

# The Advent Review

## AND HERALD OF THE SABBATH.

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

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### The Review and Herald

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#### FATHER! O HEAR ME NOW!

FATHER, O hear me now,  
Father divine;  
Thou, only thou, canst see  
The heart's deep agony;  
Help me to say to thee,  
"Thy will, not mine."

O God! be thou my stay  
In this dark hour;  
Kindly each sorrow hear,  
Hush every troubled fear,  
Then let me still revere,  
Still own thy power.

In thee alone I trust;  
Thou Holy One!  
Humbly to thee I pray,  
That through each troubled day  
Of life, I still may say,  
"Thy will be done."  
—Ann W. Hall.

### The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

#### HAVE SALT IN YOURSELVES.

BY ELD. A. C. BOURDEAU.

TEXT: "Have salt in yourselves, and have peace one with another." Mark 9:50.

In harmony with this text and its connection, we have the following interesting Scriptures:—

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13.

"Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dung-hill; but men cast it out. He that hath ears to hear, let him hear." Luke 14:34, 35.

The figures used in these texts are very forcible. The salt referred to had the quality of being savory, having a flavor perceivable, as some claim, by the taste and by the smell; and the quality of preserving, as it is used for the preservation of meats, etc.

Those who have salt in themselves in the sense of the text have the grace and favor of God. They abide in Christ, receiving sap and nourishment from the Living Vine; believe, and receive the truth into their hearts in the love of it, and practically carry it out in their lives; and thus preserve themselves, and preserve others by having a salutary influence over them. They have the Christian graces, adding to faith, virtue, knowledge, temperance, patience, godliness, etc.; bear the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, etc.; are Christ's, having crucified the flesh with its affections and lusts; and are epistles known and read of all men—the light of the world—the salt of the earth.

But many claim to have salt in themselves while they have lost saltiness, or savor. They have let the things needful slip; they say, Lord, Lord, but do not the will of God, having the form of godliness, but denying the power thereof; they grieve away the Spirit of God, whereby we are sealed unto the day of redemption; they sow to the flesh, as the non-professor and the ungodly do, and shall of the flesh reap corruption. They cannot preserve themselves, and have no influence for good upon others; the salt in them is "good for nothing, but to be cast out and to be trodden under foot of men."

"YE ARE THE SALT OF THE EARTH." The

course that our first parents pursued in yielding to temptation and sin, affected not only themselves and their offspring, but the earth also: "Cursed is the ground for thy sake; . . . thorns also and thistles shall it bring forth to thee." Gen. 3:17-19. The course of Cain in slaying his brother Abel also affected the earth which opened her mouth to receive his brother's blood from his hand. "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. 4:12. The wickedness of the antediluvians was great in the earth: "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; . . . and, behold, I will destroy them with the earth." Gen. 6:12, 13.

The effect of their wickedness, and the traces of the flood which followed, are visible over the whole earth's surface, which is broken, and has not the appearance that it had before the deluge. And, though after the flood "God said, . . . I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth; . . . and the waters shall no more become a flood to destroy all flesh" (Gen. 9:12-15); yet had there not been righteous persons—some salt to preserve the earth—all the way along since that time, the whole earth, and the inhabitants thereon, would long since have been destroyed by the terrible judgments of God, as were Sodom and Gomorrah. The sin of those cities was "very grievous;" yet if ten righteous had been found there, the Lord would have spared all the place "for the ten's sake." Because that number of righteous persons was not found, only righteous Lot and his two daughters escaped; the Lord "overthrew those cities, and all the plain, and all the inhabitants of the cities." Gen. 19:24, 25.

In the last days, at the coming of the Son of man, it will be as it was in the days of Noah, and as it was in the days of Lot. The times will be perilous; the love of many shall wax cold; iniquity shall abound; and "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Only a few will be found having faith, watching the fulfillment of prophecy, and preparing for Christ's appearing. And, owing to the increasing wickedness upon the earth, appalling changes and phenomena will take place in the earth and in the heavens also. That the wicked course of the people will affect the earth then, may clearly be seen by the following prophecy which evidently applies in the time of the end: "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isa. 24:5, 6.

This principle is made further apparent by the blessings that would attend the children of Israel if they would hearken diligently unto the voice of the Lord their God, to observe and do all his commandments, and by the curses that would attend them if they should disobey, as brought to view in Deut. 28. To those who would obey, the Lord said, "If thou shalt keep the commandments of the Lord thy God, and walk in his ways, . . . the Lord shall make thee plenteous in goods, in the fruit of thy body, in the fruit of thy cattle, and in the fruit of thy ground," etc. We read further: "The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; . . . if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Verses 9-14.

We have this principle illustrated also in a prophecy, which applies in the day of Christ's coming, and which brings to view a system to raise means for the support of those who labor in word and doctrine, and to aid in the advancement of the cause of truth. Through the prophet the Lord addresses his people, who have gone out of the way in rob-

bing him, and "are cursed with a curse," and says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out you a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." Mal. 3:10, 11.

The righteous few for whom Christ died, have always in every age been very precious in the sight of the Lord; and though the earth has groaned even, under the curse, ever since the fall, and the wickedness of the majority of mankind has been very great; yet, for the righteous' sake, the earth has been in a measure preserved, and will not "be utterly emptied, and utterly spoiled" (Isa. 24), until that great day when the wickedness of men comes to the full, and their grievous sins come in remembrance before God, to give unto the wicked "the cup of the wine of the fierceness of his wrath." Rev. 16. Then "the earth shall reel and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:20. But "the meek shall inherit the earth." After the great burning day—at the end of the thousand years; for the sake of the righteous the earth will be made new, and will become their everlasting inheritance. Then "there shall be no more curse." Rev. 22:3; 21:1.

Examples of holy men, who had salt in themselves, are placed on record in the Scriptures, to encourage us, and for us to imitate, some of which we may here notice with profit.

"ENOCH walked with God; and he was not; for God took him." Gen. 5:24. And "before his translation he had this testimony, that he pleased God." Heb. 11:5. In his religious experience Enoch pursued a straightforward course. He was not spasmodic; but, constantly and perseveringly he moved along under all circumstances, walking in the way of God's commandments. And, as one who mused and is communicative with his friend on the way, he always kept near the Lord, and held sweet communion with him; and, in turn, God gave him manifold tokens of his love and approbation, and then translated him that he should not see death. Enoch pursued a course to preserve himself, and had a salutary influence upon others, such as will affect even those whom he represented, who will be translated alive at Christ's coming.

NOAH was "a preacher of righteousness;" hence he kept God's commandments. He had faith and works; and, having salt in himself, "found grace in the sight of God." The experience that Noah had—the manner in which he heeded the warning of God about the then coming flood, the course he pursued in preparing the ark on dry land, amid the derisions and sneers of nearly all the beholders, and the welcome he and his house received as they went into the ark, etc., fitly represented the experience that the remnant people of God were to have, in heeding the warning messages of Rev. 14:6-12, in preparing for themselves a shelter against the time of trouble by keeping the commandments of God and the faith of Jesus Christ, fearless of reproaches and revilings, and in the welcome they shall receive into the mansions prepared for the holy and the blest. Noah gladly heard the words, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen. 7:1. And the saints, in the end, will hear with joy the words, "Come, ye blessed of my Father;" Matt. 25:34; "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2.

ABRAHAM was faithful in obeying God's voice; and keeping his charge, his commandments, his statutes, and his laws (Gen. 26:5), and he pursued a commendable course in commanding his children, and his household after him, that they should keep the way of

the Lord, to do justice and judgment. Chap. 18:19. Therefore, the Lord greatly blessed him, making him the father of the faithful in all the nations of the earth, so that they that are of faith, in any nation, are blessed with faithful Abraham. And to him and to his seed, which is Christ, were precious promises made; namely, that he should have an inheritance, and become heir of the whole world. "And if ye be Christ's," says Paul, "then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Thus Abraham had salt in himself. His faithfulness was availing in his own case and in the case of all the faithful, and also in reference to the inheritance which will be the future and eternal abode of all the saints.

ELIJAH is described as a prophet "who stood up as a fire, and whose word burned as a lamp." In his time nearly all the professed people of God had forsaken, almost entirely, the faith in Jehovah, and adhered strongly to the foreign religion of king Ahab's wife's family, the worship of the Phœnician Baal. The prophet came forward as a witness against this evil. In the spirit and power of his reproofs he was a striking type of John the Baptist, the forerunner of the Saviour at his first advent, and a type of the true servants of God who, in the end of the world, are engaged in proclaiming the truth that will prepare a people for the second advent of Christ. He had strong faith in prayer, and God frequently manifested his power miraculously through him; he endured strong opposition; and when he had to flee for his own safety, he was directed to places, by divine guidance, where he was supported in a miraculous manner with which we are all familiar. The prophet's entire experience in his warfare on earth, before God translated him in a special manner to Heaven, was a striking representation of the experience that the last church will have in their warfare, just prior to the time when they shall be translated as was Elijah.

DANIEL was a celebrated prophet. In his early years he was taken to Babylon among the captives of the people of Judah, together with three other youths of rank, Hananiah, Mishael, and Azariah. At an early period he acquired renown for wisdom, piety, and strict adherence to the requirements of God. The prudent proceedings of Daniel and of his three companions, in resolving to abstain from the "king's meat," were crowned with divine blessings; and had the most important results. They strictly adhered to temperance in diet during their three years' discipline, preparatory to their standing in "the king's palace;" and they were found in all matters of wisdom and understanding that the king inquired of them, "ten times better than all the magicians and astrologers that were in all his realm." Dan. 1:21. By the divine aid, like Joseph of old in Egypt, Daniel successfully exercised his gift of interpreting dreams. He also had visions which disclosed to him the future course of events relative to leading powers or universal kingdoms, which would bear rule successively upon the earth, and, particularly, to the kingdom of God which is finally to be established and to be possessed by the saints forever. Among the prophetic periods of his visions, one extended to the end of Judaism (Dan. 9); one to the time of the end (chap. 7:25; 11:40); and another to the period of the Judgment (chap. 8:14). This devoted servant of God frequently engaged in earnest prayer to God. Three times a day he bent the knee in prayer; the windows in his chamber being open toward Jerusalem. Even the enactments of the Medes and Persians could not make him deviate from his course in this direction. And when he was cast into the lions' den, an angel of God shut the lions' mouths, that they did not hurt him; but when he was taken out, his accusers were all cast into the den of lions, and were devoured. Thus he was not without the "salt" recommended in our text. "Forasmuch as he was faithful, neither was there any error or fault found in him." Dan. 6.

The three worthies, Daniel's companions, were also faithful, and strictly observed God's commandments. And when they were bound

and cast into the burning fiery furnace by the urgent command of the king of Babylon, because they would not fall down and worship the image of gold that he had set up, though the furnace was so exceedingly hot that the flame slew the mighty men that cast them into it, yet the king saw four men loose, walking in the midst of the fire, and they had no hurt; "and the form of the fourth," exclaimed the king, "is like the Son of God." They had what could preserve them, even while in the midst of the fire, so that when they came out of the furnace, the fire had no power on their bodies, "nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Dan. 3:27.

Besides these personages, and many others that we might notice, we have the case of Paul and Silas, who, while they were in prison with their feet fast in stocks, praying and singing praises to God at the midnight hour, were set at liberty by the miraculous power of God, witnessed the conversion of the jailer, and that same night baptized him and all his house. Acts 16. We have also the case of Peter, who was in prison, soon to be killed as James was. "But prayer was made without ceasing of the church unto God for him," and the Lord, by his angel, brought him out of the prison. Acts 12. These are striking cases of those mentioned in the Bible, who had salt in themselves in the sense of the text.

We are evidently living in the last days. Solemn scenes are just before us; and we need to have salt in ourselves. We need to be wholly sanctified by obeying the whole truth, and by availing ourselves of all the means of grace, in order to be preserved blameless through the time of trouble that is before us, until the appearing of Jesus Christ. We should be really in earnest in having the truth affect our words (see Col. 4:5, 6), thoughts, and actions, that we may have nothing in us to molest or annoy, and may ever "have peace one with another."

#### Conditional Immortality.

We find the following article in *The Christian World*, of April 9, 1875, a paper published in London, England. It is the third and concluding letter of a series of the preceding numbers of which we have not seen. But the very able manner in which the subject is treated in this number, and the conclusions which Mr. Minton shows to be both logical and scriptural, we are sure will greatly interest our readers. This subject is attracting great attention in England.

(To the Editor of the CHRISTIAN WORLD.)

Sir,—I think Mr. Baldwin Brown would scarcely deny that it is on the moral aspect of the question he mainly rests his case. "The larger teaching of Scripture" simply means the teaching of those particular texts which appear to support his own view. The natural meaning of a vastly larger number of texts cannot be their real meaning, because it would teach something "degrading to man and dishonoring to God." This is just the most difficult part of the subject to deal with concisely, because of its intimate connection with the great moral mystery—the premission of evil. The moment we attempt to grapple with any aspect of that portentous fact, we get enveloped in such a cloud of smoke that it is difficult to know where we are. But still I will endeavor, with the very limited space at my command, to show that the moral difficulties which our brother has raised are very far from sufficient to overthrow the plain and positive declarations of Holy Writ.

It certainly cannot be degrading to any creature however exalted, to say that it must necessarily be forever dependent upon the Creator for the continuance of its life, and that the same power which created can at any time destroy it. Does any one feel that man is being degraded when we sing of Jehovah, "He can create and he destroy?" Nay, can we conceive of the Creator bringing any being into existence that he could not put out of existence? I cannot; I believe such a thing would be utterly impossible.

