carried by him with a chain attached, and in time of fiercest struggle, when everything was desperate and the men retreating, the chieftain would throw that heart into the midst of the enemy and say, "Go, rescue the heart of Bruce!" and then he and those around him would rally and in desperate strife would put their enemies to flight. The stars and stripes are about to be taken. Men rally around the flag, fight for it, sacrifice life for it. But it was not for the heart of Bruce simply that the Scotch fought. It is not for the flag our men die. It is not for the few yards of bunting colored thus and so. It is for ideas. These are symbols, and, to stimulate us, Christ gives us symbols. There is that symbol, pure water, washing, cleansing, that signifies the cleansing efficacy of the Redeemer's merits. There is this table to which we come when he says, "In memory of me." There is the bread, and there is the wine, and they become part of us, and so Jesus gives himself to us. He leaves us not without these symbols for the better fixing of and confirming and elevating of our faith; but he himself is invisible. These are representatives of a great idea, and these he gives us. But as I said before, true courage, heroism, rests on the unseen. Yes, you find a man who will keep his onward course unmoved, and he is like a needle on the compass. Why it points north we can scarcely tell. We know it does so, that when the skies smile and the sun shines, the needle points northward, and when the skies are clouded, and the storm rages, and the sea roars, and all possibility of telling the course in which the vessel is going is lost otherwise, the needle still points north. The good man is like the needle, true to the pole, firm, fixed; but he must have a distant object on which to fix his faith, a polar star for his reckoning faith; faith in the unseen Saviour, who is the owner of all things, that he may stand unmoved; but with this, blessed be God, he does stand—stands alone if need be, stands with the world around him if he can have it so. It is better, if God please, to have Christian friends with us; it is happier to go hand in hand; it is more joyful to ascend Mount Zion with the voice of song; it is a little more pleasant to have men help over rough places and go with us, and shout in the brightness of the mountain-top, if we can; but if we must struggle alone, if we see the cross on the mountain-top, we shall go there, if no other one goes with us.

But now how would a seen Saviour strengthen our faith in this way? It is said when the Duke of Wellington, on one occasion, rode up to his retreating army, a soldier happened to see him first and cried out, "Yonder is the Duke of Wellington; God bless him!" and the retreating army had courage to nerve itself afresh, and went forward and drove the enemy. One has said that the Duke of Wellington was worth more at any time than five thousand men. So it would be if we had the Captain of our salvation in front, we would go forward. How gloriously would this church contend if Christ were visibly in front of them! But the army was sometimes without the Duke of Wellington. There was a place where he could not be. And if Christ were visibly present, he would be present at the same time, only at one church in one locality; it might be in Philadelphia, but what of the thousand other cities? But an unseen Saviour is at the head of the column everywhere. We know he is there. The Captain of our salvation is where two or three are gathered in his name to inspire; and to-day, in every city on the face of this globe, where the columns meet to march, his voice sounds, "Onward!" in their ears. His very being unseen inspires hope, and strength, and joy. To-day, I thank God, he is leading hosts in Lapland, in Russia, in China, in Japan, in the torrid regions of Africa, in the islands of the sea, in the mountain-tops, and in the valleys. Oh! how many hearts feel the inspiring influence of his holy presence to-day! It is because he is invisible. "Blessed are they that have not seen and yet believe."

Then, again, it is only thus that he can be the spiritual Comforter and give us consolation. There were those who were sick on earth and Christ healed them, and it was a joyful occasion, but he was confined to one little spot. Now, in comparison with the whole earth, how little is Palestine! It is not much larger than one of our very

large Western counties. It is less than one-fourth of this State in size. Now, what is that to the earth's surface? And then consider, he was only present at the same time in one single locality of that land. But to-day, unseen, he is in every place, and there to comfort. The sick of heart may be cheered everywhere. Unseen, he is in this congregation to-day. And how many hearts love, though they have not seen him! "Whom though they see him not, yet believing they rejoice with joy unspeakable and full of glory." And yet he is not confined to this congregation. In how many congregations is he this day! Oh! how many souls to-day are saying, "Oh! that I knew where I may find him!" And yet though they know it not, he is just beside them. There is no man to-day who has a palsied arm of faith and longs to stretch it out, that Jesus is not strengthening the spiritual nerve of that arm and saying, "Reach hither thy hand." And then in consolation there are sick-beds—oh! how many of them—to-day, where our loved ones possibly are lying, unable to come to church, and Jesus is there! His mantle of love is thrown over them; they are in the banqueting-hall to-day. Heaven's glorious visions press upon them, and they are listening to-day on sick-beds to the voice of Jesus. While we are sitting here this morning, thousands are dying. Oh! could I see the death-struggles, could I see the eye grow dim, could I hear the weakening pulsations of those hearts, could I see those fingers from which are retiring the signs of life! Oh! how many hearts are agonized just now! Every dying eye can be turned to Christ. He is lifted up, that all may look unto him. Thank God, there is not a dying soul that has heard of Jesus on the face of this green earth that may not look to him. He is invisible to the outward sight, but the eye of faith can reach him and the touch of faith can feel his power, and no one passes into eternity without the arms of Jesus being thrown around him if he believes. "Oh! I rejoice there is not a human being out of the reach of Christ. He is everywhere—everywhere to 'make a dying bed feel soft as downy pillows are;' everywhere to reclaim the prodigal, to comfort the widow, and cheer the orphan; everywhere to reclaim the outcast; everywhere to nerve and strengthen men for duty. And, oh! when the last hour comes, he is there to put into the trembling hand the rod and the staff, that they may pass safely over. He is there to open to dry eyes the glory of the unseen land, and they 'behold the King in his beauty, and the land that is afar off.' Oh! my friends, our fathers and mothers have felt the inspiration as they went down to the valley of death. You and I shall feel it, and the little children that we leave behind us shall feel it, and our children's children shall feel it, and they can all cling around an unseen Saviour. 'Blessed are they who have not seen and yet have believed.'

And now, to-day, oh! I rejoice that in this congregation every heart may take hold of the Saviour. Will you take hold of him now? Unseen, he is near you. By faith you can touch him to-day. He can heal all your maladies. This is the glorious gospel of the Son of God. To-day you can draw near to him. O troubled one, sorrowing one, despondent one, come to Jesus. You can get as near to him as John when he laid his head on his bosom. You can have such visions of him as Mary when she cried out; "Rabboni" (my Master). You can get as near him as when the disciples crowded around him, going up from the Mount of Ascension into glory. You may have him to-day—now. Believing in him, unseen, you can be filled with "joy unspeakable and full of glory." Oh! it is this trusted and unseen Saviour who brings these feelings of joy—a joy that has a real basis, a permanent basis; a joy that shall endure forever; a joy that shall be honored of yourself and of God; a joy that wells up on earth and overflows in eternity; a joy that goes with us all through time, and is but in its infancy when eternity shall unfold its glories. Oh! it is this unseen Saviour who gives all this joy. Trust in him to-day. I would that every heart would come to him. Oh! that every one would love this Saviour and come to this Christ and adore him for his goodness!

One thought, and I have done: Thomas believed after he had seen, and he believed truly; believed, I may say, successfully. It is not said, as it was with the first disciples, "Then were the disciples glad when they saw the Lord;" and yet I have no doubt he was glad. But that

doubting spirit of Thomas seemed to keep him from doing much. Has it ever occurred to you that we never hear the name of Thomas mentioned again in all the volume of inspiration, except at the time the disciples met to choose one in the place of Judas? He dropped out of sight. He was doubting in his tendency, and a doubtful mind never accomplishes much. Do you want to be like Thomas, just having a place in the church, and go out like one of those stars that shine for a moment and are never seen again? It is the tendency of the doubting mind.

If you want to be a successful Christian, be a believing Christian. "Be not faithless, but believing." And that you may believe, there are two or three things necessary. All that God does for you, when you recognize him, you must, in some way, confess. Thomas cried out, "My Lord and my God!" "If thou shalt believe in thine heart, and shalt confess with thy mouth," saith the apostle. That confession must always be, in part, by action. You must stand in this world a witness for Christ. "Ye are my witnesses," saith the Lord. No man will ever accomplish much unless willing to witness for Christ. According to what Christ has done for him, he must stand up before society by his actions, utterances, life, attesting the goodness of God. No man lighteth a candle to put under a bushel. God does not put his Spirit into the hearts of men that they may hide its light. No man can expect to have a strong, vigorous faith without living a life of confession before the world. "Him that confesseth me before men, him will I confess before my Father." You can't be a Christian and not live a Christian's life. You can't go through the world a Christian unseen; it is utterly impossible. You weaken your power, your experience.

One thing more: That you gain the full confidence of faith, you must rely on God's word. Now, here is one of the blessings of it: If you could see God, there would be no life-study, thought, developing the highest culture in religion. We have tried to show how that applied to science. God makes man study, and here is a volume of revelation, a whole volume of God's sayings and God's dealings with man, and you must study them; and as you study them and practice them, trust them, acknowledge them; this faith grows stronger. And now, I want to tell you a conviction that rests deeply on my mind, and I want you to carry it home with you. Some of you have weak faith; you have been hesitating; you have not been growing; and you almost doubt whether there is such a thing for you as full Christian confidence. You know a great many have died very triumphantly, and a number have lived very triumphantly, but you are not sure whether you can ever have that triumphant faith and that confidence. But don't you believe that God is honored by such faith; that men do more good in proportion as they have strong faith; as they live as on the suburbs of Heaven; whose eyes are open always, and whose hearts are influenced by the power of the invisible? Now, my conviction is this, that there is hid somewhere in this blessed volume of God a truth, a narrative, a promise, a warning, designed just for you. I cannot tell where it is. One was for me; another was for you. You have a different temperament; and somewhere in that Bible, from Genesis to Revelation, there is a special passage for you. The omniscient Eye knew you need it. Strange experiences are here. I have conversed with men, and have been astonished to find the passage of Scripture that led to their awakening something I had never thought of. The word of God is given for a purpose; it is to leave men without excuse. There is a passage somewhere for every one of you; and every one may attain to strong faith; triumphant, holy living; triumphant dying. But that you may find this passage, you must read the Bible through and through, through and through. In our spelling-books, we were taught the story of the dying man who called his sons around him, and told them that somewhere in the field there was hidden treasure. The next year, they ploughed every part of that field, and cultivated it to the utmost extent, and when they came to gather the year's profits they said, "We see the meaning of our dying father." It is so with this volume. There is a treasure—I cannot tell where—a heavenly treasure, intended for you. It is somewhere in the volume. Seek and find

it. Turn over its pages; read its precepts; study its promises; and when you have gone over them once, go over them again. It is somewhere, and the reason why you have not found it is, you have not studied that book; you have not peered into the unseen through that open avenue. Study it now, and God bless you, and may all of you love that unseen Saviour! May you rejoice, in his strengthening faith! May you die with his arms around you! May you be in his presence to all eternity.—*From a sermon by Bishop Simpson, in The Methodist.*

The True Temperance Standard.

It is not enough that we pledge to abstain from the use of alcohol "as a beverage!" Our Saviour long since taught that "a house divided against itself cannot stand, and if Satan cast out Satan, how shall then his kingdom stand?" The Evil One knows the truth of this, and still has looked down upon all this hue and cry, this flourish of trumpets along the lines of the temperance armies, with supreme indifference. So long as we aim our guns away from the drug store he does not care how loudly we war. With that he can make and remake drunkards faster than our best efforts can unmake them. He knows that so long as man looks upon alcohol as a friend in need (and who does not?), his position is safe.

So long as we carry the odor of alcohol upon us, is there any hope? So long as we resort to the use of it in our ailments, is there any hope of the temperance cause? Need we expect to induce the people to cease drinking, or the rum seller to abandon the traffic? More: would it be for the best to close up all the liquor stores? Would it not at times cause a slight inconvenience to ourselves? If we must use alcohol in our sickness, can we, with any degree of propriety ask the common drinker to abandon the use of it in his ailments? He does no more—in principle—than we. He loves it, looks on it as a "friend in need." Our tippler bought his dram at the liquor-store end of a grocery; we bought ours at the rum-hole end of a drug store. That's the difference. Oh! if we are going to take hold of this gigantic evil to crush it out, if we intend to grapple with this desperate presence, if we mean to rid the world of the crime of intemperance, why not quit this half-hearted basswood temperance movement, and show the grip and sinews and daring of men. I do not claim that temperance workers are indifferent; it is not the lack of grace that makes the reform move so slowly. It is not because efforts are not made to destroy intemperance; it is because our efforts are made in the wrong direction, because we have been taught wrong, have believed wrong!

