

# The Advent Review

## AND SABBATH HERALD.

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

VOLUME 50.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 23, 1877.

NUMBER 9

### The Review and Herald,

ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELD. D. A. Robinson 50-23 INT.

J. CHAPMAN, Secretary, JAS. SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

#### UNDER THE SCULPTOR'S HAND.

Think not, my brother, 'tis the Sculptor's hand;  
Hard though the blows, they fall by his command;  
We, in our blindness,  
Would spare thee each blow;  
God, in his kindness,  
Doeth not so.

Think not, my brother, surely he knows best  
What tools to use, and when to let them rest;  
Let not our willfulness,  
Strong though it be,  
Hinder his skillfulness,  
Perfecting thee.

Thank him, my brother, that he comes so near,  
Giving this proof that thou art dear;  
Thy ways demolishing—  
These are "his ways"—  
Cutting and polishing  
Thee for his praise.

Patience, my brother; in the temple there,  
The Sculptor sees the place he did prepare  
From all eternity  
For thee to all,  
For this he fitteth thee,  
Working his will.

—Christian Weekly.

#### General Articles.

##### THE DIFFICULTIES WITH WHICH THE POPULAR VIEWS OF THE MILLENNIUM ARE EMBARRASSED.

"And then shall they see the Son of man coming in a cloud, with power and great glory." Luke 21:27.  
"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

JESUS CHRIST will come again in person to our world. So far all evangelical Christians are agreed; but there is a diversity of opinion as to the time of his coming with respect to the millennium. The general opinion of Christian people in this country is, that the Saviour's second coming will be post-millennial. It is their belief that the world will be first converted, in order to the introduction of the millennial period in its fullness of glory; that then for a thousand years or three hundred and sixty-five times that sum the people will be all righteous; that afterward there will be a falling away; and that finally, after all this, will be the second coming of Christ for the resurrection of the righteous and the wicked, and the last Judgment. This view of the relation of the second advent to the millennium, it must be confessed, whatever its claims on our belief, is at all events embarrassed by very serious difficulties.

One difficulty is that this opinion is very modern. Standard works on ecclesiastical history fail to give us the slightest trace of its existence in the primitive church. On the other hand, the doctrine of Christ's personal reign on the renovated earth, with the saints of the first resurrection, was the prevailing belief of the orthodox church for the first three hundred years.

A second is that in the New Testament we are so constantly instructed to watch and wait, to look for the second coming of Christ, and to be ready for it; and we are reminded that our "redemption draweth nigh," though the times and seasons we know not. The precise difficulty is, to see how the church could be thus admonished in the Scriptures, and yet confidently receive the popular doctrine that Christ is not to come in our age, nor in many ages;

no, not until a thousand years—yea, perhaps three hundred and sixty-five times this sum—had sped their course.

A third difficulty is that this glorious state of things, this wonderful epoch, has not been put down among the precursors of the second coming.

Our Saviour gives the disciples these precursors, these signs, in one of his last earthly communings with them. But, surprising as it may seem, the world's conversion is not among them. He instructs them to expect false Christs, and wars, and rising of nation against nation and kingdom against kingdom, and famines, and pestilences, and earthquakes in divers places, and persecution and hatred of all nations for his name's sake, and the abounding of iniquity, and the waxing cold of his people's love, also the preaching of the gospel of the kingdom in all the world,—but not for the conversion of all the world! Strange! but so it is; not for the conversion of all the world, but for a witness unto all nations. This it might be, though a handful only were converted, or even none.

Besides these there are "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." But be it borne in mind that among all the signs of the second coming which our Saviour gives by the pen of either of the evangelists, not an allusion to, or hint of, the world's conversion have we among them all. So soon as they have concluded with the last sign of terrible commotions, and overturnings, and men's hearts failing them for fear, etc., the very next thing is not: *Then* shall the world be converted, and so continue righteous for a thousand years; no—no; but it is: "*Then* shall they see the Son of man coming in a cloud, with power and great glory."

In the repeated illustrations of, and allusions to, the state of things in the last days before the second coming, whether by Christ or by his apostles, we find nothing like a millennium, or world's conversion, first. The Saviour compares the state of things in the world before his coming to the state of things before the flood. "But as the days of Noe were, so shall the coming of the Son of man be."

He represents the wise and foolish virgins, instead of waiting, or diligently getting ready for the coming, as he bade them, as being both asleep. That is, the church generally will not be looking for him. This is in keeping with what our Saviour says in another place, viz., Luke 18:8, "And when the Son of man cometh, shall he find faith in the earth?" Faith in Jesus as the only Saviour, he will find in many persons, though comparatively inefficient; but how rarely a faith of waiting, watching, holy expectancy as to the nearness of his coming. "Shall he find faith"—the faith that waits, watches, looks, for him?

While holy Scripture seems not obscurely to hint at a low state of religion, and abounding unbelief in the professed church generally, next before the coming, we hear nothing of the world's conversion, or of the latter-day glory. We hear of nothing like this as preceding the coming, nothing like it from our Saviour's lips, surely. Nor do we hear of anything like it in the Acts or the epistles. In Acts 3:19, Peter alludes to the coming of the latter-day glory by using the phrases, "times of refreshing," "times of restitution." But in immediate connection he speaks of the Saviour's second coming as a simultaneous event, and not as being postponed till this glorious era has gone by.

In the epistles, repeated reference is made to the "last time," "last days," "latter times," signifying the whole period between the two comings, and especially the

latter portion of it. But not a hint have we in any of them of the blessedness of millennial glory, or of the world's conversion, as filling up any part of this period.

Paul tells Timothy, "Now the Spirit speaketh expressly, that in the latter times 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, forbidding to marry," etc., evils, which, as Paul says, had begun to work in his own day. But not a syllable has he of a world's conversion, or latter-day glory, either in the course of, or immediately after, these latter days, and before the second coming. No; nothing of this is there to animate the soul of Timothy in his arduous labors under this dark, and still darkening cloud. 1 Tim. 4:1.

