

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 44.

BATTLE CREEK, MICH., THIRD-DAY, JULY 14, 1874.

NUMBER 5.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

"WE SHALL BE LIKE HIM."

We shall be like Him, oh, beautiful thought!
Well may our souls into rapture be wrought.
After the sorrows, the woe, and the tears,
We shall be like Him when Jesus appears.

After the conflict in peace to sit down,
After the cross to be wreathed with the crown,
After the dust and the soil of the way,
With Him and like Him forever to stay.

Never again shall the throbbing head ache,
Never again shall the beating heart break,
Never the task drop from wearying hands,
Nor the feet ever fail in that brightest of lands.

Never shall sin with the trail of its shame
Shadow love's sunlight, nor chill its clear flame;
Saviour, oft grieved in the house of thy friends,
Ne'er will we wound thee when earth's frail life ends.

Death! 'tis this thought does away with thy sting,
Makes us triumphant to meet thee and sing,
"Glory to God." When the Jordan is passed
We shall go home and be like Him at last.

Master, alas! thee we've often denied;
When the world scorned, we have shrunk from
thy side;
Yet, blessed Jesus, thou knowest thy love,
Pardon and help us with grace from above.

When thou appearest, oh, rapturous thought!
Well may our souls into rapture be wrought,
We shall be like thee when this life is o'er,
Wound thee, deny thee, offend thee, no more.

—Sel.

WHO CHANGED THE SABBATH?

TIME was when the first day of the week was not observed as a Christian institution. Allowing it the utmost antiquity which its most fervent friends will claim, we cannot go back beyond the resurrection of our Saviour, not eighteen hundred and fifty years ago. Previous to that time, another day, the seventh day of the week, was observed as the Sabbath by that people whom God had set apart to preserve a knowledge of himself and of his truth in the earth.

While some confusion of ideas prevails in regard to what effect the change from the Jewish to the gospel dispensation has had upon the Sabbath, some believing it to be unaffected, and others supposing it to have been abolished, the majority believe that it has been changed. And so we find in all Catholic and Protestant countries, that all who keep any Sabbath at all, excepting a few who keep the seventh day, observe the first day of the week. And most of them do it on the ground that this day occupies in this dispensation the same position that the seventh day occupied in the old, and that its observance rests upon the same authority.

This is certainly a very remarkable change. And the bare suggestion that this change is not in accordance with the will of God, nor in harmony with his word, is enough to raise the query in very many minds. How then has it come about? Who has thus changed the Sabbath? By what means has this revolution been accomplished? And not a few attempt to forestall all inquiry on this point, by claiming that the fact that such a change has been made, is itself sufficient evidence that God has wrought it.

But this is altogether too hasty a conclusion; for Satan has not been asleep these eighteen hundred years; and it has been only by the most diligent care that anything has been preserved to the Christian church free from the taint of fatal corruption.

It is not the object of this article to enter

into an examination of any of the Scripture evidences for or against the change; for this would involve an extended discussion of the Sabbath question from a Bible point of view; nor is it designed to show the particular steps by which the change has been brought about; for this would involve an examination of the history of the Sabbath from apostolic times. We only inquire here respecting the agent or power which has been employed in this work. Most Protestants claim that this change was made by Christ and his apostles. But a rival claim to the honor of this work here comes in from the man of sin, the papacy; hence the issue; and it becomes a very important point, and one which has quite a bearing on the character of the institution, to determine whose work it is—that of Christ or Antichrist.

It will be conceded on all hands that a change of the Sabbath involves a change of what is usually regarded as the moral law, that is, the ten commandments, or decalogue. The law which required of Israel the observance of the seventh day of the week, as the fourth commandment certainly did under that dispensation, could not at the same time enjoin upon them the keeping of the first day of the week. Nor can it enjoin this observance upon us, unless it has been so changed as to demand such a service. If there has been no change, it demands of us exactly what it did of Israel.

But if the first day is the divinely appointed Sabbath of the fourth commandment for this dispensation, then the new and unwritten version of the ten commandments for this dispensation so reads as to require the observance of that day.

The question then resolves itself simply into this: Who has changed the law of God? Who was competent to do it? No one except the Father, or his Son who was associated with him in the creation and the government of the world. Respecting the attitude which Christ should bear toward the law of God, the prophet Isaiah says: "He shall magnify the law and make it honorable." Isa. 42:21. To abolish it, as though it was no longer worthy of existence, or to change it, as if it had previously been imperfect, would not magnify it or make it honorable. Christ did neither of these things. Speaking himself of the law of God through the psalmist, he says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. These expressions denote no hostility on the part of Christ against his Father's law. We are therefore prepared to hear him declare in his very first sermon that he came not to destroy the law, and that not a jot or tittle should pass from it till heaven and earth should pass, not the smallest fragment should perish, nor the least item be changed, through any work of his.

There is a power, however, brought to view in prophecy, which was to hold a very different relation to God and his law. This power was to speak great and blasphemous words against the Most High, wear out the saints of the Most High, and think to change times and laws. It is symbolized by the little horn of the fourth beast of Daniel 7; and that symbol all Protestants agree in applying to the papacy.

That power which would blaspheme God, and wear out his saints, would be just the power to undertake to change his law. So the prophet expressly specifies on this point: "he shall think to change times and laws." These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws," would be doing evident violence to the language of the prophet. But to apply it to the laws of God, and let it read, "And he shall

speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High"—then all is consistent and forcible. The Septuagint, the Danish, and German Bibles, read, "the law," in the singular, which more directly suggests the law of God. So far as human laws are concerned, the papacy has been able to do more than merely "think" to change them. It has been able to change them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its long arm into the affairs of the nations, and brought rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavor to do what it was not able to do, but could only think to do; he sees it attempt an act which no man nor any combination of men can ever accomplish; and that is, to change the laws of the Most High. Bear this in mind, while we look at the testimony of another sacred writer on this very point.

Paul speaks of the same power in 2 Thess. 2; and he describes it, in the person of the pope, as the man of sin, and as sitting as God in the temple of God (that is, the church), and as exalting himself above all that is called God, or that is worshiped. According to this, the pope sets himself up as the one for all the church to look to for authority, in the place of God. And now we ask the reader to ponder carefully the question how he could exalt himself above God. Search through the whole range of human devices: go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law and teach the people that they were under as great obligations to that as to the law of God. Then he would only make himself equal with God. But he is to do more than this: he is to attempt to raise himself above him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own in preference to God's. There is no other possible way in which he could place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God, the law-maker. And this is the very work that Daniel said he should think to do.

We now inquire what change the papacy has undertaken to make in the law of God. By the law of God we mean, as already stated, the moral law, the only law in the universe of immutable and perpetual obligation, the law which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

If, now, the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see in the catechisms that the second commandment is left out, that the tenth is divided into two commandments to make up the lack of leaving out the second, and keep good the number ten, and that the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in hearing mass devoutly, attending vespers, and reading moral pious books.

Here are several variations from the decalogue as found in the Bible. Which of them constitutes the change of the law intended in the prophecy? or, are they all included in that change? Let it be borne in mind that, according to the prophecy, he was to think to change times and laws. This plainly conveys the idea of intention and design, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and, hence, should not be numbered as a separate commandment. And on the tenth, they claim that there is so plain a distinction of ideas as to require two commandments. So they make the coveting of a neighbor's wife, the ninth commandment, and the coveting of his goods, the tenth.

In all this they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as intentional changes. Not so, however, with the fourth commandment. Respecting this commandment, they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the church. A few quotations from standard Catholic works will make this matter plain.

The following, from Butler's Catechism, shows how the ten commandments are numbered and taught in that church:

ON THE TEN COMMANDMENTS.

"Ques. Say the ten commandments of God.

"Ans. 1. I am the Lord thy God: thou shalt not have strange gods before me, &c. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods."

The same catechism then amplifies on the third commandment (the fourth in our enumeration) as follows:

THE THIRD COMMANDMENT.

"Ques. Say the third commandment.

"Ans. Remember that thou keep holy the Sabbath day.

"Q. What is commanded by the third commandment?

"A. To spend the Sunday in prayer and other religious duties.

"Q. Which are the chief duties of religion in which we should spend the Sundays?

"A. Hearing mass devoutly; attending vespers, or evening prayers; reading moral and pious books; and going to communion.

"Q. The hearing of mass, then, is not sufficient to sanctify Sunday?

"A. No; a part of the day should also be given to prayer and good works."—*Butler's Catechism*, p. 26.

In the "Catholic Catechism of Christian Religion," further instruction is given on the third (fourth) commandment, with the authority for the change as shown by the following questions and answers:

"Ques. What does God ordain by this commandment?

"Ans. He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"Q. What is this day of rest?

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2: 2; Heb. 4: 1, &c.

"Q. Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

"A. During the old law, Saturday was

the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make such change?

"A. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit."

In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic church asserts its power to change the law in the following manner:—

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

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power."

In the "Catholic Christian Instructed" is presented the following list of feast days, which all rest upon the same foundation; namely, the authority of the Catholic church. Of these, Sunday takes the lead:—

"Ques. What are the days which the church commands to be kept holy?

"Ans. 1. The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the Sabbath. 2. The feasts of our Lord's Nativity, or Christmas day; his circumcision, or New Year's day; the Epiphany, or twelfth day; Easter-day or the day of our Lord's resurrection, with the Monday following; the day of our Lord's ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed sacrament. 3. We keep the days of the Annunciation, and Assumption of the Blessed Virgin Mary. 4. We observe the feasts of All-saints; of St. John Baptist; of the holy apostles, St. Peter and St. Paul. 5. In this kingdom we keep the feasts of St. Patrick, our principal patron."

(Concluded next week.)

The Kingdom of God.—No. 15.

EVERY one possessed of the spirit of the gospel must entertain feelings of pity for the heathen, as for all others under the dark and blighting influences of sin. The apostle felt for them, and was willing to lay down his life for the privilege of laying the offer of life before them; but having the mind of Christ, he "knew what was in man," and faithfully described his natural state. See Rom. 1:18-32; 3:9-19.

Missionaries, and all who have dwelt in heathen lands, and all authentic history, assure us that wickedness of the most abominable kinds, and to an awful extent, prevails and has ever prevailed among the heathen. Of a truth it is said, "The dark places of the earth are full of the habitations of cruelty." We are informed by those who have resided among them that their ignorance of right is not so great as their hatred of right. Those who claim another probation for them attribute their wickedness to their blindness and ignorance; whereas the Scriptures attribute their blindness to their wickedness. Rom 1:28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." See also verses 22-26; compare Isa. 29:13, 14; Rom. 11:7-10, 20; 2 Thess. 2:11, 12. Of the very best of the heathen, their sages and philosophers, Melancthon observed, "I admit that there were found in Socrates, Xenocrates, and Zeno, constancy, temperance, chastity. Those shadows of virtue existed in impure minds, and sprang from self-love; and therefore ought they to be regarded not as genuine virtues, but as vices." Of this expression the celebrated historian D'Aubigne says: "This may seem a harsh judgment, but only when Melancthon's meaning is misapprehended. No man felt more disposed than he was to own that the pagans had virtues worthy of human esteem; but he maintained that great truth, that the supreme law given by God to all his creatures is, that they should love him above all things. Now, should man in do-

ing God's commands, act from love to himself, not from love to God, could God ever approve of his thus daring to substitute himself in the room of his Infinite Majesty? And would there not be vice in an act involving express rebellion against the supreme God?"

It must be confessed that all whose minds have not been renewed by grace through faith (which of course, includes the heathen), are considered carnally minded. But "the carnal mind is enmity against God, for it is not subject to the law of God." This justifies the sentence that "to be carnally minded is death." To the same intent, and of the same general application are the words of Paul in Gal. 5:19-21. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." These are placed in opposition to the fruits of the Spirit; and as surely as the fruits or graces of the Spirit abound where the Spirit dwells, and the Spirit cannot dwell where these are not, so do those prevail in all flesh, where the flesh with its affections and lusts is not crucified, or subdued by the grace of God. Not that all have outwardly committed all these crimes, but they inhere in the carnal mind, and are very often more restrained by circumstances than by the will. That which is perfectly subject to the law of God is perfect in love, for "love is the fulfilling of the law." But that which is enmity against God, and not subject to his law, is complete in hatred to God, and a transgressor of his holy law in every respect. That all are by nature the children of wrath, and have carnal minds, will not be denied; and therefore all who are not justified by faith and made at peace with God through Christ, are in the deplorable condition described by the apostle.

These statements of the apostle naturally grow out of the supremacy of God, and the universality of his law, as revealed by the plainest declarations of Scripture to which reason itself demands that all assent. "Now we know that whatsoever things the law saith, it saith to them who are under the law; THAT EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD." Rom. 3:19.