The only question, then, is, whether man would be degraded by any single member of his race being actually put out of existence. Surely Mr. Brown will admit that an affirmative answer to this question would be about as tremendous a stretch of human pride as could well be conceived. Immortality is such a marvelous gift to be bestowed upon any creature that it is hard enough to believe in it at all. But for a whole race of beings to say they will feel degraded if any one of their number is not allowed to live as long as the Creator himself must surely be the *ne plus ultra* of self-exaltation. Mr. Brown cannot mean this. But, then, what does he mean?

He is so indiscriminating in his allegations against "these annihilationists," that he may perhaps refer to some views which he supposes us to hold as to man's nature being reduced to the level of the brutes by his fall, and only restored to its original condition in regeneration; so that the regenerate are a "caste of immortals," moving about among beings of another order. If any one holds such a view, let him defend it. For myself, I believe that every man's physical constitution remains to the day of his death exactly the same in kind as it was created in Adam, though probably with a considerable loss of its original power and beauty. The only difference between one man and another is of a moral kind; and on that difference, whether it become unalterably fixed in this life or the next, depend the issues of life and death. What is there "degrading" in this? Mr. Brown may be right or wrong in his severity to "saints" and tenderness to "sinners," but he will not deny that there are such distinctions, or that our Lord and his apostles make them to be of tremendous importance. The difference between wheat and tares, between "the children of God and the children of the devil" is not one of "caste," neither does it make the one to be "mortals," and the other "immortals." They are both alike mortal; but those who have "counted themselves unworthy of eternal life" will "perish," while those who have believed in God's only begotten Son, and sought for immortality by patient continuance in well-doing, will "not be hurt of the second death," for "if any man eat of this bread he shall live forever."

Well, then, if there is nothing in this "degrading to man," is there anything in it "dishonoring to God?" How? I confess I am at a loss to conceive, except on the assumption that the Creator must never withdraw from a creature any gift that he has once bestowed upon it. But that would require every animal to be immortal, or, at the very least, to be compensated hereafter for its sufferings here. Mr. Brown speaks of their life being a pleasure to them. To some of them it is. But what are we to make of those animals whose lives few of us would be willing to endure, even to obtain an eternity of blessedness? If the intelligent, confiding, faithful, affectionate dogs, whom fiends in human form have subjected to the frightful agonies of vivisection, were gifted with our friend's eloquence, they might declaim against the "pitilessness" of those who would deny them immortality, in as burning words as any that he has used of those who, while overwhelmed with gratitude for the marvelous gift of eternal life, which they believe has been bestowed upon them in Christ, and deeply sympathizing with the groans of creation, can feel no confidence that all their suffering brethren will sooner or later partake of the same stupendous blessing.

But has not man a vastly higher nature than the brute? Assuredly. And that tells tremendously against his prospect of immortality, if he violates it. For, difficult as it is to conceive of the Creator's bestowing such a gift upon a creature that could never know or love the Giver, it is infinitely more difficult to conceive of his bestowing it on one who might, but would not, love him for it. I very much doubt if infinite love could bear never to be loved by an immortal dog; I am quite sure that it could not bear to be eternally hated by an immortal man. Our friend hopes that this will never occur; he trusts to the power of the cross to bring every human being into loving harmony with the Creator. But he admits that the absolute "freedom of the human will" must render it uncertain. And that alone would require some limitation to be put upon the scope of those "particular texts," on which he mainly depends, and which, if taken alone, would undoubtedly lend him strong support. We go further, and maintain that other declarations of Holy Scripture too numerous to be overlooked, as well as too plain and positive to be evaded, absolutely forbid us to understand this "larger teaching" in the extreme sense for which Universalists contend. They assert in every shape and form that some men never will yield to the power of the cross; that they will "receive this grace of God in vain," that the gospel which proclaims it will prove to them "a savor of death unto death;" that it will become "impossible to renew them again unto repentance;" and that for them "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." To pronounce it "dishonoring to God" that such should perish, is to say, either that God dishonored himself by creating free agents liable to evil, or that, having created them, he is bound in honor to keep them alive forever at any cost to himself, to the universe, and to them. So far from their destruction being inconsistent with perfect love, it is only one manifestation of that love. To borrow the language of the Rev. Samuel Cox from his article in *Good Words*, "For those who will be evil, what greater mercy can be shown than that they

should be destroyed out of their misery by the love from which they will not accept any higher boon?"

The amount and kind of mental or bodily suffering which will precede or accompany that destruction we may contentedly leave with the Judge of quick and dead. That it will be something very terrible, much more terrible in some cases than in others, neither reason nor the language of Scripture can permit us to doubt. But whatever may be the actual process by which the consuming fire of divine wrath will devour the adversaries—and of that we can form not the slightest conception—we may be perfectly sure that there will be nothing in it to shock the deepest instincts of righteousness or love, but that the conscience of the whole universe will be satisfied, and all creation will say, Amen.

So likewise may we confidently trust God to wipe away the tears that may start to our eyes at the thought of those whom we loved, as long as there remained anything in them to love; but it will not be the "doomsman's stroke" that causes our regret; it will be that, through "judging themselves unworthy of eternal life," they sunk to a depth of moral corruption which rendered that stroke inevitable. The reconciliation in Christ of all things that were created by Christ—"and without him was not anything made that was made"—will be none the less "real," because countless forms of life have passed away forever, some without immortality being placed within their reach, and some through refusing to accept it. All things will be none the less "very good," because many things once became so hopelessly bad as to necessitate their removal. The dark cloud of evil that had once been allowed to settle on creation will have been rolled away. And as eternity unfolds the ever-extending glory and happiness which have been evolved out of it, and which, unless the Creator loves evil for its own sake, could not possibly have been obtained in any other way, we shall be less and less inclined to ask, which now sometimes we can scarcely help doing, whether any conceivable result can be worth such a cost. Our lips will never falter as we exclaim, "Oh, the depth of the riches, both of the wisdom and knowledge of God!" nor shall we have to add from the bottom of a trembling heart, and in the perplexity of a bewildered intellect, "How unsearchable are his judgments, and his ways past finding out!"

What is there "miserable" in this? Nothing, that I can see; nor, I believe, that my honored friend can see. It is not the doctrine of conditional immortality that excites his "intense repugnance," but certain other doctrines, which he supposes to be connected with it, and which certainly are sometimes conjoined with it in a more or less definite form. Transubstantiation has been engrafted on the incarnation; but it would hardly be fair to make it a prominent feature, if not the main foundation, of an attack on "the miserable doctrine of incarnation." We hold that "mortal man" is offered immortality in Christ; and that this is the plain, natural, and intended meaning of "the record which God has given of his Son." We hold that "the crown of life" is a prize freely offered to us in Christ, to be sought for "by patient continuance in well doing," and, if won, to be cast at the feet of Him who purchased it for us with his own blood. A variety of answers may be given to the multitude of questions that naturally arise as to the practical consequences of this doctrine; each of which answers should be discussed on its own merits. But the doctrine itself should not be made responsible for any consequences except such as necessarily result from it. For myself I am unable to see one that creates any moral difficulty in accepting what, after having for years considered everything that can be said on all sides of the question, still appears to me the undoubted, consistent, and most emphatic testimony of holy Scripture.

We are no more the "discoverers" of this truth than Luther was the discoverer of justification by faith. On the contrary, we have always declared that it was the prevalent, if not universal, faith of the church for the first two centuries; that it is taught in the writings of later "fathers;" and that although, like many other truths, it was almost buried out of sight during the Dark Ages, it has never been without witnesses since the Bible itself was disentombed at the Reformation. Luther wrote: "I permit the pope to make articles of faith for himself and his faithful, such as, that the soul is the substantial form of the human body, that the soul is immortal, with all those monstrous opinions to be found in the Roman Decretals." In the Book of Common Prayer we ask "that we may rise to the life immortal," "that we may so pass through things temporal as finally to lose not the things eternal;" and for our Queen, that God may "crown her with immortality in the world to come." Locke maintained that only "he who doeth the will of God abideth forever;" Milton expressed it in the "Paradise Lost;" Olshausen, no mean scholar or

divine so far from holding that the necessary immortality of every human soul is "always assumed in holy Scripture as unquestionable," declared that "the doctrine and the name are alike unknown to the entire Bible;" Archbishop Whately argued in his own pointed way that life means life, and death means death, in the Bible as well as in any other book; Archbishop Thompson says in his "Bampton Lectures," "Life to the godless must be the beginning of destruction, since nothing but God, and that which pleases him, can permanently exist." But time would fail to tell of Watson, of Foster, of Alford, with a host of other divines, great and small, living and dead, in our own and other lands, who, though neither individually nor collectively infallible, have cast into the scale a weight of authority which can scarcely be neutralized by the remark, that "very clever men" can make Scripture say anything. Some of those who are weak in this world may of late have been chosen to popularize this doctrine in a way that, for more reasons than one, would have been hardly possible to the great and the learned. But in either case, the only question is, whether the doctrine be of God or not. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Thanking you for your courtesy in granting me so much space, and sincerely hoping that I have not said a word to wound the feelings either of Mr. Baldwin Brown or of those who sympathize with his views—I am, Sir, your obedient servant,  
SAMUEL MINTON.  
20 Warwick-square, S. W.

#### No Apostasy, or Once in Grace, Always in Grace.

(Concluded.)

I WILL now introduce Paul's testimony on this subject in chapter 6 of Hebrews, verses 1-8. In the first two verses he shows that the subjects of this declaration had taken the initiatory steps of the gospel, and hence were in favor with God. In verses 4-6 he says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." If a person would read this scripture unbiased by theological prejudice, he could come to no other conclusion, than that a man can fall from grace. But still there is an objection. It is founded on the verb *if* in verse 6, "If they shall fall away," etc. The objector says this means, they cannot, and will not, fall; but this is contrary to Webster. He says *if* is a verb, transitive, and means "grant, allow, suppose, admit." Now it is evident from Webster's definition of this term that they were not obliged to continue in the grace of God, but were at liberty to do as they pleased. If they could not fall, why did the apostle talk about not "renewing them again," and "crucifying afresh," and "putting to an open shame"? Why did he compare them to "briers and thorns," "whose end is to be burned"? Why did he tell some of his brethren that "he was persuaded better things of them"? Did he mean to show them there was danger of falling when there was none? Was he trying to deceive them? How much more consistent to take the view that they can fall.

In the 10th chapter the apostle comments on the same subject again. Verse 26: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." What then remains? Let Paul answer. Verse 27: "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." In verses 28, 29, he enforces this idea, and shows us who these adversaries are by contrasting the penalty of the sins under the law of Moses with the willful sins committed under the new covenant. We read: "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Notice that they died without mercy under Moses' law, and under this new covenant the punishment is to be sorer. Now where is the spark of grace left to revive, if we do "despite to the Spirit of grace," continue in this course, and die without mercy, as Paul says? Let those answer who can.

We are not quite done yet. In the 12th chapter we have another positive testimony on this point. "Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fall

from [margin] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Verses 14, 15. We are required to follow peace and holiness, lest we fall from the grace of God. Then if, at any time, we turn away from him, we are liable to fall.

There are some that have commenced to serve God that are irretrievably lost. This I have abundantly proved, and it is also evidenced from the comparison of the apostle in the next two verses. He calls Esau a profane person for selling his birthright, and says he would have inherited the blessing, but was rejected, though he was very penitent and sought it with tears. Verses 16, 17. Then just as sure as Esau failed of the blessing of his father Isaac, we shall fail of eternal life if we do as he did, and barter it away. It is as much in our power to do this as it was in his, according to the analogy of the apostle.

It is of no use, therefore, to say we cannot fail finally of the grace of God. For Scripture and facts are too plain. Besides the scriptural evidence we have given, many of us know of apostates from God, and some have even gone into the delusion of spiritualism without any hope; for God will send such strong delusions, that they might be damned. 2 Thess. 2:11, 12. We had better heed the instruction of the apostle in Heb. 2:1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them run out as leaking vessels. [margin]" If a vessel leaks and it is not stopped all the fluid in it will run out. So with the grace of God in our hearts. That some have sinned, and repented; and turned back to God, and obtained forgiveness, like David and others, is no proof against the foregoing view, but is in harmony with it. But where persons have committed willful sins or failed to return to God and repent in the time God has given them, there remains no hope for them. This is sufficient to convince any that can be convinced.

Once more, in 1 Tim. 4:1, 2, we read, "Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." "Depart, going away, to forsake" (Webster). This does not speak of backsliding merely, but entirely giving up, departing from the faith.

I will now examine some of the strongest objections against this view. 1 John 5:4: "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." This is explained in verse 18: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself [guards himself, Diaglot], and that wicked one toucheth him not." According to this as long as a person keeps himself guarded, he cannot sin, and only this long. This is evidenced from the 16th verse, which shows that a brother can sin a sin unto death. We read: "There is a sin unto death; I do not say that he shall pray for it." Mark, this is directed to the brethren in the church, and not to brethren by the ties of nature, as some contend.

There are several texts found in John which are relied upon as unanswerable, according to our view of apostasy. We will give some of them. John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 6:54: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

In answering the points brought out in these texts, we will consider, first, what this life is that a person gets when he believes in Christ; and, secondly, can it be lost? On the first point, I affirm that Christ is that life. Proof: John 6:53, 54: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." This shows what eternal life is. It is composed of the flesh and blood of Christ. Again, 1 John 5:11, 12: "And this is the record that God hath given to us eternal life, and this life in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

It is evident that the eternal life spoken of in the foregoing texts is no part of man, but simply the presence of Christ, which of course is as undying as Christ is; and when we are in him it is eternal life in us. For proof, see verse 20: "That we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God,

and eternal life." This is Christ in us the hope of glory. Col. 1:27. The apostle Paul, in describing the difference between the carnal and spiritual mind of man says to the Roman brethren, Rom. 8:10, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." That is, the Spirit of Christ that is in you is this life as is evidenced from the connection. "Now if any man have not the Spirit of Christ he is none of his." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Verses 9-11. This certainly will sustain the first affirmation, though many more might be adduced.