John, in his first epistle, having exhorted his brethren to beware of the spirit and power of worldliness, and having admonished them that the present earthly state is passing away, proceeds to call it, even then, the last time, and because the coming of antichrist was wont to be reckoned by the church as among the signs of the last time, he adds: "Even now are there many antichrists, whereby we know that it is the last time." 1 John 2:18. Please note particularly, through all this last time, even till Christ comes again, however long it may continue, antichrists are to be in the ascendant, according to John. But not the slightest intimation does he give that any part of this entire "last time" before the advent, is to be filled up with the millennium, or world's conversion.

Jude writes that "there shall be mockers in the last time," who shall walk after their own ungodly lusts, till Christ comes to execute judgment. But he says not a word of the world as being converted, and walking in righteousness in this "last time."

In the like manner Peter, in his second epistle, chap. 3:3, writes that "there shall come in the last days"—what? The general conversion of all scoffers and opposers? No, no. But he says, there shall then come "scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Yes; they will not believe anything about this second coming, just as though the promises on this subject in the Bible were all nothing worth; just as though nothing of the kind was to be expected.

Thus Peter speaks of these infidel scoffers of the last days. But he does not so much as make the slightest reference to that long, long period of the world's conversion, which is now popularly supposed to elapse before the coming! Instead, he represents this infidel spirit as prevailing to the end of this dispensation, when, as he tells us, it is to be suddenly filled with the terror of Christ's actual appearing for judgment upon his enemies, also for the renovation of the earth, and filling it with righteousness. This renewing, and this filling the earth with righteousness, we must note, however, does not precede the coming mentioned by Peter, but follows it. Surely, here is something very singular. It is this: If the "new heavens and new earth" of prophecy, if the millennium, when everybody is to be righteous, is to be, as is popularly supposed, before the coming, that it should by Peter in his epistle, be so clearly put after it. We find him doing here precisely as he does in the Acts. Singular this, very singular, surely.

The same fact is quite as noticeable in John's Apocalypse. It is very singular that all the New Testament writers should agree in designating the last times, before the coming, as the times of antichrist, and not say one word of that glorious day when all the people are to be righteous, although according to the popular view, it must come in for a very large share of these last times. Finally, supposing this to be the true view, it is very singular that our bless-

ed Saviour should profess to give his disciples the signs of his coming, and should actually give them so many comparatively unimportant signs, and then wholly omit the sign of the latter-day glory, when everybody is to be righteous. The more singular is this, when you remember this very subject fills a larger place in the Old Testament than any other, and by them the locality of this glory is determined to be this very earth. Tell me, therefore, why does not our Saviour, or why do not the New Testament writers, put down this glory as one among the signs of the second advent if the popular supposition on this subject be right, that is, if this glory is to precede this advent?

A fourth difficulty to the doctrine in question consists in the fact that Jesus Christ and the apostles never appear to have made use of this consideration as a motive to fire the hope and increase the effort of missionaries and Christians generally. This motive is made much account of in our day by all advocates of the popular view.

Perhaps the most serious objection that has ever been urged against the doctrine of the pre-millennial advent, is that the tendency of the doctrine is unfavorable to missionary exertion. However, I must beg leave to demur entirely to this conclusion. I would appeal to your memory as to some of the most devoted missionary preachers, as the late Dr. Poor, of the A. B. C. F. M., and some others of modern times, especially from Britain and the neighboring continent, and would ask if their untiring labors were conducted with any other expectation than that only an election among the heathen would be given them as the reward of their toils and their prayers. Yet further, I would appeal to the teaching of those ancient most extraordinary missionaries of the primitive church, and ask if they expected, as the fruit of their efforts, anything more than the ingathering of an election before the coming.

Where there is a living by faith, and where there is the heart-felt experience of Christ's constraining love, there it is enough for us to know that the Macedonian cry comes to us in Providence from India, from Africa, from the islands of the sea, and we will promptly take our lives in our hands, and go and labor and die, and leave no act of self-denying effort unperformed to gather in a mere remnant of the heathen of this generation. One soul saved, it is felt by the heart that is filled with Jesus' love, will ten thousand times more than pay for all. All we want to know, with Christ's love burning in the heart, to put us on the most untrifling missionary effort to save men, going abroad to the very ends of the earth, is simply this, "Does my Lord and Master call me thither? Will he be with me? This granted me, it is enough. Although but one soul be won to Jesus, I'll count it my highest honor through eternity, to have been thus employed by my gracious Lord."

The most distinguished missionary ever given to the church of God on earth was the apostle Paul. And what was it that made him such a burning and shining light in the field of missions? When he went into Arabia, directly after his conversion, was it his expectation that all in that region would be converted? Was it this that gave him his zeal there; or when he returned to Damascus; or when he went up to Jerusalem; or when he was publicly sent by the churches all over Asia Minor, or into Macedonia, or into Achaia; or when he preached the gospel at Rome?

Was it any such expectation with reference to his own generation that so fired his spirit, or indeed with reference to any future generation, until the brightness of the coming had been revealed for the destruction of antichrist? No, no; nothing of the kind. The reason is, he did not labor from that legal spirit that gets its animating determination rather from the measure of vis-

ible success than the gracious, constraining love of Jesus. Most emphatically, the latter affection was the controlling motive with him, and it was mightily effective. Could the church of Christ ask for a more glorious exhibition of the missionary spirit?

A fifth and last difficulty to the doctrine in question is, that there are no scriptures which give it their support. There are no scriptures which can be shown by the connection to set forth the idea that our Saviour's second advent will not be until after the world's conversion. Indeed, for aught that appears in God's word, the latter-day glory is really everlasting. The millennium, or the epoch of the world's conversion, is only its first installment. It is a mere introductory and preparatory period to an interminable series of ages of glory. At the close of the millennium, there is to be a temporary outburst of rebellion. This is suddenly to be destroyed by an outpouring of fiery judgments. All ungodliness shall then be swept into the lake of fire. The promised regeneration, which began with the beginning of the millennium epoch, will now be perfected. The new heavens and the new earth, at this crisis being delivered from the last and least remains of the curse of sin, will henceforth be the consecrated, blood-purchased home of the redeemed, and so continue forever.

But the precise difficulty under contemplation is just here, viz., the entire want of any just scriptural confirmation for the views generally received in our country respecting our Saviour's second advent and its relation to the millennium, or the world's conversion, as that it will be *after* this wonderful epoch, and not *before* it.