In this connection the apostle says that God is the God of the Gentiles as well as of the Jews, and also that we have "proved both Jews and Gentiles that they are all under sin." It does seem that, when they are already convicted and their guilt is plainly declared by inspiration, the mouths of opposers ought to "be stopped," and they should cease their efforts to excuse sin and to impeach the divine plan of salvation. God is not under obligation to any sinner. But if such teachers as are here referred to are correct; if the justice of God cannot be vindicated without saving them, or giving them a better chance than the gospel affords; or, in other words, if obligation of any nature rests upon God to provide for their salvation, then that salvation is not of grace, but is only the discharge of a legal obligation resting upon God! This conclusion is just, and cannot be evaded. We must express our astonishment that the teachers of that theory are not shocked at the tendency of their own doctrines.

But the testimony of the Scriptures is equally pointed on the universality of the gospel means. The apostle says, of Jews and Gentiles, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes." Rom. 3:10-18.

Now on such plain Scripture we found the following argument:—

"The wages of sin is death." Rom. 6:23.

"All have sinned." Chap. 3:23.

Therefore all are under condemnation to death. Verse 19.

These truths need neither confirmation nor comment; if any would deny them, we have only to say, "Who art thou that

reliest against God?" But they might as well deny the statements at once as to deny the conclusions to which they unavoidably lead. As surely as these Scripture statements are true, so surely are they fatal to the position we call in question. They would be a sufficient vindication of the justice of God should he at this instant destroy them all from the face of the earth. And they must and will be so destroyed when the just judgments of God fall on a guilty world.

The means and conditions of the gospel do not admit of a new system of probation in another age, for any who are under condemnation in this age, inasmuch as the penalty of their transgressions is of such a nature that it is impossible for them to avail themselves of another probation. They now stand condemned, and death is the penalty. When Jesus comes to take vengeance on his enemies, the wrath of God will fall on "them that know not God, and that obey not the gospel." Who, then, will escape? They only who have complied with the conditions, which are "repentance toward God and faith toward our Lord Jesus Christ." The following scriptures show what is required of all in order that they may escape the coming judgments:—

John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish."

Luke 13:3: "Except ye repent, ye shall all likewise perish."

Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

Rom. 8:9: "Now, if any man have not the Spirit of Christ, he is none of his."

1 Cor. 16:22: "If any man love not the Lord Jesus Christ, let him be an accursed creature."

Gal. 3:22: "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

1 Pet. 4:18: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Matt. 12:30: "He that is not with me, is against me; and he that gathereth not with me scattereth abroad."

There is no neutral ground. It is either gathering or scattering; righteous or wicked; life or death. Not the bare absence of inveterate or openly avowed hatred, but active, perfect love, is required. Not merely abstinence from great, out-breaking sins, but holiness of heart, and walking in the Spirit.

A prominent teacher of that system once wrote:—

"To prove that probation, in the present dispensation, will close when Christ comes, and to prove that there will be no probation in the future age, are very different things."

The above may justly be called a play upon words. We have never thought it necessary to prove that "probation in the present dispensation will close when Christ comes," for it is universally admitted that the dispensation itself closes at that time; and of course probation in this dispensation could not possibly continue after the dispensation terminated. One truth is undeniable, to wit: that all are on probation in this dispensation; and that the probation of all ceases before Christ comes is evident from the proofs adduced that all are under condemnation, or "subject to the judgment of God" (Rom. 3:19, margin), and I have never yet heard of any method by which condemned probationers of this age may be shovved over and given a new and different probation in another age. Reason, justice, and Scripture, all show that they will be held to account under the claims of the present age, in which they are already under condemnation. The judgment of all classes is clearly revealed, and the time given in Rom. 2:12-16. Any system to give them another probation in another age would do violence to revealed principles.

Again, the same author said:—

"God's mode of saving men may change without change in principle. It was not the same in the Jewish dispensation as it is in the Christian."

In these quotations it will be noticed there is an acknowledgment that probation terminates with this dispensation, though he thinks it will be renewed in another; and that the mode of salvation would be different from that of this age. But the latter declaration, in this connection, is somewhat ambiguous; for, if by the "mode

of saving men," he merely refers to positive institutions, his statement does not reach the case, as will be shown; but if by it he would embrace the plan of salvation, he is in error. This plan has never changed. It has ever been the same, though there have been different methods of illustrating and enforcing its saving truths. Each shadow of the Jewish age was equivalent to a promise; and these promises are now in process of fulfillment in the work of Christ in the sanctuary in Heaven. But not one declaration of the Bible can be produced to show that its conditions will apply to any in a future age.

Reference to a change of "mode," and a change from the past to the present dispensation, is of no avail, as there was no termination of probation at the close of that age, nor did the Judgment set upon the transgressors of that age, as will be the case at the close of this. Hence there is no analogy; it is reasoning from unlike to unlike. The question is not in regard to types and positive institutions, but to the duration of the gospel system on which all these institutions and ordinances depend for their existence.

Positive institutions have only a relative importance. Those of the Jewish age looked forward to the work of Christ—to his death and mediation—and without these they would have been of no importance whatever. The positive institutions of this age refer to the same things. But there is this difference: those of the Jewish age all looked beyond that into the present age, while those of the present do not look into the future. Baptism represents the burial and resurrection of Christ; the supper represents his death, and this only, "till he come." The close of this age brings us to the last link in the chain.

All past dispensations have been clearly connected, but there is no connecting link between this and any future time of probation. As this departs, the Judgment of the great day of God's wrath opens before us. The Saviour's work in the heavenly sanctuary will then be finished; he has entered Heaven once as a priest after the order of Melchisedec; when he leaves that station the saints will be sealed with the seal of the living God, and the filthy and the unjust will be so still. See Rev. 22:11, 12.

It is easy to perceive how a change of positive institutions has taken place in the past, in strict conformity with established principles, as they all refer to a work now being done. "Things hoped for" are symbolized in this manner, but when his intercession ceases—when the atonement is fully made, they can have no further efficacy, as no remission can be granted after that time except on the principle of granting indulgence for future sins, by pardoning the crime before it is committed!!

The importance of the truth on this subject cannot be estimated. A mistake here may lead to fatal results. To cry, Peace, when there is no peace, and to promise security, and to build up hope where destruction is impending, is the work of false prophets. They say that the coming of Christ and the introduction of the day of the Lord will be a means of blessing to the nations now in darkness and in sin. But the Lord says: "Sound an alarm; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." It is the time of the judgment of the heathen. It is the time of the smiting of the image of Daniel 2, when the kingdoms shall be destroyed from off the earth; when all the wicked shall be given to the sword. It is the time when the seven last plagues, in which is filled up the wrath of God, shall be poured out upon men; when they shall drink of the unmixed wine of his wrath. It is the time when they who cry, Peace and safety, shall not escape from the sudden destruction which shall come; when the blind and their blind leaders shall fall together.

J. H. WAGGONER.

(Concluded next week.)

DEAR Christians, you may not all shine like the sun, or like the moon, but each of you may be at least a star of the milky-way. Behold that broad and luminous pathway in the heavens, supposed to be the blended light of innumerable fixed stars, which cannot be distinguished with ordinary telescopes. So you may take your stations in the glory of feeble stars and blend your light together, and you shall not shine in vain."

The Lisbon Earthquake.

A FEARFUL TRAGEDY OF THE LAST CENTURY.

[THE following is the most impressive description of the great event that marked the opening of the sixth seal, Rev. 6:12, that we have ever seen.—ED. REVIEW.]

The morning of Nov. 1, 1755, dawned serene, but the heavens were hazy. Since midnight the thermometer had risen 1 degree, and stood at 9 o'clock at 14 above freezing, Reaumer. As it was the feast of All-saints, the churches were thronged from an early hour, and all their altars brilliantly illuminated with thousands of tapers, and decorated with garlands of various tinted muslin and thin silk. At a quarter of 10 o'clock, the first shock was felt. It was so slight that many persons attributed it to the passage of heavy wagons in the street, and even to mere fancy. Three minutes afterward, a second shock occurred, so violent that it seemed as if the heavens and earth were passing away. This agitation lasted fully ten minutes, and ere it diminished, the greater portion of the city was in ruins. The dust raised obscured the sun; an Egyptian darkness prevailed, and to add to the universal horror, the fearful screams of the living and the groans of the dying rose through the air.

In twenty minutes all became calm again, and people began to look around them, and consider the best means of escape. Some were for going to the hills, but were soon discouraged from so doing by the rumors that those who had already gone thither were suffocating from the effects of the dense fog of dust which still rose from the falling buildings. Then they rushed toward the quays which line a part of the Tagus, but only to learn the horrible news that these had sunk into the earth, with all the people and edifices upon them.

Those who thought to put to sea were told to look at the river, and lo! in its center they beheld a whirlpool which was sucking in all the vessels and boats in its vicinity, not a fragment of any of them being ever seen again. The royal palace had been entirely swallowed up, and over its site is now the vast square of the Baco, or Black Horse, one of the largest public places in Europe. The great library of the Holy Ghost was in flames, and its priceless Moorish and Hebrew manuscripts were fast becoming ashes. The opera-house had fallen in, the Inquisition was no more, and the great church of San Domingo was a heap of stones, beneath which lay crushed to atoms the entire congregation. The Irish church of St. Paul was the death place of a thousand persons, and the palace of Bompasta, where Catherine of Braganza, widow of Charles II., lived and died, had fallen over from the heights on which it was built, and utterly destroyed the poor but populous part of the town which lay beneath it. In a word, where but an hour since was Lisbon was now nothing but desolation. As to the people, who can describe their condition? At least 70,000 persons had perished, and the majority of the survivors were cruelly wounded and in an agony of mind and body. Some went mad with fright, some lost forever the power of speech, sinners went about confessing their secret crimes, and fanatics, believing the last day had come, cried out to the horror-stricken multitude "to repent, for that Christ was coming to judge the quick and the dead."

As the day waxed on, the wretched Lisbonese grew calmer, and it was universally declared that the safest places, now that the dust was diminishing, were the heights overlooking the city, and thither the majority fled. Here they found the Court assembled, for the Royal family was fortunately at Belem, where, strange to say, the earthquake was scarcely felt at all, and had hastened at once to the hills. The Cardinal-Patriarch was here also, and so was Pombal; and these two men, with surprising presence of mind, by their admirable courage, were enabled before night to inspire some feeling of order in the excited throng. The King and Queen behaved nobly, and the young Duke of Lafões deserves to be immortalized for his splendid conduct. He organized a band of noblemen who went about aiding the wounded, rescuing the children, and even burying the dead.

It was a strange and awful sight to see this multitude gather together on the summit of the hills which once overlooked

their magnificent capital, and which now looked down upon a mere mass of smoldering ruins. As day declined and night came on, the Cardinal issued a proclamation, ordering all to kneel in prayer and entreat the mercy of God upon them, and then rose on the air the wailing tone of that saddest of psalms, the Miserere. When the shades of night had fully fallen, a frightful discovery was made; the city was in flames in a hundred places. The conflagration was greatly increased by a strong wind blowing in from the sea. There was now no hope of saving anything, and it was but too well known that thousands of human beings who had taken refuge in the cellars and crypts were being roasted alive.

But if the anxiety of the escaped was dreadful to witness, the scenes within the city itself were even more terrible. Robbers, escaped jail-birds, low sailors, and degraded negroes, formed bands, and went about amidst the ruins pillaging the wounded of their trinkets, and even murdering those who ventured to oppose their ghastly deeds. The lewd inhabitants of the brothels broke from the rigid restraint in which they were confined by the law and joined the bandits. They plundered such of the wine-stores as were left intact, and maddened with drink and probably with terror, cast off their garments, and went dancing and whooping blasphemous songs through the desolate streets, if such they could now be called, while the lurid light from the innumerable fires cast a blood-colored glow on their naked and contorted forms. They got into the churches, robbed the sacred images, threw the holy vestments over their shoulders, and made the ruined walls re-echo the shouts of their beastly revelry. "It seemed," says Tray Bernardo de Carmo, "as if hell had vomited forth its demons, and that the powers of darkness had indeed prevailed."

From the cellars of the houses rose the piercing cries of those who were perishing of their neglected wounds, or suffering from the effects of foul atmosphere. Here a mother wept over the bodies of her children; there a group of timid nuns stood around their Abbess and knew not which way to turn; now a fanatic rushed along howling dismal prophecies; now a long file of white-clad Cistercians passed by reciting mournful prayers; and then again fell upon the ear the horrid maniacal laughter of the gang of lewd women and brutal men at their dreadful revelry. An aged noble woman in full court garments was seen searching among the ruins of her palace for her jewels; and a famous Phryne of the day, Theresa Brandoo, suddenly converted, did such noble deeds of charity that her name deserves to be written in letters of gold.