Among the most active human agencies in this work of ruin, are our family physicians. They perform the fatal work of administering to all classes from infancy to gray-haired age; laying foundations for appetites that drag their victims down through all the sorrowful ways of the drunkard, again renewing a once conquered habit, and so sending the poor victim with swift speed down the wild, dark whirlpool of death. But most of all is the teaching that this withering curse, this scathing blight upon all living things, this demon of the glass "is essential to human life."

This doctrine has been the guiding star that has signaled on the host of Satan in all ages. This dark untruth has been a masked battery from which he has swept the ranks of humanity throughout the world. The physician is not alone in his work. Side by side with him stands the distiller, the brewer, the wholesale trader and the common rum seller. They are all in one firm; all gather sheaves from one harvest field; all draw their pay at one bank.

We believe there is no man entirely bad. And as we love to linger in the warm sunlight and drink in the glad joyfulness from the sparkling eye of friendship, avoiding the gloom, the deformed and the cold look of hatred, so we like best to hold up to view the better qualities of our fellow-men; and as they are good and true, we love them; as they are wise and brave, we honor them; as they are unfortunate, we mourn for them. But as they are devilish, we oppose them. There is love for their humanity, honor for their wisdom, tears for their sorrows, but death for their avarice. I am not intending to give hard

names to any of these gentlemen whom Satan is making use of in this way. I do not even wish to dwell upon their crime. I would that I could gather up all the living victims of their avarice and let them see the ruin they have wrought. I would that I had some means of estimating the sense of shame and degradation, the destitution, the heart-aches and the nameless agonies they have produced.

Then could I lift the veil which hides from us the damned in hell—gathered there by their agency; then would I leave them to their conscience and to God.

Our temperance armies are virtually arrayed against these men, more—they are arrayed against the powers of darkness. In this conflict, the interests and hopes of the world are in their keeping. If we are true to this great trust, true to ourselves, and faithful to the interest of mankind, in due time the glad news will be proclaimed: "Alcohol is conquered."—C. D. MACK, in *Golden Censer*.

Which Is the Sabbath?

DR. BUSHNELL, editor of the *Pacific Observer*, in an editorial with the above caption, seems somewhat mixed up on the Sabbath question. He wants to believe there is authority for the change of the Sabbath, but thinks it not conclusive. Considering that the Doctor is an able scholar in theological lore, and a popular and representative man of his denomination on the Pacific coast, the following statements and admissions have great weight on the side of the true Bible Sabbath. "Their rock is not as our rock, even our enemies themselves being judges."

"The primary idea of the Sabbath is found in the short and simple history, given of its institution in the second of Genesis: 'And on the seventh day, God ended his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.' The true idea of the Sabbath, therefore, is that of rest, and the word in the Hebrew signifying rest was applied to it. Hence it is called the Sabbath. It is generally believed that the Sabbath was observed from the time of the creation, until its formal announcement from Heaven through Moses, as it was afterward, to the end of the Jewish dispensation. Through this long period, the seventh day of the week was observed as a Sabbath. From the resurrection of Christ to the present time, the first, instead of the last, day of the week has been kept by those who hold to the Christian Scriptures. Here, then, is a discrepancy. A conflict really, for there are thousands of people who stoutly insist that the seventh, and not the first, day of the week is the Sabbath. There is some importance in the question, at least so far as it affects uniformity of observance among those who keep the Sabbath. In determining this question, one point must always be considered settled, namely, the antiquity of Sabbatarianism. Prior to the resurrection of Christ, the seventh day of the week was the only Bible Sabbath. And it is not conclusively settled that it did not continue to occupy this distinction through the whole period of revelation."

M. E. CORNELL.

Who Is This?

Too many care too little for their religion. They believe feebly, love faintly, act irresolutely, feel the calls of duty lightly, pray coldly, pay stingily, are discouraged easily, indulge self greedily, sacrifice reluctantly, and love the praise of men more than the smiles of God. They read stories more than the Bible, spend more on base appetites than on religious culture, decline to take a religious paper, and pay as little as possible for preaching. They need a more thorough conversion, that will renew their hearts, correct their lives, open their pockets, create a thirst for knowledge, and a disposition to do and bear for Jesus' sake.—*Sel.*

It is reported in the history of China, written by Hadrianus Greslonius, that the Chinese remark—"That at the same time we Christians compute Christ suffered in the month of April, an extraordinary eclipse, beyond the laws and observations of the motions of the planets, then happened; at which event, Quamvutius the emperor was very much moved."

"They Say, and Do Not."

THESE words of our Saviour were spoken of a numerous class of very influential religious teachers, who said that the law of God was (is) obligatory on all men; yet they continually violated it, and taught others to do so, in order to keep their own traditions. It seems that the present day has produced their exact counterpart. As proof of this, we will notice, 1. What some of our modern doctors of the law say. 2. What they do.

Buck's *Theological Dictionary* says: "Sabbath, in the Hebrew language, signifies rest, and is the seventh day of the week; a day appointed for religious duties, and a total cessation from work, in commemoration of God's resting on the seventh day. . . . Numerous have been the days appointed by men for religious services; but these are not binding because of human institution. Not so the Sabbath. Hence the fourth commandment is ushered in with peculiar emphasis. Remember that thou keep holy the Sabbath day. . . . It must be confessed that there is no law in the New Testament concerning the first day."

The American Tract Society's *Bible Dictionary* says: "SABBATH, rest. God, having created the world in six days, rested on the seventh, Gen. 2:2, 3; and because he had rested on it he blessed or sanctified it, and appointed it in a peculiar manner for his worship. We here have an account of the original institution of the day of rest. Like the institution of marriage, it was given to man for the whole race. Those who worshiped God seem to have kept the Sabbath from the first, and there are tokens of this in the brief sketch the Bible contains of the ages before the giving of the law at Sinai. The re-enactment of the Sabbath, at Mount Sinai, among the commandments of the moral law, was also designed, not for the Jews alone, but for all who should receive the word of God, and ultimately for all mankind. Christ and his apostles never speak of the decalogue, but as of permanent and universal obligation. The Sabbath was made for man. The fourth commandment is as binding as the third, and the fifth."

Cove's *Bible Dictionary* says: "Sabbath, rest, a lying by from labor; the seventh day of the week. . . . The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, for man, for all men, and therefore for Christians; since there was never any repeal of the original institution. There is not on record any divine command issued to the apostles to change the Sabbath." And again (Art. Baptism), he classes Sunday-keeping with infant baptism, and says, "neither is expressly commanded."

John Wesley (Notes on Matt. 5.) says: "It was not the design of Christ to revoke any part of the law. It cannot be broken. Every part of it remains in force upon all men in all ages. Neither time, nor place, nor circumstances, make it liable to change."

Mr. Spurgeon (Sermons, p. 280) says: "The law of God is a divine law, holy, heavenly, perfect. There is not a command too many; there is not one too few. No human law-giver could have given forth such a law as we find in the decalogue."

Dr. Barnes (note on Matt. 5:19) says: "We learn hence, 1. That all the law of God is binding on Christians; 2. That all the commands of God should be preached in their proper places, by Christian ministers; 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And, 4. That true piety has respect to all the commands of God and keeps them."

Thomas Dick, on the fourth commandment (*Philosophy of Religion*, p. 95, Ed. 1849, Hartford) says: "This is a command that never was abrogated, and which never can be abrogated in relation to any intelligent beings, so long as the Creator exists, and so long as the universe remains as a memorial of his power and intelligence."

The American Sunday-school Union *Bible Dictionary*, says: "The commandment which stands fourth in the decalogue is founded on the fact, that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. The command is of universal and perpetual obligation."

These are leading authorities with the Protestant world.

They say very true, But what do they do?

Transgress the law of God, every one of them, and teach others to do the same by not remembering "the Sabbath day, to keep it holy."

They keep the first day of the week, after showing conclusively that "the seventh day is the Sabbath of the Lord," and that whatever Sabbatic character Sunday has, is found outside of the law of God, and the entire Bible, and rests on the so-called Father's (tradition of the elders). Will this stand against the commandment of God? Matt. 15:9. "But in vain do they worship me, teaching for doctrines the commandments of men." "Thus have you made the commandment of God of none effect, by your tradition." Matt. 15:6. "And he said unto them, Full well ye reject the commandment of God that ye may keep your own tradition." Mark 7:9. "This people honoreth me with their lips, but their hearts are far from me." Reader, have you been ignorant in regard to this matter; supposing that the law of God had been changed, or there was a commandment for the observance of the first day, in the New Testament? If so, the statements and admissions from the above authorities must fully convince you that Sunday-keeping is "of human institution," and not binding. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." If you still continue to follow those leaders because they are great men, read Matt. 15:14; Luke 10:21; and 1 Cor. 1:26.

"Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ." Col. 2:8.

"Do ye not after their works; for they say, and do not." Matt. 23:3.

J. LAMONT.

Correct Discipline.

DISCIPLINE has been called the right arm of the church. It may be so, but if that arm is raised only to smite, it had better be cut off and cast into the sea. Discipline should be rather the hand of the mother protecting the tempted, supporting the weak, leading home the erring, wiping away the tears of the penitent, lest he be swallowed up with over-much sorrow, or lifted much in prayer in behalf of all these classes. Discipline in the army does not simply shoot deserters; it seeks to train to good soldiery, so pervading and controlling the details of camp and field, as to reduce to a minimum all motive to desertion. It is possible for church discipline to be so managed as to transform its membership into very Ishmaelites.

As every private Christian is forbidden to attempt to restore a weak brother unless he himself has the spirit of Christ, and remembers his own liability to fall under temptation, so the church is equally forbidden to attempt any labor except on the same conditions. But how often is what claims to be discipline the most carnal thing that gets into a church, zeal for one's own notion being mistaken for signal zeal for the Lord of Hosts; or personal passion using Christ's church as an instrument of vengeance against its victim.—*Sel.*

IS FRIDAY AN UNLUCKY DAY?—Friday, long regarded as a day of ill omen, has been an eventful one in American history.

Friday, George Washington was born. Friday, Bunker Hill was seized and fortified.

Friday, the surrender of Saratoga was made.

Friday, Christopher Columbus sailed on his voyage of discovery.

Friday, ten weeks after, he discovered America.

Friday, Henry VII. of England gave John Cabot his commission which led to the discovery of North America.

Friday, St. Augustine, the oldest town in the United States, was founded.

Friday, the Mayflower, with the Pilgrims, arrived at Princetown; and on

Friday, they signed that august compact, the forerunner of the present Constitution.

Friday, the surrender of Cornwallis, at Yorktown, occurred; and on

Friday, the motion was made in Congress that the United Colonies were, and of a right ought to be, free and independent.

WHAT worldly good thing is there, but some reprobates have had it? For beauty, Absalom was very fair; for strength, Goliath was very potent; for wealth, Nabal was very rich; for honor, Saul was a king. But one drachm of grace, one drop of mercy from God, had been better than all these.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 2, 1873.

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

### White Robes.

THE NEW TESTAMENT ON THE PERPETUITY OF THE DIVINE LAW.

In entering upon an examination of some of the most important passages of the New Testament relative to the perpetuity of the law of God, it is proper that we should first call attention to some of the plainest declarations of the Son of God. But, before quoting his words relative to his Father's law, let us attentively consider the bearing which his public teachings have in respect to truth and duty in the Christian age. The great commission to the eleven, designed to be perpetuated to the true Christian ministry to the end of the age, is to the point.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19, 20. The Christian ministry, even down to the end of the Christian age, were to teach to the nations all things whatsoever the Master had in person commanded his first ministers. We briefly comment as follows on this commission.

1. It was given after the Jewish age had ended, just before the Lord was taken up to Heaven. The Jewish age closed at Christ's crucifixion, when the hand-writing of Jewish ordinances was "nailed to the cross." Col. 2:14. The Jewish "sacrifice and oblation" virtually ceased "in the midst of the week" when Messiah was "cut off." Dan. 9:26, 27. The death of Christ was the dividing line between the two ages; or, at least, it terminated the typical dispensation.

2. It was forty-two days at least after the Jewish age had ended when our Lord gave this commission. The Christian age was before him, hence the commission spoken in the hearing of the eleven was designed for the true Christian ministry down to the end of the world.

3. By the authority of this commission, the custom of Christian ministers ever has been, still is, and ever should be until the end of the world, to baptize believers in the name of the Father, and of the Son, and of the Holy Ghost.