We find in the evangelists no millennium or world's conversion before the Saviour's advent, and the "end of the world," as it is in our translation (more literally, "end of the age," or dispensation). The signs of the second advent are given in Matthew, Mark, and Luke. The end of the world, or age, is, as we find, also coupled with it, by which is meant the end of the old world of sin, and the beginning of the new world of righteousness. The signs of this coming, and of the end, as we have them in the gospels, agree entirely with the signs and precursors of the latter-day glory as we have them in the prophecies. In the gospels, we have the closing up of the Jewish tribulation; the signs in the heavenly bodies, the distress of nations, the shaking of the powers of heaven. In the prophecies, these are the precursors to this world's renovation. The closing up of the Jewish tribulation is, in Daniel, put with the signs of the incoming of the glorious new epoch of righteousness and peace.

The same is true in Jeremiah 30:7. This dark day past, in the same connection, we read: "And Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." What is this but millennial blessedness? And please note, it comes at what is described in the evangelists as the end of the world, or the *aión*. Not to speak of other prophets, we read in Isaiah of the various signs, which, in their exhaustive fulfillment, are to precede the incoming glory of universal righteousness in this earth. And they agree entirely with the signs of the end, as we have them in the gospels. In chap. 34:4, we read, "The host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." In chap. 34:8, it is added: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." In chap. 24:17, it is written: "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. . . . The earth is clean dissolved, the earth is moved exceedingly."

Just such events as these our Saviour speaks of in the evangelists as among the last things before the end of the world, or *aión*. Isaiah having got through with these, and the like terrible signs of the end of the present state of things in which "the whole creation groaneth," in immediate connection discourses of a very different state, which we all recognize as identical with the world's conversion, or the earth's regeneration. He tells us, thirty-fifth chapter, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." In chap. 24:23, he speaks thus: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." In the like tenor he continues in chap. 25:6: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, and of wines on the lees well re-

finéd." So it appears that our Saviour's end of the world, or *aión*, when he is to come again, means not this earth's destruction, as is by many supposed, but rather as in the prophecies, the passing away of the old state of things and the incoming of the new state of things; the passing away of the curse of sin, and the incoming of universal righteousness; the passing away of all mere earthly, corrupt dominion, and the incoming of the world-wide heavenly dominion, the introduction of the "new heavens and new earth," when all the people shall be righteous.

In the prophecies everywhere, we have the same idea. They speak of our Lord's appearing and the setting up of his glorious everlasting kingdom in its fullness at the overthrow of antichristian governments and nations, and at the conversion and rescue of the Gentile election, who had not filled their cup of sin. These are the circumstances under which Old Testament prophecy sets forth our Saviour's advent to reign in righteousness. Daniel second and seventh chapters. Nor have we Scripture anywhere, that sets forth the idea of our Saviour's advent being deferred till after all the world are made righteous. Is not here a difficulty in the way of receiving the popular belief? Need I call your attention to any others?

We have seen that this popular belief is very modern, and utterly unsustained by the ancient history of the church; that it is at variance with the constant instruction of the New Testament to watch and look for, to wait and be ready for, the glorious appearing. Also have we seen that the world's conversion and millennium are not put down by our Saviour or his apostles as among the signs to precede his coming, as are others of unspeakably less importance. More, that this glorious era is never employed as a motive to fire the hope or increase the efforts of missionaries and Christians generally, as is constantly done in our day; and finally, that there are no scriptures which put the world's renovation and the era of universal righteousness before the advent, while there are scriptures which unquestionably set forth precisely the contrary.

Can we master these difficulties to the popular belief? Should we not fear here is a device of the adversary to lull Zion's children into deep midnight slumberings, that the fearful day of the final advent may burst upon all people, as a terrible surprise? Will it not come as a snare?

#### REMARKS.

1. If the coming of Christ is to be pre-millennial—if it is to occur at the final destruction of the man of sin—if the reign of antichrist, according to the ablest Bible chronologers, is drawing near its conclusion—if the Bible signs of the advent multiply and become more and more impressive,—we should not neglect the study of this great question. It will be a dreadful day to incorrigible wickedness.

The world has already had seasons of being fearfully shaken. The world has already experienced sudden and tremendous overturnings. The world has already passed through fearful scenes of judgment. But *all this* will be unworthy a thought in comparison with the fearfulness and grandeur and glory of the great day of the second advent.

It would have been well had both the church and the world studied the question of the first advent, vastly more than they did. Yea, it would have been well. As it was, when it actually came very few had any such knowledge on the subject as they needed in order to identify their own Messiah in the babe of Bethlehem; in the wonderful boy of twelve that disputed with the doctors in the temple; in that remarkable personage on whom the Holy Ghost descended at the baptism in Jordan; in that divine Teacher who spake as never man spake, who wrought miracles of mercy and uttered prophecies that were shortly fulfilled, and others not to be fulfilled till the second advent is here, and who finally fulfilled by his death, and resurrection, and ascension the sacrificial system of the old dispensation, and established the new. Very few by prayerful Bible study were ready for the first advent. Hence, very few were ready to welcome the coming One.

The prayerful study of the word on this subject was, we repeat, too much neglected then; so it is now with reference to the second advent. How few study prayerfully the subject: how few care to do so, in the church or out of it.

2. If the advent of Christ is drawing nigh, we should not be disappointed at any

thing we see to-day, either in the condition of Zion, or the world. Is the progress of the church in holiness very unsatisfactory? Are worldliness, and formality, and superficiality of experience in spiritual things, sadly prevalent? Is the religion of multitudes merely nominal? Are irreligion, and skepticism, and rationalistic infidelity gaining ground? Is the poison of error gaining advocates among the professed friends of Zion? Are the calculations of good men in other years, as to the very speedy prevalence of universal righteousness, found to be unwarranted? Is the universal triumph of Christ, to mere human view, as distant as ever?

This very state of things is only accordant with the picture that Revelation has given us of the last times. It only speaks more solemnly to us: "The coming of the Lord draweth nigh." He will come in such an hour as ye think not.