For fifteen days was the city infested with robbers, until Carvalho, afterward the celebrated Minister Pombal, set an example of courage and energy. He descended into Lisbon, and remained days and nights together in his carriage or on horseback, directing affairs and assisting in clearing away the ruins; he planted soldiers all over the city, and whoever could not give a clear account of the property found in his possession was hung then and there, and three hundred and fifty-seven persons thus perished. Many months elapsed ere tranquillity was in a measure restored, and before the people began to think of rebuilding their homes. Indeed, it was at one time almost decided to remove the capital to Rio de Janeiro.—*Lippincott for July.*

More Objections, or the Cross in the Way.

A FIRST-DAY Adventist lately said to me that he had been almost persuaded to keep the Sabbath. He seemed friendly to our people, having formerly been connected in business with one of our brethren whom he much esteemed. He appeared to be doing a pretty good business, and perhaps thinks keeping the Sabbath will interfere with it. Said he had read the debate between Elders Grant and Cornell, and had come to the conclusion that it is right to obey the laws of the land, and to live in obedience to the "powers that be." He then said Christ had fulfilled the law, therefore we are not under it. The law simply brought us to Christ, &c.

After he had done speaking, I calmly replied to him by proving that so far as human law is founded upon, and accords with, God's law, it is right, and should be obeyed; but when it plainly conflicts, we are under no obligation to obey it. To prove this, I quoted the language of Peter and John to the rulers, elders, scribes, and the high

priest, when they commanded them not to speak at all nor teach in the name of Jesus: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:18, 19. "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

When our government makes a law requiring us to worship the image (which is not far in the future), it is plain to a reasonable mind that we are not bound to obey it. If human law is to be obeyed in preference to the law of God, millions of martyrs have died in vain.

It will not do to take the position that Christ fulfilled the law in the sense of bringing it to an end, abolishing, or destroying, it. How will it do to give it this meaning in the following texts? "Suffer it to be so now; for thus it becometh us to fulfill [abolish] all righteousness." Matt. 3:15. "For all the law is fulfilled [abolished] in one word, even in this, Thou shalt love thy neighbor as thyself." Eph. 5:14. "Bear ye one another's burdens, and so fulfill [abolish] the law of Christ." Gal. 6:2.

The evident meaning of fulfill in these texts is to accomplish or carry out. When Christ said he came not to destroy the law but to fulfill, Matt. 5:17, he did not mean that since he had come there was no longer any need of a law, and that he was the end in the sense of a termination, as no-law men would have it; for the first part of the text plainly teaches the contrary. It says he came not to *destroy*. It is plain that our Saviour came to do his Father's will, to establish, magnify the law and make it honorable. Isa. 42:21. In his sermon on the mount he clearly recognized it when he taught, "Whosoever therefore shall break one of these least commandments [his Father's], 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." Matt. 5:19.

When will men cease their quibblings and frivolous objections concerning the law of God, and their duty to keep it? Some never will, until the storms of God's wrath overtake them, and they see their awful folly. Now is the time to seek refuge from the storm that is soon coming, by fleeing to the ark of God, keeping his commandments and the faith of Jesus.

WM. PENNIMAN.

Divorces

Are increasing to an alarming extent. An old resident of this county recently observed to me with much feeling, that divorces were becoming so frequent in Ohio, and were obtained on such frivolous pretexts, and the laws were so favorable to this, that it threatened the loss of all public virtue; and this man was not one who viewed the matter from a prophetic, but rather from a practical stand point.

You will find men who are considered pillars in society who apply for divorce from less than the Scripture reason; and who have long nurtured the intention of divorce, but have only waited for the maturity of children to release themselves from the scolding wife, whose irascible temper has been lacerated to the core by the knowledge of the fact that such an intention existed for a long period of time.

Such a state of things has a tendency to let down the standard and to form in the public mind an idea that marriage is only a civil contract, to be dissolved at any time, either by mutual consent, or by private whim or pretext, whenever a desire to do so should become strong enough to apply to the court for an act of divorce.

What can be more mischievous to the public morals than such a state of things, if for years a man of character may harbor in his mind the thought that the virtuous, laborious mother, whose life has been devoted to the domestic care of his household, and who has been the companion of his choice, may harbor such an intention in his heart, and hold it over the head of the poor victim until she become a very vixen and demoniac. How beautiful the rule laid down by our Lord and Saviour, that only one cause should justify his people for granting authority for divorce.

The family relation is, in fact, when rightfully understood, a reformatory institution, and should be so viewed by its members. How does the husband know what his example and patient fortitude and unwearied love may effect for his impatient wife? Or what may not the pa-

tient and meek and gentle wife not effect for the irascible temper of her companion? Or, failing in this, these fruitless, unselfish labors will win bright laurels for the victor when the Judge shall arrange his jewels; for no unselfish act shall lose its reward.

But alas how selfish is the heart that will anticipate such a thing as divorce without just and wholesome reasons, and irrefragable proofs of guilt. Read Malachi 2:13-17, and take heed to your spirit, that ye deal not treacherously.

JOS. CLARKE.

Increase of European Armies.

WE have repeatedly commented, in these columns, on the increase of the total number of soldiers in the armies of Europe. To the fact of increase there is not a single exception; even England has since 1859 nearly doubled her forces. The Berlin correspondent of the London *Times* has prepared a table of the present armaments of the European powers as compared with those of 1859, a period of fifteen years. The total army of Austria has advanced from 634,000 to 856,980; of Russia, from 1,134,200 to 1,401,510; of Italy, from 317,650 to 605,200; of Germany, from 836,000 to 1,261,160; of France, from 640,500 to 977,600; of England, from 245,800 to 478,820. We will not go over the list for the minor States, but it demonstrates that all Europe moves in the same direction. The crown of its civilization is war. With such facts before us, we cannot hope for progress toward a more peaceful era. The highest proportion of soldiers to each million of inhabitants is reached by Germany, 36,815; next comes Denmark with 30,392; next France, with 29,059; and, far behind, England with 16,088. These are the numbers of soldiers enrolled, drilled, and available for service; they are divided into those liable to duty in offensive war, and those subject to service at home. But the magnitude of the preparations for offensive war is seen from the fact that this part of the German army reaches the total of 710,130 men, of the Russian 665,810, Italian 322,000, and the French, 525,000. Von Moltke said last winter that what Germany had won in six months she must keep by watchfulness and "the hand on the sword" for fifty years. This means liability to hostilities at any moment.

This is an uneasy mode of living, but Europe knows no better, and despairs of any other. We live here in America by the side of two powers, both of inferior numerical strength, but on peaceful terms. Our one war of conquest, beneficial as were its results, our best thinkers have been heartily ashamed of. Now that the slave-power is gone, we shall not be likely to see such another. We may well prefer our peace to all of Europe's "glory." It is entirely consistent that Prince Gortschakoff should issue a call for an International Congress at Brussels on the 15th of July. As war is always imminent among them, it is wise in the nations of Europe to agree to place it under well-defined limitations. Even the trade of destruction is susceptible of mitigation, and should have better defined rules for the protection of private property and of peaceful populations. We may accept these mitigations till Europe shall agree to disarm.—*The Methodist.*

The Right Persuasion.

IN terrible agony, a soldier lay dying in the hospital. A visitor asked him: "What church are you of?" "Of the church of Christ," he replied. "I mean, of what persuasion are you?" "Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus."

WHEN the hospital was out of the city far up town, the late Rev. Wm. Parkinson, of this city, had twenty-one candidates to baptize, and about one thousand people assembled to witness what was then a novel scene. A man attempted to disturb the solemnity of the occasion by riding his horse into the water, as one of the candidates was led in; but the horse, as if aware of the impropriety, threw the rider into the water and walked out, trotting away, while the ceremony was completed without further interruption.

The Review and Herald.*"Sanctify them through thy Truth; Thy Word is truth."*

BATTLE CREEK, MICH., THIRD-DAY, JULY 14, 1874.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH.
} EDITORS.**The Spirit of Sacrifice.**

At a very early period in the history of fallen man we see the plan of redemption demanding sacrifice. The first sons of Adam brought their offerings to the Lord. Abel's was acceptable. Cain's was not.

Noah, the ancient preacher of righteousness, spent one hundred and twenty years in an almost thankless ministry, and at the same time invested a fortune in the ark. And at the close of his year's confinement in that dismal old ship, he made an altar and sacrificed one-seventh part of all the clean beasts and fowls which had been secured in the ark.

This was a great sacrifice for the patriarch to make under the circumstances. His investment in the ark was not then worth one cent. True, he had a large amount of real estate in the market, but in bad condition, and sales for a long time must have been very limited.

The unclean beasts, such as swine, were preserved in the ark in pairs. These were of no available value to Noah. They were saved as scavengers. The clean beasts and fowls went into the ark by sevens. These were of immense value just then. Provisions secured in the ark must have been getting short, and the naked soil, which had been drenched for a long year, could afford but little, if any, immediate sustenance. It was under these circumstances that righteous Noah made a burnt offering of one-seventh part of his precious stock.

As we go back to consider the circumstances of this thank-offering of the patriarch, we are impressed with the fact that those sacrifices which God has required and accepted of his people in past time, were those of the greatest value. The great sacrifice for sinners on the part of Heaven was divine, perfect, immense. It was the highest, holiest, and most costly that could have been made. And it was freely made. The offering of the Son of God was ever to be an example to sinful men in the presentation of their sacrifices to the Lord. They should not only be freely given, but should be of that which is of the greatest value to the giver.

Some men will consecrate their most doubtful dues to the Lord, with the vow that they will give all, or a certain per cent, if collected. So they virtually send Providence over the road on a collecting trip! Their best dues are put into their own pockets. If some of the bad ones are collected, and these men do not change their minds, the sums are coolly, and perhaps noisily thrown into the Lord's treasury.

The sacrifice of Christ was immense. And self-denial and bearing his cross are the great conditions of discipleship. The early disciples left all that was most dear and followed Christ at the expense of their lives, excepting John. The holy martyrs made the dearest sacrifices possible. The reformers were men of toil and sacrifices immense.

And when we come down to the last generation, to those who are to witness the destruction of all earthly treasures by the seven last plagues, and the transition to the eternal value of the immortal state, how appropriate are their sacrifices, in a tenfold greater degree and of that which is dear to them, in the accomplishment of the last great, world-wide warning.

The cause of God requires means in order to its advancement. And the greater the work to be accomplished in a short time, the greater the demand for means. But money, by no means, is the greatest sacrifice that men can make. God calls for laborers, men who will cheerfully deny themselves of ease, luxury, and, if necessary, even the common blessings of this life, and wear and grow prematurely old in the service. Men suffered exposures and hardships, and lived two years in one, and hundreds of thousands gave their lives, in the recent American war. Where are the men who will do half as much for Christ, Heaven, and for poor sinners? Here is true sacrifice.

But few of our ministers are making any real sacrifices. Our system of benevolence secures to them a support, and the larger portion of them are taking the work leisurely. Some of them are living a far easier life, and are taking things more leisurely than their brethren who toil ten or more hours six days in the week to

obtain a livelihood, and that they may have means to support their ease-loving ministers.

More recently we have seen the hand of God in calling penniless men first to the work of the third angel's message. Eld. Joseph Bates, first in this cause, sat down to write his first pamphlet upon the Sabbath question with only a York shilling in his purse, all he possessed in this world. About one year later we commenced to publish on a small scale, and with Mrs. W. to travel in second-class cars, with money earned chopping wood and in the hay field.

The cattle on a thousand hills were the Lord's twenty-eight years since, the same as now or in David's time. If necessary, God could have rained gold and silver from Heaven in 1846 for the pioneers in this cause to use in publishing and in traveling, as easily as he set a table in the wilderness for the vast camp of Israel. But it was God's plan, in choosing the pioneers in poverty, to set an example of faith, humility, and perseverance, to all those who should afterward enter the field. He designed to have men of faith, of sacrifice, and power of endurance, in his last great work.

Probably no one thing has so seriously threatened the welfare of the cause as unconsecrated laborers with their eyes upon a full treasury. And now as the cause is branching out and calling for men to enter the different departments of it, God's dealings with the pioneers must not be lost sight of. When the work was commenced in the English language, it was by penniless men in great humility. And Bro. Matteson commenced the work with the Danes under the greatest discouragements. Neither the Wisconsin Conference nor the Publishing Association gave him that encouragement that his mission really demanded. But he went out among the Danish people, and, by the grace of God, made his friends and his patronage.