4. In this great commission, we read the solemn injunction of the Son of God to the Christian ministry to teach to all nations, hence, to perpetuate in the Christian church, the doctrines he proclaimed during his public ministry. Therefore, his words, relative to the law or commandments of his Father, have all their force of application to the men of the nineteenth century, that they did to those who first heard them.

In coming to the New Testament, we find the first four chapters of Matthew devoted to a sketch of the genealogy of Christ, Joseph, and Mary, the birth of Jesus, Herod's slaying the children of Bethlehem, the ministry of John the Baptist, the temptation of Christ, and his entering upon his public ministry. The fifth chapter opens with the first record of his public instructions. In that memorable sermon upon the mount, Christ warns his disciples against a terrible heresy that would soon press its way into the church.

The Jews boasted of God, of Abraham, and of the law, but despised and rejected Jesus. The great facts connected with his resurrection were soon to be so convincing that many would believe. And as the Jews were to reject and crucify the Son, while boasting in the law, Christians would run to the opposite and equally fatal heresy of trampling upon the authority of the Father, and despising his law, while receiving Christ and glorying in the gospel. It has ever been Satan's object to separate, in the faith of the church, the Father and the Son. With the Jews was the cry, The Father, Abraham, the law; but away with Jesus and his gospel. With Christians, the cry was to arise, Christ, the cross, the gospel; but away with the law of the Father. To meet this heresy, ere long to arise in the Christian church, the great Teacher, in his first recorded sermon, appeals to his disciples in the presence of the assembled multitudes, in these forcible words:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

This wonderful declaration of the Son of God needs no comment. The history of the church, showing how loosely great and apparently good men have held the law of God, and the present closing controversy respecting it, give it especial force.

In no case did Christ intimate during his ministry that his Father's law was to be set aside, and that he was to give the church a new moral code to take its place. He disclaims having anything to do with legislating. "Jesus answered them, and said, My doctrine is not mine, but his that sent me." John 7:16. "I do nothing of myself; but as my Father hath taught me, I speak these things." Chap. 8:28. "The word which ye hear is not mine, but the Father's which sent me." Chap. 14:24. And speaking of the Son, the Father says, "He shall speak unto them all that I shall command him." Deut. 18:18.

Another remarkable declaration of the Son of God is his statement of one of the conditions of obtaining eternal life. "If thou wilt enter into life, keep the commandments." Matt. 19:17. And when the young man inquired, "Which?" Jesus quoted from the second table of his Father's moral code, leaving no doubt as to what he meant by the word "commandments." In this address to the young man, Christ most assuredly gives a practical lesson to his church to be observed during the Christian age. His parting words to the eleven, as he gave to them the great Christian commission—"Teaching them to observe all things whatsoever I have commanded you"—make this point fast, and show it to be the duty of the Christian ministry to repeat in the ears of the people, upon the authority of their high commission, "even unto the end of the world," "If thou wilt enter into life, keep the commandments."

Many of the teachings of the Son of God, which were to be repeated by his ministers until the end, pertain to the great principles of moral government which cannot be confined to any one age. As an instance, we cite his words to the tempting lawyer who inquired, "Master, which is the great commandment in the law?" "Jesus said unto him, 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. 22:35-40.

In this statement, Christ does not introduce new principles. He quotes the first of the two great commandments from Deut. 6:5; and the second from Lev. 19:18. These two commandments are neither Jewish nor Christian, in particular. They belong to all ages. They were given to guard the two grand principles which reach back in the past, and forward into the eternal future, parallel with God's moral government of created intelligences. On these two commandments, the ten precepts of the moral code, as well as the prophets, had hung since the fall, and ever would hang, until the close of human probation. Let the ministers of Jesus Christ, then, teach all nations, even unto the end of the Christian age, that all ten of the precepts of the divine law hang upon love to God, and love to man. Not even one of them has fallen off. When it can be shown that the first grand principle of supreme love to the Creator, and the second, requiring equal love to the creature, man, that is bestowed upon one's self, may be abolished, changed, and amended; then may it be also shown that the ten precepts of the divine law which hang upon, or grow out of, these eternal principles may be abolished, changed, and amended.

But these principles are as changeless as the throne of Heaven, and will endure and run parallel with the eternity of the divine existence. The Christian ministry cannot too highly exalt supreme love to God and love to man. And let it be proclaimed on the authority of the great commission, even unto the end of the world,

that "on these two commandments hang all the law and the prophets."

In harmony with, and in the strongest confirmation of, the foregoing, the Son of God speaks to the church in Rev. 22:14, in these triumphant words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Please notice:—

1. It is Christ who thus speaks these words of blessing on the obedient. They are a part of the "Revelation of Jesus Christ," therefore, are his words. Rev. 1:1. "And, behold, I come quickly, and my reward is with me," says the Son of God. Chap. 22:12. And it is the same person that pronounces this blessed benediction on the heads of those who do his Father's commandments.

2. The Son of God does not here speak of his own commandments; neither does he here mention the commandments of the apostles; but he does say, "Blessed are they that do his commandments." That Christ here refers to his Father's moral code is beyond all conjecture.

3. The book of the Revelation of Jesus Christ was written A. D. 96, thirty-five years after the death, resurrection, and ascension of Christ, and the day of Pentecost. The Christian church was, therefore, fully established, and every point was more than thirty years in the past to which men look and argue the abolition or change of the divine law. Therefore, let the Christian ministry proclaim in the ears of the Christian church this blessed benediction. J. W.

### An Earnest Appeal

To the General Conference Committee, the "Picked Men" at Battle Creek, the Committees of the State Conferences, and the Officers of the Several Branches of our Tract and Missionary Society.

DEAR BRETHREN: We take up our pen to address you with assurance that the Lord has been leading out our mind to consider the present condition of our people, and the wants of the cause, such as we never felt before. In our Rocky-Mountain retreat, we have taken time to review the whole ground of our position. We have surveyed the entire field of labor, and have considered our own condition before God, and that of our people. And with repentance and confession of want of faith and patience, when in deep afflictions in times past, to wait for God to vindicate the right, we have been drawing near the Lord.

At our early season of prayer this morning, August 20, as we retired from the family by ourselves, to especially seek the Lord, as has been our custom since we have been in the mountains, Mrs. W.'s feelings were with ours in the strongest assurance that the hand of the Lord had separated us from his people for awhile, to improve our health, and to gather spiritual strength, and clear light as to the condition and wants of the cause. Here, by the grace of God, we expect to remain until the Lord shall send us out to labor among his people.

And while we enjoy great freedom in the Lord, and the assurance that he is leading us, and forgiving our want of faith, and hope, and courage, and patience to wait, and is restoring to us the joys of his salvation, we feel the deepest interest for those of our fellow-laborers who have brought darkness and bondage to their own minds and spirits in not standing independently for the Lord and for the right; and our earnest prayers go up to God many times a day for them, and also for those who have double labor, and care, and responsibility in the cause, on account of the failure of some to come up to the help of the Lord against the mighty. The Spirit's cry is in our hearts for them, and we expect to see in them the work of the Spirit in answer. If ever God's servants should stand together in the toils, and sorrows, and joys, and responsibilities of the work, they should in the crisis of the present hour.

Dear brethren, as to the correctness of our positions, relative to the soon close of human probation, the coming of the Son of man, and their clear and easy defense from the Scriptures of truth, we need not address you. You see complete harmony in them, all agreeing with the sure word of prophecy in wonderful perfection. And you come to the natural and inevitable conclusion that the close of our work must soon come. Otherwise, the entire movement must be an inexplicable delusion. But no! the Bible is the rock on which we firmly stand. Our system of interpretation is the only safe and true

one. And in harmony with God's warnings to, and his dealings with, men and nations in the past, the world's last warning has come, and her final grand crisis is just upon us.

But, dear brethren, our people are in a fearful condition before God. It is generally admitted that the testimony of the True Witness to the church of the Laodiceans, Rev. 3:14-21, applies to our time, and to our people. And this position seems to be ably defended, and sustained by overwhelming evidences, in Bro. Smith's "Thoughts on the Revelation."

Our present confidence as a people that we have the truth, and that God is with us, while we are so far separated from him by the love of this world, self-confidence, and, with many, a decided hatred to reproof, gives point and force to the rebuke of the Son of God to the last church:

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent."

Dear brethren, it is not enough for us to simply admit the correct application of this startling rebuke to ourselves at the present time. We should ponder its fearful import with care, and let its terrific threatening move us to immediate action. You very well know that at no period of our existence, as a people, was its application as forcible as at the present time.

The Lord has been appealing to our people through the manifestation of the Spirit of prophecy in our day, in reproofs, warnings, and entreaties. They have been warned of the sins of covetousness, love of the world, selfishness, pride, self-confidence, and love of ease; and of a want of consecration, self-sacrifice, the love of God, and love for the salvation of souls. Many have read these reproofs until they are tired of them, and now neglect them. And some cherish a hatred to such testimony. These see no need of reproof. They feel assured that we have the truth, and that the Lord is with us; and they conclude that these continued reproofs and warnings hinder the progress of the cause.

This view of things, and this spirit, is increasing among our people. Love for the pure testimony is waning; and those who dare speak plainly and decidedly against prevailing wrongs and sins among us make themselves a prey to a bitter spirit of rebellion in those who have been often reproved, and have stiffened their necks against correction. The deception upon the minds of our people is a fearful one. The prophecy to the last stage of the church of Jesus Christ, given A. D. 96, looks forward nearly eighteen hundred years, to 1873, and describes, with minute exactness, the condition of things among us, utters a terrific warning of utter rejection without zealous repentance, counsels the only way of escape, and then, in strains of fullest benevolence and tenderest affection, promises the nearest and dearest communion with Christ to all who hear the voice of warning and open the door of their hearts by zeal in repenting of the sins which have barred the dear Saviour from them.

And let it be remembered that this testimony to the church of the Laodiceans is from the True Witness. It is from the Son of God. It appeals to our people at the present critical hour. It describes their true condition of blindness as to their standing before God; and nothing has done so much to bring our people into this condition as the influence of those who have cherished a feeling of dislike, and with some it has amounted to determined hatred, against the reproofs which the Lord has given his people through his faithful servants.

A fearful crisis is just upon us. A testimony is ripening among us that will find a hearty response from those whose highest ambition and greatest desire is to be right before God. It will touch the tenderest feelings of all those who bear the burdens of the cause, and who sigh and cry for the growing evils among us. This testimony, in harmony with that of the True Witness to the last stage of the church, representing the condition of our people to be very bad, when

those who are blinded with their sins of omission and commission think their state to be very good, will not be received by all. Some have so far blinded their eyes to repeated warnings, and are held so fast in the spirit of rebellion, that they never will see things clearly, and feel their lost condition, until it shall be too late for complete reform.

Dear brethren, we invite your especial attention to the fifty-eighth and fifty-ninth chapters of Isaiah. We suggest that there is strong evidence that the fifty-eighth chapter has a clear and forcible application to our time, and to our condition and duty. This chapter opens with the injunction, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

The prophet then describes the people of the Lord as formal in their religious devotions. They seek the Lord with prayer and fasting, but not with acceptance. And they murmur because the Lord does not seem to accept their devotions. The Lord then shows that they are defective in their works, as the reason why their lip-service, and their fasting, are not acceptable to him. He rebukes their covetousness and oppression, and teaches them a lesson of benevolence and love, that is manifested in noble, Christ-like deeds. And in the opening verses of the fifty-ninth chapter he addresses those burning, hope-inspiring words to the formal, self-righteous, deceived sinners in Zion. The Lord would call them even from their knees and from their devout fasting, to consider facts in the case, of vast importance, as follows:—

"Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." If the sins mentioned in these verses are pointed out in the previous chapter, then we safely, and from necessity, conclude that the great sin of the people of God at this time is in selfishly hoarding the good things of this life, in neglect of that liberality which God requires. In this neglect of duty, their fasting and their prayers are not acceptable in his sight.

The Lord's ear is not heavy, neither is his hand short; but he will not answer their prayers, and reach down his hand to their deliverance, until they put away their sins. When they will do this, he will manifest himself to them gloriously. Who has a clean record in Heaven? All our sins are on record in the books above. And it is the work of the Holy Spirit to impress upon the minds of sinners in Zion the very sins that are written against them, and which separate them from God.

Dear brethren, shall we marvel, and complain, and murmur, because God does not answer our prayers graciously, when, if he did answer them at all, it would have to be done over a record of unconfessed sins in the books above? Rather, let us closely examine our hearts and lives; and if God in mercy speaks from Heaven and points out our sins, we should be the most grateful people that live, and should humble ourselves greatly, repent zealously, and pray fervently that the Holy Spirit may bring before our minds the very sins that are written against us in the heavenly records, that we may put them away and draw very near to the Lord.