3. If the views here expressed as to Christ's coming are just, we have a great deal to encourage Christian and missionary exertion. It is so in view of the fact that He that shall come will come, and will not tarry. He will soon be here. How it should quicken our zeal to finish up our ministry to go everywhere in our labors of love for the perishing, everywhere at home and abroad, even to the very ends of the earth,—not with the idea that everybody will be converted, but that a few will be. The Shepherd knoweth his sheep; not one will be plucked out of his hand. It is our work to preach and labor. It is God's to make it efficacious. And he will not fail, his word shall prosper in the thing whereunto he sent it.—*R. Campbell, in Messiah's Herald.*

#### ALL AT WORK.

ALL the myriads of the Israelites had to go round Jericho and join in the general shout. And in apostolic days was there not a general enthusiasm throughout the entire church of God? Every man, woman, and child—for out of the mouth of babes and sucklings is perfected praise—must do the work of God. Ministers to-day may cause much mischief if they think that their wisdom can supersede the ancient methods. Let us not try to put down Christian workers because they are ignorant and unpolished. Anything in the world is better than lethargy. Fire is wanted. The truth will make its way in spite of feeble advocacy. People sometimes say, God has infinite leisure, and we may be cold and calm. But *we* are not God; *we* have a great deal to do, and little time to do it in. Pokers and axes must be fought with if no Toledo blade is at hand.

It was God's design that the Israelites should be one people, and not two. And we are most one when we get to work. Societies that do not work come to an end. God meant all to practically strive against the sin that is in the world. Gentlemen who sit at home and write essays are always unsound in the faith. What an education it would be for them to go into the slums of London and preach the gospel, even as it would be an education for some landlords to spend a night in an agricultural laborer's cottage.

We have a commission that must be obeyed. Give a man nothing to do, and he becomes morbid and introspective. A tree that bears no fruit has an ax prepared for it. If men are satisfied with subscribing so much, or rather so little, what success can be expected? It is worth a gun on our side, the enemy will say, to have an enemy on the other side doing nothing.—*Mr. Spurgeon.*

#### STRENGTH.

"THAT is the best rope in my store," said a dealer in cordage, pointing to a not very large rope which lay coiled up on the floor.

"In what way is it best?" I inquired.

"In strength," he replied.

A friend who was present pointed to a much larger rope near by, saying that it must surely be much stronger, for the size was greater.

The man of rope then went into a description of the process of manufacturing the different kinds of ropes, from a whale line up to the largest hawser. His explanation was so clear that we readily saw that a cable owed its strength, not so much to the amount of manilla it contained per fathom, as to the close union existing between the fibres, or in other words, that a pound of manilla made into a loosely twisted rope, one foot long, would not be so strong as the same amount of material

closely twisted; or, more properly, a loosely twisted rope, weighing a pound to the foot, would not be nearly so strong as a hard twisted rope of the same material and weight; and yet the loosely twisted, weaker rope would look the larger of the two.

A familiar example of this is shown by the shoemaker, who untwists his hempen thread when he wishes to break it. This untwisting does not rob the thread of a single fibre; and yet it is so weakened that the thread, which before almost defied man to break it with his naked hands, will now part with such ease that it can hardly be called breaking, very few of the fibres holding firmly enough to require fracturing. Its strength depended more upon the close union of the fibres than upon their individual strength.

It is not unusual to find persons, who, like the rope dealer's friend, look upon size and strength as synonymous. This impression is much more general than some would suppose. We frequently hear people speaking of some unusually large man, saying, "Just look at him; I would not like to have him take hold of me." Or of a church, "It is a very strong church—over three hundred members." Corporations are judged in the same manner—the number and wealth of the members being taken as the standard of strength; and yet the fallacy of this is apparent to any who will take the trouble to examine the facts of the case.

Great size does not always indicate corresponding strength. Even in physical contests the largest does not always prove to be the best man. That this is true of individuals, probably no one will dispute. Yet many who acknowledge this are unwilling to apply the same line of reasoning to societies, to which it is certainly more applicable than to individuals. Probably many of these same false theorists could recall circumstances that would clearly disprove their own theory of strength in proportion to size. In fact, we are certain that the most striking illustrations of this are found in the case of numbers in societies, whether social, educational, political, or religious. "Many men" are likely to have "many minds," and instead of a unity of purpose, there will be more or less individuality—they will be less closely united. As great bodies exert a more powerful attractive influence upon the lesser, so two or three great minds, running in different directions, will soon be surrounded by their attendant satellites. Thus our society is split into factions. And so completely is this untwisting sometimes done that societies composed of hundreds, or even of thousands, are often broken in two with as much ease as the shoemaker breaks his thread. Surely the strength of the family, society, association, church, state, or nation, depends upon the close unity existing between the individual members.—*Pestle.*

#### A BAD FIRE.

"JONES, have you heard of the fire that burned up the man's house and lot?"

"No, Smith; where was it?"

"Here, in the city."

"What a misfortune to him! Was it a good house?"

"Yes; a nice house and lot—a good home for any family."

"What a pity! How did the fire take?"

"The man played with fire, and thoughtlessly set it himself."

"How silly! Did you say the lot was burned, too?"

"Yes; lot and all; all gone, slick and clean."

"That is singular. It must have been a terrible hot fire—and then I don't see how it could have burned the lot."

"No; it was not a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody."

"But how could such a little fire burn up a house and lot? You haven't told me."

"It burned a long time—more than twenty years. And though it seemed to consume very slowly, yet it wore away about one hundred and fifty dollars' worth every year, till it was all gone."

"I can't understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled on the end of a cigar. The cigar cost him, he himself told me, twelve and a half dollars per month, or one hundred and fifty dollars a year, and that in twenty-one years would amount to \$3,150, besides all the interest. Now the money was worth at least ten per cent, and at that rate it would double once in about every seven years; so that the whole sum would be more than \$20,000.



## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH DAY, AUG. 23, 1877.

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

### FAITH AND WORKS AGAIN.

SERMON PREACHED BY ELDER JAMES WHITE,  
AT BATTLE CREEK, SABBATH MORNING,  
AUG. 18, AND REPORTED FOR THE  
REVIEW AND HERALD.

LAST Sabbath our subject was faith and works. We stated that a man's works are the measure of his faith; or that a man will show what faith he has by his works.