I will now pass to examine the second affirmation; viz., can this life, or Christ, be lost? or, in other words, can we do any thing to cause it to depart from us? There are many texts that might be adduced on this point, but I will only present a few of them. Rom. 8:9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." This shows that the possession of this Spirit is conditional. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Verses 12, 13. This address was made to the brethren, and they retained this life on condition of mortifying the deeds of the body.

Again, the apostle speaks, 1 John 1:2, of this eternal life which was with the Father, and was manifest to us. It is that which gives us fellowship one with another, and also fellowship with the Father and the Son. Verse 3. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Verse 6. It is impossible to have this eternal life and walk in darkness. We can know we are in the light by being in fellowship with the brethren, but let us get out of this fellowship, and we are out of present eternal life.

The 7th verse attests this fact: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here on condition of our fellowship with one another, we have the promise of the efficacy of the blood of our Saviour, and who can be in a saved condition without its merits? Not one. In 1 John 2:24, 25, we read: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life."

It seems to me that this subject can be made no plainer; but I will adduce one more text. 2 John 8, 9: "Look to yourselves, that we lose not those things which we have gained [margin], but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Great stress is laid upon the term, "hath eternal life." But when we see that the present eternal life, is only Christ formed in us the hope of glory, as we have shown, then we can lose it as easily as the spendthrift can dispose of his money. To-day he may be rich, and very shortly he may be bankrupt. So to-day we may be in good health and have a prospect of long life, but next week we may be in our graves. From this we see present possession is no guarantee that we shall unconditionally hold it. This surely is plain.

Rom. 8:35-39 is considered very strong evidence against apostasy. Paul says, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Paul simply asks the question who shall separate us from the love of Christ, &c. This language does not mean they cannot be separated. He continues: "Nay, in all these things we are more than conquerors through him that loved us." From this we learn that there is a work on our part through Christ, in order to gain the victory. Paul gives his opinion of the Roman brethren in these words: "For 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 us from the love of God, which is in Christ Jesus our Lord." This only shows that the apostle had great confidence in the fidelity of these brethren, and not that their destiny was absolutely and unconditionally fixed, as some contend.

A very serious objection is found in the doctrine of the new birth. John 3:6: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." It is claimed on this verse that the birth of the

Spirit, spoken of here, is as much of the nature of the Spirit of Christ as the birth of flesh is of the flesh. But of whatever nature it may be if we apply it to our condition in this life, the 8th verse shows it is liable to leave us. We read: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." From this we learn the Spirit can come and go like the wind. Wind sometimes ceases to blow, and there is a great calm; so the Holy Spirit departs sometimes, and there is a perfect vacuum in the soul. Then unless there is an effort on our part to get and retain the Spirit the spiritual man will finally perish, as I have abundantly proved.

There are some other objections that are arrayed against the possibility of apostasy; but these that I have examined are the strongest, and as they can be so easily and plainly harmonized with the doctrine of the possibility of apostasy, the weaker objections can be met more easily. People will take positions to support a pet theory which are contrary to facts. Who does not know that in every faith there are individuals who have been soundly converted to it, and have departed from it, even in our time? and that many become worse than they were before? These are facts that cannot be denied.

And further, it seems to me this doctrine of no apostasy is a very dangerous one; for it has such a tendency to rock those to sleep who think they were once in grace. It certainly courts the carnal nature of man. I know some who have the reputation of being given over to licentiousness, and at the same time they stand as leaders against the possibility of apostasy. Oh, may God wake up the people! And may his ministers cry against such errors! It is certainly just the doctrine to hold a lukewarm mind where it is. It teaches no danger. It is a fatal peace-and-safety cry.

S. OSBORN.

Lynn, Greenup Co., Ky.

MORE BUNYANS WANTED.

BUNYAN the pilgrim, dreamer, preacher, Sinner and soldier, tinker and teacher, For heresy scoffed, scourged, put in prison— The day of tolerance yet unrisen— Who heard from the dark of his dungeon lair The roar and the tumult of Vanity Fair, And showed man's pilgrimage forth with fashion Heroic, in God-guided poet-fashion, Has now his revenge; he looks down at you In a ducally-commissioned statue— A right good artist gave life and go to it, But his name's not Boehm, and rhyme says "no" to it— And the Dean of Westminster, frank and fluent, Spoke broad-church truths of the Baptist truant.

We like the Duke and we like the Dean, And the summer air in the summer green, When the Anabaptist poet and clown Was set up as the glory of Bedford town; But ducal and decanal folk should learn That to-day with the past is of small concern; That light for the day's life is each day's need, That the tinker teacher has sown his seed; And we want our Bunyan to show the way Through the Sloughs of Despond that are round us to-day. Our guide for straggling souls to wait, And lift the latch of the wicket gate.

The churches now debate and wrangle; Strange doubts theology entangle; Each sect to the other doth freedom grudge, Archbishop asks ruling of a judge. Why comes no pilgrim, with eye of fire, To tell us where pointeth minister's spire? To show, though critics may sneer and scoff, The path to "the land that is very far off?" The people are weary of vestment vanities, Of litigation about inanities, And fain would listen, O preacher and peer, To a voice like that of this tinker seer; Who guided the pilgrim up, beyond The Valley of Death, and the Slough of Despond, And Doubting Castle, and Giant Despair To those Delectable Mountains fair, And over the River, and in at the Gate, Where for weary pilgrims the angels wait! —English Paper.

A CURE FOR CONSUMPTION.—Mr. Editor: The following remedy for consumptives, which we clip from the *Mammoth Monthly*, may be of benefit to your readers, as the plant can be easily obtained. A correspondent writes:—

"I have discovered a remedy for consumption. It has cured a number of cases after the patient had commenced bleeding at the lungs, and the hectic flush was already on the brow. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is the common mullen, steeped strong, and sweetened with coffee sugar, and drank freely.

"The herb should be gathered before the end of July, if convenient. Young or old plants are good dried in the shade, and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease. It is good for the blood-vessels also. It strengthens the system, and builds up, instead of taking away

strength. It makes good blood, and takes inflammation from the lungs. It is the wish of the writer that every paper in the country would publish this recipe for the benefit of the people. Lay this up and have it in the house ready for use."—w. k., in *Bib. Messenger*.

The Liquor Business in the United States.

A CORRESPONDENT of the New York *Evening Post* furnishes the following statement. He says that he has obtained the figures from official documents, and that he has presented them in the following compact form so that even the casual reader may see how large, both absolutely and relatively, the traffic in intoxicating liquors is in this country:—

Statistics showing the amount of money spent in the United States for intoxicating liquors during the year 1870, as taken from official records:—	
Imported and domestic distilled and spirituous liquors.....	\$1,344,000,000
Brewed and fermented liquors..	128,000,000
Imported wines.....	15,000,000
Domestic wines.....	5,000,000
Total.....	\$1,487,000,000

The amount spent for liquor in each State is also given, and it appears that New York, Pennsylvania, Ohio, and Illinois have the unenviable precedence; the investment in the three last named being more than double that in any other, and in New York more than quadruple. The same writer makes a startling comparison deduced from the following figures. In the same year,

The cost of flour and meat was.....	\$530,000,000
The cost of cotton goods.....	115,000,000
The cost of boots and shoes.....	90,000,000
The cost of clothing.....	70,000,000
The cost of woollen goods.....	60,000,000
The cost of newspapers and job printing.....	40,000,000
Total.....	\$905,000,000

So that for the above staple articles scarcely two-thirds as much was spent as for intoxicating liquor. We are not, therefore, surprised to learn that there were 140,000 liquor saloons in the United States, each having (estimated) 40 daily customers, making 5,600,000 drinkers; and that there were 400,000 more persons engaged in the liquor business in the United States than in preaching the gospel and school-teaching; and from the effects of intoxicating drinks 100,000 are annually sent to prisons, 150,000 to drunkards' graves, and 200,000 children are reduced to want.

And yet liquor dealers insist that government has no right to interfere to prohibit such a nefarious and ruinous traffic. The proper office of government is the protection of its citizens. There are many thousands of helpless women and children, made helpless and suffering by the liquor business, who need to be protected, not to speak of the right of the citizens to cut off this enormous addition to taxation and the expenses of the government.

J. H. W.

The Commentary

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne*.

ISAIAH 51: 7, 8.

"HEarken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." Isa. 51: 7, 8.

This is first a summons to attend, to hear. This call is not to the wicked, but to those who know righteousness, to those in whose heart God's law is found. This message regards the revilings and reproaches of the wicked; it exhorts the righteous not to fear or be afraid of them, because their career will soon end in death; the moth and the worm will consume them, while God's righteousness and his salvation will endure.

A more eloquent passage could not be written than these seventh and eighth verses of Isaiah 51; nor one more full of true godlike independence and righteous fearlessness. As Isaiah saw, from day to day, the overbearing, conceited scorn and pride of the wicked, God told him not to fear nor be afraid; but, Daniel-like, to pass calmly on, pursuing his daily round of duty, composedly resting in faith of God's word and promise, looking forward to the final triumph of the people of God and the ruin of the poor sinner.

But God takes no pleasure in the death of the wicked, nor did he teach Isaiah to render scorn for scorn, but to look forward with pity and sorrow to their fearful doom; and faithfully and kindly warn them of the terrible retribution awaiting the finally impenitent.

JOS. CLARKE.

## The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK MICH., FIFTH-DAY, MAY 20, 1875.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH. } . . EDITORS.

### Questions on the Sabbath.

EDITORS VOICE OF TRUTH, GENTLEMEN:—

Having perused the above-named paper since its first issue, I have been somewhat interested in the various articles regarding the Sabbath. Would it be asking too much, to request you to answer and explain, as far as space will admit, for my benefit, as well as that of many who may read the *Voice*, the following questions, which I cannot solve, so that they will harmonize with your ideas already advanced?

1. Why was Ignatius, the reputed friend and associate of some of the apostles, sanctioned by them and placed in so responsible a position, as regards church matters, when he wrote the following: "Let us no more Sabbatize, but let us keep the Lord's day on which our Life arose?"

2. Why was the honor of the Pentecostal blessing conferred on the first day of the week, and not on the seventh?

3. Why did the apostles observe the breaking of bread (or the sacrament) and the assembling of themselves together for worship, at which time Paul preached to them on the first day of the week, and not on the seventh?

Yours in Christian fellowship,

E. J. WHITNEY.

Parma Center, N. Y.

In response to the foregoing queries we present replies numbered according to the respective paragraphs:—

1. The History of the Sabbath, while examining the first witnesses for Sunday, speaks as follows of Ignatius:—

"Ignatius, the first of these witnesses, it is said, must have known Sunday to be the Lord's day, for he calls it such, and he had conversed with the apostle John. But in the entire writings of this father the term Lord's day does not once occur, nor is there in them all a single mention of the first day of the week! The reader will find a critical examination of the epistles of Ignatius in chapter fourteen of this history."—*Hist. Sabbath*, p. 211.

In chapter 14 of the History here referred to it is shown that the epistle of Ignatius to the Magnesians, from which the Sunday quotation purports to be taken, is a forgery; and, secondly, that that forged epistle says nothing of the Lord's day, that being a still further corruption.

2. "The text which next enters into the fabric of first-day sacredness is the following:—

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

"This text is supposed to contribute an important pillar for the first-day temple. On this wise it is furnished: The disciples were convened on this occasion to celebrate the first-day Sabbath, and the Holy Spirit was poured out at that time in honor of that day. To this deduction there are, however, the most serious objections. 1. That there is no evidence that a first-day Sabbath was then in existence. 2. That there is no intimation that the disciples came together on this occasion for its celebration. 3. Nor that the Holy Spirit was then poured out in honor of the first day of the week. 4. That from the ascension of Jesus until the day of the Spirit's outpouring, the disciples had continued in prayer and supplication, so that their being convened on this day was nothing materially different from what had been the case for the past ten or more days. 5. That had the sacred writer designed to show that a certain day of the week was honored by the events narrated, he would doubtless have stated that fact, and named that day. 6. That Luke was so far from naming the day of the week that it is even now a disputed point; eminent first-day authors even asserting that the day of Pentecost that year came upon the seventh day. 7. That the one great event which the Holy Spirit designed to mark was the antitype of the feast of Pentecost; the day of the week on which that should occur being wholly immaterial. How widely, therefore, do those err who reverse this order, making the day of the week, which the Holy Spirit has not even named, but which they assume to be the first day, the thing of chief importance, and passing in silence over that fact which the Holy Spirit has so carefully noted, that this event took place upon the day of Pentecost. The conclusion to which these facts lead is inevitable; viz., that the pillar furnished from this text for the first-day temple is like the foundation of that edifice, simply a thing of the imagination, and quite worthy of a place beside the pillar furnished from the record of our Lord's second appearance to his disciples."—*Hist. Sabbath*, pp. 149, 150.

3. We suppose this third question has reference to the record in Acts 20: 6-13. In reference to this, the History of the Sabbath says:—

"This scripture is supposed to furnish a sixth pillar for the first-day temple. The argument may be concisely stated thus: This testimony shows that the first day of the week was appropriated by the apostolic church to meetings for the breaking of bread in honor of Christ's resurrection upon that day; from which it is reason-

able to conclude that this day had become the Christian Sabbath.