The few converts from that people raised him about one thousand dollars. With this he went to the REVIEW Office, and learned to set the types. He translated, and set the types, and paid for the stock and printing of editions of our works in the Danish language, amounting to more than one thousand pages. And when all was paid for, there were three hundred dollars left, which was made over to the general book fund. In this, our dear Bro. Matteson followed the example of those before him, and also set an example for those who should follow.

And when the time had fully come for the work in the Swedish language, God chose Bro. Lee in poverty and in the furnace of affliction.

He went out on foot, and suffered weariness and hunger, and sometimes slept on the ground in the midst of his long journeys for want of a few shillings to pay for a shelter and a bed. And one of the most interesting memorials now at the REVIEW Office is the very suit of clothes in which Bro. Lee stood in converting nearly two hundred of his countrymen to God and his truth. This was exchanged for a suit given him less than a year since. This is kept for the benefit of those who can afford to do the work of God only for cash.

We called for twenty-five hundred dollars to give the work a good start for the Swedes. The money is coming in, and the donors who have cheerfully given of their means have a right to expect the same, or, at least very similar, sacrifices and labors on the part of those who are using it in publishing, as was seen in those who led off in the work in the English and Danish languages.

And now there is a call for a paper and publications in the French language. If the men can be found who will take hold of this work in the true spirit of sacrifice, as others have done before them, our people are all ready to help them. They need not go to the office to set the types, as Bro. Matteson did. Neither need they look to the few converts from the French to sustain the work. But they may depend upon it, there is toil in such an enterprise that planning and shifting, and traveling long journeys, will never accomplish. This may expend means and make a show; but will not accomplish the work. The General Conference will do the planning and furnish the means when the men can be found to do the work.

Bro. D. T. Bourdeau is feeble and can do but little alone at present. But God has lifted up men who were lower in the scale of health. Could his brother and family, with a new and full consecration, join him in the work in French, under the good counsel of the President of the General Conference, and one or two of our western young men go to Vermont, a much better state of things might exist in that good old State,

and a good work be accomplished among the French in our country.

We are fully aroused to the fact that the treasury must be sacredly guarded. It was a terrible calamity that befell the cause in 1866-9, when the general management and handling of means fell into inexperienced and unconsecrated hands. The waste of means bears hardly the slightest comparison to the shaking of the confidence of those who had furnished it. Right there more than a score of our rich men got a blow from which they have not recovered, and probably will not. They still nominally observe the Sabbath; but are too far benumbed with the spirit of this world to respond to the calls for means to carry forward the several branches of the work.

In order to push forward the work in all its numerous branches and new enterprises, a great amount of means must be raised. The spirit of sacrifice must therefore be encouraged among our people. And nothing will contribute to this like the manifestation of the true spirit of sacrifice on the part of those who are supported by the liberalities of a confiding people. To shake their confidence would be a terrible blow to the cause.

J. W.

Will the Wicked Live through Endless Ages?

SUCH cannot be the case in the light of the plain testimony of the Bible already adduced. Yet several texts which speak of future punishment are considered by many as decisive proof that the wicked will live to all eternity. We quote the most prominent of these. The Saviour says to them on the left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

But we have proved that the fire in which the wicked will be punished is that fire which shall burn the earth, when it melts with fervent heat.

And we have also proved that this fire will at some time cease to burn, and that new heavens and new earth will be formed from the elements which have been dissolved by it. It is plain therefore that the fire is not called everlasting on the ground that it shall burn eternally. We have a parallel case in what is said of the "eternal fire" which the Sodomites are represented as suffering, and which turned the city to ashes. Jude 7; 2 Pet. 2:6. But that fire having burned Sodom, the Dead Sea now covers the place of the conflagration. The word is evidently used as in Heb. 6:2, where "eternal judgment" is mentioned. The Judgment will not be in session to all eternity, but the consequences of the Judgment will be eternal.

To prove that the wicked shall live eternally in torment the following is also quoted: "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. It is asserted that the wicked who are cast into the everlasting fire will live as long therein as do the righteous who go away into "life eternal." But this is to make the wicked immortal in a higher sense than are the righteous. For the righteous who eat of the tree of life, and drink of the river of God's pleasures, will in that state of infinite blessedness live no longer than do the wicked in the torments of hell fire, and absolutely excluded from the tree of life for the express purpose that they may not "live forever." Gen. 3:22-24.

But it is not necessary to conclude that wicked men will live to all eternity in the fire. The punishment of the wicked is when they come up around the camp of the saints and the beloved city. There, in sight of the unspeakable blessedness of the righteous, absolute despair falls upon the wicked, and they realize the infinite loss which they have sustained. Then the devouring fire falls upon them from God out of heaven. Rev. 20:9. We have no idea that the act of consuming the wicked will be one of momentary or comparatively brief duration. The Scriptures declare that it is a fearful thing to fall into the hands of the living God. Heb. 10:31. They represent the punishment of the wicked as "much sorer" than that inflicted upon those who were stoned in the wilderness. Verse 29. There remains to the sinner a fearful looking for of judgment and fiery indignation which shall devour the adversaries. Verse 27. And Christ speaks of the tying a millstone to one's neck and drowning him in the depths of the sea as a light matter compared with the casting of the sinner into the unquenchable fire. Mark. 9:42-44.

But none of these texts necessarily imply that the wicked shall live to all eternity in the devouring fire. Everlasting punishment is everlasting

destruction from the presence of the Lord. 2 Thess. 1:8, 9. And this destruction is the result of continued and terrible suffering from the fire attended with the intolerable weight of absolute despair.

How awful is the retribution of the ungodly is shown by Christ in the following words which he in substance thrice utters: "And if thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Mark 9:43, 44.

We can well understand the unquenchable nature of the fire into which the wicked will be cast by calling to mind the great fact that this fire is constituted, as we have proved, by the burning of our earth, and that when this shall take place the elements will all be melted and dissolved in the devouring fire. Not only will the combustible elements take fire, but the non-combustible also, and even those which are now capable of extinguishing combustion will come under the power of the fire, for the streams shall be turned into pitch and the dust into brimstone. Isa. 34:9. Such a fire may well be termed unquenchable. Yet an unquenchable fire is not necessarily a fire that shall burn eternally, but a fire that cannot be extinguished, and which will burn until it dissolves all that it feeds upon.

This is the fire which will consume our earth, and in which the wicked will have their fearful retribution. 2 Pet. 3. Jerusalem was burned in a fire which God said should never be quenched. Jer. 17:27. But when that fire had burned all the houses in Jerusalem, it ceased of itself. Jer. 52:12, 13. The chaff is burned up in unquenchable fire. Matt. 3:12. It is not cast into the fire to be preserved, but to be destroyed. And the fire can only continue while it has something upon which to feed.

There is also another representation of the suffering of the ungodly. "Their worm shall not die." Now whether this worm represents the sinner, or some agent of torture that shall prey upon him, the thing represented is indescribably awful. When it is said, "Their worm shall not die," the words may be understood in an absolute sense as signifying that the worm shall live to all eternity, or they may be understood in a limited sense as indicating that they shall not die on being cast into the fire, but shall live therein till each sinner has received his full measure of *tribulation and anguish*. Rom. 2:7-9. We might accept the first of these views, and affirm that the wicked will live forever in the fire, were it not that a multitude of passages assert the contrary. But the second view is in strict harmony with the tenor of the whole Bible. The wicked shall not die till they have continued in the fire for such a space of time as shall inflict the full measure of suffering which God awards to each sinner. But this being accomplished, they shall die. Take these passages as a sample of the testimony of the Bible on the death of the sinner in the lake of fire: Eze. 18:4; Matt. 10:28; Rom. 6:23; Rev. 2:11; 20:14, 15; 21:8. There is a limit beyond which those who are cast into the lake of fire shall not live. They shall not die till they have experienced the full measure of indignation and wrath, tribulation and anguish. With the last pang of tribulation they cease to exist.

We have the following fearful declarations concerning certain classes of the wicked: "If any man worship the beast . . . he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

In these passages the retribution of Satan and some of his principal servants is set forth in most fearful language. We have no disposition to deny that fire and brimstone will both be employed in the punishment of the wicked. God used these in the destruction of Sodom and Gomorrah. Gen. 19. He will punish the wicked at the last day according to this very example. Luke 17:29, 30; 2 Pet. 2:6. "The smoke of their torment ascendeth up forever and ever."

The torment of the wicked is in the fire which burns our earth. Now it is a remarkable fact that similar language is used with respect to the burning earth. "The smoke thereof shall go up forever." Isa. 34:10. Yet the earth, though doubtless burning for a long time, will not burn eternally, for the conflagration is to be succeeded by the new heavens and new earth. Even those who apply this language of Isaiah to literal Idumea or Edom must acknowledge that the burning of Idumea does not absolutely fill eternal ages.

But wherever the fire has power to create smoke, there, in the end, the object on which the fire preys will be consumed. Smoke is a certain sign that the destroying process is going on, and as the substances to be consumed are not unlimited in quantity they must finally be dissolved. Thus David says: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

There will be degrees of punishment. Some will be beaten with many stripes, and some with comparatively few. Luke 12:47, 48. Of certain hypocrites, Christ said: "The same shall receive greater damnation." Luke 20:47. The pains of the second death with some may be comparatively brief, and with others of much length. In the case of Satan, they may continue during the entire period which shall be required for the burning of our earth. But does not the expression, "tormented day and night forever and ever," necessarily assert the eternal existence of Satan and his most wicked agents, the beast and the false prophet? The term does certainly imply that they shall be tormented during the entire period of their existence, however long, under the circumstances it is possible for that to continue. And so it is with the blessedness of the righteous. It shall continue forever and ever, that is, as long as it is possible for immortal beings, in actual possession of Paradise, to continue in existence. But God has given unconditional immortality to no being while upon probation. He has not, therefore, made it a necessity that any wicked being shall have an eternal existence. But though the absolute gift of immortality is not made till the Judgment determines who are worthy, yet the original grant of life both to angels and to men had no curse connected with it. While Adam remained upon probation, his life was held upon condition of obedience, which condition would cease when his fidelity was fully proved. Such, it is by no means impossible, was the case with the angels. And when a portion rebelled, though they possessed this high measure of life, they did not possess the unconditional gift of absolute immortality. They are therefore capable of enduring inexpressibly awful sufferings, and that of long continuance.

Though we are constrained to deny the endless existence of sin and sinners, because of many plain Scripture facts and testimonies, we believe that the retribution of the Judgment will be awful in the anguish which shall be experienced, and that in the case of many of the wicked this suffering will be of long continuance. But the seed of the woman will bruise the serpent's head. Gen. 3:15. "The God of peace shall bruise Satan under your feet shortly." Rom. 16:20. Christ, through death, is to destroy him that had the power of death, that is, the devil. Heb. 2:14. The Son of God was manifested that he might destroy the works of the devil. 1 John 3:8. The anguish of the sinner will end, not in his restoration to God's favor, but in the destruction of soul and body in the lake of fire which is the second death. Matt. 10:28; Rev. 21:8. Sin was not a part of God's original creation, but was planted therein by Satan. It shall not remain a permanent fixture. God will again have a clean universe, and every being remaining alive will unite in his acceptable worship. Rev. 5:13.

J. N. A.

Why Not Be Honest?

A WRITER in a recent number of *The Restitution*, on the question, "Who are required to keep the Sabbath?" says:

"For two thousand five hundred years after the creation, we hear nothing of the Sabbath. Then God, in fulfillment of his promise to Abraham, took his natural descendants by the hand and led them out of bondage, and on the same day made a covenant with them. Nehemiah says (9:14), 'And madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant.' If the Sabbath had been known to, and observed by, Abraham and the fathers, God could not have made it known to them by the hand of Moses."

A more careful perusal of the record would have revealed to this writer that what Nehemiah speaks of as made known to the children of Israel, was made known at Sinai, not before. Take the verse before, in connection with the one above quoted, and we have this record: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant."

The Sabbath is spoken of as here made known, not by Moses, but by God; and when was it? When he came down upon Sinai. Had the people no knowledge of it before this time? We turn to the 16th of Exodus and there learn that *one month and three days* before they came to Sinai, the people well understood in regard to the Sabbath, and God took the Sabbath commandment as the one by which to test the obedience of the people to his law! Yet the *Restitution* puts the matter in such a way as to try to mislead the unguarded reader into the idea that previous to the time of which Nehemiah speaks, the people had no knowledge of that institution!

The record of Ex. 16 cannot be ignored. To write upon the Sabbath question without being aware of the events recorded in that chapter, is to treat the subject ignorantly; to be aware of them, and then try to keep the attention of the reader from them, is to treat the subject dishonestly.