We presented the testimony of the apostle James where he makes the emphatic statement that "faith without works is dead, being alone." Again he says: "I will show thee my faith by my works." And what a biting rebuke there is in that very same connection in his reference to the believing devils that do not hold to good works. "Thou believest that there is one God, thou doest well; the devils also believe and tremble;" as much as to say, If you simply have faith without works, that faith will not save you any more than the faith of the trembling devils will save them. Not one of these devils, poor fellows, hold to good works. And with these the apostle has classed those Christians who are all faith and no works. A backwoods preacher once represented them by frogs who have large mouths and small hands, always croaking about the power of faith to save, while doing little or nothing.

Paul speaks of the heroes of faith in the eleventh chapter of his epistle to the Hebrews. And did these cherish the easy doctrine that they were to do nothing, but believe themselves into Heaven? In the first verses of chapter twelve the apostle speaks of these men of God under the figure of a cloud of witnesses. They are set forth as examples, as far as holy men may be examples to those who live after them. With these men before us as examples, the subject becomes an easy one. How do these heirs of glory obtain the eternal reward? In this chapter Paul goes on to speak of Abel and Enoch and Noah. "And Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

Did Abel, Enoch, Noah, Abraham, Isaac, Jacob, and all those ancient worthies, just sit down and believe, and let the Lord work out the problem for them, without any special effort on their part? They are presented as our pattern. Do they, in this way, believe themselves into Heaven? or did they take hold and work? "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." In this verse we have Cain and Abel brought before us. Abel was accepted and Cain was rejected. They both brought their offerings. Abel's was accepted because he united works with his faith in the Redeemer to come.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Now suppose that Noah should have sat down and said, There is a flood coming, but I cannot do anything. I believe the flood is coming; I have full faith in this, but all my efforts would be in vain; God would not accept them. Preposterous! Noah believed that the flood was coming; and he showed how much he believed it by his works. We have a measure of Noah's faith in this matter. He had a faith that moved him, that bore him right out to build the ark. There was mental effort in planning, and work in building that immense ship, which was to endure for a year or more the rough winds and waves of the flood; and to contain the beasts that God was to send into it to preserve them. But if Noah had taken the position which some take at the present time, that is, merely to believe and live, and not to do and live, he would not have built the ark, and have saved his family. Supposing, however, that Noah had folded his hands, and said, I cannot do anything; I will leave this for the Lord to do, and there waited as though he expected a balloon to come, and take him up and suspend him in the air until the flood should have passed, and then let him down upon the earth again. Do you suppose that this faith would have saved him without works? Oh, no! But Noah had faith. He was warned that the

flood was coming, and he was wise enough to know that for his own safety, and for the safety of his house, he must prepare an ark. And he built it; and in the act of building the ark he showed his faith in what God had told him about the approaching flood.

Now Paul presents another grand character, and remember, my friends, these have been put here for ensamples to us who should live after them. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." There was some labor in that tent life. "For he looked for a city which hath foundations, whose builder and maker is God. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son."

Was there not an effort in the offering up of Isaac? Please read the history. God points out a mountain where Abraham is to offer his only son, his beloved son. He is required to take him and go to that mountain, and there offer him. Now what could have been done if Abraham had just sat down and said, I cannot do anything. I believe God, but I have nothing to do in this matter. Abraham was required to show his faith by his works. He had fallen, through polygamy, and he had an opportunity to redeem himself. The circumstances in the case are all recorded in the Old Testament. He could not see how the promise of God, in reference to the promised seed, could be fulfilled. He had not implicit confidence in God; and when he heard those foolish pleas of Sarah, that he should take one of her handmaids to wife, that the promise might be fulfilled, he was led astray. What an astonishing weakness that marred the life of the patriarch! But God gives him the privilege of redeeming himself; and he has orders to take that son, his very son Isaac, who had been a subject of promise; a subject of that promise over which he had stumbled, and offer him as a burnt sacrifice before the Lord. How much more trying was this than if Abraham had believed God and left the promise to be fulfilled in God's way! That must have been a terrible scene for the patriarch. Imagine the struggle that the fearful test which God brought to bear upon him must have caused him! That terrible test wrung the patriarch's soul.

Under what a weight of mental agony must Abraham have taken Isaac, taken his servants, taken the wood, etc., and passed up that mountain to offer Isaac as a burnt sacrifice before God! Was there not work in all this? Imagine the patriarch on his way up the mountain. What is this for? It is to show to the world, and to future generations, that he believed in God. Would the character of Abraham have been redeemed if he had refused obedience in this matter?

If Abraham had had no sense of his duty as regarding God, and taken a sort of easy position, and said, the Lord must do all this, and bring it all about, he would never have redeemed himself; he would never have stood out so prominently on the page of sacred history as God's faithful servant. He took his son, he took his servants, he took the wood, he took the fire, he took the knife; and he marched up the mountain; he made all the preparations necessary for the sacrifice, and he there perfected his faith in the eyes of all who knew him then, and in the eyes of all future generations. And he stands out as a father of the faithful. Why? It was because he did not simply believe, but he went forward and did. By works he perfected his faith. God save us from this sleepy lullaby doctrine, that the Lord will save us if we only believe on him.

The apostle next mentions Moses. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." How convenient for Moses would the doctrine of faith without works have been! He might then have had the pleasures and honors of Egypt; he might then have avoided the care, perplexity and toil of leading the hosts of Israel from Egypt to Canaan. If he could only have believed himself into Heaven what a blessed thing it would have been for him! but he refuses to remain in the house of Pharaoh.

Now Moses was a financier. "Esteeming the reproach of Christ greater riches than the

treasures in Egypt; for he had respect unto the recompense of reward." What! the reproaches of Christ in the days of Moses! Moses figured upon the value of the reproaches of Christ in his day. No Christ in the Jewish age, some people will say, and no law in the Christian age. It is all law in the old dispensation; and in our dispensation it is all gospel, it is all Christ. My friends, I am happy to know that Moses sat down and estimated the reproaches of Christ in the Old Testament—the same blessed Christ of the New Testament. The blessed Saviour was with his people in Moses' day the same as he is with his people in our day. The Son of God was and still is in perfect harmony with the moral code. He says, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

But time will fail me if I dwell longer upon this eleventh chapter of Hebrews. I wish to call your attention to the words of the Saviour upon this subject. We have his first address recorded in the fifth, sixth, and seventh chapters of Matthew. It is his inaugural address as he enters upon his public ministry. I wish you would all read that address. You will, doubtless, find time to do so this afternoon. The Lord Jesus in this address lays out a great deal of work for the church. I can only refer to the summing up of that address, chapter 7:21, and to its closing part. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." It seems to me that this text is a rebuke to that class of persons who cry, I believe in the Lord Jesus Christ, and at the same time trample the commandments of the Father under their feet.