"If this proposition could be established as an undoubted truth, the change of the Sabbath would not follow as a necessary conclusion; it would even then amount only to a plausible conjecture. The following facts will aid us in judging of the truthfulness of this argument for the change of the Sabbath. 1. That this is the only instance of a religious meeting upon the first day of the week recorded in the New Testament. 2. That no stress can be laid upon the expression 'when the disciples came together,' as proving that meetings for the purpose of breaking bread were held on each first day of the week; for there is nothing in the original answering to the word 'when;' the whole phrase being translated from three words, the perfect passive participle *συνηγμένον* 'being assembled,' and *τῶν μαθητῶν*, 'the disciples;' the sacred writer simply stating the gathering of the disciples on this occasion. 3. That the ordinance of breaking bread was not appointed to commemorate the resurrection of Christ, but to keep in memory his death upon the cross. The act of breaking bread therefore upon the first day of the week, is not a commemoration of Christ's resurrection. 4. That as the breaking of bread commemorates our Lord's crucifixion, and was instituted on the evening with which the crucifixion day began, on which occasion Jesus himself and all the apostles were present, it is evident that the day of the crucifixion presents greater claims to the celebration of this ordinance than does the day of the resurrection. 5. But as our Lord designated no day for this ordinance, and as the apostolic church at Jerusalem are recorded to have celebrated it daily, it is evidently presumption to argue the change of the Sabbath from a single instance of its celebration upon the first day of the week. 6. That this instance of breaking bread upon first-day, was with evident reference to the immediate and final departure of Paul. 7. For it is a remarkable fact that this, the only instance of a religious meeting on the first day recorded in the New Testament, was a night meeting. This is proved by the fact that many lights were burning in that assembly, and that Paul preached till midnight. 8. And from this fact follows the important consequence that this first-day meeting was upon Saturday night. For the days of the week being reckoned from evening to evening, and evening being at sunset, it is seen that the first day of the week begins Saturday night at sunset, and ends at sunset on Sunday. A night meeting, therefore, upon the first day of the week could be only upon Saturday night. 9. Paul therefore preached until midnight of Saturday night—for the disciples held a night meeting at the close of the Sabbath, because he was to leave in the morning—then being interrupted by the fall of the young man, he went down and healed him, then went up and attended to the breaking of bread; and at break of day, on Sunday morning, he departed. 10. Thus are we furnished with conclusive evidence that Paul and his companions resumed their journey toward Jerusalem on the morning of the first day of the week; they taking ship to Assos, and he being pleased to go on foot. This fact is an incidental proof of Paul's regard for the Sabbath, in that he waited till it was past before resuming his journey; and it is a positive proof that he knew nothing of what in modern times is called the Christian Sabbath. 11. This narrative was written by Luke at least thirty years after the alleged change of the Sabbath. It is worthy of note that Luke omits all titles of sacredness, simply designating the day in question as the first day of the week. This is in admirable keeping with the fact that in his gospel, when recording the very event which is said to have changed the Sabbath, he not only omits the slightest hint of that fact, but designates the day itself by its secular title of first day of the week, and at the same time designates the previous day as the Sabbath according to the commandment. Luke 23: 56; 24: 1."—*Hist. Sabbath*, pp. 179-182.

In reply to the questions of our correspondent we have thus simply quoted from the History of the Sabbath published at this Office, in which will be found a thorough examination of hundreds of other points relative to the Sabbath question. To this work we would earnestly commend every one who is investigating this subject. U. S.

### Col. Olcott's Book.

THE American Publishing Co., have just issued a work, entitled, "People from the Other World," by Col. H. S. Olcott, narrating his experience during his stay of three months with the spirit mediums, the Eddy Brothers, of Chittenden, Vt. He was commissioned by the *New York Daily Graphic Co.*, to visit the Eddys, for the purpose of establishing the truth or falsity of the claims of materialization of spirits. Mr. Olcott professes to write his book, not in the interest of spiritism, but simply as a strict statement of what he saw, heard, and did, during his stay with the family. He attended fifty seances, saw about four hundred materialized spirits appear, including Indians, Americans, Germans, French, English, Russians, Circassians, Khourds, Georgians (Caucasians), Arabs and native Africans. He saw men and women, old and young, children, and babes in arms. He heard them speak in a number of different languages, sing solos and duets; saw

them dance, walk, jump, play the organ, smoke, materialize weapons, shawls, gauzes, and animals, in the presence of the audience; saw them cut off locks of their hair, exhibit jewels, braid wreaths, &c. He saw a great number of detached hands of various sizes, shook hands with them, saw them write their names on cards, and heard them play music, some of it being airs not known in this country, but peculiar to Circassia and other portions of the Caucasus and Italy.

The publishers of this book say that "the world has ceased to be astonished at anything, and a passive acceptance of whatever is fairly proved, let its claims be what they may, has taken the place of surprise, and a general expectancy of future and still more important advancement in this path evidently exists in the public mind. But nothing has taxed the credulity of the people of all classes as the proposition of the actual materialization of spirit forms, and of their appearance before audiences, exercising the power of locomotion, speech, &c., and in addition performing acts yet to be accounted for only on the theory of supernatural skill."

It is claimed that all this is now fairly demonstrated by the manifestations in question. This is what S. D. Adventists have been for years expecting and predicting in reference to this last crowning deception. And these spirits are to go still farther in this direction. This is set forth as incontrovertible evidence of the immortality of the soul. It might be so taken if there were no devil and his angels, and they did not know how to deceive. In the midst of this working of Satan, and when it is at its height, the Lord is to come. 2 Thess. 2: 9. And it has now seemingly to take but one step more to reach the climax of its power. U. S.

### Christian Bullets.

FROM an article in *The Methodist* of May 8, 1875, entitled "Clerical Inventors," it appears that a clergyman was the inventor of the percussion cap which has wrought such a revolution in the use of fire-arms. It says:—

"Among these inventions of clerical origin are some that . . . have changed the relations of nations, and swerved them from what a century since was apparently their predestined course. This latter has been accomplished in a remarkable degree by the substitution, in fire-arms, of fulminate igniting by percussion, in place of the old flint lock. Its inventor was the Rev. John Alexander Forsyth, 'minister of Belhelvie,' a parish in Aberdeenshire, Scotland, and its date early in the year 1807."

This invention made the revolver capable of successful use, of which the article in question says:—

"Although a clergyman thus enabled the revolver to be made a practical success, there is nothing to show that its original inventor belonged to the cloth, or even that he was a church member; but that he was keenly alive to religious and theological differences is manifest from the fact that in his specification he sets forth expressly that the construction of the revolving arm 'and of the bullets may be varied, some for shooting square bullets against Turks, others for shooting round bullets against Christians,' but the reason of this special adaptation of projectiles to Moslem and orthodox does not appear."

These, to say the least, are curious facts in the history of fire-arms. Why a round bullet is any better adapted to a Christian than a square one would puzzle the present generation to determine. U. S.

### To Correspondents.

QUESTION. Will you please tell us who Melchisedec was, spoken of in Heb. 7? S. L. CURTIS.

ANS. If we could tell who he was, it would destroy his fitness to represent Christ. He was an ordinary man, king of Salem. His being without father, mother, descent, beginning of days or end of life, signifies only that his genealogy is not reckoned among men. He appears for a time upon the stage of action; but who his father was, or mother, his descent, beginning of days, or end of life, nobody knows; for no genealogical record is preserved among men. Hence he is a fit representative of Christ.

A. H. VANKIRK: We do not see that any particular importance attaches to the interpretation of the three ribs in the mouth of the bear, Dan. 7: 5. It is generally thought to apply to some of the provinces which it specially oppressed, as Babylon, Lydia, and Egypt; and this seems to us more natural than to apply them to Media and Persia, and Babylon; Media and Persia being the beast itself, and therefore not well represented by that which was in the mouth of the beast. But possibly the ribs do not de-

note any particular portions of territory, but only show the blood-thirsty nature of the Persian power.

T. B. SNOW. An exposition of Isa. 65, was republished from *Review* in *Signs of the Times*, of April 8, 1875, a copy of which we send you. For the arguments on immortality see the works published on that subject at this Office.

R. THOMPSON. We have never published a review of the Assembly Shorter Catechism.

G. V. KILGORE. For an exposition of the seven heads of the dragon and beast, and the wounding of one of them, see *Thoughts on Revelation*, chapters 13 and 17.

QUESTION. Will probation close after or before the seven last plagues of Revelation, please explain Rev. 16: 9. Can sinners repent at that time and be saved? Yours, H. H. P.

ANS. We think probation closes before the plagues are poured out, for the following reasons:—

1. So long as Christ acts as mediator between God and men, mercy is offered. No judgments therefore can be inflicted without mercy till Christ's work as priest has ended. But the seven last plagues are poured out without mixture of mercy, hence they are poured out after Christ has ceased his pleading, and probation has ended.

2. The angels with the plagues come out of the temple. Rev. 15: 6, and when they come out the temple is filled with smoke from the glory of God, and no one is able to enter, or to officiate, therein. But the ministration now going forward in the sanctuary will continue till the work of salvation is ended. Therefore the plagues are poured out after mercy has ceased.

What then is the force of the expression respecting those who watch and keep their garments, under the sixth plague? Verse 15. We understand that by a change of tenses common to the Scriptures, in this case, the present for the past, the language expresses the blessedness of those who had watched and kept their garments up to the time when their salvation was made sure.

QUESTION 1. 2 Kings 8: 26 we are told that Ahaziah was 22 years old when he began to reign; and in 2 Chron. 22: 2 it is said he was 42 years old. Which is correct?

2. There seems to be quite a discrepancy between 2 Sam. 24: 9, and 1 Chron. 21: 4, in the number that drew the sword. How is it harmonized? G. L. HOLIDAY.

ANSWER. In reply to the first of these questions we would say that the English version of 2 Chron. 22: 2, is evidently a mistake, as it would make the son two years older than his father. See verse 20 of previous chapter. Dr. Clarke says that the Syriac and Arabic have twenty-two, and that it is probable the Hebrew text so read originally. But as numbers were anciently expressed by letters, it was easy for the transcriber to mistake *Mem*, forty, for *Caph*, twenty. And if the ancient Hebrew letters were used, the mistake would be still more easy, as the difference between *Mem* and *Caph* is very small.

In reply to the second question the answer is similar. Dr. Clarke shows very clearly that the discrepancies must have arisen from the blunders of transcribers. U. S.

### "Origin of Evil."

I HEARD a discourse on this theme by a minister who holds to human progression; that is, that man was at first in a savage state, with reasoning faculties but a little above the brute creation, and that in the course of some hundreds of thousands of years he has risen to his present state of development in knowledge, arts, civilization and refinement. The doctrine of the "fall of man" he rejected. That the term is not found in the Scriptures was adduced as conclusive proof that the doctrine is not a Bible doctrine. Instead of falling from a state of holiness, man had, he held, been rising in the scale and progressing toward perfection.

Evil, he held, was not introduced by the act of the creature, but by the will of the Creator. God was the author of evil; it was a part of his all-wise plan. An appeal was made to the Scriptures to prove that God was the originator of sin. The text relied upon as proof of this was Isa. 45: 7: "I form the light, and create darkness; I make peace, and CREATE EVIL; I the Lord do all these things."

Sophisms, or logical fallacies, are often founded on the ambiguity of terms, the hearers being led astray by the adroit handling of a term, making it convey a meaning not intended in the proof text. Here *evil* is the ambiguous term. Sin is always an evil; but evil is not always a sin. So far from it, evil is sometimes the just punishment of sin; and that this is its sense in the text, is evident from a comparison with other texts.

"Therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us by bringing upon us a great evil." See Dan. 9:11-14. "Shall the trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" Amos 3:6. "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Chap. 9:10.

A multitude of texts might be quoted, showing that God hates sin; that evil, in the sense of sin, he is of "purer eyes than to behold;" that it shall not "dwell with" him; and that he creates evil only in the sense of sending his judgments against sin, as in the following: "For the inhabitant of Maroth waited carefully for good; but evil came down from the Lord unto the gate of Jerusalem." Micah 1:12.

And those who would charge sin against God, by dextrously using terms in a sense directly opposite to the true one, I would refer to the word of the Lord by the prophet: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight." Isa. 5:20, 21.

R. F. COTTRELL.

**Absurdities of Doctrine.**

THE doctrine of the immortality of the soul requires us to believe that spiritual death was all or a part of the penalty for Adam's transgression. By spiritual death is meant the soul's alienation from God and the losing of all desire to do good. This is absurd, for it subverts the Bible doctrine of a vicarious sacrifice. By vicarious sacrifice is meant that Christ dies as a substitute for man and suffers the penalty for his transgression. Now if spiritual death is the penalty, Christ must die a spiritual death to redeem man from it, which would make him a sinner. This we know is false, and therefore cannot arise from a heavenly source, but from him who said to Eve in Eden, "Ye shall not surely die."

The doctrine of the immortality of the soul exalts death as a friend, which robs Christ of his glory. The oft-repeated expressions heard on funeral occasions are very much in harmony with the sentiment of a well-known hymn—

"Death is the gate to endless joy,  
And yet we dread to enter there."

Now if this sentiment be true, then death is a friend to the human family; which is directly in conflict with the scripture which says, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. And it also robs Christ of his glory, for the Scriptures everywhere set forth the fact that Christ is the way, the truth, and the life. He is the one that will destroy death, and give his people endless joy.