Nehemiah says that God made known the Sabbath on Sinai; Moses, in Ex. 16, says that they knew of it more than a month before they came to Sinai. If the position of the *Restitution* on Nehemiah's testimony is correct, there is a hopeless contradiction between these two passages.

But before coming to such a hasty and summary conclusion, the candid investigator will ask another question; namely, Does the expression, "madest known," necessarily signify bringing to one's knowledge for the first time? If it does, there is a contradiction between Neh. 9, and Ex. 16. If it does not, the argument which the *Restitution* makes on the point becomes null and void. We prefer to take the ground that the *Restitution* is wrong, rather than that the Bible contradicts itself.

What, then, is the meaning of the expression, "madest known," used by Nehemiah in reference to the Sabbath at Sinai? and how was it made known? It was made known in the same way that God made himself known to Israel in Egypt: "Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt." Eze. 20:5. Yet the children of Israel in Egypt were not without a knowledge of God; for the Hebrew midwives feared him, Ex. 1:17; and the people in their distress cried unto him. Num. 20:16; Deut. 26:7, &c. His making himself known unto them was therefore simply a more full and immediate revelation of himself to them. Just as it was said to the Jews, that Moses gave them circumcision, though this ordinance was established with Abraham.

So of the Sabbath at Sinai; it was unfolded before them in a more formal, impressive, and complete manner than ever before, by the voice of God; and in this sense it was made known to them, though they had a knowledge of it, and kept it before that time.

As to the silence of Genesis respecting the Sabbath, the explicit account we have of the institution of the Sabbath at the beginning, the fact that time was reckoned by weeks, which could come from nothing but the institution of the Sabbath, the fact that the principles of the moral law were well understood, and that Abraham kept God's statutes, commandments, and laws, is certainly enough in a brief record which condenses the history of 2500 years into fifty chapters, and aims to touch only upon the more important historical points of that time. But however men may attempt to prove the Sabbath not binding because of the silence of Genesis, their efforts are all rendered abortive by the fact that the Sabbath comes to the surface in Ex. 16, as an institution well known, more than a month before the giving of the law on Sinai.

Two facts are exceedingly troublesome to opposers of the Sabbath: 1. The fact that the Sabbath was known and kept before Sinai, as we have shown, and 2. The fact that the disciples of Christ kept it according to the commandment, this side the cross. Luke 23:56. For if the Sabbath was observed before Sinai, it is impossible to show that it was not kept from creation

down. And if it was binding upon the disciples the day after the crucifixion, it is impossible to show that it is not binding now. If they could only confine the Sabbath to the period between Sinai and the cross, how they would rejoice! The jubilee of Rev. 11:10, would be acted over again. But they cannot do this; hence this wriggling and chafing, and fretting and twisting, over irrefragable, but unwelcome, facts. But we have no sympathy to waste upon them, till they shall be willing to humble their hearts enough to bow to the cross and accept the truth.

U. S.

The Camp-Meeting in Michigan.

WE earnestly second the suggestions of Bro. Smith in behalf of a general rally at this meeting. When the appointment was made, putting this meeting earlier than usual, we were in some doubt whether it would suit the friends in Michigan. But as we have heard no complaint, we suppose it is not specially objectionable. In many respects it will be better. As it has generally been held, it has come after much wearing labor, and after taking a long night and day trip from Maine to Michigan, so that those who performed the principal part of the labor were much wearied. Now it will be much better in this respect. It will be also much better on account of the school commencing earlier than last year.

So we hope all will be satisfied with the time of the appointment and make a general rally to attend. Those of us who belong to other Conferences are in the habit of looking to old Michigan to take the lead in all that pertains to the prosperity of this cause. It is no small compliment to the people of this State that it can be said truthfully that there is no other place where the truth is accepted so readily, and where there is such an ear to hear.

The western camp-meetings have fully proved, even to the most skeptical, that this cause is moving forward. The time has come for a general, forward movement to fully commence. Our camp-meetings are a sort of spiritual thermometer, which shows the spiritual temperature of the body, and how the spiritual pulse is beating.

We want to see Michigan put herself at the head of this forward movement and take the lead as usual. We shall not soon forget the last year's camp-meeting at Battle Creek, and how nobly the friends of the cause rallied to the aid of the school. It was an inspiring moment long to be remembered. We want this meeting to be the most important one ever held by our people in any State. It may be made so if the people of Michigan will rally as they should to attend it. Sister White will be present. Possibly, Bro. White will be there also. Others will be present to help carry the burdens and impart instruction. God is moving upon the hearts of the people all over the land.

It is hard to overestimate the importance of such a meeting as that. All Heaven is interested in its prosperity. We want the people of Michigan to realize its importance and make a general rally. Let us have one hundred tents upon the ground. Let the preaching brethren labor to have those present over whom they have influence.

Bring your unconverted friends with you. There were instances in our western camp-meetings where persons came full of prejudice, and who had declared they never should receive this doctrine, but when brought under the influence of the meeting, they broke down, confessed their sins, and were baptized and went home rejoicing. This is as it should be.

Last year there were peculiar difficulties in the way at your meeting among the brethren themselves. But thank God those things are largely cleared away. Now let us step in and see if God will not work for us abundantly. Come, brethren and sisters in Michigan, turn out to this meeting and take hold of the work of God afresh. You have the exalted privilege of acting the leading part among our Conferences. Fill your place, lest others overtake and pass you.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, July 8, 1874.

A Covenant by Sacrifice.

THE work of human redemption and salvation is a work of sacrifice. Christ has made the great sacrifice; and he bids us take up the cross and follow him. And unless we do this, he assures us that we cannot be his disciples. Therefore, when the great gathering day comes, the command is, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 5:5. The saints—those who will be gathered when the angels are sent forth to gather the elect—are such as have made a covenant with God by sacrifice.

A sacrifice costs something. David said he would not offer a sacrifice to God which cost him nothing. I remember hearing the question raised, in a conversation between two ministers, whether anything could be properly called a sacrifice except the slaying of an offering. This is not its only scriptural sense. It is used otherwise in both Testaments. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:16. When the Philippians sent of 3:3, 4.

their goods to supply the necessities of life to the apostle Paul, he declared their action to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Now we have the opportunity to offer sacrifices to God equally acceptable. We can serve the cause of God, blessing and saving men, by the use of those things which he has put into our hands. It may cost us some self-denial to surrender to God what he has intrusted to our care as stewards. He gives us our living out of his goods; but we are apt to think we need all we have and more. We are little disposed naturally to make a sacrifice. If we had an abundance, a thousand times more than we could use, how liberal we would be! This would not be a sacrifice. The thought is deceptive. The person that has a great abundance is no more inclined to be liberal; and if he was, he would know little of real sacrifice. For what purpose was the account of the poor widow and her two mites put upon record? Was it not to teach us to "trust in the Lord and do good"?

Is the reader making a covenant with God by sacrifice? Some have for years rejoiced that God has given them the truth. It has come to them by sacrifice—the sacrifice of the Son of God, and a sacrifice on the part of those whom God has used as instruments—and they have not yet learned that God requires them to make a sacrifice to give the truth to others, that they may be saved. Talk of following Christ, yet making no sacrifice! not giving of their abundance, even to save their fellow-men!

Be not deceived. "If any man have not the spirit of Christ, he is none of his." Some think they are too poor to give even a small amount of means in the cause. In such cases it will often be found that they are not too poor to use means for useless and hurtful indulgences. They find means to indulge the appetite with those things which are neither food nor drink; but are an injury instead of a benefit. Those who indulge in tea and butter, or largely in sugar, are not benefited thereby, but certainly injured. They find means to make a costly offering to perverted appetite. Can they not do something in the cause of God and perishing humanity? Can they not at least sacrifice these idols? This would be something, if they did no more. But if they would cease to sacrifice to idols, they would have something with which to serve God. Let us each ask ourselves, Are we making a covenant with God by sacrifice?

R. F. COTTRELL.

A Glorious Illustration.

A SHORT time ago, the Rev. Dr. ——, of Auburn, N. Y., visited the village where I live, and during his stay gave a lecture on temperance. In the course of his remarks, he said in substance as follows:

In the time of the Millerite excitement, when the day arrived for the world to burn up, one fellow put on his ascension robe and started for a certain hill near by. In crossing a low piece of ground, he discovered a crack or seam in the earth caused by excessive dry weather, and the idea struck him that the earth was going to split open, and he was puzzled to know which was the safest side to be on, but finally decided to stand astride the seam. The Rev. Doctor said "he was bound to go up anyhow."

This narration seemed to please the most of the audience wonderfully, especially the ministers present; but to me, it seemed as ridiculous and irreverent as it was doubtless untruthful.

A short time afterward at the same house (Methodist), several ministers being present, one of them, the Methodist minister from Allegan, referred to the narration of the Rev. Doctor from N. Y., and called it a glorious illustration.

The language of Paul in Titus 2:13, came to my mind: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," &c. The inspired servant of God was led to speak of the appearing of Jesus as glorious. Calls it that blessed hope; and held it up before the church as an incentive to godliness, and as the time of reward. But a professed under-shepherd can speak of it in an ironical manner, and another call his illustration glorious. Are not such fulfilling the words of our Saviour in Matt. 24:48, 49?

How true and timely is the second angel's message of Rev. 14, announcing the fall of Babylon. What must be the condition of the professed church when they can all unite in heaping contempt upon the doctrine of the Lord's coming. What a contrast between the language of such and that of inspiration. 1 Thess. 4:13-18; chap. 5; 2 Tim. 4:6-8; Acts 1:10, 11; Rev. 22:20.

In regard to ascension robes, there has been a reward of fifty dollars offered for several years to any person who could produce good evidence that an ascension robe was made and worn for that purpose by any person in 1844. About a year ago, I was talking with a person who said he saw one. He affirmed several times that he saw it, but after a little cross-questioning acknowledged that he did not see it, but said that his wife's mother did. Then said I, you admit that you have lied about it, for you said a moment ago that you saw it. He squirmed a little and walked off.

Doubtless somebody saw Adventists making some kind of under-garments, and reported that they were ascension robes, and this puts words into the mouths of those who are to fulfill 2 Pet. 1:3, 4.

CHAS. A. RUSSELL.

WORKING WITH CHRIST.

The following verses, written by a Christian lady, of Long Island, to Rev. J. Emery, city missionary, will afford encouragement to other workers in the Master's vineyard:—

Go, man of God, bear precious seed,
And cast it by the world's wayside;
And in due season thou shalt reap
A glorious harvest far and wide.

Go, labor on in Jesus' strength,
Thy earnest work is not in vain;
Soon shall your longing eyes behold
The golden fields of ripening grain.

Oh! weary not, whate'er oppose,
Although your progress seems but slow,
The full production of your toil
On earth, may be, thou'l never know;

But in the final harvest home,
There may be some whom you will meet,
Acknowledge you the instrument
In leading them to Jesus' feet.

Then labor on, thou man of God.
Thy Heaven-sent mission to fulfill,
An object noble, grand indeed,
To do thy heavenly Master's will.

Oh! may you do his will on earth,
And when removed to Heaven's bright clime,
All those whom here you led to God,
As jewels in your crown shall shine.

And when the Saviour thou shalt see,
And lowly bow before his throne,
His words will fall in accents sweet,
Servant of God, well done—well done.—Sel.

Progress of the Cause.

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

Report of the Minnesota Camp-Meeting.

THIS meeting convened, according to appointment, Thursday morning, and was a large meeting. Forty-three tents, I think, were up, besides the large tent, and between four and five hundred on the ground in constant attendance. It was by far the largest meeting ever held in the State. The increase during the past year in the Conference has been truly gratifying.

Twelve new churches were admitted, with an aggregate membership of about two hundred and twenty, and more than one thousand dollars in s. b. have been pledged. This is exclusive of the additions to the old churches, which in some instances were considerable.

When the circumstances of the Conference are considered, this increase is nothing less than astonishing. There has been no experienced laborer in the State at all for the past year. A few licentiates have been doing what they could. The T. and M. Societies have been instrumental in much of this. And the whole thing plainly shows that God has been moving upon the hearts of the people by his Spirit. It seems like a spontaneous work almost. Many of these new members were at the camp-meeting, who had never before attended a Seventh-day Adventist meeting, and many of these put to shame the old members by their readiness to give of their means. Some of them put down their hundreds and fifties for this and that object, with the greatest apparent interest. Thus this strange work goes on. There must be a power in this truth when such results are seen. Five of these churches were Swedes, raised up by the labors of Bro. Chas. Lee. Our hearts became greatly attached to many of these. They were among the most liberal on the ground.