He continues,—"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity. Therefore, whosoever heareth these sayings of mine and doeth them, [Mark the doing] I will liken him unto a wise man, which built his house upon a rock." Now there is work in building. "Whosoever heareth these sayings of mine and doeth them; [Doeth them by faith? Doeth them by sitting down and doing nothing? No.] I will liken him unto a wise man, which built his house upon a rock." He built; he went to work. There is the figure. And so hearing the words of Christ and doing them is represented by the putting up of a building. "And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not,"—you may hear the sayings of the Lord and you may believe; you may believe in the gospel and in Christ; you may have all the faith you please; but if you leave out the doing you shall be like what? "He shall be likened unto a foolish man which built his house upon the sand [he could not stop to dig deep and remove the sand to get down where he could find a solid foundation. It is work to lay a good foundation]; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." The men who are building their hopes of Heaven upon faith without works, are building upon a sandy foundation that will not stand the storms of the coming day.

The apostle Peter speaks of Christian works as follows: "And besides this, 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." In order for this scripture to suit those who trust to faith without works, it should read: Giving all diligence, believe that the Lord will add to your faith virtue; and to virtue knowledge; etc.

Here is work for the church in adding grace to grace. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things [that does not work; that does not add these graces one to the other] is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." Thank God, we have not got to go our whole journey, our whole pilgrimage, before we find that we are among the elect; that we were elected from the foundation of the world for Heaven; or that we were reprobated

from the foundation of the world for perdition. We have not got to go clear through the Christian life to find this out, but it is our privilege now to make our election sure. Here is the true doctrine of election. The apostle explains this in another place—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Yes! God foreknew and God fore-elected that all the obedient and believing should be saved. This is how men were elected.

You are to go about the work yourself, and make your election sure by obedience of the commandments of God, and the faith of Jesus Christ. God bless you. Every one of you may be among the elect. But how is our election made sure? It is through obedience and the blood of sprinkling. With this agrees that remarkable statement in the Revelation, that the redeemed millions on the shining shore had washed their robes and made them white in the blood of the Lamb. The Spirit of God will come down and sanctify every soul that believes and works. "Wherefore the rather, brethren, give diligence to make your calling and election sure." How shall we make our calling and election sure? Oh! how can I make my calling and election sure? says one, I would go to Jerusalem, or I would go to Mecca, I would spend this short life in afflictions and tortures if I could only make my calling and election sure; if I could only have eternal life, a life that will run parallel with the life of God.

But you do not need to go to Jerusalem; you do not need to go to Mecca. You may worship God in the Spirit and in the truth, and he will accept that worship; for he says that where two or three are gathered together in his name, he is with them.

We cannot believe our way into Heaven while doing nothing. If you try to get there in that way you will fall. Peter is my authority. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." Now, brethren, do you want to be saved? Do you want to make your calling and election sure so as not to fall? This morning, dear brethren, I feel very anxious to enter the city of God, and to see for myself how it looks inside the pearly gates. I want to see Abraham, Isaac, and Jacob there; I want to see all the redeemed there; and I want to see my blessed Lord there; and I am determined that by the grace of God I will make my calling and election sure, by the way of the old apostolic line of obedience, and the blood of sprinkling.

Will you meet me there? "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Take the pledge, brethren, on this Sabbath morning before Heaven, that you will do these things, that you may never fall; that we may all meet within the pearly gates of the city of God. Amen.

J. W.

### MATTERS AND THINGS.

It is an interesting fact that our camp-meetings are increasing in numbers, in importance, and in their influence, each year. Mrs. White returned from the Indiana Camp-meeting with the report that the Kokomo meeting just passed was the largest and best ever held by our people in that State. Not less than three hundred brethren and sisters camped on the ground. The Sabbath services, and the social meetings generally, were very excellent.

The congregation Sunday was variously estimated at from five to fifteen thousand. Mrs. White, who has had considerable experience in numbering crowds, puts the number of the Sunday congregation safely at eight thousand. Only about five thousand could be seated, leaving three thousand on their feet. She spoke eighty minutes on the subject of Christian Temperance, holding even the standing crowd in motionless silence. The order was perfect. No people has ever given Mrs. W. a better hearing than the citizens of Kokomo and vicinity.

We were not able to attend this meeting, and were very glad that Elder Waggoner could be present from first to last, and that he could join Elder Smith the last week of the Ohio Camp-meeting. Elder Smith's report of the first half of the ten-days' meeting in Ohio is given in this issue. Our readers will doubtless hear from the last half of that meeting next week. Mrs. W. designed to be at that meeting; but she returned from Indiana with a fearful cold, and up to this writing has been a great sufferer, and fears are entertained that she will not be able to attend the eastern camp-meetings.

A little care on the part of the good brethren in Indiana, and an hour's work in properly staking Mrs. W.'s tent, and making trenches about it, would have saved this sickness, and other States could have her labor as well as Indiana. No one saw the necessity of wall stakes and good trenches about the tent until the storm struck the camp when it was too late. The storm blew in the walls of the tent, and the rain drenched carpet and clothing. Then a good heating stove, which should have been provided as soon as she took up tent quarters, was needed to dry out the tent. But for want of these preparations and comforts, and in consequence of the tremendous effort before eight thousand people during eighty minutes, which left her weary and an easy subject to cold, other thousands are deprived of her labors.