The doctrine of the immortality of the soul subverts the Bible doctrine of the Judgment; for it requires us to believe that both the righteous and the wicked enter their reward at death, and hence their judgment either wholly or in part must take place at that time. According to this view the Judgment began nearly 6,000 years ago when Abel died. This is in direct conflict with the Bible which invariably points us forward to the last day as the time of judgment. Acts 17:31.

The doctrine of the immortality of the soul makes the resurrection of the dead unnecessary, which again is in direct conflict with the Bible. According to this belief, if the resurrection never did take place it would be no matter to either the righteous or the wicked, as the one class would be rejoicing in glory, and the other suffering the torments of hell. But Paul says, "If the dead rise not, then is not Christ raised." "Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16, 18.

The doctrine of the immortality of the soul forever sets aside the idea that the universe will ever be free from sin and sinners, which again is in conflict with the word of God. See Rev. 5:13. And, according to the interpretation given by immaterialists, of the parable of the rich man and Lazarus, Heaven and hell are within speaking distance of each other, therefore the songs of the redeemed saints must be constantly and eternally interrupted by the curses and wailings of the wicked. Such a condition of things would be revolting to our nature, and how much more so to a just and holy God.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

I. D. VAN HORN.

**"Ye Are the Light of the World."**

THESE words in Matt. 5:14, as spoken by our Saviour in his memorable sermon on the mount, are used metaphorically. Here Christ's followers are not merely likened or compared to a light, but are said to be "the light of the world." A metaphor is the most forcible figure that can be used by which to represent any person or thing.

The sun, around which the earth and planets revolve, and by which they are held in their orbits, is the great source of light from which these bodies receive light and heat. The same may be said of any heavenly body which forms the center of a system of orbs, relative to the bodies which revolve around it. The moon only reflects the light that it receives from the sun. In like manner, doubtless, the earth reflects light borrowed from the sun to the planets and other celestial bodies, just as they reflect borrowed light to the earth. Even an artificial light could not exist without heat, and heat, as already stated, is received from the sun. The nearer we come to a light, the more light we can see in it.

Now the message declared unto us in Holy Writ is, "that God is light, and in him is no darkness at all." 1 John 1:5. And of his Son, by whom "he made the worlds," and who is "the express image of his person," we read, "That was the true Light, which lighteth every man that cometh into the world." John 1:9. Said Christ, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Chap. 8:12; 9:5. The Lord is "the Sun of righteousness"—the great source of spiritual light—the fountain from which all our blessings flow. His word is a lamp unto our feet, and a light unto our path. And it is only through that sacred word, backed up by the Spirit of God to our hearts, that our minds become illuminated, and that, in believing in the light—Christ Jesus—we "may be children of light" (John 12:35, 36; Eph. 5:8); and thus "shine as lights in the world." Phil. 2:15. This we have not in and of ourselves. It is a gift from above, which "cometh down from the Father of lights." James 1:17.

As we follow the Saviour, or draw near to God in keeping his commandments, and in walking in conformity to the leadings of his Spirit, and to the teachings of his word, we receive rays of light which we reflect upon others around us, our path "is as the shining light, that shineth more and more unto the perfect day," Prov. 4:18, and others see our good works, and glorify our Father which is in Heaven. Matt. 5:19.

Those who really occupy this position are the most esteemed and appreciated as consistent Christians near home, where they are the best known. They are not formal professors, who at a distance have a name that they live, while at home they are dead, whose light shines less at home than abroad. (We read, "If therefore the light that is in thee be darkness, how great is that darkness?" Matt. 6:23.) But they are the real, humble followers of Christ, who are often found communing with their God in secret prayer, where they have the light of God's reconciled countenance shining into their hearts. When they appear before those of their own household, they bear the impress of their Heavenly Father upon their countenance, have a gentle, winning, and loving spirit, and use words of pleasantness, which are "always with grace, seasoned with salt," are "to the use of edifying," and are calculated to "minister grace unto the hearers." They thus appear also before their neighbors, and all those with whom they have to do, exhibiting pure characters by being strictly upright and honest in all their walks and dealings in life, both with God and man; and, in this manner, they are not found scattering abroad, but gathering with Christ, by letting their light shine. Commencing first at their Jerusalem—in the closet—they exert an influence for good in their families, among their neighbors, and as far as they can upon their fellow-men around them.

A few years ago, two of our preachers were holding a two-days' meeting in a village, where a Sabbath-keeper and his family had been living for several years, when, at the close of their meeting, as liberty was given for any present to speak, a man arose and expressed his determination to become a Christian, and to keep all the commandments of God; and, addressing his neighbors and acquaintances, he feelingly said, "It is not what these preachers have said to us to-day that has led me to embrace the seventh-day Sabbath; but it is the consistent course of that Mr. P——."

In another place, several discourses were given, and an active business man and his family, who were worldlings, embraced the truth. It was soon seen that a great change for the better had taken place in that family. In the course of two years after that, two families and other individuals that were his near neighbors embraced the truth, one of whom testified afterward in a Sabbath meeting as follows: "When meetings were held in our neighborhood two years ago, I was as much convinced that the seventh day is the Sabbath as I am to-day. Since that time, I have watched the course of Bro. H—— and his family, and I have fully concluded that the truth which has done them so much good, is good for me and mine, and, by the grace of God, we are resolved to keep it."

"Hold up thy light! Thou canst not tell,  
However feeble be its ray,  
But some poor soul may catch its beam,  
And find the narrow way."

A. C. BOURDEAU.

**Living on Others' Faults.**

THIS is poor living indeed. Yet many reject good and wholesome articles of diet, and, like those beasts and birds which choose to live on carrion, delight to regale themselves with, and wallow in, putrefaction. Instead of calling to mind the most amiable traits in the characters of their friends and neighbors, they search for their faults and failings, as if greedy of something that they may use as an excuse by which to justify their own sins. It would be much better to take the counsel of an apostle in scanning the character of others: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." All have faults, more or less; but if we would habituate ourselves to think on others' virtues, it would be much more agreeable to all.

Some seek to excuse themselves from living a religious life because professors do not live up to their profession. That there is ample occasion for them justly to find fault cannot be denied; and a fearful responsibility rests upon all professors of Christianity who give unbelievers cause to blaspheme. But, my friend, this is no excuse for you. You belong to this same fallen family for whom Christ died; and if the light of revelation and the gospel, or good news of salvation has come to you, as well as to others, you have an equal interest in it, and an equal responsibility to live agreeably to its teachings, thus setting the right example for others to imitate, as any one else has. It will not clear yourself to say, "Oh, I do not profess;" for you are under as great obligation to profess the truth, and engage in the work of saving others, as any of your friends and neighbors. They have an equal right to complain of you for not setting them the right example; if you are living a life no better than they.

Do you plead ignorance? In your complaints against others you assume to know how a Christian ought to live. Then show the world, in your own life, how a Christian should live. Otherwise, if you are really ignorant of what a Christian life should be, it illy becomes you to assume the place of a judge.

But we admit it to be a fact that the mass of professors of Christianity of the present day are mere worldlings, setting an example which it is not safe to follow. They are in the broad road to perdition. If you follow with them, you will share with them the like unhappy fate. But you have a soul to save or to lose; and though you undertake to excuse yourself on account of their failings, it will not save you. You may be saved, if you will; but a diet selected from their faults is not healthful, and will not give you life. Then avoid this filthy and life-destroying stuff, not worthy of the name of food, choose that which is good and live; and be assured that you will not regret your choice.

R. F. COTTRELL.

**Looking Back.**

SOMETIMES it happens that persons who have given quite liberally at the calls of charity and benevolence, at some turn in the times, when money is scarce, are confronted by Satan thus: You see how it is; your money is gone little by little; there is no end to this continued call for money; there is your Systematic Benevolence money, your tract money, your donation to the Bible cause, your widow and orphan money, your subscription to the meeting-house,

the camp-meeting expenses, and other calls too provokingly numerous to mention. Just think what all these items amount to in one year, in ten years; and then the interest too, it is all astounding to think of. Now look at it; if you had kept clear, and judiciously laid out this charity fund in land and stock, and improvements, see how you would have thriven. No wonder your neighbors get ahead of you. Why, there's your old friend W——, who rolls in splendor and wealth, while you are all the time managing to get along. Consider how much time you spend attending meetings; and then there are your traveling expenses, you did not think of that. If the Lord was what you think he is, he would not allow you to be so scrimped and mortified, and to see all your old friends driving past you in their fine rigs, and hardly stopping to say good morning. This kind of thing does not pay; you will have to temper down your zeal a little or die in the poor-house.

Then there are your rich brethren who have vastly more property than you have who do not pretend to give even as much as you do. Do you not see that even your own brethren are making money over your foolish, dotting liberality? One says it is done to get a name; another says it is because you have no more sense, and so on. I tell you you must be careful, you would be thought as much again of if you had money to lend instead of borrowing; see how things work all the time against you.

Thus Satan plies many a poor soul until he goes back to the realms of darkness and loses sight of the eternal city and its infinite glory. Thus it happens that many a purse-string is tightened, and many a heart is hardened beyond recovery, and many a goodly treasure in Heaven is forfeited. Thus it is that many a suffering one is unrelieved and unblest with those gifts which are molding and rusting in the rich man's granary and safe.

Thus it is that many will find at the last that they are poor and miserable, blind and naked, when they supposed themselves to be wealthy and refined; and the rust of their treasures will be a witness against them. In the day of the Lord, when he shall come again to earth, all those arguments now so weighty in favor of looking back to earth's treasures and vanities will be lighter than thin air. Then, too, all those arguments in favor of Christian liberality will be weighty and strong.

Repent not of having done well; but enlarge thine heart, and look into the future, into the far-off land, where all thine alms are laid up for thee. All is safe there, unless thou dost retract and recall those gifts.

JOSEPH CLARKE.

**European Armies.**

THE military contributor of the Cologne Gazette compares the present strength of the German army with that of the armies of the other leading European powers. At the beginning of 1875 the German army consisted of 31,830 officers, 1,329,600 men, 314,970 horses, 2,700 field guns and 820 siege guns. Of these the number of troops available for service in the field within six weeks after the mobilization is, excluding the transport and staff corps, 710,130 men, with 114,850 horses and 2,082 field guns.

These figures do not include the fourth battalions, 3,400 officers and 152,100 men, formed in case of war, or the landsturm to be raised under the new law, which would bring into the field a force, by the lowest computation, of 3,748 officers and 202,500 men. The total force at the disposal of Germany is, therefore, 38,948 officers and 1,684,200 men, excluding surgeons and the hospital corps, and not taking into account the probability that the estimated force of the landsturm will be greatly exceeded when in the field. The strength of the Russian army, including the Don Cossacks, but excluding Caucasian and Asiatic troops, is 1,376,860 men, of whom 761,000 are available for field service; the French army, 1,098,400 men, of whom 635,700 are available for the field; the Austrian, 865,900, including 562,750 field troops and reserve; the Italian, 741,700, including 379,000 field troops and reserves; and the English (including militia, but excluding volunteers), 280,240, of whom 93,860 is the highest number available for the field without fresh enlistments.

From these figures Germany is the first military power in Europe. The organization of the "territorial army" in France may ultimately increase the French army by from 480,000 to 520,000 men; but then Germany will have 100,000 soldiers more than France, and by putting forth all her strength she might obtain 200,000 or 300,000 more. It is also to be considered that even if the German army were raised to 1,800,000 men it would consist almost entirely of well-trained soldiers, which in France can only be the case, as regards the territorial reserve, in some twenty-five years' time.

## COME AND WELCOME.

"So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests." Matt. 22:10.

GATHER them in from the crowded street,  
Gather them in from the city's hum,  
Gather them in to the Saviour's feet,  
To him who bids you in mercy, "Come."

Gather the hearing whose ears are closed,  
Gather the seeing whose sight is dim,  
Awake those slumbering the sleep of sin,  
Gather them all to rejoice in Him.

Gather them in, for the night wanes fast,  
And soon the glad morn shall rejoice our eyes;  
Gather them out of the darkened past,  
To crown his triumph, the Saviour's prize.

Gather them "all, both bad and good,"  
For the marriage feast is royally spread,  
Within is gladness, life, and joy,  
Without—the dying and the dead.

## Progress of the Cause.

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

## Iowa.

THERE are no Sabbath-keepers in this city (Ft. Dodge) except two brothers, an only sister, and myself, and, being grateful to God for all his benefits to us, and for lately bringing us together so that we can help each other, we have commenced to have a social meeting and Sabbath-school each week. Though we are so few in number, and have no one of experience to minister to our wants, yet we feel that God is with us, and that his blessing will abide with us if we go forward in the path of duty.

We intend to canvass the city to obtain subscribers for our periodicals. We feel that in this a heavy responsibility rests upon us, and that we must humble ourselves at the foot of the cross and seek meekness and patience, and an unwavering trust in God and his word.

S. C. REASER.

## Richmond, Maine.

I CAME to this place April 23, to attend the funeral of Bro. Merriman's child, and since that time we have been holding meetings with some interest to hear. Several have commenced to keep the commandments of God and the faith of Jesus. Some of the children of Sabbath-keepers have taken up their cross, and resolved to be Christians. May the Lord help others to decide to walk in the truth. Pray for us.

J. B. GOODRICH.

May 3, 1875.

## Kansas and Missouri.

LEFT home March 30, to join Bro. Rogers who was with the Lincoln church, Johnson Co., Mo. Our meetings here were deeply interesting. Seven went forward in baptism. Ten have taken their stand on the Sabbath and kindred truths since January.