Nineteen hundred dollars were pledged on the Pacific printing press, and one thousand pledged for a tent fund, and three new, forty-foot tents ordered. Bro. Lee was ordained to the ministry by the laying on of hands. The weather was exceedingly warm some of the time, but otherwise very pleasant.

Bro. D. P. Curtis was with us again this year. As the readers of the REVIEW may remember, he has been a minister of the S. D. Baptists for many years. But for fifteen years, more or less, his mind has been exercised over those questions connected with the advent movement, and a growing conviction has been forcing itself upon his conscience that here was special truth for the last days. He sees the work moving on almost without laborers, and he freely expressed himself, that his mind was convinced that God is in this special movement. He has not thus far connected himself with us by uniting with our church. We have had no desire to urge him in this direction. But we understand him to say that he shall soon express himself clearly in the *Recorder* and REVIEW. In sentiment he is an Adventist. We hope that God will bless this dear brother and enlarge his field of usefulness.

There was not all that freedom in our spiritual meetings at first that we desired to see. But toward the close things lightened up very much. Monday was a very profitable day. Heartfelt testimonies were given, and some started out for the first time to walk in obedience to the law of God.

Eighteen were baptized. Altogether the meeting closed very encouragingly, and we call it a success. The testimony of sister White was very highly appreciated at this meeting, and much of the meeting's success is attributable to it. God is making her attendance at the camp-meetings this season a great blessing to his cause. The brethren and sisters went away to their homes much encouraged and strengthened, and more determined than ever to labor in the vineyard of the Lord.

Thus ends the last of the five Western camp-meetings. They have been seasons of much wearing labor, but of special encouragement. There must be not far from one thousand new members added to the cause in these five Conferences alone during the past year, and but few old and experienced laborers in the whole five. The financial strength has increased to a corresponding extent. Is this not truly marvelous? And is not the Lord showing us by this his readiness to help? I cannot doubt this. This work moves forward as we should think God's cause would. I can but regard these five camp-meetings as the most encouraging, on the whole, which I ever attended. Thus the Lord makes up for the weakness of human efforts.

Forty-four new churches received in five States, and ten new tents purchased and running the present season, while most of the old laborers are away in other fields! Truly God is moving upon the hearts of the people.

GEO. I. BUTLER.

Report of Labor.

SINCE reporting last, held meetings with the friends at Montevallo, Vernon Co., Mo., June 11-15. The tract and missionary work was engaged in with a disposition to work. Two covenanted to keep the "commandments of God and the faith of Jesus." They were brought up in the Roman Catholic faith.

From this place, I went into the south-west part of the county where there was a Disciple church which had outgrown their faith, and was fast taking their position on present truth. They had heard a little on the Sabbath question. Visited with them extensively till Sabbath. Commenced meetings; gave four discourses, explaining the messages, &c. Closed Sunday night. They voted to keep the Sabbath. There are five families of them. I never saw people appear more ready to receive the truth and obey it.

Returned to Nevada the 22d. Spent two days with this church. Oh, that our brethren and sisters would engage themselves so busily in the work of the Lord that they would not have time to attend to any of Satan's drudgery!

Leaving them in a good degree of courage and hope, came on my way to Lee's Summit, and, with a load of the friends, on the 26th, went twenty-five miles to hold a quarterly meeting with the Lincoln church in Johnson Co., Mo., which proved to be one of encouragement to all. Three were baptized, and the ordinances were celebrated evening after the Sabbath. The Spirit of God was present. I appreciated this meeting and enjoyed it very much, as I had felt the pressure of cares and labor resting heavily upon me for a few weeks past. As this church has a good degree of experience, being the place where Bro. Lawrence labored so faithfully a few years since, hope they will "keep the unity of the Spirit in the bonds of peace."

Returned home July 1, to arrange matters with the T. and M. secretary and prepare to join Bro. Chaffee on the 8th with the Northwestern Kansas tent for a few weeks.

J. H. ROGERS.

Hamilton, Mo., July 3, 1874.

Ohio.

COMMENCED meeting at Laura, Miami Co., May 27. Held twenty-four meetings. Quite an interest was manifested to hear, and quite a large number were convinced of the truth, some of whom said that they should try to keep the Sabbath of the Lord. There was bitter opposition manifested in a secret way. I expect to return after harvest, the Lord willing. Many expressed themselves that we had the truth, but it was very hard to get them to move out. I desire to be humble, fully consecrate myself to the Lord, and work in the Lord's vineyard. The harvest truly is great, but where are the laborers? I baptized one at Laura. The Lord was present to bless in attending to this ordinance.

W.M. COTTRELL.

The Cause in Pierce and St. Croix Counties.

THE lonely ones in the vicinity of River Falls, in the two counties, have reason to thank God and take courage from the visit of Eld. John Matteson. While we all united in asking God's blessing to accompany the presentation of the truth, we also all took part in preparing the ground for the seed. Six meetings were appointed in the Proctor school-house, five miles south of River Falls,

and three meetings at the hall in Pleasant Valley, ten miles north-east of River Falls.

In the former place, two sisters have been having a regular prayer-meeting for over a year, where the writer would meet with them as often as circumstances would permit. In the meantime, five others have embraced the Sabbath, and were baptized on the 18th inst. by Bro. Matteson.

A good attendance and deep interest accompanied the meetings, and much prejudice is removed. A church of seven members was organized by the name of the River Falls church. At Pleasant Valley the attendance was small, owing to almost constant rains; but a deep interest was manifested by those who attended. Bro. Matteson visited some of his countrymen, of whom there is a large settlement east of here. They talked freely, and received tracts. St. Croix County is rich in money and intelligence, but the god of this world is fast blinding their minds. Who will canvass this field for the Lord?

JOHN MC MILLAN.

Pleasant Valley, St. Croix Co., Wis.

sin, to return to the ground out of which he was taken; for, saith the Lord, dust thou art, and unto dust shalt thou return. This was the sentence; and thus we find the penalty of the law executed by the carrying out of this sentence upon *the man* who was made of the dust of the ground, and upon no other. The sentence must have been pronounced against, and the penalty executed upon, the very person or being who was guilty of rebellion against God. That which sinned was to die, and that which died returned to the dust.

Again this is illustrated by the death of Christ. He died upon the cross; he laid down his life; he poured out his soul unto death; his soul was made an offering for sin. And that identical being who died on the cross was buried, was laid in the tomb, and was raised from the dead and left the tomb the third day. This makes the subject of death a plain one, easy to be understood by man, to whom it is threatened. It needs no theological glosses—no scholastic mysticisms to present the truth to the common reader; indeed, by these glosses and mysticisms the truth has too long been obscured.

So also we may say of eternal life; it is given at the resurrection when *the man* is brought from the grave. "When Christ who is our life shall appear, then shall ye also appear with him in glory." "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then the last enemy of the people of God, death, will be destroyed. Thus *in life through Christ*, we get the victory; and eternal life is the hope of the gospel. "In hope of eternal life, which God, that cannot lie, promised before the world began." "And this is the record, that God hath given to us eternal life, and this life is in his Son." And as death is swallowed up in victory in the resurrection of the just, so this is called "the resurrection of life."

Some of the prerogatives of this resurrection are pointed out by Paul in 1 Cor. 15: 42-57. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown in a natural body; it is raised a spiritual body." "As we have borne the image of the earthly, so we shall also bear the image of the heavenly." "For this corruptible must put on incorruption, and this mortal must put on immortality." Then shall the saints triumph over death and the grave. Then shall they shout, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

And then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." There is blessedness, there is joy, there is glory, far beyond our conception; as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"No more fatigue, no more distress,
No sin nor death can reach that place;
No tears shall mingle with the songs
That warble from immortal tongues."

Reader, is there not infinite value in the atonement? Is not the blood of Christ precious? Does not the eternal inheritance, the far more exceeding and eternal weight of glory, present attractions to your heart beyond all else of which your heart has conceived? Does not eternal life in the kingdom of God appear a boon most precious? Then join with all the saints in blessing God for the rich provision through his Son, and for the word, the Holy Book, wherein alone such matchless grace and such endless joys are revealed. Without the revelation of God's will, how uncertain, how dark, would all appear! Without this, who should teach us the knowledge of God? who should acquaint us with the principles of morality and truth, by which we may honor and please our Creator? who should lead the fallen, erring one to a remedy for sin, wherein justice and mercy should harmonize? Only eternity can reveal, and only immortalized beings can realize, how great is our indebtedness to God for his word. Happy the man who can say,

"Holy Bible, book divine,
Precious treasure, thou art mine."

But to them who despise the riches of his grace, and scorn his counsel and will none of his reproof, there is another revelation in the word of God. He has not only sent redemption to his people, but prepared for his enemies a doom commensurate with their crime. Briefly, then, let us notice the subject of retribution.

We have seen that obedience to the law, and acceptance of the gospel, are necessary to salvation; that salvation on any other terms would be derogatory to the character and government of God, it follows necessa-

rily that they who reject these terms cannot be saved. The penalty of their sins hangs over them, soon to descend upon their guilty heads; for in strict justice God reserves the wicked to the day of Judgment to be punished. 2 Pet. 2:9. And as eternal life is the gift of God, so they who do not seek it through the Son, must of necessity receive the wages of their sin, which is death. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

There are, however, two resurrections in the Bible; for what the impenitent lose involuntarily by the sin of Adam, will be restored to them without regard to their will and action. Besides the resurrection of life, already noticed, there is "the resurrection of damnation." They who have part in the first resurrection are blessed and holy: on them the second death shall have no power. They are raised in power, in glory, in incorruption, while "they that sow to the flesh, shall of the flesh reap corruption." Gal. 6:8. They will be subject to the second death. Once they die on account of Adam's sin; from this state they are raised by Christ. But the second time they die on account of their own sin; and from this death there is no redemption. No hope is held out for those who fall under its power. No resurrection morning dawns upon the darkness and gloom of the second death.

In examining the type of the scape-goat, we found the devil confined in the abyss for one thousand years. At the end of that period, all the inhabitants of the grave are called forth, the wicked of all ages stand up in life, and the great enemy of God and man is once more among the victims of his deceptions. He has borne the heavy burden of many sins placed upon his head, but his punishment yet awaits him. The Judgment has been sitting, and its decisions remain to be executed. But with the certainty of destruction before him, his malignity is not abated. His hatred to the ever-glorious Son of God and to the saints, who, through the blood of their Master, have overcome his deceptions and his power, leads him to instigate the risen nations to raise their arms once more against their Maker. Vain effort! Those who now think they can oppose his power with success, find then how fatally they have been mistaken. "And fire came down from God out of Heaven and devoured them." As once this earth was overflowed with water, then it will be overspread with fire. This is that "day of Judgment and perdition of ungodly men," to which this sin-cursed earth is "kept in store." This is that terrible day "that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." High ascends "the smoke of their torment," who have often mocked at the judgments of God; for "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. And as it is written that the Lord "smote Egypt in their first-born, and overthrew Pharaoh and his host in the Red Sea; for his mercy endureth forever;" Ps. 136:10, 15; so in the terrors of that great, that burning day, we behold the power of Jesus' blood; for he suffered "that through death he might destroy him that had the power of death, that is the devil." Heb. 2:14. And with him all his works are destroyed. 1 John 3:8. This ends the world's great controversy.

The Bible is eminently a practical book; its object is to make the man of God perfect, and to thoroughly furnish him unto all good works. When "everlasting destruction from the presence of the Lord and from the glory of his power," is visited upon the wicked; when the righteous are introduced "to an inheritance incorruptible and undefiled and that fadeth not away," the record of the great future is briefly given. No elaborate description of that eternity of joy is offered; for words cannot describe all its glories; nor could our minds, always having associated with meaner things, appreciate the description. But we are permitted by faith in the sacred revelation, to look beyond the scene of terror, which we have been considering. The fury of the crackling flames exhausts itself; where the seething fires burned deep and fierce they languish for want of prey. As the smoke rolls up from the earth, there is revealed to our view a scene both grand and lovely; its surpassing beauty words cannot express; but above it all a voice is heard, "Behold, I make all things new!" And now awakes the universal chorus: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The universe again is free from sin. Redemption's work is done. Beyond lies the vast ocean of eternity, all radiant with glory.

Happy are they who secure an interest in the atonement through faith in our great High Priest and obedience to his Father's

will, and are made partakers of this eternal glory; to enjoy the presence of God and the Lamb, and all the sanctified, in our Father's mansions.

J. H. WAGGONER.

Prophecy.—No. 2.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19.

Some prophecies relate to mankind generally, in all parts of the world, and to all generations of men; others relate to certain individuals or classes of men, or to certain definite localities, or some particular generations.

Some prophecies are written in plain, literal language, without the use of figures or symbols; others are written in language which abounds with figures and symbols, both classes of which have a literal interpretation and fulfillment, and may be understood by those who give their attention to the subject.