Such things have so often occurred in our camp-meeting experience, and in most cases have resulted from want of a little extra care and effort, that we fear, at our age of life, to risk ourselves to the careless care of our brethren. Last year our able reporter took cold at the Ohio Camp-meeting. A good stove in the tent from the first would have saved this. Her cold was greatly aggravated at the Vermont meeting, from the effects of which she has not fully recovered, after losing several months' labor by sickness. A good stove from the first would have saved this also, and would have been of great service to the whole tent company, weary from holding a camp-meeting each week. But these comforts and safeguards to health and life of those who must speak in earnest camp-meeting style four or six times each week cost the brethren in the several States so much that they could not run the risk of losing what they would cost in case of warm and pleasant weather. So the risk is run, and health is sacrificed; and pain, feebleness, and sadness of heart are experienced by those to whom the people look for help.

Our good people mean to do their whole duty. But they are not able to see the difference between the fatigue of preaching, and exhorting, business sessions, and morning and evening, and sometimes midnight, committees, during fifteen camp-meetings in succession, and the rest of the one only they attend each year, sitting and hearing, or strolling about the grounds with minds and hearts as free from anxiety and care as the gentle breezes that fan the groves. Many of these good people come to camp-meeting, expecting to enjoy good long visits with Bro. and Sr. White, and when they find us overwhelmed with labor and care from the commencement of the meeting to the close, they go home disappointed, and sometimes grieved, because we did not give them more personal attention.

If these dear souls would come to camp-meeting under a sense of duty to help us, and not to burden us, to look after our wants, instead of feeling neglected unless we give them attentions, they would take home with them more of the blessing of God, and remove from us much of the dread we have of attending the camp-meetings. We have labored long and hard. Mrs. W. has stood by our side in the tug of battle for thirty-one long years. We are growing old, yet with care can do as well, if not as much, as in younger days. But if our brethren call the old folks out to meet them in camp, they must treat us tenderly, and not cast their burdens upon us.

Beloved brethren, we have labored long, and with care and solicitude for you. We have given more than thirty years of the best of life in laboring to bring the truth of God before you and to build up the cause of God. We have suffered privations willingly to serve you. We have seen but little in this life but toil, sorrow, and feebleness from overwork. And we had hoped that our young brethren before this time would have taken the burdens we have borne and divided them among them, and thus let them drop from our weary hands. We have looked forward to the time when their tender care would be towards us, as ours has been towards them. Sustaining such relations to our people, and enjoying their loving care, we should be very happy to meet them in all their camp-meetings, and teach "them the way of the Lord more perfectly."

J. W.

#### THE OHIO CAMP-MEETING.

We can hardly say that this meeting commenced on the day appointed, Aug. 10, 1877. Eld. H. A. St. John, the president of the Conference, was detained by an unusual interest in Van Wert, Ohio, where some sixty have embraced the truth, and the arrangements were consequently very far behind on the opening

day. It was found just possible to hold a meeting without a tent, in the open air, on the evening of that day.

The attendance of brethren and sisters is quite small. The location of the camp-meeting so far south, the failure of crops and the hard times, are assigned as the probable causes. There are but eighteen church and family tents erected.

But the attendance from without is unexpectedly large. On Sunday, there was a heavy thunder shower in the morning, lasting till after nine o'clock A. M. Yet in the afternoon there were, it is estimated, some two thousand teams on the ground, and about five thousand people. We have never been in a place where there seemed to be less prejudice, and where such a spirit of inquiry was manifested. A very excellent class of people, apparently, are in constant attendance, and the questions they have to propose after almost every discourse, show the interest they feel in the subjects presented. Large congregations are present both day and evening. We have now reached the fifth day of the meeting; the social seasons are growing in interest, and we anticipate that the meeting will be very successful in the end.

U. S.

#### INDIANA CAMP-MEETING.

KOKOMO, IND., AUG. 14.

THIS meeting has been one of the largest and most successful ever held by our people in this State. Twenty-six tents were on the ground, and three hundred of the brethren and sisters were assembled together. The camp was well located in a beech grove, quite open on the ground, but canopied by interlacing branches that formed a natural roof of leaves, so dense that during a slight shower, scarcely a drop of rain sifted through, and not a parasol or umbrella was raised while the sun was shining. The weather was generally favorable, excepting on the Sabbath, when a heavy rain storm interrupted the sermon of Eld. S. H. Lane, in the forenoon, and broke up the meeting for the time. In the afternoon, the people assembled under the large tent, and we spoke to them on the subject of Peter's ladder of sanctification, making temperance a prominent point in the discourse. We had the very best attention throughout. The tent was crowded, quite a large representation being from the city of Kokomo.

As we looked upon the people assembled in camp, and then remembered the first camp-meeting we ever attended in Indiana, we could not forbear saying, "What hath the Lord wrought?" It was a very small company that were then gathered together, not numbering more than fifty believers; and the appearance was not at all encouraging for missionary labor in that field. But we were now rejoiced to see over three hundred believers encamped upon the ground; and we have not met at any of our camp-meetings a more intelligent, earnest, and truth-loving people than in Indiana. Many of them are persons of education and influence.

The truth has been handled successfully here, demonstrating what can be done, through divine help, by earnest and persistent effort. The refining influence that the truth has upon the life and character of those who receive it, was exemplified very strongly here. While speaking, we asked those to arise who had been addicted to the use of tobacco, but had entirely discontinued its use because of the light they had received through the truth. In response, between thirty-five and forty arose to their feet, ten or twelve of whom were women. We then invited those to rise who had been told by physicians that it would be fatal for them to stop the use of tobacco, because they had become so accustomed to its false stimulus that they would not be able to live without it. In reply, eight persons, whose countenances indicated health of mind and body, arose to their feet.

How wonderful is the sanctifying influence which this truth has upon the human life, making stanch temperance men of those who have indulged in tobacco, wine, and other fashionable dissipation. We here saw young men giving their hearts to God and becoming acquainted with the truths revealed in his Word. Many young men in this Conference will be workers in the cause of God. We formed a pleasant acquaintance with Dr. Hill and his wife. The latter has been an active worker in the Woman's Christian Temperance Union of Rochester. They have both accepted the truth, and were at the camp-meeting—the first one which he had attended for eighteen years.