As we were about closing our meetings the directors locked up the school-house as the most effectual method of staying the progress of this truth, thus fulfilling Rev. 12:17. We also visited Pleasant Ridge, and baptized four.

From Lincoln went to Rockville, Bates Co. Here the enemy had come in and taken the fort by storm, and made prisoners of the garrison, and had accomplished the work so completely that hardly one of the good brethren and sisters realized what a terrible condition they were in. In their misguided zeal, they were holding two meetings of S. D. Adventists in the neighborhood and within two miles of each other, and, as every one knew, this was because they did not love one another as Christians.

But here the Lord helped. Truth found its way to their hearts; and the melting influence of the Spirit was felt among this little company. Heartly confessions were made. Their captivity turned; and we trust they were made wiser by their past misfortunes. We left them with new resolves to press forward.

Our next point was Nevada. One of the first things to which our attention was called was an urgent request for a course of lectures, which had been pressed for some time. Bro. Wood had at one time sent an appointment, but sickness prevented his filling it. The anxiety of the people was so great that they came out three nights in succession, but were disappointed each time. Now this call comes—the Macedonian cry. Can we make a favorable response? There are so many places to visit, and brethren at all these places need help, that we can barely get around in

time to start the tent according to arrangement.

Why is it that these people who are calling for help cannot have it? We look back and see that plenty of time has been spent in settling controversies with the brethren, church troubles at two places, to have responded favorably to this call. How strangely we labor while our actions so conflict with the interests of the cause we love. We pay Systematic Benevolence, donate to the Tract and Missionary Society, take time, precious time, to go out with our tracts and periodicals and scatter them, in order to spread the truth, and then often monopolize the time of the servants of God, at the very time the waters are being troubled, so that they cannot respond to calls for help. Then by the time they can go to these places the interest is gone. Somebody has hindered the work of God, restrained or held back those who should have gone to the rescue in time to have wrought in harmony with the opening providence of God.

Now let us review a little. Time is lost to the cause by the minister's being thus obstructed in his work. Time in T. & M. labor is lost or measurably so. The money thus expended might have accomplished fourfold more if favorable openings could have received judicious attention, and the interest awakened could have been strengthened and developed at the right time. What a crushing weight of responsibility will fall on those whose unsanctified lives have caused them to pursue such a course.

Why do we not humble ourselves before God, hunt out our own wrongs, confess and take them out of the way, and not bring such terrible burdens upon some one else? If we would draw near enough to God to get a glimpse of ourselves, our burden would be, "God, be merciful to me a sinner," even to me. Our burdens which have their origin in a perverted conception of truth would be all gone. The individual work for this time of preparing to pass the searching tests of the Judgment would occupy the mind to the exclusion of everything else.

The church at Nevada was organized a little over one year ago, with a membership of nine. They have worked together in harmony, and have had to encounter a strong current of opposition from without; but all the while some are interested and falling into rank. They number now a little more than thirty, if my memory is correct and a good influence is radiating from them in all directions. Four were baptized at this place. Here Bro. Rogers and I parted, he going to Avilla, and leaving me to visit Montevallo, Dry Wood, and Scott.

At Scott I was happy to find that the brethren had awakened an interest through their T. & M. labors. Three had read until they were convinced, and were keeping the Sabbath; two others commenced while we were there. Four were baptized. Several others are apparently deeply interested. One sister here, who has been with us for nearly one year, pleaded with her ungodly husband with cries and tears, for permission to go forward in baptism, but was met with a persistent, No.

Here our labors among the brethren closed, and we go home to prepare to start tent labor. We expect to commence at Neosho Falls, near the 15th of the present month.

J. H. COOK.

Mound City, Kan., May 8, 1875.

## Have Faith in God.

It is the privilege of the people of God, while they have no confidence in themselves, to live so near to him that they may rest by faith on the precious promises, and feel that though cast down they are not destroyed. When we so live our hope will be like an anchor; our hearts will be filled with love to God, and our lives will speak forth his praise. A lack of prevailing faith keeps the people of God weak and feeble. They look for the blessing a great way off, and according to their faith so it is. They make feeble efforts and have feebleness in return. They let go the arm of the Lord before they get the victory. This is the victory, even our faith. God knows how much in earnest we are, and he will do all he has promised for the overcomer.

The rich experience, which is the fruit of the Spirit through faith, is not comprehended by the natural heart. Like the precious gem, it is found by digging deep—as the diamond glitters in the sun's rays, so the pure in heart will reflect the rays of the Sun of Righteousness. While its brightness in its focal intensity will destroy the wicked at the coming of Jesus, those who have been purified made white and tried can dwell with it.

We should talk, live, and act faith; for it is pleasing to God; but unbelief is from our great enemy. I am happy while writing on this glorious subject. By faith I now claim Jesus as my present Saviour. Precious Jesus! How I love to dwell upon that name! No music on earth was ever so sweet. Praise him forever!

A. P. LAWTON.

W. Winfield, N. Y.

## Prayer.

THE Saviour tells us that "men ought always to pray, and not to faint." Luke 18:1. Says the apostle Paul, "Pray without ceasing." 1 Thess. 5:17. It is a fact, then, that men ought always to pray. This being so, the question next arises, How are we to pray? The apostle answers, "Lifting up holy hands, without wrath and doubting," 1 Tim. 2:8. The Saviour answers, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

Prayer, then, must be offered in faith. We must not doubt. Not only this, but when we lift up our hands in prayer to God, they must be holy hands. Our thoughts must be holy; we must be holy. All iniquity must be rooted from the heart. Says the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15. While the prayer of the righteous availeth much, we are told that the prayer of the unrighteous is an abomination in the sight of God. Faith and holiness, then, it is seen, are the great and needful essentials with us, to insure an answer to our prayers. We want that holiness that leads to holy living, holy motives, and holy aspirations. We want that faith which confidently believes and grasps every promise set forth in the sacred and divine revelation of God.

Among the promises to Christians is the precious one that if they ask blessings in the name of Christ, they shall receive them. We are instructed that, if we, "being evil, know how to give good gifts unto our children," "much more shall our Heavenly Father give the Holy Spirit to them that ask him." Luke 11:13. The Holy Spirit is a gift we certainly must possess in order to be in favor with God. It is one that God is most willing to give. It is one we ought to desire. And is it not one of the first things we should pray for? By it we know we are the children of God. 1 John 4:13. And if children of God, "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. God's children, then, need not lack for anything. They need only come trustingly and in the name of the Saviour, and needed blessings will be granted.

"Without faith it is impossible to please God." Without holiness we cannot please God. Next, then, to the gift of the Holy Spirit, it seems, we should desire an increase of faith and holiness. To be holy, we must keep the commandments of God. If we keep his commandments, and do those things that are pleasing in his sight, then we know that our petitions are heard. 1 John 3:22.

"If we transgress not the commandments of God, then are we free from sin, and our prayers unhindered. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

God forbid, then, that our fellowship with him and his Son, and our access to a throne of grace by prayer, should be hindered by a willful and knowing violation of the commandments of God. Prayer is the Christian's need and desire, prompted by holy thoughts and aspirations. Let us be instant and unceasing in our prayers until the time of our redemption.

J. M. GALLEGORE.

Salisbury, Mo.

## The Judgment.

WE are now amid the scenes of the Judgment; each of us has a case pending, unless we have already decided to disbelieve what God has said in his word; in that case, it is probably settled, unless we speedily reconsider.

Often do I spend the wakeful hours of night in looking over my past life, and trying to call up my many sins and errors, and with the help of the Spirit of God, I deeply humble myself before God for every sinful act I can recollect. Sometimes my mind seems held for a long time in deep sorrow and remorse for sins of one kind; and at other times, I seem to feel most deeply another class of sins, and I entreat of God to blot them out of his book. Though the sight of so much of evil in one heart is very painful, yet I feel thankful, more than words can express, that God's Spirit

has not done striving with me. Every instance of such conviction and repentance is followed by a morning of joy and gratitude. As one has written, "weeping may endure for a night, but joy cometh in the morning."

I joined the Congregational church of Gorham, Maine, Sept. 4, 1831, at the age of thirteen. I enjoyed the Spirit of God at that time, and never have I denied, or wholly grieved it away. But there have been many long periods of declension and backsliding from God since that time, and it seems a continued miracle of grace that the Spirit of God has forgiven my many sins and weaknesses, and that, at the age of fifty-seven, when I ought to be perfect, I am still imperfect and sinful.

It may seem egotistical, thus to speak of one's self to the public; but it is not to magnify or justify, or do honor to self, but to laud and magnify the grace of God through our Lord Jesus Christ, who, by his Spirit, still calls after his wandering sheep that are scattered up and down the earth, and is calling them to test themselves by the perfect law, which requires truth in the inward part.

JOSEPH CLARKE.

## Thus Saith the Lord. Eze. 11:5.

THE wise man has said, "Where the word of a king is, there is power," what power must there be where there is the word of the King of kings and Lord of lords! By the word of the Lord the worlds were framed.

Thus saith the Lord, this is the motto on our standard, the war cry of our spiritual conflict. In humility we request a "thus saith the Lord" for some things which are received and practised in the established churches of our land, and urge the reader, to search for a "thus saith the Lord" for any and every part of his faith, as contained in his creed, and never to rest secure until he can produce it.

It should be the minister's message. If he is sent of God he does not found his teachings upon his own authority, but shows the authority of his Master. Then none can gainsay him. He claims men's attention on the ground that he has a "thus saith the Lord" for that which he utters. No matter how old or learned he may be, he has no right to affirm his words true on the authority of his long experience or education, but because it is the Lord's saying.

Joshua was a man of age and experience. In his last sermon he did not commence, "Thus saith my age," or, "Thus say I, on my own authority," but, "Thus saith the Lord God of Israel." If an angel from Heaven preach anything else, Paul says, let him be accursed. "To the law and to the testimony," if we "speak not according to this word, it is because there is no light in us."

The test which we apply to others we cheerfully consent to have applied to ourselves, praying that we may have help to forsake errors as we would have others do. "Thus saith the Lord" is the only authority of the church of God. When the tabernacle was pitched, what was the authority for its length and breadth? Why so many lambs and bullocks to be offered on certain days? Why the passover roasted whole and not sodden? Because God had shown Moses these things.

It is so to-day with true men of God. When the apostles speak we hearken, but when you cite the authority of fathers, councils, bishops, we listen to the opinions of these great men with respect, but having done so, we deny their being authority in the church of God. Bring the concurrent consent of all tradition quote precedents, venerable with fifteen centuries of antiquity, we count it all as dross unless it harmonizes with the word of God.

"Thus saith the Lord" is the most fitting rebuke for erring saints. When the man of God came to Eli, how Eli's heart trembled when he began, "Thus saith the Lord," and discribed to him the doom of his house, because he had not restrained his vile sons.

David the king might have been moved to anger against Nathan for that personal parable and its application; but his heart was broken, because the prophet could say, "Thus saith the Lord."

When the heart is right, the word of God sweetly melts us, as the south wind melts the frozen rivers. When Hezekiah lay sick unto death, there was no comfort to the royal suppliant until the prophet came with, "Thus saith the Lord."

When Moses went in before Pharaoh the words which he used were not, "The elders of Israel have bidden me say," nor, "Our father Abraham once said, and his words are handed down to us by tradition." Such talk would have been resisted. But he confronted the haughty monarch with, "Thus saith the Lord, Let my people go;" and it was the power of His word that rained plagues on the field of Zoan, and brought forth the captives with silver and gold. Oh! when will we learn

that it is God's word, and not our comment on it, that saves sinners?

The words of the text are not to be despised without the offender suffering the severest penalty. Samuel came to Saul with a "thus saith the Lord," and bade him destroy the Amalekites, but he saved the best of the cattle and sheep, and brought home Agag. What was the result? His kingdom was taken from him, and this calamity happened to him for not obeying the letter of God's command. And, if any church on earth, after light has been given, shall continue to walk contrary to the word of God, as Saul was put away from the kingdom, so will that church be put away from the Lord of hosts.

My brethren, I wish we trembled more at the word of God. I fear many treat the words of God as mere matters of opinion. But when we ask these "reverends" for a "thus saith the Lord" for their teaching, what do they do? They hand us a discipline. We take first their prayer book and read in the baptismal service that when children are to be sprinkled, godfathers and godmothers promise for them that they shall renounce the devil, and all his works, with all covetous desires, and they shall keep all of God's holy will and commands, and walk in the same all the days of their lives.

Where is the "thus saith the Lord" for proxies in baptism? We believe it to be a personal matter. First believe, then be baptized, is the scriptural order. It is an impossibility for infants to believe in Christ. The babe is sprinkled and publicly declared regenerated. Now where is there a "thus saith the Lord" for the belief that a sprinkled infant is regenerated? Will any one find such a passage of Scripture? or, in plainer terms, will some one find a text of Scripture proving that water baptism makes an unconscious babe a member of Christ, any more than it was before baptism?

For the rites of confirmation, absolution, extreme unction, and a host of other presumptuous ceremonies, practiced by Romanists, and others, we want a "thus saith the Lord," before we can give them any credence.

I rejoice in the thought that he that is to come, will soon come and reign. Have any of you who read this a hope of Heaven which will not stand the test of "thus saith the Lord"? What are you resting upon? Is it something you felt when excited at prayer-meeting? or during the preaching of a sermon? That excitement will not bear you up in death; or insure translation. Remember, when God terribly shakes the earth, he will also shake all false foundations. Keeping Sunday because the fathers did, or believing in the immortality of the soul, or anything else for which there is not a "thus saith the Lord," is foolishness. What is the chaff to the wheat? saith the Lord.

D. DOWNER.

Waterloo, Wis.