We may witness the occurrence of events which the prophets have foretold ourselves, or we may learn of their occurrence from the reliable testimony of others, or from authentic historical records; but to know that such events were predicted, we must first become acquainted with the prediction itself.

We are almost continually witnessing events which were foretold by the prophets, and such events are reported through the religious and political newspapers till the knowledge of their occurrence becomes almost universal, and the facts are recorded by historians, yet the mass of mankind are not aware that these events are subjects of prophecy, for the reason that they have given little or no attention to the study of the prophecies. They have either never had their attention called to the subject, or else have thought, contrary to the opinion of Peter, that they better give no heed to it.

The application of some particular prophecies and their fulfillment is sometimes seen and acknowledged by those to whom they do not relate, while entirely rejected by those to whom they do relate; and especially is it so in regard to those prophecies which foretell the evil deeds of those to whom they apply, or of certain judgments and calamities which are predicted, as the result or consequence of such sins.

In this, we see manifested some of the same spirit that was possessed by Ahab, king of Israel, when he said of Micaiah, the prophet of the Lord, "I hate him; for he doth not prophesy good concerning me, but evil." 1 Kings 22:8. Of this class of prophecies, and those to whom they apply, we have some notable examples. Dan. 7:25; 2 Thess. 2:3, 4; Rev. 12:6, 14; 13:1-10.

Here are prophecies which foretell the history of the Catholic church, or papacy, and point out plainly the sufferings and persecutions which the saints would receive at the hands of this apostate church, and the precise length of the period of time, twelve hundred and sixty prophetic days, which are twelve hundred and sixty literal years, during which this power would exercise almost unrestrained control over the saints of God.

Protestants generally admit that the history of the Catholic church exactly corresponds with the prophecy, they having taken to themselves the most blasphemous titles ever assumed by man, and persecuted the saints, till more than fifty millions of Christians fell beneath their relentless power, between the years 538 and 1798, the two points of time clearly defined in history as marking the beginning and end of the supremacy of the papacy as a persecuting power; and yet they, after having fulfilled these prophecies to the very letter, cannot be made to acknowledge that the predictions apply to them. Protestants can believe they apply to papists, but papists themselves will by no means admit that such an application is correct.

We can also refer to Rev. 13:11-18, which contains a prophecy relating to the government of the United States. The first of these verses reads as follows: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

Notice a few of the many reasons which may be adduced to show that this prophecy does apply to our own government:

A beast in the Bible, when used as a symbol, represents an earthly government. The four beasts of Dan. 7:3-7 are explained by the angel to represent four kings, or kingdoms, which should bear rule in the earth. Verses 17, 18. It is quite generally admitted that these four beasts, the lion, bear, leopard, and great and terrible beast, represent the Babylonian, Medo-Persian, Grecian, and Roman Empires, which have successively arisen and wielded the scepter of universal dominion; and also, that the great red dragon of Rev. 12, and the leopard beast of chapter 13, represent the Roman Empire in its pagan and papal forms of government; hence we may rightly conclude that the two-horned beast represents some government.

This beast was seen coming up at the time

when the leopard beast before it, which represents the papacy, went into captivity. That beast went into captivity in 1798 when Berthier, a French general, entered the city of Rome, took the pope prisoner, overthrew for the time being the power of the papacy, and proclaimed the establishment of the Roman Republic.

At that time our own government was in its infancy, just coming up, and gaining a position of eminence among the nations of the world; and it can be conclusively shown that there was no other government on earth, coming up at that time, to which this prophecy can possibly be made to apply.

This beast came up out of the earth. The four beasts of Dan. 7, and the leopard beast of Rev. 13, came up out of the sea. "The four winds of heaven strove upon the great sea, and four beasts came up from the sea." Dan. 7:2, 3.

The winds denote political strife and commotion; Jer. 25:32, 33; and the sea denotes peoples, nations, and tongues. Rev. 17:15. Thus we see that the symbols used to represent Babylon, Medo-Persia, Grecia, and Rome, are peculiarly applicable to governments which came into power by making war on others, subverting the government, and establishing their own power on the ruins of their predecessors.

But the prophet beholds the two-horned beast coming up out of the earth. What a fit representation of our own government, which has come to its present condition, not by making war on other nations, and subverting other governments, but by growing up here in a portion of the earth, which but a comparatively short time ago was one vast wilderness!

The Revolutionary war cannot be referred to as destroying the force of this application, as that was not a war of conquest. It was not waged to overthrow any other government and establish this on the ruins thereof, but only to defend the rights of this nation.

The same facts are true in regard to the war of 1812. Many quotations might be given forcibly describing the quiet, peaceful, and wonderful manner in which our government has arisen.

A writer in the *Dublin Nation*, about the year 1850, spoke of the Russian Empire and also of the United States. In referring to that, he uses the symbol of a huge, barbaric body, and says the traditions of the people there are of aggression and conquest; but he represents this government as emerging or coming up, and quietly and peaceably increasing in power and pride amid the silence of the earth. See quotation in the United States in Prophecy, pp. 57, 58.

Mr. G. A. Townsend, in his work entitled, "The New World Compared with the Old," p. 462, in referring to this country, says:

"The mystery of her coming forth from vacancy," &c., and on p. 635, he further says, "Like a silent seed we grew into empire."

Edward Everett, in an oration on the English exiles who founded this government, said:

"Behold the mighty regions over which in peaceful conquest they have borne the banners of the cross."

Now mark the above language: "peaceably," "quietly," "the mighty regions," secured by "peaceful conquest," "like a silent seed we grew into empire," "coming forth from vacancy," "emerging amid the silence of the earth."

What a striking resemblance to the language of the prophecy itself! "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Not only is its apparent mildness represented by its lamblike horns, but also its youth. How appropriate the symbol, to represent a youthful government which in a short period of time should outstrip the world in becoming possessor of all those means and advantages which go to make up a great and powerful nation!

Less than a hundred years ago, with a population of three millions, the United States became an independent government. In 1776, a short time before this nation is introduced into the field of prophecy, with a population slightly increased, civilization was confined mostly to the Atlantic Slope and the borders of the gulf of Mexico; now the population is thirty-eight and a half millions, and the works of culture and refinement may be seen throughout the vast extent of the Mississippi Valley, and far beyond the Rocky Mountains to the fertile regions of the broad Pacific.

Now the whistle of the locomotive is heard as it dashes across the broad prairies, and courses its way along the valleys of the beautiful rivers, and over the mountains of the far West, among countless villages and cities which have suddenly sprung up, and in which are exhibited the wonders which have been wrought by the highest degrees of art and civilization, where in 1798 the stillness of the dark forests had never been broken by the sound of the white man's ax. The heads of the dragon and the horns of the leopard beast have crowns upon them; but the horns of this beast do not. How admirably does the symbol apply in this re-

spect to the government of the United States, a government not kingly, but republican, one in which the power is vested in the hands of the people; and one whose declarations of principles are the mildest and most lamblike of any nation on earth!

But we learn from the last part of the verse under consideration, and the few following verses, that this beast speaks as a dragon; and although the government here symbolized presents a lamblike appearance to the world during the first part of its history, it exhibits another character before its close, and finally engages in persecuting the true people of God.

Though at first thought this might appear improbable, facts are abundant, which could here be presented to show that the present condition of our country, in regard to both political and religious matters, is such as to render it in a high degree probable that the day is not far distant when this part of the prophecy will also meet a perfect fulfillment.

Those who have given the subject proper attention are fully able to show from the facts above mentioned, and many others of equal importance,* that the past history of this government furnishes a record which most perfectly meets the specifications of the prophecy relating to the first part of its character and work; and also that a movement is already inaugurated, and a very popular and influential society organized, known as the "National Reform Association to secure a Religious Amendment to the Constitution of the United States," the present avowed principles of which, and their plans for the future, are but the necessary steps toward the final consummation of the last part of its work.

Seventh-day Adventists, the class of people who have especially interested themselves in the subject of this prophecy, have, for the past twenty years, set forth to the world their view of this subject, in private and public, orally, and through their publications, and explicitly declared, that according to the prophecy they looked for the speedy development of a movement like the one to which we here refer.

Since the organization of this association, some of our most influential and far-seeing statesmen, though they are not interested in the prophecy, and therefore do not look at the subject from that standpoint, have unhesitatingly said that if the already avowed principles and purposes of this association are carried into execution, every effectual barrier against religious intolerance in this country will thereby be overthrown, and the fires of persecution which have been quenched in the Old World are liable to be kindled again in our own land, and horrors and deeds not unlike those of the Roman church may be witnessed again, this time in our own midst.

And although the past history of our country, the recent organization and present work of the National Reform Association, and the most probable result of this movement, are in perfect harmony with the specifications of the prophecy which has been held and published for a score of years by those who have especially interested themselves in the subject, yet the promoters of the so-called "Reform Movement," and the mass of the people of the country generally, will by no means admit that this prophecy refers to our own government.

Why not?

We know of no other reason than the one which would answer the same question in regard to the Catholics. Why will they not admit the true application of those prophecies which relate to them? We think that whoever can answer the latter question will be fully able to answer the former also.

And we would here suggest that all who will interest themselves in the study of the prophetic Scriptures with a humble mind and prayerful heart, will be led to believe with the apostle Peter, that we do well to take heed unto the sure word of prophecy, as unto a light that shineth in a dark place.

W. H. BLAISDELL.

Bradford, Me.

*For a full exposition of the subject of the two-horned beast, the reader is referred to a work entitled, "The United States in the Light of Prophecy," published at the REVIEW AND HERALD Office, Battle Creek, Mich.

Obituary Notices.

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

DIED, in the 57th year of his age, at Springville, Vernon Co., Wis., after a short but severe illness, Bro. W. A. Morse. He was an exemplary Christian, and a believer in the speedy coming of Jesus. Honest and upright in all his business transactions, his loss will be deeply felt. He was one of the first to espouse the cause of the late Wm. Miller, and remained faithful till the hour of his death. His companion, the partner of years of toil and privation in the cause of Christ, looking into the open grave while the coffin was being lowered, exclaimed, "Come, Lord Jesus, and come quickly." He is laid to rest in the full assurance of a glorious resurrection through the blood of the atonement.

W. HOUGHTON.

The Review and Herald.

Battle Creek, Mich., Third-day, July 14, 1874.

Appointment for Eastern Camp-Meetings.

MICHIGAN,	August 6-10, 1874.
NEW YORK,	13-17, "
VERMONT,	20-24, "
NEW ENGLAND,	27-31, "
MAINE,	Sept. 3-7, "
OHIO,	17-21, "
INDIANA,	24-28, "

The Health Reformer.

We wish to call the attention of the numerous readers of the *Review* to the *Health Reformer*, a "monthly journal for the household, devoted to physical, mental, and moral culture." This magazine is designed to be the very best of its kind published in our country. It is ably edited, printed with new type on superior paper, and has in each number thirty-two pages of reading matter. The price is only one dollar a year. Specimen copies sent by mail to any address on the receipt of a letter stamp.

The leading object of the *Reformer* is to educate the people, so that those who are well may understand the art of preserving health, and that the sick may know how to recover health. It is highly practical in its teachings. And the correctness of its principles is seen in the fact that those who have read it for several years, and have followed its plain directions, have generally been able to get along without drugs and doctors' bills. And at the same time they realize in themselves an improved state of health. This is also evident from another fact; namely, that it is very seldom that one of the oldest and constant readers of the *Reformer* comes to our Institute at Battle Creek for treatment. Their doctors' bills are just one dollar a year for the *Reformer*, and twelve cents postage.

We urge upon the attention of our readers this journal of great value, devoted not only to physical culture, but also mental and moral improvement. It is a high toned, practical journal adapted to the wants of every family. While it shows a harmony between science and the Bible on the great principles of health and life, and sometimes appeals to that good old Book as the highest authority with those who revere God, and tremble at his word, it studiously avoids anything of a sectarian character.

The publishers of the *Reformer* feel that while they offer such a journal to the public for the small sum of one dollar a year, they should have liberal patronage. And we suggest for the candid consideration of the friends of physical, mental, and moral culture, that it becomes their duty to help sustain those who devote their lives to the advocacy of unpopular truths against the current of popular error. The *Reformer* has a circulation of 8,000. God grant that it may very soon increase to 25,000. Send for specimen copies. Address *Health Reformer*, Battle Creek, Mich.