We address you, dear brethren, because, in the providence of God, it has fallen to your lot to bear the responsibilities of the cause of such magnitude and vast importance. It is right that our people should look to you to lead out in the cause of present truth. If your faith shall be weak, and your views and plans as to the extent of the work and the means to be immediately employed for its advancement limited, theirs will be. If you rise up, leaning upon a consistent faith, and lead off in plans, and ways, and means, in harmony with the professed position of Seventh-day Adventists, the true and the good at heart will follow.

J. W.

NOTHING that does not make thy mind and thy heart stronger and more active, and more ardent for the good, is worth the trouble of being desired with ardor either by the heart or the mind.

"THERE is one argument in favor of Christianity which I could never reason away," said a young man, who tried to be an infidel, and could not; "and that was the consistent, godly conduct of my own father."

#### The Vermont Camp-Meeting.

WE reached the ground at Wolcott, Thursday forenoon, and found the meeting in progress. We were glad to find quite a large attendance of brethren and sisters; indeed, the meeting was considerably larger than the New York Camp-meeting, which we had just left, though this Conference has not half as large a membership as that. I was glad to greet the friends of my native State, some of whom I have been acquainted with for more than twenty-five years. There seemed to be a discouraging feeling upon the minds of many of the friends of the cause, and there was not all that interest and spirituality in the meetings that I wanted to see. But the Lord gave good freedom in preaching the word, and the meetings rose in interest till the close. Especially was this true of our meetings Sabbath and Monday.

On Sabbath, a large number came forward for prayers, and there was quite a breaking down before the Lord. On Sunday, when there was a large crowd present, of course we could do but little, except to attend to business matters, and preach to those especially who had come in to learn our views. Good attention was paid, as the reasons of our faith were set before the people. Many hundreds were in attendance from all the surrounding country. But on Monday, when we returned to those things which were calculated to help our own people, we made an advance again, and many were deeply affected. One thing we greatly regretted, and that was, that so many had gone home Sunday night. Those who went, lost the very best part of our meeting. It seems surprising that so many of our people will not learn to reform in this respect, and will thus neglect the very means that are calculated to benefit them most. We were very particular in the notice of these camp-meetings to state that they would continue through Monday. We have learned that the crowd and the business of Sunday have an influence to lessen the good impression that has been previously made upon the mind. It is important that our people should receive all the good they can at these meetings. What a pity, then, that they should leave just at that time when they may receive the greatest good. Nothing seems more discouraging to those who travel at great expense to meet with the people to help them, than to see them go home and neglect the means of grace that God offers. Those who did remain were privileged with special spiritual blessings. The remarks of Eld. Haskell, Monday night, upon the true spirit of sacrifice, were worth going many miles to hear. How I wished every Sabbath-keeper in the State could hear them.

There was quite a breaking down, Monday afternoon, among all the people. Some with whom I had the privilege of praying at their tents, and beseeching them to give their hearts to God, started out, for the first time, in the Lord's service. May they continue faithful. The hearts of the people seemed very much drawn out and encouraged by the time the meetings closed, so that we could hardly tear away from them.

On Sunday morning, we set before the people the progress and wants of the cause. The Lord specially helped in the presentation of this subject. The hearts of many were moved, and when we called for pledges for the school, there was a general response. Upwards of \$3,100 were pledged in addition to the \$1,000 obtained before, making over \$4,100 subscribed by the little State of Vermont for our proposed school. We doubt if any other State signs as much in proportion to its numbers and means. We confess to surprise at the result. In producing it, we urged no one personally to pledge. We only set before the people the work at its present stage, and what we ought to see accomplished. Our people are willing to take hold when these things are fully understood by them. Altogether, we were much pleased at the result of the Vermont meeting, and we trust there will be a coming up in the work there, hereafter.

GEO. I. BUTLER.

South Lancaster, Mass., Aug. 22, 1873.

#### The New England Camp-Meeting.

THIS meeting was commenced when I reached the ground, Thursday noon, and I found quite a large number of Sabbath-keepers in attendance. It has been the largest of the eastern camp-meetings thus far. The scattered ones were present in more than usual numbers. This was an encouraging feature. Some thirty-two or thirty-three tents were pitched in the large circle, and two large tents were also erected to accommodate the people, when the weather was stormy; and such was the case most of the time. The weather was the most unfavorable during this meeting of any I have attended this season. There was only one really pleasant day while the meeting was going on. I have been surprised at the coldness of the weather this summer in the East when we hear such accounts of the heat and dryness of the season in the West. In our three eastern camp-meetings thus far, there have been but few nights but that a heavy overcoat seemed almost a necessity. At our meeting just closed, most of the religious services had to be held in the large tent, instead of on the seated space in front of the speakers' stand.

From the first, there seemed to be a readiness to work on the part of the brethren and sisters. They took hold well in the prayer and social meetings, and many expressed themselves as much benefited. Quite a number took a new start, who confessed their backslidings, and returned once more to the Lord, and seemed greatly encouraged. A very large proportion of the people came forward for prayers, and manifested a determination for a renewed consecration to the work. Ten were buried in baptism. The preaching was largely practical, and calculated to show what our characters must be to pass the Judgment. All that I have heard express themselves were much encouraged by the meeting, and thankful for the privilege of attending it. On the whole, I think the meeting was in advance of the one held last year. Our Monday's meeting was, as usual, one of the most important of all. Quite a number, however, left too soon, and thus lost its benefits. How strange it is that when our people take so much pains and expense to attend the camp-meeting, they will not reap all the benefit possible. That they should leave such an important means of grace when in full progress, seems very strongly to show that they cannot prize it very highly, or that they think themselves in such good condition that they need no further help. In either case, such must be in great danger. They would not pursue such a course in worldly matters.

In the raising of means for the cause, New England still takes the lead of all other Conferences. Last week, we thought Vermont had the first position, in proportion to wealth and numbers, but this meeting rather proves the contrary. Sunday morning, when we laid before the people the progress and wants of the cause, especially in reference to our school, there was a liberal response. With what has been previously signed in the Conference, some \$5,000 were pledged for this purpose. This was done without any special effort being made, or pressure being brought to bear. Indeed, I think less of this was done there than at any other camp-meeting held the past season. The friends acted as though they had learned how to give. It came easy.

And this makes it proper for me to again refer to the tract and missionary society. My judgment is more and more convinced of the vast utility of this society. Before it was organized, New England was one of the hardest places to raise means in largely, of any of our Conferences. It was missionary ground. That is, laborers were sent there by the General Conference, and supported there by the General Conference treasury. Now, instead of this, there is no Conference which pays so much means into the General Conference treasury in proportion to its numbers as New England. She voted, this year, \$800 unsolicited, and had plenty left to pay all her own bills, with a handsome sum provided for future uses of her own. I do not believe the people are more naturally inclined to give than in other Conferences. But they have been instructed in the importance of cultivating a spirit of sacrifice, and a good example of this spirit has been set before them. It has not been a matter of driving, either, that has brought this about. But the proper motive has been appealed to, and as the people learn to sacrifice, they grow more and more willing to do it. The tract society work is of just that nature. To what other means can this be attributed than the one I have suggested? The people are not especially rich in New England. It is generally thought, in the Western and Middle States, that the Yankees of New England acquire sharpness and closeness of dealing in their characters, because it is such a hard place to get a living in that they have to watch the corners so closely, and have to look very anxiously after the pennies and sixpences in order to get a living. How, then, does it happen that they are far ahead of our richer brethren, West, in giving to the cause?

I do believe that the Western people are generally better off than those living here in New England. I attribute this result to the working of the tract society. The New England Conference has not far from three hundred members. These give to the school \$5,000. Iowa has upwards of seven hundred. At the same rate she would give some \$12,000. Michigan has more than six times as many members, and, on the average, they are wealthier. She would, then, at that rate, give upward of \$30,000. Who dare to expect she will come anywhere near that sum? and yet she ought to be far more interested in the school than New England; for it is in her midst, where many of the people can directly avail themselves of the advantages of it, while New England cannot hope to send many pupils to it, comparatively.

It has been thought there would be a reaction in New England—that the pressure for means had been so high that the scale would soon turn the other way. So far from this being true, never have means been more freely given than this year. And I can see no signs of such a thing. In conclusion, I express my full belief that the tract and missionary work should receive a large amount of the credit for this changed state of things, and that our other States will stand greatly in their own light if they do not feel interested in the same good work.

GEO. I. BUTLER.

#### Trials Will Come.

"It must needs be that offenses come; but woe to that man by whom the offense cometh." Matt. 18:7. "For there must be also heresies [margin, sects] among you, that they which are approved may be made manifest among you." 1 Cor. 11:19.

We may expect that trials, offenses, and apostasies, will come. These should not discourage us, "as though some strange thing" had happened to us. The primitive church were not free from these things, and we should not expect to be. There was a Judas among the chosen twelve; and when Jesus was betrayed and apprehended, the disciples present forsook him and fled; and Peter went so far as to deny, with cursing and swearing, that he knew him. But, thanks to our merciful Saviour, he was converted, and restored to favor.

Terrible sins were discovered in the church, as in the case of Ananias and Sapphira and the person mentioned by Paul in 1 Cor. 5. The Corinthian church also got divided up into factions or sects, into Paulites, Apollonites, Cephasites, &c. And besides this, the church had become so disorderly that they could not come together to eat the Lord's supper and do it in a decent and proper manner. See chap. 11:17-34. Such abuses the apostle was constrained to rebuke sharply, as he afterward directed Titus to do in such cases, in order that they might be sound in the faith.

Paul knew what it was to stand in defense of the truth, when none stood with him, but all forsook him. 2 Tim. 4:14-17. Behold the apostle standing alone, forsaken of his brethren who should have stood by him. But the Lord was with him and strengthened him; and in behalf of his brethren that deserted him, he had grace to pray that it might not be laid to their charge. He had confidence in the truth, while some were laboring to overthrow the faith. He knew that the foundation of God stood sure—that the Lord knew his faithful servants and would approve their course. 2 Tim. 2:17-19. Large numbers of those for whom the apostle had labored, bringing them into the truth, turned away from the aged prisoner of the Lord, so that he could say, "All they which are in Asia be turned away from me." Chap. 1:15. Perhaps they were ashamed to recognize him in his bonds; and they may have thought the condition he was in was evidence that the Lord had removed him from the work. But Onesiphorus oft refreshed his spirit, not being ashamed of him, though he was bound with a chain. Verse. 16.

The venerable apostle John, beloved of the Lord, had experience also of a similar kind. 3 John. 9, 10. Diotrephes, who loved to have the pre-eminence in the church, would not receive the advice of the aged apostle, who leaned on Jesus' breast at the last supper, but prated against him with malicious words, nor would he receive the brethren that were laboring in harmony with the apostle, and those that were in favor of receiving them he cast out of the church.

If such were the trials of the primitive church, should like things, occurring amid the perils of the last days, weaken our faith in regard to the work of God? Not in the least. But if all things went smoothly, we might have reason to doubt. It is enough for the servant to be as his Lord. Many of Jesus' disciples went back and walked no more with him, at one time. "Then said Jesus unto the twelve, Will ye also go away?" The reply of Simon Peter was sensible: "To whom shall we go?" Before he left, he wished to be sure of something better which would be gained by an exchange. And if any now are tempted to leave this cause, it will be wise for them to inquire beforehand where they are going. Is there something better to choose?

The foundation of God stands sure. This message is the truth. It is sent of God. In it are the words of eternal life. Whatever trials may come, whoever goes away, here will we abide. There is no place of safety to which we may retreat. Our only safety is in moving forward with the work of the Lord.

R. F. COTTRELL.

NO LAZY CHRISTIANS.—There is no better place from which to see Heaven than a carpenter's table, or a mason's wall, or a merchant's counter, if the heart be right. Elisha was plowing in the field when the prophetic mantle fell upon him. Matthew was engaged in his custom-house duties when he was commanded to "follow." James and John were busily engaged in mending their nets when called upon to become fishers of men. Had they been snoring in the sun, Christ would not have brought their indolence into the apostleship. Gideon was at work with his flail on the threshing floor when he saw the angel. It was when Saul was fatigued hunting up his father's asses, that he got the crown of Israel. The prodigal son would not have been reformed and wanted to go home, had he not gone into business, although it was swine-feeding. Indeed, it is not once in a hundred times that a lazy man ever becomes a Christian. There is but little hope for the man that has nothing to do. It is not when indulging in idleness, but while like the Bethlehem shepherds watching your flocks, that the glory of God will shine about you, and there will be joy in Heaven among the angels of God over your soul penitent and forgiven.—T. D. Talmage.