The Bible the True Standard of Faith.

MUCH is said and written by different denominations of professed Christians upon the subject of taking the Bible as the only standard of faith and practice. At the same time, it is very evident that many have other standards by which to weigh Bible testimony, and if it conflicts with their standard, or creed, it is treated as non-essential or not to be understood.

Then others have much to say against reading detached portions of the Bible, as they are pleased to term the explaining of one portion of the Bible by another. We would suppose, to hear them talk, that the Bible was only one lesson, and that it is wicked to read it with reference to subjects, or different points of doctrine. We would infer that it should be read in a kind of haphazard manner; and that it would be as well, in order to inspire faith in a repenting soul, to read to such, "The wicked shall be turned into hell, with all the nations that forget God," Cor. 9:17, as to read the comforting words of John, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

To illustrate the deceitful ways in which men handle the words of truth, not heeding what Paul says in 2 Cor. 4:2, I will cite some cases that I have witnessed.

When I first became interested in the truths taught by Seventh-day Adventists, I was a member of the Methodist church, and the preacher on the circuit made such a stir that I felt quite gloomy on account of being so out of harmony with him. He was in such a frenzy that it was useless to try to talk with him. About this time, our presiding elder stopped at my house, and I thought to have some consolation in talking with him, as I had a high opinion of his wisdom and honesty. So I asked him if he was acquainted with the doctrines taught by Seventh-day Adventists. He

answered, Not much, but they seem to have all kinds of infidelity steeped down together. Supposing that this singular answer was given more for the want of information than honesty, I further asked him if he believed that the prophecies were a part of the divine revelation to man. He answered, that the prophecies got into the Bible rather incidentally, and could not be understood. I was so well satisfied with regard to his honesty that I asked him no more questions. I had often heard Methodist ministers quote the prophets to prove that Christ was the Messiah that was to come, but here was a presiding elder that thought they got into the Bible by chance, or without design!

Another professed gospel minister invidiously called all that did not believe in the double entity of man gizzardites. To evade Bible testimony, as we present it, he told his congregation a pleasing story of a man who could not readily find a passage in his Bible that he wanted, and was assisted by another, who offered to mark the place so that it could be found again, when the man who owned the Bible told him with great earnestness to please not mark his Bible; for he took the whole Bible for his guide. Thus the preacher manufactured a kind of bombast which answered with a majority of his congregation better than the Scriptures.

Another preacher went into a labored effort to put down our views of the personal individuality of the Son of God. He mentioned Col. 1:15, with a few other kindred passages of Scripture, which he called detached, popgun charges against the great doctrine of the trinity, but said the doctrine stood, and would stand, against all that its enemies could hurl against it; and if they wanted any proof of its being a Bible doctrine, he would give it. He commenced to quote from the first chapter of John's gospel, when he seemed to think of what he had said about popgun charges, and closed his Bible and presented it whole to his congregation, as overwhelming proof of his dogma.

Another minister advertised in the county paper to preach on the fourth commandment. He spoke well of the moral nature of the law and the sanctity of the Sabbath, but his theory of the change from the seventh to the first day of the week was that of Justin Edwards, backed up by the preacher himself, who assured the congregation that he knew it was so, as he had made it his study for thirty years. Thus he placed his own wisdom in the scales to weigh down the Bible.

I visited a friend who labors in word and doctrine, but is quite liberal in the last. Knowing that theological discussions were not pleasing to him, I tried to get at his standard by examining his library, prominent in which is the Bible. Then I took from the bookcase a large volume written for the avowed purpose of putting down Rationalism which Webster defines to be "a system of opinions deduced from reason, as distinct from inspiration, or opposed to it." But I soon found that the author dealt his heaviest blows against materialism, which I consider one of the most prominent truths of the Bible, to deny which is to deny God an existence, and to call all that he has created a myth. I thank the Lord that the Bible inspires faith and hope in a tangible God.

I examined another volume by reading the author's preface, which was quite profuse on the science of geology, in which science it was claimed that there are immutable truths that must shape our understanding of the Bible history of creation. Thus, if we grant the claims of those two authors, the Bible would hold quite a subordinate place in our faith.

Then I have talked with honest, well-meaning people, who claim to believe in the inspiration of the Scriptures, yet will as readily quote the writings of Swedenborg or Andrew Jackson Davis on matters of faith, as the Bible. In view of such conflicting ideas, it is not strange that many say they know not where to find the truth.

Christ said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. The Scriptures Christ here speaks of are the writings of the prophets, and they testify of the nearness of his second coming as truly as of his first advent.

Peter when arraigned before a council of the high priests thus quotes the prophets to them with reference to Christ: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name

under heaven given among men, whereby we must be saved." Acts 4:11, 12. Christ was with the angel that spoke to Moses, and gave the lively oracles to the fathers to give unto us; Acts 7:37, 38; and to deny the inspiration of those oracles is to deny Christ.

Paul, in 2 Timothy, chapter three, gives a dark picture of what will come in the last days. In verse 13 he says, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." And that we may not be seduced, but trust implicitly in the Bible, he says in verses 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Paul does not say part of the Scriptures are given by inspiration, but all, and they are all profitable for doctrine, &c., that the man of God may be made perfect.

It is not necessary then to go to authors outside of the Bible for a rule of faith. It is true that there are many helps to aid us in understanding the Bible, yet I thank God that he has placed tests in his word, whereby we may know them that gather with Christ, and them that scatter abroad. If, therefore, any possessed of familiar spirits peep and mutter of the progression of the wicked in happiness in the spirit world, or if the antinomian pleads for faith, setting aside the law and works of obedience, bring them to the following test: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

FRANCIS NELSON.

Ithaca, Mich.

The Glory of God.

IN six days God created the heavens and earth, and all that in them is. What object or purpose had God in view in creating all these things? He tells us that for the pleasure of God they were and are created.

The psalmist says, "The heavens declare thy glory, and the firmament showeth thy handiwork." Yes, not only do the heavens declare the glory of God, but the small objects of creation show forth his praise. The murmuring rill, the twittering bird, the tiny flower proclaim the goodness and love of him who created them.

But when we look at man we are compelled to ask, Is man, in his present condition, an honor to his Creator? No; but rather a disgrace. Man was not always so. God created him upright; and when he came fresh from the hands of his Maker, he was the crowning work of the Creator of all things.

But he held his position by obedience, by disobedience he lost it; and only by obedience can regain it. Satan, in fighting against God, tempted man to disobey the command of his Maker, thereby dishonoring God and bringing upon himself the penalty of violated law.

But God is not to be thus defeated in his purpose. God sent his Son to our rescue. Praise his holy name! By accepting the provisions offered, we can again glorify God in our bodies and spirits which are his.

What are we to do to glorify him? Simply obey, thereby letting our light shine, that others, seeing our good works, may be led to glorify our Father in Heaven. But some say, I don't see why I will not be saved; I do not steal, or lie, or cheat; in fact, I live a strictly moral life. Although I do not keep the Sabbath, go to church, or anything like that, still I deal honestly with all, and I don't see why I am not as good a Christian as Deacon A. Such think that by living a moral life they merit the approbation of God. They would if that was all he requires; but it is only a part. Although honest with their fellow-men, they are not honest with their Maker, but rob him of the service due him from his creatures.

Let us perform every duty, and testify to the goodness of God, that we may in his kingdom, ascribe glory to him around his throne.

J. HACKETT.

Charity.

THE exhortation of the apostle is, "Follow after charity," showing that it is something attained by going in a certain direction and following a clearly marked line of conduct. But why follow after this particular grace? As the band holds together the bundle of wheat, so charity is the "bond of perfectness," or that which binds all the other graces together.

Col. 3. Without it the other gifts will avail us nothing; for Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." *Sounding brass* is that which has a thin exterior, and when drummed upon, a loud, rattling noise is produced, indicating inward vacancy. So he who is fluent in speech, yet without charity, is of hollow pretensions.

We may have *faith*, or bestow all our goods to feed the poor, and do it to *appear* generous merely, or to be well spoken of, and not be prompted by charity. No credit is given us on the books above for such acts, no profits accrue from it; but the Judgment will reveal the true motives, and show it a vain and fruitless work.

"Charity suffereth long, and is kind; envieth not; . . . thinketh no evil!" Such excellent qualities are certainly desirable, but how may we obtain them? By following after charity. As the student looks forward to a degree of eminence to which he hopes to arrive, and thereby obtain a fitness for life's duties and a standing in society, he *studies with diligence*, and *learns thoroughly* all the intermediate grades, and thus *follows after* the crowning point.

So may he who desires to be perfected in the Christian graces. Says Peter, "Giving all *diligence*, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." By adding the above graces in the order described, we follow after, and attain to, charity, and so acquire all the excellent qualities of a perfect Christian character, which will fit us for the kingdom of God.

J. O. CORLISS.

The sanctified soul enjoys Christ as a delicious feast; the carnal professor only desires to hide in him from the wrath to come.

Obituary Notices.

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

DIED, in Jackson, Mich., Feb. 1, 1875, of heart disease, my dear mother, Betsy Cranson, in the 70th year of her age. She had been an observer of the Sabbath for 18 years. A. PALMER.

DIED, in Washington, N. H., March 16, 1875, sister Patty Farnsworth, at the advanced age of ninety years and seven days. She was one of the first to embrace the present truth, having kept the Sabbath since the spring of 1844. Sister P. leaves five children and a large circle of friends to mourn their loss, yet they have the sweet assurance that when the Lifegiver comes this aged servant of Christ will be awakened by the voice of the Archangel and come forth clothed with immortality. Funeral services held at the house of her son, Bro. E. K. Farnsworth, with whom she spent her declining years. D. A. ROBINSON.

MARY COLLINS, wife of Mr. Davis Collins, of North Dartmouth, Mass., died April 25, 1875, aged 62 years. Sister Collins embraced the Bible Sabbath through the labors of Eld. Joseph Bates in the summer of 1845. Since that time her life has been one of devotion to the cause of her divine Lord and Master. Her evenness of character and daily Christian deportment won the affection and respect of those with whom she became acquainted.

Just before her death she was anxious that all her pledges to the cause of God should be paid, she also wished to renew her subscription for the REVIEW, that it might come to the family as heretofore. To her husband she expressed a desire to have all matters right with God and her own soul, that her record might stand clear in the court of Heaven. She said that she had examined her own heart and put away her wrongs as far as she had seen them; but if any knew of words or acts which had not been right, she wished then to have them put away.

The family in her death will miss a Christian wife, a loving mother, an affectionate daughter, and the church will find that a moral support is taken from them. Her clear and forcible testimonies in the last meetings she was able to attend will not soon be forgotten by those who heard them. One would suppose that she realized that she was doing up work for the Judgment.

Funeral discourse to a large concourse of friends from 2 Sam. 14:14.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."  
S. N. HASKELL

DIED, of pneumonia, in Worcester, Vermont, March, 10, 1875, Mary W., wife of Leonard Darling, aged 67 years and 4 months. She was a great sufferer for 47 years. She gave her heart to the Saviour early in life, and has ever since lived a consistent Christian. About fifteen years ago she embraced the Sabbath. Being feeble in health, she attended but two or three Adventist meetings; but she enjoyed several visits from Bro. Hutchins. Her Bible and the REVIEW were dear to her, and were read daily. A feeble companion, two children, and many other friends, are left to mourn their loss, yet we feel that she is at rest. Funeral discourse from this passage which she had chosen, "She hath done what she could." "Her children rise up and call her blessed; her husband also, and he praiseth her."  
O. L. W.

The Review and Herald.

Battle Creek, Mich., Fifth-day, May 20, 1875

Camp-Meetings.

BROTHER AND SISTER WHITE design to hold meetings in each of the Conferences before returning to California. If the Oakland, Cal., Office can be built in season to receive the new press by the first of September, and if a commodious church in San Francisco can be ready by the middle of November, their plan will be to attend the California Camp-meeting the last of September; then immediately after camp-meeting join in a large tent-meeting in San Francisco, to be advertised by a daily paper from the new Office and press, and adjourn to the new house of worship the last of November.

Both Bro. and sister W. are in the enjoyment of freedom of spirit, and a good degree of physical strength, and probably were never better qualified to speak to the people, and give counsel as to ways and means to advance the cause than at the present time. They design to labor to the point to make our camp-meetings seasons of the greatest interest possible. They ask for a general attendance of all our people, and an effort on the part of all to gather in all those who may be benefited by the camp-meetings.

What has been said relative to ministers attending our camp-meetings only to hear was not designed to keep any away; but was intended to harness them into the work the very first day of the meeting, and keep them at work until the close. Preaching is not a tithe of the work to be done at a camp-meeting when properly conducted. The work of preaching, however, as well as other labor, can be divided among all our ministers, not excepting the young ministers. If it be a task to young men to speak, then let them make their discourses short. Nothing is more killing to a camp-meeting than long discourses day after day from the same set of speakers.

Let there be a general rally at all our camp-meetings. And let all come up to these general convocations with faith and hope and a heart to work for the salvation of souls.

The Golden Censer, published by John Lemley, at Rockford, Ill., comes to our table in an entire new dress, a new engraved heading, and much enlarged in size. It is ably conducted and richly deserves the success it is achieving. Price \$1.25 per year.

The Y. M. C. A.

THE Young Men's Christian Association of Indiana have commenced in Indianapolis, the publication of a monthly journal called the Y. M. C. A. Review. From it we learn that less than eighteen months ago there were but seven Associations in the State, while at the present time there are thirty-five. If in other States they are increasing in the same proportion, this organization is enjoying a marvelous growth.

Battle Creek Postal Business.