J. W.

The July number of *The True Missionary* is just issued. Among its articles may be named the following: Work to the Point; Sacrifice and Progress; Spirit of Prophecy, Report of the New England T. & M. Society; N. Y. & Pa. T. & M. Society; Iowa & Nebraska T. & M. Society; Maine T. & M. Society; Wisconsin T. & M. Society; Illinois T. M. Society; The Truth is Onward; Twenty Days' Work for Jesus; The Difference; Like Father, like Son; besides a variety of shorter articles. Those who want to know what is doing in that efficient arm of the service, the T. & M. Society, should take *The True Missionary*.

U. S.

The School.

THE last term of school closed June 15. The next term will probably commence sometime in August. Definite notice of this will in due time be given. An important article from Bro. G. I. Butler, on the school, will appear in next REVIEW. The work on the school building is progressing in a rapid and satisfactory manner. The workmen purpose to have the wall up in the next fifty days, and the entire building ready for use in four months.

U. S.

To Correspondents.

B. F. Koons: Luke 16:16, does not say that the law and the prophets ceased at the coming of John. "The law and the prophets were until John." You will notice that the word "were" is supplied. Leaving that out, the whole sentence would read, "The law and the prophets until John: since that time the kingdom of God is preached." In all such elliptical expressions words must be supplied in accordance with what is already expressed. The only verb expressed is the verb "preached." That word determines therefore what word should be supplied. Expressed in full, the sentence would then read, "The law and the prophet were preached until John; since that time, the kingdom of God is preached." And the meaning evidently is, that before the

time of John, people had only the preaching of the law and the prophets; while now they have, in addition to that, the preaching of the kingdom of God.

T. D. W.: Your friend is not the first one who has brought forward Eze. 43:27, to prove the change of the Sabbath; but it has no more reference to that than it has to the late Southern Rebellion. The prophet speaks of purifying the altar; and from the day they commenced to purify it, seven days were to be consumed; then from the eighth day and onward, *every day*, offerings were to be offered upon it. But nothing is said or intimated about a weekly cycle or Sabbath. Men show themselves driven to great straits when they resort to such texts.

Tents.

BRO. R. F. Andrews informs us that he has two spare camp-meeting tents for sale, 12x16 ft., 4 ft. wall, 10 ft. in center, 8 oz. duck, with doors in both ends. These he will deliver in Battle Creek, freight paid, for \$32 each, the same as they cost him at the factory. If any of those coming to the Mich. Camp-meeting would like these tents, write to this Office immediately.

U. S.

Next week's paper will conclude the series of important articles on the Kingdom. Those who have made themselves thoroughly acquainted with the sound principles presented in these articles, as they have appeared from week to week, will find themselves fortified against many serious errors which some are promulgating at the present time on this great question.

U. S.

The Eastern Camp-Meetings.

THE readers of the *Review* will notice the order of these meetings as finally decided upon. We have acted according to the best light we could get in the matter. And after waiting some time, to give opportunity for objections to come in, we have decided to place them as already stated, since no objection has been offered which has come to our knowledge from those interested.

The friends in Ohio and Indiana will notice that their meetings have been made one week later than originally appointed. This may be a disappointment to them. The reasons for this change are as follows: Seven meetings so far apart, coming every week, one after the other, are terribly wearing upon those who attend them all, and have the burden of labor. Possibly some of us who are young and strong might get through them without difficulty. But as sister White has decided to attend them, at the urgent solicitation of the brethren, we have thought it would be better to have a week between the Maine and Ohio meetings. The distance is great between these two places, and as there are some things that will detain sister White a few days in New England, if the Ohio meeting was held as originally appointed she could not be present, we know the friends of the cause in Ohio would far rather have their meeting put off one week than to have it without her presence. Hence the change.

We again speak for a general attendance of the brethren and sisters at the eastern camp-meetings. Those held in the West this season have more than demonstrated, if possible, the importance of our camp-meetings. Never, since this work commenced, have there been such evidences of progress and of the Lord's prospering hand. Forty-four new churches admitted with about one thousand members, in five Conferences, certainly give some evidence of growth, and this in the absence of nearly all our most experienced laborers.

We want our people to fully arouse themselves to realize the importance of this great work. How can they do it, if they content themselves in staying at home, so busy with the cares of life, and the engrossing theme of making money, that they cannot find time to assemble in our great annual gatherings? How can they hope for spiritual life when they give the world all their thoughts?

For two years the people have been deprived of the testimony of Bro. and sister White at these meetings, and have had to put up with those of less experience. But sister White has come all the way from California on purpose to be present at the camp-meetings. And we are not without hopes that Bro. White may yet be able to leave the responsible business interests connected with the cause on the Pacific Coast, and join sister W. at these meetings. But of this we are not authorized to speak, for it is all uncertain at present. But she has made this great effort to come to help us in the work, and we shall feel sadly disappointed if the people do not make a general rally the present season.

In some of the Eastern States a very discouraging state of things has existed for years in the past. Shall not the present season show that the friends of the cause are determined to do all in their power to move forward with their western brethren? Then come up to the camp-meeting. Lay your plans now, and determine in your souls that no worldly interests shall hinder you from reaping the benefit to be derived from these gracious privileges.

So far as ascertained, these meetings will be held in the following places: The Michigan meeting, at Battle Creek; New York, at Kirkville; Vermont, at Wolcott; New England, at South Lancaster; Maine, at Pishon's Ferry. The other two Conferences should send notices immediately of the places where their meetings are to be held.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, July 8, 1874.

To the Directors of the Michigan T. & M. Society.

DEAR BRETHREN: We would be glad to have you come to our camp-meeting as soon as Monday, Aug. 3, to help arrange the grounds and represent your respective districts. Please ascertain the number of tents that may be expected from your districts, that we may know how to arrange for them. If any of you cannot come as soon as Monday, please report to J. F. Carman, Poterville, Eaton Co., Mich., as soon as July 29.

CAMP-MEETING COMMITTEE.

To the Church Clerks of the Michigan Conference.

Now is the time to send in your annual reports. The proper blanks have been sent to the clerk of each church in the Conference, and it is hoped that they will be *immediately* returned, properly filled out and signed, so that a *full* report may be made at the meeting of the Conference to be held at the camp-meeting. We understand that a *full* general report has never yet been made on account of the slackness of some of the clerks in reporting. Do not wait until you come to the camp-meeting before giving in your report, for then it will be too late. Send them *immediately*, and thus enable us to make out a full and truthful report of the standing of the Conference.

J. H. KELLOGG, State Conf. Sec.

Notice.

THE members of the N. Y. & Pa. T. & M. Society, Dist. No. 11, are requested to forward their reports, and such other matter as is to come into my hands, so that they will reach me as early as the 10th of Aug. next. Librarians will please make out lists of such books as may be wanted for the next quarter, and forward them. Pledges to the tract fund should be paid to me.

D. B. WELCH, Director.

Portville, Catt. Co., N. Y.

To Whom It May Concern.

YESTERDAY I received a letter containing \$2.00, requesting me to have the *Review* sent to somebody, I don't know whom, and to some place, I don't know where. The P. O. mark was not plain enough to be read. What can be done to make people do business correctly? There has been a good deal of grumbling out here about mistakes being made at the Office and by our T. & M. officers because papers have failed to come. But how can a man expect his paper to come to him when he doesn't give us his address nor sign his name? Is it because he has done so much business, and been so prominent in the past, that he supposes everybody ought to know his handwriting? All should be careful when they order papers, to tell where, how long, and to whom, they are to go. Here is a copy of the letter.

"Mr. Kilgore: Yours of the 22nd of June came to hand yesterday, in answer to which I will say, Sickness prevented me renewing at the expiration of the year, and negligence since. I inclose you two dollars for the *Review* for one year and a letter from Elizabeth Williams.

"Yours respectfully, June 25, 1874."

If the person who wrote this will send me his name and address, I will oblige him.

G. V. KILGORE, Sec. T. & M. Soc., Washington, Iowa, June 30, 1874.

My P. O. address will be for the present, Marlborough, N. H. R. M. KILGORE.

The P. O. address of Eld. D. M. Canright, is, until further notice, San Jose, Cal.

Appointments.

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

Services in Chicago, every Sabbath (seventh day), at 200 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Remember the meeting of the HEALTH REFORM INSTITUTE, MICHIGAN CONFERENCE, and MICH. T. & M. SOCIETY, in connection with the Camp-meeting at Battle Creek, Aug. 6-10.

SOME of the brethren from Battle Creek design to meet with the friends at Athens, Mich., Sabbath, July 18, 1874.

I DESIGN to meet with the friends in Washington, N. H., July 25 and 26. We hope to see all the scattered friends in that vicinity at this meeting. Also at Curtis Corner, R. I., Aug. 1. and 2. I appoint here because it is most central. If the brethren think best they can change the location, and have it where it will best accommodate the friends in that State.

S. N. HASKELL.

Quarterly meeting for Waterloo church, Grant Co., Wis., July 25 and 26, 1874. Brethren and sisters from other churches are cordially invited to attend. We hope Bro. I. Sanborn will be with us at this meeting.

J. GANIARD.

Quarterly meeting of the T. & M. Society, Dist. No. 3, of N. Y., at Adams' Center, July 25 and 26.

S. N. WALSWORTH, Director.

MEETING of the T. & M. Society, District No. 7, Mich., at Ithaca, July 25 and 26, 1874. Bro. Hutchins is expected to be in attendance.

W. M. S. NELSON, Director.

THE T. & M. Society of Wisconsin will hold its next quarterly meeting in connection with the quarterly meeting, July 25 and 26, at Monroe, Wis. We hope all will send in their reports one week before this meeting. All are invited to attend.

O. H. PRATT, Director.

QUARTERLY meeting of the S. D. Adventists of Flushing village, Mich., Sabbath and first-day, July 25 and 26. We invite all the lonely ones to attend this meeting.

ELIJAH HARTSHORN, Clerk.

Quarterly Meetings in Minnesota.

RICELAND, July 18, 19. The churches at Wells and Blue Earth City, at the school-house near Bro. Robert Schran's,

July 25 and 26.

Tenhausen, Aug. 1, 2. Sibley, Iowa, 8, 9. Mankato, Minn., 15, 16. Hutchinson, 22, 23. Litchfield, 29, 30.

HARRISON GRANT.

Business Department.

Not slothful in Business. Rom. 12:11.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

Business Notes.

WILL Jacob Bellville please give his P. O. address? WILL Bowman B. Brown please give us his P. O. address?

RECEIPTS

For Review and Herald.

Annealed 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 for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. S D Wagon 45-1, E H Crampton 45-4, Mrs Nettie Crampton 46-1, H C Heatley 46-1, Jane Demarest 46-4, John Lamont 46-1, David Honeywell 46-1, Sally Huggoboom 46-1, A H Hilliard 46-4, A W Cummings 45-14, W Wright 46-1, John L Rice 46-1, Laura J Payne 46-1, Jonathan Lamson 46-1, U Wheeler 46-1, A E Dailey 46-12, C R Ogden 45-6, Harriet N Smith 45-14, Lydia M C Laughlind 45-20, Mrs Abigail Young 45-9, Betsey Judd 45-11, Alex Paton 45-1, J H Pease 45-1, Russell Harrington 45-1, E Dow 45-9, M F Dibble 45-1, G G Green 45-13, T H Purdon 45-3, C G Johnston 45-4, C A Easter 45-1, A M Stafford 45-1, N M Baker 45-4, W H Graham 45-1, N Richards 45-1, Joseph Oelmayer 45-1, Nancy Adams 45-5, Wm E Everett 45-1, Mrs S D Guerin 45-1, E S Lane 45-1, James Bigwood 45-1, Joseph Bennett 45-6, P C Rodman 45-4.

*1.00 EACH. Joseph Armstrong 45-1, N N Lunt 45-1, Albert Weldon 45-1, Z Gilbert 45-6, Jens Mortensen 45-1, Amy M Thomas 45-1, Wm Cartt 45-1, A S Reynolds 45-1, Mrs Nancy Truesdale 45-16, C E Stevens 45-1, Washington Morse 44-1, C E Bushnell 45-5, Emerson Gooding 45-6, J H Rogers 45-8, G W Bennett 45-1, John Wertman 45-1, Clara W Bisbee 45-1, D K Mitchell 45-1, Geo McDowell 45-1, Mrs Maria Westbrook 45-1, J H Carder 45-1, Mrs L A Lakey 45-4, Mrs L Y Heller 45-15, Young Men's Christian Association 45-1, Mrs R A Haskins 45-1, P Potter 45-3, Almon Fassett 45-1, Wm B Palmer 45-1, P Thurstion 45-1, Mrs J F Coville 45-1, Milton Rand 45-4, H W Lawrence 45-1, Lewis Haskell 45-1, A B Munson 45-3, Asahel Rice 45-1, M Adsit 45-4, Chas Lee 45-4, Eugene Powers 45-1, Joel Powers 45-1, M A Bates 45-