## "WE WILL LIFT A LITTLE."

LIFT a little! lift a little!  
Neighbor, lend a helping hand  
To that heavy-laden brother,  
Who for weakness scarce can stand.  
What to thee, with thy strong muscle,  
Seems a light and easy load,  
Is to him a ponderous burden,  
Cumbering his pilgrim road.

Lift a little! lift a little!  
Effort gives one added strength;  
That which staggers him when rising,  
Thou canst hold an arm's full length.  
Not his fault that he is feeble,  
Not thy praise that thou art strong;  
It is God makes lives to differ,  
Some for wailing, some for song.

Lift a little! lift a little!  
Many they who need thine aid;  
Many lying on the roadside,  
'Neath misfortune's dreary shade,  
Pass not by like priest and Levite,  
Heedless of thy fellow man;  
But with heart and arms extended,  
Be the Good Samaritan.

## Progress of the Cause.

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

## Northern Iowa Tent.

SINCE last report, we held a series of meetings at Bradford, which continued four weeks. This is a field entirely new. They were all strangers; not one ever heard the doctrines held by Seventh-day Adventists preached before. The congregations averaged from seventy-five to three hundred, notwithstanding it was a very busy time for the farmers, as the meetings commenced with the beginning of harvest. We closed our labors there the 17th, when a large majority of the congregation decided by a vote that they believed we had demonstrated these doctrines by the Bible. Fifteen expressed their determination to keep the Sabbath of the Lord, some of whom never made a profession of religion before. Some little opposition of a mild form, but of the worst character, obtained power over the minds of some sufficient to keep them away; perhaps many of them well-meaning persons.

The last two Sabbaths and Sundays we had two wagon loads of our warm-hearted brethren and sisters from Fredericksburgh, which added very much to the interest. Among them was mother Pitts, an old lady of fourscore years, over one of which has been spent in trying to keep all of God's law; most of the time all alone, tossed to and fro by the cold tide of humanity, but firm in the commandments of God and the near coming of his Son.

We sold \$15.50 worth of books while there, and obtained seventeen new subscribers on trial after the close of the last meeting.

We are now pitched in Horton, Bremer Co., nine miles south of B., a small village, but a well-settled country around. We left a large circle of warm friends at B., whose kindness and hospitality we shared while there, and who manifested an interest by donating to the cause about ten dollars. We trust we still shall have the united prayers of God's people, that we may be directed by his Spirit and kept by his power. This will be our address for the present.

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

Horton, Bremer Co., Iowa, Aug. 20, 1873.

## Tennessee, Indiana, and Michigan.

It has been a long time since my last report, yet I have not been idle. In my closing tent labor last summer, I was admonished by soreness of lungs that I must desist from constant effort. I therefore spent the winter in Wisconsin, pursuing my studies, and doing what I was able among the churches until New Year's; when, by the doctor's advice, I ceased preaching almost entirely. Our meetings with the Wisconsin brethren will long be remembered; quite a number were reclaimed and, I trust, hopefully converted. All of our meetings were characterized by the converting power of God's Spirit, of which all seemed to partake.

I returned to Battle Creek, attended General Conference, and spent a few weeks at the Health Institute, where I received much benefit. Feeling able to resume labor, in May I went to Tennessee, and stayed about two weeks. I preached seventeen discourses in ten days, and attended baptism. Seven were baptized, one more was prevented by sickness. We left a church of thirteen. Several made their first start in these meetings. We left them all in good courage, and have since learned that they are pressing on.

I found the interest to hear about where I left it two years ago. I occupied the Edgefield Junction depot as before, and it was quite often crowded. Two years ago, but five were keeping the Sabbath. Six others embraced it shortly after I left, and one, within the past winter; another, during my last visit. One or two more are keeping the Sabbath who have not yet united with us.

Before I returned home, I received a letter from Alabama which will doubtless be of interest to all. A southerner left the rebel service, and fought in the Union army, in which he lost his eyesight, and was discharged. By a train of circumstances he became acquainted with, and embraced, the S. D. A. doctrines. He returned to Alabama deprived of sight, without books or tracts. He talked the truth to others, and now there are seventeen there who are keeping the Sabbath. They desire to hear a course of lectures, read our tracts, and be organized, and have offered to defray the traveling expenses of a minister to come and labor among them. I believe the south to be a good field of labor.

On my way home I enjoyed many good meetings with the churches in Indiana. Baptized seven there. God's Spirit seemed to be with us, to break our hearts and give us penitent feelings. At the family altars and in our prayer-meetings many were broken down and wept before God. Several of these occasions, I can never forget. Nine weeks past we have been with the Michigan tent in Armada, Macomb Co. No opposition came from the public desk till within the past two weeks. Two discourses have been given against the Sabbath question. Our reviews were attended by double, or more, than attended the discourses; hundreds were out to hear, and listened with great attention.

Our meetings here have been well attended all the way through. I have never engaged in a course of lectures where the attendance was better. Quite a large number have decided to obey the truth. Next week, we start the tent for camp-meeting.

I have never felt greater courage or faith in the truths of the third angel's message than now. I desire to be humbled, sanctified, and saved by them. E. B. LANE.  
Armada, Mich., Aug. 22, 1873.

## Southern Illinois Tent.

FROM June 20 to Aug. 4, I was with Bro. Steward in the northern Illinois tent, at Comco. From first to last, we saw no great amount of interest manifested. However, we hope some good was accomplished. Sold some publications, gave away a quantity; several subscribed for our periodicals. Many made a verbal acknowledgment of the correctness of our views, but we were compelled to leave most of them stranded on the shoals of procrastination. One man commenced to observe the Sabbath; another promised, just as we were finishing up the effort, so to do; and for others we will hope and pray. Eternity, only, will manifest the full result.

Aug. 8, I came to this place, and found Bro. Bliss laboring on in the good work. Since my coming, we have spoken to the people eighteen times; in connection with these meetings, we have enjoyed three prayer and social seasons.

Last Sabbath, we had an interesting Bible class; our subject was the two laws. A Disciple minister was present, and took part in the exercises, throughout which he manifested a very concessive spirit; but, at the close of the school, he spoiled it all, as far as his effort told, by saying he thought a first-day "Lord's day" could be proved from the New Testament! It was mutually agreed to that we should take for a lesson next Sabbath those eight texts which mention the "first-day;" and he is to be present, with such ministerial aid as he may deem proper to bring. We expect an interesting time. May it result in good.

Last Sabbath, we had a very encouraging meeting. Some of our old friends in the cause were present; freedom was ours to enjoy together. Our newly-made friends took hold well; and at the close of the interview the test manifested sixteen souls, determined to obey the third angel's message. Last Sunday eve, in the midst of a large congregation, some twenty-five or thirty arose for prayers. In our prayer-meeting yesterday, one more made a start for the good world; and at the close of the sermon last eve five arose for prayers. We remember that "many" are "called" by the truth, but only a "few chosen;" and, therefore, we shall endeavor to give the people a close testimony. We don't want those to go with us who are simply proselytes to our belief (see Matt. 23:15), but those who possess living faith (Jas. 2:14-26), and are of the true stamp (Rev. 14:12).

The interest extends for miles around. We judge we have had five or six hundred present at several of our meetings. Books go off quite well. Twenty-five names have been received for the REVIEW, *Instructor*, and *Reformer*. How solemn the thought: Our position and work! Souls are deciding, perhaps in many cases, for eternity. Pray for us.  
G. W. COLCORD.  
Greenup, Ill., Aug. 20, 1873.

Do not let the stumbling-blocks of adversity prove barriers, but stepping-stones, to true honor.

## Meeting of the Vermont T. and M. Society.

PURSUANT to appointment, the general quarterly meeting of this society was held at Bordoville, Vt., July 19, 20.

The business meeting on the 20th was opened by singing; prayer by Eld. S. N. Haskell.

The report for the quarter ending Jan. 1, 1873, was read.

Eld. A. C. Bourdeau made some remarks upon the general standing of the Society, giving the following statements:—

We have two hundred and four members. The amount of Vermont's indebtedness on the delinquent fund is \$124.60; on periodicals to the poor, \$11.50. On this there have been raised, while attending quarterly meetings during the last two quarters, \$78.00, and nearly \$1000 pledged for the school, of which \$47.00 have been paid. In addition to this, there are the workings of members, &c., to be reported at a future time, as we have not yet received reports from all the churches. The funds of the society, raised on memberships, and the \$14.35 by donations, have been so expended for books that a book fund is now necessary.

Bro. Haskell then spoke upon the proper manner of conducting tract societies, of their practical working and utility, and of the grand results that may be attained by a proper interest and sufficient energy on the part of the members.

Bro. Bourdeau then thought it proper to notice what had been done by the V. M. Society of Franklin Co., organized June 8, 1873, with fourteen members. The Secretary of that Society stated, after reading their constitution, that interesting meetings had been held weekly, and some letters been written; but, as it had been organized only a short time, not much had been accomplished.

Bro. Haskell made some interesting remarks upon the subject. He also suggested the propriety of this meeting's recommending the adoption of the new constitution in place of the one we now have. He stated the chief points of difference; and by vote, the change was recommended to the Society to be considered at their next annual meeting.

Voted to try to raise funds by donation at this meeting. Immediately, there were pledged on the delinquent fund \$25.50, and on the T. and M. fund, \$122.35.

Voted to adjourn *sine die*.

A. C. BOURDEAU, Pres.,

C. W. STONE, Sec.

## Wisconsin Forty-Foot Tent.

JULY 5, commenced meetings in Nasonville, Wood Co. This is a new settlement of some forty families. The weather for the most of the time has been very rainy. We continued our meetings until August 11, amidst some opposition on the part of one Presbyterian elder, and one Methodist, who preached five times against the views we hold. We reviewed them, and we think the people saw the weakness of their positions. How good the truth looks by the side of error.

We held some forty meetings here; twelve decided to keep all of the commandments; nine went forward in the ordinance of baptism, and we trust are trying to walk in newness of life. Those who have been addicted to the baneful use of tobacco have laid it aside, and they are trying to learn their duty in all things. One of us will try to meet with them on the Sabbath while we remain in this part of the State. A great many are convinced of the truth, but have not decided yet. Oh! may they walk in the light while it shines, lest darkness come upon them.

Feeling our work done there for the present, our tent is now pitched ten miles west, at Maple Works, Clark Co. We have held five meetings in this place with seemingly increasing interest. We ask to be remembered by all of God's remnant people, that we may walk humbly.  
H. W. DECKER,  
C. W. OLDS.

Maple Works, Wis., Aug. 18, 1873.

## Illinois Tent.

WE have been here just one week, and the interest is increasing. Last night we had about seven hundred out, and they gave the best attention. Thank God for his truth. Oh! for grace to reach the hearts of the people. Pray for us. I expect Bro. Andrews next week.

T. M. STEWARD.

Pontiac, Livingston Co., Ill.

How can the same commandment require one person to observe one day as holy, and another to observe another day in like manner? Can the very same words require the Jew to keep the seventh day holy on pain of death, and the Christian to keep the first day holy on pain of God's displeasure, and everlasting ruin? If so, who knows but that they may be damned for not keeping Monday or some other day of the week?  
R. F. C.

## A Letter.

DEAR SISTERS OF HARDIN COUNTY, KENTUCKY: Over three months ago I parted with you for my home in the West. Since then, we have passed through many changes. Have they affected us for good or evil? How fresh in my mind, this Sabbath morning, is the memory of the hours we have spent in worshipping our God together; and the scene of that first-day morning, when we, a little band of despised followers of the humble Redeemer, sought the bank of that little brook to find a watery grave to be buried with Christ in baptism, to rise to walk in a new life. And are we faithfully keeping our pledge that we made that memorable night when we covenanted together to keep the commandments of God and the faith of Jesus? That event marked the beginning of a period in our lives which, if well and profitably spent, will surely prove a never-failing source of endless blessings to each of us. But if the lessons of wisdom there imparted are to be supplanted by the fascinations of this world and worldly considerations, if we are to be numbered among those devotees of fashion and folly that are wooed and won by the syren song of pleasure, with no aspiration rising higher than earth and self, then our fate is sealed, our destiny is fixed, and our sentence long since pronounced by him who passed judgment upon the foolish virgins.