SUPERINTENDENT BANGS of the Railway Mail Service has compiled a detailed statement of the amount of business transacted in the first class post offices in the United States. From that portion of the report which relates to Michigan it appears that Battle Creek stands second among the inland cities of the State, being excelled in this respect only by Grand Rapids, the mail exhibit of which is however only one-eleventh larger.

The total number of pounds weight originating during the four weeks commencing on the 11th of January last, in Grand Rapids was 6,468, in Battle Creek, 5,895, making the daily average in the former city 231, and in the latter 213.

The daily average of Lansing was 153, Jackson 101, Kalamazoo 96, Adrian 86, Ann Arbor 86, Bay City 73, Port Huron 62, E. Saginaw 57, Coldwater 39, Marshall 21, and others still less.

Fearful Work of the Buffalo Gnats.

MEMPHIS, April 28.—Complaints are pouring in from all the surrounding counties of the fearful destruction of horses and mules by the buffalo gnats. Many small planters, especially colored ones, are ruined by having their only horses or mules killed, and being unable to replace them at a time when they are so badly needed. The Ledger publishes a letter from a planter near Macon, Fayette County, which says:

"Not less than 200 horses and mules have died during the past three days within ten miles of this place. I went down to my farm yesterday, distant six miles, and counted thirty-seven dead on the way. I have lost four on my farm and Dr. Hunter has lost five, while some planters have lost as high as thirty head. It looks like starvation to a people without money. Some of the farmers will be compelled to turn out part of the crop planted as they have no money to replace the stock."

Our Publications in French.

THE following is a complete list of the pamphlets and tracts which the S. D. A. Publishing Association has issued, and keeps for sale in the French language:—

THE GREAT IMAGE OF DANIEL II, and the Four Symbolical Beasts, with Remarks on the Second Coming of Christ, and the Fifth Universal Kingdom. 32 pp.

THE SABBATH OF THE BIBLE; Objections Answered, etc. 32 pp.

TEMPERANCE. 16 pp.

DEFENSE OF THE TRUTH against the Attacks of Mr. Tota. 16 pp.

THE MILLENNIUM. 16 pp.

THE SECOND ADVENT; Manner, Object, and Nearness of the Event. 32 pp.

THE TWO THRONES, Representing the Kingdoms of Grace and of Glory. 32 pp.

THE JUDGMENT; or, the Waymarks of Daniel to the Holy City. 16 pp.

THE SANCTUARY OF THE BIBLE. 16 pp.

WHICH DAY DO YOU KEEP? AND WHY? 8 pp.

These publications are mostly translated from English. The first two works are covered, the others are in tract form. The tracts have been carefully prepared, with a view to their translation in other tongues. The pamphlets are sold at 8 cts. per copy; the tracts, at the rate of six pages for 1 cent, both post-paid. Let those who are interested in the progress of the truth among the French see that these publications are properly circulated.

Appointments.

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

\*\* Services in Chicago, every Sabbath (seventh day), at 280 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

QUARTERLY meeting of Dist. No. 7, will be held in connection with the general quarterly meeting of Mo. and Kan. T. and M. Society, at Nevada, Vernon Co., Mo., May 29, 30, 1875. We would earnestly invite all the friends of the cause within reasonable distance to attend. The librarians will please send their reports a week before the meeting.

JOHN F. KLOSTERMYER, Director.

QUARTERLY meeting for Prescott, Iowa, church, May 28, 29, 1875. Also business meeting Sunday evening.

E. A. HEBARD, Clerk.

SARANAC, Mich., May 22 and 23.

R. J. LAWRENCE.

QUARTERLY meeting for Dist. No. 9, N. Y. & Pa. T. & M. Society will be held at Catlin, June 5, 6, 1875. Bro. B. L. Whitney is expected. Let the librarians report to the secretary forthwith. We hope to see a goodly attendance.

J. W. RAYMOND, Director.

THE general quarterly meeting for the T. & M. Society of Vt., will be held at Bristol in connection with the quarterly meeting for Dist. No. 4, June 19, 20, 1875. We hope to see a general attendance. No providence preventing, we expect Bro. Hutchins will attend these meetings.

L. BEAN, Pres.

THE Vt. T. & M. Society for Dist. No. 4 will hold their next quarterly meeting for that district, June 12, 13, 1875. We would recommend that the different directors of the T. & M. Society of Vt., make an effort to collect as much as they can of the money due on pledges at their next meeting.

L. BEAN, Pres.

Iowa and Neb. Camp-Meeting.

THE place for our next camp-meeting will be the same as last year, Newton, Jasper Co., Iowa. We leave the time for the General Conference Committee to appoint. We suggest the first of June as the time that would meet the expectations of nearly all. Bro. and sister White are cordially invited, and doubtless expected by all who anticipate attending. Preparations will be made for a large gathering. We shall be greatly disappointed if we do not have the largest and best meeting ever held in the State.

H. NICOLA, R. M. KILGORE, J. H. MORRISON, Conf. Com.

GENERAL quarterly meeting for T. & M. Society of Dist. No. 4, St. Lawrence Co., N. Y., will be held at Norfolk in connection with the monthly meeting, May 29, 1875. All the librarians will please see that their reports are sent in time. Hope for a general attendance.

A. H. HALL, Director.

THE next general quarterly meeting of the Maine T. & M. Society will be held with the

church in Hartland, June 12, 13, 1875. Dist. No. 1 will hold its next quarterly meeting at this time. Dist. No. 2 will hold its next quarterly meeting at Allen's Corner, Deering, June 6. Dist. No. 3, at Smyrna Mills, Aroostook Co., Me., May 31. Let all members of the Society see that their reports are sent in in season.

J. B. GOODRICH, Pres.

MONTHLY Meeting at State Center, Marshall Co., Iowa, May 29, 30, 1875. Neighboring churches are invited, and it is hoped every member of this church will report at this meeting. Bro. Wing is expected.

S. M. HOLLY.

QUARTERLY meeting at Fremont, Waupaca Co., Wis., May 29 and 30, 1875. Can some one of our preaching brethren meet with us? Neighboring churches are invited. By order of the church.

S. D. SMITH.

QUARTERLY meeting for Dist. No. 2, of the New England T. & M. Society, will be held at the corner of Third and Dorchester Sts., Boston, May 22 and 23, 1875. Hope to see a fair representation from every church in the district.

M. WOOD, Director.

No preventing providence, I will meet with the church at Leon, Wis., May 29, 30, 1875.

H. W. DECKER.

SMITHLAND, Woodbury Co., Iowa, May 22 & 23. Meetings to commence with the Sabbath.

R. M. KILGORE.

QUARTERLY meeting at Mount Hope, May 29 and 30, meeting to commence with the Sabbath. A cordial invitation is extended to all. Will Bro. John Atkison meet with us?

WILLIAM PROCTOR.

THE next quarterly meeting of Mo. & Kan. T. & M. Society for Dist. No. 9, will be held with the church at Civil Bend, Daviess Co., Mo., May 22, 23, 1875. Will such members as are not able to be at the meeting send in their reports to the district secretary, Mrs. H. M. Vanslyke, Hamilton, Mo.?

WM. EVANS, Director.

THE next quarterly meeting for Dist. No. 3, Mo. & Kan. Conf. will be held at the Line school-house, 5 miles west of Ft. Lincoln, May 22, 23, 1875. Librarians will see that all members fill out their reports. Hope to see a general turnout.

J. N. AYERS, Director.

PROVIDENCE permitting, I will commence meetings in the school-house at Lyons, Sauk Co., Wis., with the commencement of the Sabbath, May 22, and continue over Sabbath and first-day. There will be an opportunity for baptism at these meetings. As this will be the quarterly meeting for the Dell Prairie church, by request of the brethren of Lyons, we hereby invite all the brethren and sisters from Dell Prairie, Douglas Center, Hundred Mile Grove, and Sandusky, to attend if they can.

I. SANBORN.

THE N. E. general quarterly meeting of the Tract Society will be held at Amherst, N. H., May 29, 30. The directors should hold their district quarterly meetings in season to report to the secretary, Miss Mary Martin, So. Lancaster, Mass., for this meeting.

H. B. STRATTON, Pres.

THE third State quarterly meeting of the N. Y. and Pa. T. & M. Society will be held at Frankfort, Herkimer Co., N. Y., June 12, 13, 1875. The directors who have not already appointed their district meetings will please do so in season, so that their reports may be in readiness for this meeting.

B. L. WHITNEY.

THE next quarterly meeting of the Rockton church will be held in Rockton, Ill., May 22 and 23, 1875. Bro. Steward and wife will probably be with us. A full attendance is desired, as it is the last quarterly meeting before our yearly meeting, and it will be necessary to transact some business in reference thereto. Brethren and friends from other places are also invited.

SHUBAL PEASE, Clerk.

Quarterly Meetings in Minnesota Conference.

Table with columns for location, date, and time. Locations include Kingston, Litchfield, Koronas, Churches at Grove Lake and West Union, Corinna, Chisago Lake, River Falls, Pine Island, Lake City and Maiden Rock churches, at Maiden Rock, Stewartville, Steel Centre, Golden Gate, Medford.

No providence preventing, one of the Conf. Com. will attend all the above meetings, and as these meetings will be the last in this Conference year we hope that all our churches will prepare to come up to our next Conference with our s. b. all paid up.

HARRISON GRANT.

THE next quarterly meeting of the Vermont T. & M. Society, for Dist. No. 1, will be held at Bordoville, June 5, 6, 1875. We request all who have pledges on book and tract fund unpaid, to have them ready June 1, as we shall

call on all such at that time to collect what is yet due.

CHAS. P. WHITFORD, Director.

As requested by the church in Oceana Co., Mich., I will meet with them May 29, 30.

J. BYINGTON.

MEETING of the friends at Eaton Rapids, Mich., May 22 and 23, 1875. Bro. E. R. Jones will be present. We hope the friends at Potterville and Springport will meet with us. Meetings will be held at my house.

B. F. LEWIS.

Vermontville, N. Y. May 22, 23, 1875.

S. B. WHITNEY.

RICHLAND, Iowa, May 22, 23, 1875. At Brighton the 29th.

H. NICOLA.

THE third general quarterly meeting of the T. & M. Society for Kan. & Mo., will be held at Nevada City, Vernon Co., Mo., May 29, 30. We hope all the directors will see that a full report of the Missionary work in their districts is sent to the secretary in due time. And as our camp-meeting is postponed till July, we hope to see a good turnout of brethren and sisters at this meeting. Come prepared to engage more heartily in the work than ever before.

J. H. ROGERS, Pres.

FAYETTE, Iowa, Monday evening, May 17, 1875. Fredericksburg, Thursday evening, May 20. Bradford, Sabbath and first-day, May 22, 23. Horton, Monday evening, May 24. Marble Rock, Sabbath and first-day, May 29, 30.

I hope the scattered friends of the cause will be present at these meetings, as there are important matters to be considered.

C. A. WASHBURN.

Business Department.

"Not slothful in Business. Rom. 11:12.

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.

RECEIPTS

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Books Sent by Mail.

- H J Miller \$1.00, Elijah G Blackman 45c, Theo H Roe 30c, Chas Sharp 3.15, J F Frauenfelder 35c, Mrs Babbette Weber 14c, August Rasmussen 75c, John Brigham 50c, Chas E Gregg 15c, Mrs H L Cook 14c, W B Sprague 25c, L S Smith 50c, Geo Foreman 1.36, John W Price 60c, Jacob Neill 55c, J D Ballard 1.00, Addie Worster 1.25, Hamilton Craven 50c, Mary E Calhoun 50c, Mrs M W Taylor 1.00, Z Choehler 30c, Susan A Brown 20c, Mrs Mary Harlow 20c, E C Hoxie 1.30, Geo Durand 60c, T I Sutherland 1.00, Mr M Britton 1.00, E G Hake 2.25, H A Sweet 1.00, E A Hebard 10c, Chas E Hathaway 75c, Mrs C E Hankins 50c, I D Perry 1.00, W W Wilson 25c, Mrs Parke A Davis 45c, L M Witter 25c, Theo F Kendall 40c, D Azro P Raleigh 25c, Geo A Bates 50c, I A Ransom 25c, C S Martindale 1.00, E C Eaglesfield 1.50, E S Sheffield 1.00, Levi Marsh 50c, Henry C Johnson 25c, Rev John Estep 74c, Mr David Bear 74c, Catharine Bear, 8c, H F Phelps 78c, Geo M Terrell 30c, B S Vanhorn 40c, F Salziger 25c, John Sloan 35c, Mrs C A Relf 50c, John Roberts 75c, H D Banks 1.05, Henry Noble 10c.

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Stephen D Salisbury, Hudson, Lenawee Co., Mich., \$2.25, M B Miller, Adrian, Lenawee Co., Mich., 2.10.

S. D. A. Educational Society

R G Lockwood, \$50.00,

Michigan Conference Fund

Monroe Center (s b), \$4.15, St Charles, (s n) per H S Guilford, 25.00.

Mich. T. & M. Society.

Dist No 11 (per Alex Carpenter) \$20.00, Dist No 3 2.00, Dist No 5 (per J S Wicks) donations on periodicals 85.00, Dist No 3 (per Hickman Miller) 10.00.

Swiss Mission.

B F Winkler 86c, A H Clymer \$7.75.

Pacific Mission.

Alice Morrell \$5.00, S H King 50.00.

Share in Health Institute.

Frank Starr \$25.00.

Book Fund.

Susan Elmer \$1.00.

Cash Received on Account.

James Sawyer \$5.00, H A St John 15.00, Richard Coggeshall 5.00.