May we be aware, then, when the hour of trial comes, as come it surely will, that we be prepared to use, and not abuse, the potent influence of womanly charms. Could a picture of our condition have been photographed, at our initiation into this great warfare, and now compared with the present reality, do you think that we could see much improvement in our Christian characters? would we not see sunshine and darkness commingle in some of our lives? But now the darkness is gradually disappearing from our minds; and, although the veil has not been entirely rent, exposing the dawn, still evidences are constantly increasing which herald the approach of that perfect day.

We each have a work to do in the great harvest field; let us sow good seed, if we have to water it with tears, and when the Master comes, we can hand in our sheaves and join the harvest song. Let us, dear sisters, remember that six thousand years have rolled by since the mother of all mankind walked amid the bowers of her Eden home, and by her unfaithfulness was banished from that lovely place where she could have reigned as queen of all living things. And to-day, with the accumulated knowledge of ages, how little do her daughters know of their mission to earth: and how far short do we come of fulfilling our duty. It is said that three-fourths of all the evil and all the good, is attributable to the influence of woman. Be that as it may, it is certain that our influence is potent for good or evil.

Permit me, dear sisters, to express the fond hope that throughout the remainder of our waiting for the return of our Lord we will ever be found fulfilling our high and holy calling. Let us have the love of Mary, and the industry of Martha, uniting in our life-work. Walking in the narrow path and bearing the cross is the only way for us to regain lost Eden. We should not wish to be carried to our home on flowery beds of ease, while others have sailed through bloody seas; and Jesus was a "man of sorrows."

I am waiting, ever waiting,  
For a brighter, better day,  
Just beyond the clouds and shadows  
That surround my lonely way;  
For a day of light and gladness,  
Such as earth has never known,  
When in equity and justice,  
Christ shall reign on David's throne.

All the prophets of past ages  
Saw its brightness from afar,  
And in words sublime have spoken  
Of the peace and glory there;  
Now they sleep in those green valleys  
Which in weariness they trod,  
But they'll come with songs of triumph,  
To the holy mount of God.

Now the world is full of sufferings,  
Sounds of woe fall on my ears,  
Sights of wretchedness and sorrow  
Fill my eyes with pitying tears;  
'Tis the earth's dark night of weeping,  
Wrong and evil triumph now;  
I can wait, for just before me  
Beams the morning's roseate glow.

I am waiting, hoping, praying,  
For Messiah's glorious reign,  
For I know he'll rule in justice,  
Right and truth will triumph then;  
Worldly pleasure cannot win me,  
While I wait for that bright day;  
Worldly pleasure cannot charm me  
While its light beams on my way.

MARY L. WILLIAMS.

Baltimore, Kansas, Aug. 2, 1873.

HARSH words are like hailstones in summer, which, if melted, would fertilize the tender plants they batter down.

THE Chinese say of mistakes: "The glory is not in never falling, but in rising every time you fall."

Wisconsin Tent.

SINCE my last report, I have been doing what I could alone. There seems to be a settling down among the people. Some are favorable, some are embracing the truth, and others are still more determined than ever that God's truth shall never prosper here. Last Sabbath I called the first Sabbath meeting. Twenty-three agreed to keep the commandments of God. Some of these are reliable; others will need much care or will never develop into full grown men and women in Christ.

Some are attending our meetings from several miles distant. There are seven, not of the twenty-three above mentioned, about nine miles from here, that have gone to keeping the Sabbath, and are calling for preaching. They have been reading constantly, and have now brought the Sabbath question into their Sunday-school. Many are seeing the truth. I am almost impatient waiting for help. There is work for three men.

It is quite a change from last year's labor; congregations are small. The country is new, but I still feel that this is the field nearest ripe for the truth. I am greatly blessed in trying to lead the people to obey God.

The cause moves slowly here, but I am hopeful, and am seeing some good results. There has been but one minister in the tent to hear. When asked what he thought of it, replied, "I do not know, I do not understand it." I am resolved to watch and pray more. I feel certain there will be a good work done here. I still plead more earnestly for your prayers. My address, for some time, will be Modena, Buffalo Co., Wis.

D. DOWNER.

Reflections on Truth.

ONE of the Iowa tents has been pitched in Marengo, Iowa Co., this season, and the editor of the *Marengo Republican*, noticing the lectures, indulges in some reflections on truth, which are interesting, to say the least of them. His article follows:—

"The tent-man's lectures in our city have been well attended. Inquiry has been made into the various interpretations of the Scriptures. Many have read for themselves that heretofore trusted generally to others. Bibles have been drawn from their obscure hiding places and the dust completely knocked off, and their bright pages, when properly read, flashed truth into the soul, where darkness too long brooded over the chaotic world. We have no fear of error when truth is left free to combat it. Let them grapple. This world is only kept together by the truth. Yet we doubt if absolute truth would be compatible with the existence of any society on earth. Pure truth, like pure gold, has been (thus far, at least, in our world's history) unfit for circulation. Men have universally found that it was much easier to corrupt truth than to refine themselves. They will not advance their minds to the standard, therefore, they will lower the standard to their minds. But truth becomes more safe and practicable the nearer we approach perfection. No bad man ever wished that his bosom was made of glass so that others could see his thoughts. Men think it dangerous to follow truth too closely, lest she kick out their front teeth. In a perfect state of society it should be the animating principle of thoughts, words, or actions. But as we are now, could we keep together for a single year? Would not perfect truth become as imperfect to our imperfect minds, as perfect day, to our imperfect vision? What a pulling of caps by one party, and pulling of triggers by the other. The whole world would seem to have put on a mask, simply because it had taken one off. Ponderous volumes would be diminished to pamphlets, authors would be restricted to what is true, critics precluded from what is false. No enthusiast would believe what he cannot explain, or imposter explain what he does not believe. Men would be compelled to alter such a state of society, or change themselves."

By marrying a Catholic husband, a Baptist lady in Richmond has brought trouble upon herself. Against her protest, the father had the children baptized according to the rites of his church, and more recently he took them away from home and gave them into the charge of the Sisters in an orphan asylum. On application to the chancellor, however, the children were restored to the mother, and she now seeks a divorce from her husband. A writer from Richmond states that the case has created no little excitement on account of its semi-religious aspects, and that its decision may settle some important marital rights, and shed light on the extent of a husband's authority to enforce the observance of his own church on the children of a protesting mother.

If you wish to succeed on the journey of life, let honest integrity be your staff.

NOT KNOWING.

"NOT KNOWING THE THINGS THAT SHALL BEFALL ME THERE."—ACTS 20: 22.

I KNOW not what shall befall me,  
God hangs a mist o'er my eyes,  
And so each step of my onward path  
He makes new scenes to rise,  
And every joy he sends me, comes  
As a sweet and glad surprise.

I see not a step before me  
As I tread on another year,  
But the past is still in God's keeping,  
The future his mercy shall clear,  
And what looks dark in the distance,  
May brighten as I draw near.

For perhaps the dreadful future  
Has less bitter than I think;  
The Lord may sweeten the waters  
Before I stoop to drink,  
Or, if Marah must be Marah,  
He will stand beside its brink.

It may be he keeps waiting,  
Till the coming of my feet,  
Some gift of such rare blessedness,  
Some joy so strangely sweet,  
That my lips shall only tremble  
With the thanks they cannot speak.

O restful, blissful ignorance!  
'Tis blessed not to know,  
It holds me in those mighty arms  
Which will not let me go,  
And hushes my soul to rest  
On the bosom which loves me so!

So I go on not knowing;  
I would not if I might;  
I would rather walk in the dark with God  
Than go alone in the light,  
I would rather walk with him by faith  
Than walk alone by sight.

My heart shrinks back from trials  
Which the future may disclose,  
Yet I never had a sorrow  
But what the dear Lord chose;  
So I send the coming tears back,  
With the whispered word, "He knows."  
—Miss M. G. Brainard.

Remarks on 1 John 5: 7.

A CORRESPONDENT asks for light on this passage. Dr. Clarke comments on this at considerable length. Those who wish to see it thoroughly examined, and the views of many writers criticized, are referred to his *Commentary*. The following extracts will give the reader a good idea of the argument on this subject. The first regards the text itself, and early MSS.; the latter is a summary of the evidence. We invite the careful attention of the reader to these remarks of this eminent man.

"But it is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted, the *Codex Montfortii*, in Trinity College, Dublin: the others which omit this verse amount to one hundred and twelve.

"It is wanting in both the *Syriac*, all the *Arabic*, *Aethiopic*, the *Coptic*, *Sahidic*, *Armenian*, *Slavonian*, &c., in a word, in all the ancient versions but the *Vulgate*; and even of this version many of the most ancient and correct MSS. have it not. It is wanting also in all the ancient Greek fathers; and in most even of the Latin.

"The words as they exist in all the Greek MSS. with the exception of the *Codex Montfortii*, are the following:—

"6. This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear witness, the Spirit, the water, and the blood; and these three agree in one. 9. If we receive the witness of man, the witness of God is greater, &c."

"The words that are omitted by all the MSS., the above excepted, and all the versions, the *Vulgate* excepted, are these:—

"[In Heaven, the Father, the Word, and the Holy Spirit, and these three are one: and there are three which bear witness in earth.]

"To make the whole more clear, that every reader may see what has been added I shall set down these verses, with the inserted words in brackets.

"6. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear record [in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness in earth,] the Spirit, and the water, and the blood, and these three agree in one. 9. If we receive the witness of men, the witness of God is greater, &c.' Any man may see, on examining the words, that if those included in brackets, which are wanting in the MSS. and versions, be omitted, there is no want of connection; and as to the sense, it is complete and perfect without them; and, indeed much more so than with them. I shall conclude this part of the note by observing, with Dr. Dodd, 'that there are some internal and accidental marks which may render the passage suspected; for the sense is complete, and indeed more clear and better preserved, without it. Besides, the Spirit is mentioned, both as a witness in Heaven

and on earth; so that the six witnesses are thereby reduced to five, and the equality of number, or antithesis between the witnesses in Heaven and on earth, is quite taken away. Besides, what need of witnesses in Heaven? No one there doubts that Jesus is the Messiah; and if it be said that Father, Son, and Spirit are witnesses on earth, then there are five witnesses on earth, and none in Heaven; not to say that there is a little difficulty in interpreting how the Word or the Son can be a witness to himself."

"The writers that have quoted it are comparatively recent or spurious, for those of any note which have been supposed, from certain expressions in their works, to have had reference to this verse, have been proved by learned men to have had no such text in view. A great and good man has said that 'the seventh verse, in conjunction with the sixth and eighth, has been quoted by Tertullian, Cyprian, and an uninterrupted train of fathers.' But a more incautious assertion was never made, as the preceding list will prove; and the evidence on the subject I have most carefully examined. *Bengel*, who was an excellent critic and a good man, endeavored to defend it, but without success; and *Michaelis*, demonstrated its spuriousness from *Bengel's five concessions*. *Knittel* has defended its authenticity with much critical acumen; *Hezelius* with great sagacity; *David Martin* of Utrecht, with much honest simplicity; and *Dean Travis* with abundance of zeal, without much knowledge of the critical bearings of the subject. *Socinians* need not glory that it is indefensible, and that honest Trinitarians give it up; for the sacred doctrine which it appears to express is diffused through every part of the Scriptures, and is as inexpugnable as a rock of adamant, and will live and prevail in the church of Christ while sun and moon endure, and till time shall be swallowed up in eternity.

SUMMARY of the whole evidence relative to the THREE HEAVENLY WITNESSES, 1 John 5: 7.

"1. One hundred and thirteen Greek MSS. are extant, containing the First Epistle of John, and the text in question is wanting in 112. It only exists in the *Codex Montfortii* (a comparatively recent MS.), already described. The *Codex Ravianus*, in the Royal Library at Berlin, is a transcript taken from the *Complutensian Polyglot*.

"2. All the GREEK fathers omit the verse, though many of them quote both ver. 6 and ver. 8, applying them to the trinity, and divinity of Christ and the Holy Spirit; yea, and endeavor to prove the doctrine of the trinity from ver. 6 and ver. 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

"3. The first place in which the verse appears in Greek is the Greek translation of the Acts of the Council of Lateran, held A. D. 1215.

"4. Though it is found in many Latin copies, yet it does not appear that any written previously to the Tenth century contains it.

"5. The LATIN fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

"6. *Vigilius*, bishop of *Tapsun*, at the conclusion of the fifth century, is the first who seems to have referred expressly to the three heavenly witnesses; but his quotation does not agree with the present text either in words or in sense; and besides, he is a writer of very little credit, nor does the place alleged appear to learned men to be genuine.

"7. The Latin writers who do refer to the three heavenly witnesses vary greatly in their quotations, the more ancient placing the eighth verse before the seventh, and very many omitting, after the earthly witnesses, the clause *these three are one*. Others who insert *these three are one* add in *Christ Jesus*; others use different terms.

"8. It is wanting in all the ancient versions, the *Vulgate* excepted; but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

"9. It is wanting in the first edition of *Erasmus*, A. D. 1516, which is properly the *editio princeps* of the Greek text.

"It is wanting also in his second edition 1519, but he added it in the third from the *Codex Montfortii*.

"It is wanting in the editions of *Aldus*, *Gerbelius*, *Cephalæus*, &c.

"It is wanting in the German translation of *LUTHER*, and in all the editions of it published during his lifetime.

"It is inserted in our early English translations, but with marks of doubtfulness, as has already been shown.

"10. In short, it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God."

MANY ways of happiness have been discovered but all agree there is none so pleasant as loving and being loved.

The Lamp Without Oil.

WHILE spending a week, lately, in the society of a great number of faithful-pastors from the canton of Vaud, one of them at a public meeting related to us the recent conversion of a lady in his parish. She was one of those who lived only for this world. The thought of her sins had never caused her uneasiness; she was careful and troubled about many things, but neglected the one thing needful. One night, while alone in the room, she saw the lamp which lighted it suddenly go out. Although she was alone, she said aloud—thinking only of the accident which left her in the dark—"There is no oil in my lamp." The words thus spoken echoed in the room and sounded in her ears, but with a new sense. She recalled the parable of the five foolish virgins who had no oil, and whose lamps had gone out at the coming of the Bridegroom; and from that moment, day and night, that word of God remained in her soul, as an arrow remains in the side of a stag who flies far away from the hunters. It recurred to her constantly: "No, I have no oil in my lamp! My God, what will become of me? I have not thy grace in my heart!" She was filled with fear; then she began to pray, and continued in prayer until God answered her favorably and gave her his peace through the Holy Spirit, and now she is happy and full of zeal.—*Goussen*.

A Clown's Sermon.

THE Virginia papers report that during the exhibition of a traveling menagerie and circus in a town in that State, where there was at the time some religious convocation in session, the painted jester of the equestrian ring illustrated his own serious capacity, and greatly affected an audience in which many church members were present, by delivering the following homily:—

"My friends: We have taken in \$600.00 here to-day, more money, I venture to say, than any minister of the gospel in this community would receive for a whole year's services. A large portion of this money was given by church members, and a large portion of this audience is made up of members of the church. And yet when your preacher asks you to aid in supporting the gospel, you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. Why did you not simply look at them and leave? Is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this."

The sensation following a speech like this, in such a place, from such a speaker, may be imagined. The local clergy availed themselves of the spirit thus produced; a religious revival was attempted, and a collection for foreign missions resulted in the sum of \$4.50!

A DOCTOR of divinity remarked to a brother clergyman whose friends had not been able to procure for him the essential sheepskin from a college, "I have often wondered, my brother, why you have not been made a doctor." The untitled minister replied, poking his more fortunate brother in the ribs, "I would rather people should wonder why I am not a doctor, than that they should always be wondering why I am."

A FAITHFUL friend is a strong defense.

Obituary Notices.

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

DIED, in Durand, Pippin Co., Wis., Aug. 1, 1873, sister M. E. Gregory, aged thirty-seven years and two months. Sister Gregory has been in the truth about ten years. She, with two or three others, has been struggling through opposition alone. She leaves a husband and six children to mourn her loss. Our heart was sad when we left them in their lonely home; we hope this separation may not be long. The following lines were written by her husband:—

O death, thy withering hand is laid,  
Oft on earth's fairest, purest flowers.  
O'er many homes there is a shade,  
But none more deep than rests on ours.

O grave, in silence dark and dumb,  
We lay our treasure in thy dust,  
Waiting till the glad morn shall come  
When thou shalt render up thy trust.

We walk the path of life alone;  
We meekly bear the chastening rod.  
'Tis hard to say, "Thy will be done."  
Thy will be done, O Lord, our God.

Discourse by the writer. Text, Rev. 14: 13. DAVID DOWNER.

DIED, in Clark Co., Ohio, near Yellow Springs, Aug. 14, 1873, of spotted fever, Mary H., daughter of L. W. and Rachel A. Vanmeter, aged 4 years, 2 months, and 11 days. Discourse by the writer, to an attentive audience, from 1 Cor. 15.

WM. COTTRELL.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 2, 1873.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

The Eastern Camp-Meetings.

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

- Michigan, Battle Creek, Sept. 4-8.
Ohio, Lexington, " 11-15.
Indiana, Railes' Grove, Howard Co., " 18-22.

Caution.

WHOOPING-COUGH is now prevailing in some places, and we have been requested to say that it is desired that no contagious disease be brought upon the camp-ground.

The Sermon.

If the readers enjoy the sermon by Bishop Simpson, in this paper, as we have, they will be thankful that we publish so large an amount of it. The remarks on doubting Christians are worthy of careful attention.

The Sabbath Discussion.

I HAVE received a copy of the book. Being flexible cover, the postage is only 4 cts. It is well gotten up, and presents a good appearance; but as regards accuracy it is not nearly equal to the works issued at our Office. But it contains considerable more matter than our largest bound books, as, "Man's Nature and Destiny," and, "The Constitutional Amendment."

Answers to Correspondents.

To W. H.—It is not the faith of S. D. Adventists that there is probation after the second advent, or that any will be saved after that time who are not saved at that time. There are many different phases of the Age-to-Come theory. Some teach that the Jews will be restored to their national pre-eminence; some, that all the nations will be placed on a more favorable probation than the present; some, that the dead will be raised and placed upon a new probation. This, as far as we now understand it, is Geo. Storrs' present views. And some teach that a small part only of the saved will be raised in the first resurrection, that is, those having special faith; while a large number of the saved will come up in the second resurrection. This is the faith of Mormonism. But we think it is very easy to show that all these views are pernicious errors, conflicting with plain declarations of Scripture, and the plainest principles of the gospel. They are all humanly-devised means of averting the penalty of a failure to meet the requirements of God in the present age.

To J. H.—The words from which breath and spirit are translated in Eccl. 3: 19; 12: 7; and Ps. 104: 29, is the same. But this is not, of itself, evidence that they all have precisely the same meaning, or that it would be better to translate it always by the same English word. A given English word might not properly be translated the same way in all cases of its use; and so of words in other languages. You ask if it should be read breath in each of the above cases. We should rather read it spirit in each of these cases.

To J. M.—The prophecy of Joel is not consecutive; that is, it is not fulfilled in the order of the writing as Dan. 7, and some few others.

C. O. T.—We will give, in another place, Dr. Clarke on 1 John 5: 7.

Is it right for an S. D. Adventist to condemn unbelievers for eating swine's flesh, and at the same time raise swine and sell them to others?

Healdsburg, Cal.

We must be consistent in order to have any influence over others; and certainly it does not appear to be consistent to raise pork and sell it to our neighbor, and then denounce him for eating it. Some are so situated that they do not know what to do for support except to raise swine. We might differ with them in regard to the profitableness of various kinds of business. But aside from that the influence of pork raising can never be much in favor of health reform. And we believe it would not be to the benefit of the reform to have such very forward to advocate that part of it, or to condemn others for living on that which they live by. We should be inclined to be very charitable toward the man who ate the pork which we sold to him, if we depended on the sale of it for our bread.

During the camp-meeting season the great number of appointments has limited our space for answers, so that questions are accumulating; we will try to attend to more of them soon.

News and Miscellany.

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

PORTLAND, Oregon, Aug. 2.—A fire broke out at 4:20 this morning in Hurgren and Schendley's furniture store on Front street. The fire was first discovered by the captain of a river steamer who sounded the alarm. The material was dry, and burned like tinder, and before the steam fire engines got to work, the entire block was in flames. The fire departments of Salem, Oregon City, and Vancouver, were sent for.

The Salem fire department arrived by train, which made the run of fifty-one miles in the extraordinary time of sixty-nine minutes, including stoppages. The steamboat bringing the Vancouver fire department made eighteen miles in seventy-five minutes.

Soon after the fire broke out, the wind rose, causing it to spread in all directions, and before the Salem firemen arrived, seven blocks had been consumed. They stopped the further progress of the fire northward; but when all available assistance had arrived, there were only seven engines to subdue a fire half a mile in length and a quarter of a mile wide. As fast as it was suppressed in one direction, it broke out in another, while new fires, supposed to be the work of incendiaries, were continually being discovered. The fire was got under control about noon, after over twenty blocks had been totally ruined. The Metropolitan Hotel, near where the fire originated, was destroyed. Nearly all the city bounded by Gamhill street on the north, Second street on the west, Columbia street on the south, and the river on the east, is in ruins. The St. Charles Hotel, the largest building in the city, and two stores, are the only buildings saved on Front street. The St. Charles Hotel is damaged to the extent of \$10,000. Walker's sash and door factory is destroyed; loss \$80,000. The Oregon Iron Works were on fire five times. Only one house stands on First street in a space of eight blocks. The east side of Second street is gone for nine squares. During the burning of Walker's factory, the proprietors offered \$1,000 for a stream of water from an engine ten minutes.

HENRY WARD BEECHER told the Yale divinity students that "any one who can repeat the Lord's prayer has a right to call himself a Christian." We are very much obliged to Christians for trying to be so literal toward heretics. We suppose they mean well enough; but we confess we should respect them more if they would adhere with all logical consistency to their Christian profession, or utterly depart from it.—The Index.

Appointments.

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

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

The Health Reform Institute.

The stock-holders of the Health Reform Institute will hold their seventh annual meeting at Battle Creek, Mich., in connection with the camp-meeting, Friday, Sept. 5, 1873, at 9 A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stock-holders who cannot attend will please see that their stock is represented by proxy; neglect of this may defeat the object of the meeting.

- JAMES WHITE,
IRA ABBEY,
WILLIAM INGS,
HARMON LINDSAY,
E. B. GASKILL,
M. S. MERRIAM,
C. W. COMINGS, Directors.

Illinois Camp-Meeting.

This meeting will be held Sept. 25-29, at Pontiac, Livingston Co., Ill. Pontiac is the county seat, and is situated on the Chicago, Alton, and St. Louis, and Fairburg and Streator, Railroads. Those coming by rail from the north-western part of the State should come to Ottawa, on the C., R. I., and P. R. R., thence to Streator and Pontiac. Those from the West, South, and East, will pass through Bloomington and Chenoa, thence to Pontiac.

To say that we are anxious that there should be a general attendance does not express our mind. We are intensely desirous to see a general assembling from all parts of the State, and we can see no good reason why we may not. Come in time to be all ready at the commencement of the meeting, and prepared to stay till it is entirely over. It will be necessary to bring a good supply of bed clothes, as the nights may be cool. Straw will be furnished free, and there will be opportunity to get provisions at reasonable rates.

Bring your unconverted children, friends, and neighbors, with you, and come to labor for your and their salvation. You will sustain a great loss if you suffer worldly interests to keep you away. Remember, the day of God's wrath is drawing "near, and hasteth greatly," and if you are wise you will avail yourselves of all the means within your reach, that you may be prepared to stand.

Bro. Butler is expected. For the Com., R. F. ANDREWS.

Illinois T. & M. Society Meeting.

This Society will hold its annual meeting in connection with the camp-meeting at Pontiac, Sept. 25-29. It is very desirable to have all the friends of this branch of the work present; especially the Directors, District Secretaries, State Secretary, and Vice-President. In behalf of the Society, we extend to Eld. S. N. Haskell an urgent invitation to attend this meeting. R. F. ANDREWS, Pres.

Illinois Conference.

The third annual meeting of the Illinois State Conference will be held at Pontiac, Livingston Co., Ill., Sept. 25-29, in connection with the camp-meeting. Let all the churches in the Conference be represented, if possible, by delegates, if not, by letters. As the notice is short it will be necessary to be prompt in making the needful preparations to be rightly represented.

- SETH NEWTON, Ill.
J. R. WHITMAN, Conf.
R. F. ANDREWS, Com.

THE next quarterly meeting of the church of Avon, Wis., will be held Sept. 20, 21. Other churches are invited. H. W. DECKER.

THE Seventh-day Adventists and friends will hold a two-days' meeting at Pleasant Valley, Potter Co., Pa., the second Sabbath and first-day, 11 and 12, of September. Hope all will attend who can. D. OVIATT, Clerk.

THE next quarterly meeting for District No. 7 will be held at Adel, Iowa, Sept. 13, 14. Hope there will be a general attendance from all parts of the district. Bro. H. Nicola is expected. H. TONEY, Director.

Ohio Camp-Meeting.

THE Ohio Camp-meeting will be held Sept. 11-15, at Lexington, one mile south of the village. Lexington is situated on the Sandusky, Mansfield, and Newark railway, nine miles south from Mansfield. Provisions and straw will be furnished on the ground, as heretofore. We trust the brethren and sisters in this Conference will come up to this yearly feast prepared to work for the Lord. CAMP-MEETING COMMITTEE.

Ohio Conference.

THIS Conference will hold its next annual session in connection with the camp-meeting at Lexington, Wednesday, Sept. 10, 1873. The Conference is appointed one day in advance of the camp-meeting, in order to get the business out of the way of the religious services of the meeting as much as possible. Let all the delegates be on the ground Monday, to help fit up the ground for the meetings.

- O. F. GUILFORD, Conf.
GEO. BISEL, Com.

Ohio T. and M. Society.

THE next annual meeting of the Ohio T. and M. Society will be held in connection with the Ohio Camp-meeting at Lexington, Sept. 11-15, 1873. O. F. GUILFORD, Pres.

Indiana Camp-Meeting.

THE Indiana Camp-Meeting will be held Sept. 18-22, in Railes' Grove, four and one-half miles west of Kokomo, on the New London and Kokomo dirt Road.

Teams to convey passengers to the ground will meet trains at Kokomo on the 17th and 18th. We entreat all who propose to attend, that they come on Wednesday, Sept. 17, in time to complete their preparation on that day, as much will be lost by not being on the ground at the commencement of the meeting. Provisions and straw will be furnished on the ground.

As our Conference is small, we hope that an earnest effort will be made by the brethren in all parts of the Conference, that there be a full attendance at this meeting.

- J. M. REES, Camp-Meeting
GEORGE WHITE, Com.
W. T. SEAWARD, Com.

The Indiana Conference.

THE Indiana Conference will hold its first annual meeting in connection with the camp-meeting, Sept. 18-22.

Let all the churches in this Conference choose delegates immediately, and make all other necessary arrangements to attend the meeting.

All tents should be erected on the 16th, and all the friends should be on the ground and preparations completed the 17th, so that the entire time can be used for the good of the cause.

- WM. COVERT, Ind.
WM. R. CARPENTER, Conf.
N. CARAHOOF, Com.

California Camp-Meeting.

THE California State Camp-meeting will be held from September 17 to 23, one mile east of Yountville Station, on the Napa Valley Railroad, nine miles north of Napa, and nine miles south of St. Helena. It is desired that all the tents be on the ground Monday evening, the 15th, and those designing, as far as possible, to arrive Tuesday evening, the 16th, as suggested in the Review. We expect Bro. and sister White, and Bro. D. M. Canright, to join us in the camp-meeting. Come, brethren and sisters, to this camp-meeting. Bring your friends with you that you think may be benefited. Come, praying that the meeting may be a signal blessing to the cause in our midst. Teams will meet trains each way to convey passengers to and from the camp ground free of charge.

- J. N. LOUGHBOROUGH, Cal.
JACKSON FERGUSON, Conf.
JOHN JUDSON, Com.

California Conference.

THE first session of the California State Conference will be held in connection with the camp-meeting, Sept. 17 to 23, at Yountville. At the session of our State meeting, we, by vote, resolved ourselves into a State Conference. According to the State Constitution circulated among you, you will see that each church of twenty members or less is entitled to one delegate, and one delegate for every additional fifteen members. Thus, twenty members, or less, will entitle you to one delegate; thirty-five members, to two delegates; fifty members, to three, &c. Blanks will be sent to each church clerk in due time, with proper instructions how to fill them for the Conference. Let each church immediately elect their delegates, that all may be ready in due season. CAL. CONF. COMMITTEE.

Quarterly Meetings in California.

- SANTA ROSA, Sept. 6, 7,
San Francisco, Oct. 4, 5,
Woodland, " 18, 19,
Bloomfield, Nov. 1, 2,
Healdsburg, " 29, 30,
Petalinga, Dec. 27, 28,
Greal Valley, Jan. 24, 25, 1874.

It is expected that the members of each division of the Missionary Society will pass in their reports of labor to their respective librarians the Sabbath before their respective quarterly meetings, in order that the librarian may have his report made out by the time of the quarterly meeting.

CALIFORNIA CONF. COM.

THERE will be a two days' meeting at Centerville, Kan., commencing Friday evening, Sept. 12. We earnestly request all the friends from Mound City, and all others within a reasonable distance, to meet with us. Cannot the brethren from Union Town attend this meeting? Would be glad to have some minister attend if convenient. SMITH SHARP.

The Review and Herald.

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Not slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

- \$2.00 EACH. A E Dalley 44-12, Mrs Samuel Evans 44-12, Volney Powers 44-12, Wm Courier 44-11, Sabrina Simonson 41-13, Albert Tomlinson 43-1, G H Truesdell 44-11, James W Kendrick 44-11, E Hornaday 44-12, Philip Croneworth 44-11, Mrs L I Worden 44-12, A J Gardner 44-12, Margaret Gardner 44-12, E P Butler 44-14, Theodosia Quinn 44-12, C W Gould 44-13, Mary Walker 44-12, W P Longmate 44-13, Henry O Brown 44-12, Wm H Leggett 44-10, Sarah C Johnson 44-12, E C Penn 44-12, R C Clark 44-10, L D Newton 44-7, Charles H Foster 44-12, D A Goff 44-14, A J Stiffler 44-10, John Cook 44-12, Frances Lawson 44-12, W G Eggleston 43-11, L N Lane 44-21.

- \$1.00 EACH. Cora C Chase 43-12, E O Wolcott 44-7, C M Nichols Jr 43-12, C Winters 43-1, Vincent Maxwell 44-11, Maryette Gould 44-1, C M Shepard 43-14, Mrs Frank Whitaker 43-12, Mary R Miller 43-12, Julia Stoney 44-12, P S Stoddard 43-14, J A Hamilton 44-10, E O Hyde 44-12, Mrs E Carlisle 44-12, Joseph Ralston 44-1, Caroline Stacy 44-12, Mary Owen 44-12, W B Heath 44-12, Nancy Hardy 43-12, M S Kellogg 43-13, A L Washboone 44-11, Wm Tawney 43-12, Andrew J Stover 43-4.

- MISCELLANEOUS. Mrs Wm Beaumont 50c 43-12, Mrs Jane Thayer 50c 43-12, W H Sarvis 50c 43-12, Jennie Taber 50c 43-11, Mrs Mary Cosert 50c 43-12, D L Jaycox \$2.50 44-25, J D Borden 50c 43-12, J D Schofield 50c 43-12, Wm Green 25c 42-25, J Fisher 50c 42-17, A D Babcock 25c 42-25, H Thare 25c 42-25, Sophia Mullen 25c 42-25, A D Woodruff 1-25, 44-12, Chas W Taylor 25c 42-25, Alvin Boice 25c 42-25, Mrs Bedgood 1.50 43-11, Nelson Parish 25c 42-25, Hattie S Smith 60c 43-1, David West 25c 42-25, L A Clark 25c 42-25, Wm Hawkins 25c 42-25, Mrs T S Hollis 1.50 44-12, N Hennagitt 25c 42-25, H C Smith 25c 42-25, John T Nay 1.50 44-12, J E Shepard 25c 42-25, Wm Mole 25c 42-25, Marinda Fisher 50c 43-12, J W Mitchell 25c 42-25, J S Mereness 25c 42-25, Alvin Stickland 25c 42-25.

- Books Sent by Mail. S A Hallack \$3.60, W W Wilson 35c, H A Owen 6.00, Chas K Eckler 5.00, Wm Kerr 1.00, Wm P T Yout 20c, S E Decow 20c, Mrs Rosa Pazyk 50c, Mrs J D Harrington 25c, E Strong 25c, Arba Smith 25c, P Middleton 25c, D L Jaycox 1.00, Mrs A E Millsaps 1.12, Geo C Tenney 50c, Andrew J Stover 2.00, Mrs Wm Dullam 1.00, A Thomas 3 50, W H Addison 1.00, David Downer 25c, Geo C McElroy 20c, Samuel Sharp 20c, Wm Courier 25c, H W Decker 2.50, J C Downing 2.00, Jane Wood 25c, Sarah Misner 25c, Alice M Russ 25c, R T Trall 2.00.

Books Sent by Express. T M Steward, Pontiac, Ill., \$12.41.

Watches Sent by Mail. W J Wilkins, San Francisco, Cal., \$15.00.

Book Fund. I A S 50c.

Michigan Conference Fund. Received from church at Convis \$30.00, Oceana 10.00, Newton 43.50.

Michigan Camp-Meeting Expenses. Geo Lowree \$2.00.

Cash Received on Account. G A King \$3.50.

General Conference Fund. New York & Pa Conf \$800.00, G W Mitchell (s b) 10 00.

HYGIENIC BOOK FUND.

\$50.00 EACH. P Z Kinnie.

\$30.00 EACH. S N Walsworth.

\$25.00 EACH. Wallace Eggleston, John Q Foy, B L Whitney, John Lindsay and wife, Daniel Bowe, Abner Brown.

\$20.00 EACH. M H Brown, Martha Brown, Joel G Sanders.

\$10.00 EACH. Manthos Satterlee, Lucy M Kinnie, Elizabeth Kinnie, Hannah Beecher, Daniel Johnson, D T Fero, J C Morehouse, Elizabeth Kimble, D C Phillips, C W Lindsay, Elizabeth Lindsay, J G Lamson, S Winkley and wife, T H Lindsay and wife, S A Craig and wife, Harriet Bowe, A Ross and wife, N J Walsworth and wife, Charles Green, Hannah Green, Henry Crosbie, S B Whitney and wife, Arvilla Fero.

\$8.00 EACH. Henry Hilliard.

\$5.00 EACH. E H Whitney, Wm Hoag, Luther Upson, E S Lane, F N Satterlee, James D Kimble, A J Marsh, Caroline Marsh, Wm Morehouse, Asa Green, L G King, George Gaskill, J A Mowry and wife, Z Brooks, H W Pierce, H Edson, Isadore Green, E G Spencer, E O Fish, Andrew Damon, Edson Dow, Levi Wells, Calphurnia Stillman.

\$4.00 EACH. Mary Stillman, Ann Lane.

\$3.00 EACH. Sarah A Niles, Nellie Tabor, A G Smith and wife, S Dunton, Mate Napier, Nettie Wilber, H W Lawrence, Ellen M Lawrence, Isaac N Russell, Harriet Preston, M C Hoag, A W Nourse, J H Bedford, P Robinson, Almira Galutia.

\$2.50 EACH. Lewis Haskell, Mary Theu, L S Bristol.

2.00 EACH. O B Brooks, L P Baldwin, H A Baldwin, S E Pierce, A Dolley, Wm Treadwell, A Hall, L Hilliard, B A Lane, Wm Patterson, Margaret Karn, Pamela Satterlee, Maria Satterlee, Elizabeth Bedford, A D Galutia, M A King.

1.00 EACH. C A Osgood, Franklin Cottrell, B M Stage, Wm Lucas, G Newcomb, H F Foster, Harriet Gardner, D M Wilcox, M Brown, L Walsworth, A Tuttle, Jane Haskell, Lucy Haskell, Harriet Purvee, M Torrey, Betsey Reed, L F Russell, D Russell, Nettie T Holt, David Upson, Mary E Upson, Esther Upson, C A Morgan, Wm Harris, Benj Lucas, Geo Kimble, Pally Van Martar, H J Kelley, Wm Miles, Celia Marsh, Nettie Fero, Melinda Rife, Byron Teft, Caroline Baker, Julia Green, Emily Booth, H Howe, M Newcomb.

50 CENTS EACH. Fanny Freeman, Harriet Curtis, C Lawton, L A Green, Betsey Wait, Abigal Blake, S Z Alexander, Sarah E Upson, Electa Miles, Louisa Bedford, Katie E Lindsey, Phoebe B Slade.

25 CENTS EACH. W Hutchinson, Clayton Baldwin, Spencer Curtis, Gracie Walsworth, Jennie I Lowrey, Warren Lawrence, Lucinda Johnson.

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