The Conference meetings were excellent. Brethren and sisters were prompt in occupying the time. There was no necessity for urging faithfulness in bearing testimony. Frequently

from two to four were on their feet at the same time. There was no shade of complaining, but nearly all expressed gratitude and joy that they had been privileged to hear and accept the truth. The testimonies were brief, full of life, and cheerful hope, and edifying to all who heard them. The influence of the Spirit of God was present, and the tearful eyes, and broken utterances of many indicated its softening effect upon their hearts.

The editor of the *Kokomo Dispatch* was on the ground upon the Sabbath. He afterward issued notices to the effect that we were to address the people on the subject of Christian Temperance, at the camp ground on Sunday afternoon. The day was pleasant, and the ground free from dust, because of the rain on the preceding day. Eld. Waggoner spoke with great freedom in the forenoon to a good congregation, on the subject of the Sabbath. Three excursion trains poured their living freight upon the grounds. The people here are very enthusiastic on the Temperance question. At 2:30 P. M. we spoke to about 8,000 people on the subject of Temperance, taken from a moral and Christian stand-point. We were blessed with remarkable clearness and liberty, and were heard with the best attention from the large audience present.

We left the beaten track of the popular lecturer, and traced the origin of the prevailing intemperance to the home, the family board, and the indulgence of appetite in the child. Stimulating food creates a desire for still stronger stimulants. The boy whose taste is thus vitiated, and who is not taught self-control, is the drunkard, or tobacco slave of later years. The subject was taken up upon this wide basis; and the duty of parents was pointed out in training their children to right views of life and its responsibilities, and in laying the foundation for their upright Christian characters. The great work of Temperance Reform, to be thoroughly successful, must begin in the home.

In the evening Eld. Waggoner spoke upon the Signs of the Times, to a large and attentive audience. Many remarked that this discourse, and his sermon upon the Sabbath, had awakened new thoughts in their minds, and that they were determined to investigate these subjects.

On Monday the meetings were of deep interest. We were suffering from congestion of the lungs, as the result of a severe cold, and feared the exercise of speaking would be injurious, but while addressing the people upon the trials and difficulties endured by the apostles in establishing the Christian Church, our weariness, and pain were forgotten, and the Spirit of the Lord rested upon us, and upon many of our hearers. After speaking one hour and a half, we invited sinners and backsliders—all those who had not the evidence that they were connected with Heaven—to come forward and join their prayers with those of God's people. Fifty responded to the invitation, fifteen of whom there made their first start in the Christian life. An unusual solemnity rested upon the congregation, while persuasive appeals were being made to seek salvation. The seasons of prayer were earnest. The Saviour of sinners seemed to be in our midst, compassionately inviting: "If any man thirst, let him come unto me and drink."

Those who came forward were given opportunity to speak if they desired to do so. Many bore testimonies that they were for the first time seeking the Saviour. Two young ladies, who were sisters, lifted the cross, and expressed a determination to commence a new life. It was indeed an interesting sight. Christ says, "There is more joy in the presence of the angels over one sinner that repenteth, than over ninety and nine just persons, who need no repentance." With quivering lips and tearful eyes many confessed their backslidings, and their firm resolve to return to the Lord, that he might return unto them, and heal all their backslidings. An appointment was then made for those who were seeking the Saviour to meet in one of the tents for special labor in their behalf. This meeting was one of the best of its kind that we ever witnessed. The seekers all sought the Lord for themselves, presenting their petitions to the pitying, sin-pardoning Saviour.

A most interesting feature of this meeting was the case of a daughter of Bro. and sister Hill, a mute of sixteen years of age. She united with the supplicating ones, and prayed by signs; it was a most solemn and impressive sight. Fifteen were baptized, among them Dr. and Mrs. Hill, and their mute daughter. Quite a number in addition will be baptized upon their return home. Tuesday morning Bro. Bartlett was ordained to the ministry. The meeting upon the occasion was a very pre-

cious season. The Lord placed his signet upon the work, and blessed Bro. Bartlett, and Bro. Waggoner and Lane, who officiated at his ordination.

MRS. ELLEN G. WHITE.

#### S. SALTUM, DENMARK.

We have held meetings this week in S. Saltum, Alstrup, Bunken, and N. Saltum—all neighboring cities. We have held thirty-seven meetings in all since we came to this vicinity, and from six to seven hundred people have heard about the present truth. Most of them receive it with joy and are thankful for it. Many are awakened to a knowledge of their sins, and are concerned in regard to their salvation; but it takes time for them to overcome their old habits, and begin to walk in the footsteps of Jesus.

Last Sunday the priest in Alstrup church spoke against false prophets before an audience of six; while our audiences during the week have numbered from one hundred to one hundred and fifty. The priest in Saltum also warned his people against attending meetings outside of the church; but Sunday afternoon about three hundred persons listened intently to our lecture on the life and death question. This lecture will be printed in the *ADVENT TIDENDE*. It was an answer to some points brought up against us by two school-teachers on behalf of the church. They had invited me to answer, but neither of them were present when the answer came. If the priest and the school-teachers had thought that they could prove from the word of God that our lectures or a part of them were not in harmony with the Scriptures, then they certainly would have done their duty, and would have come to enlighten the people in regard to this fact. The majority of our hearers would then, of course, stay away from our meetings. But if we do not teach the people anything but what clearly harmonizes with the Bible, nor anything but what they very much need to learn and lay to heart, then it is better that these teachers stay away, inasmuch as they only try to hinder the work of God.

We have received four subscribers to the *TIDENDE*, and sold some tracts. The Lord mercifully strengthens us; and we will by his help continue to labor on in hope.

JOHN G. MATTESON.

July 30, 1877.

#### HOW TO COME TO CAMP-MEETING.

THE P. and O. road is now open, connecting Portland and Ogdensburg by rail. Free return checks will be furnished to all passing over this road to the meeting, east of Swanton, if they pay full fare coming. On purchasing tickets at the stations, please call for camp-meeting tickets. The cars will leave you just below the Morrisville station, where the road for the camp-ground crosses the R. R. track; and if you give directions about your baggage that will probably be left at the crossing. Teams will be in readiness here to take all to the grounds.

The B. and L. road, connecting with the P. and O. at Cambridge Junction, takes passengers through from Burlington to Morrisville without change of cars. But to make this connection, those coming from the south via Rutland must be on the train which passes through Rutland about 5 o'clock A. M. Those taking cars south of Burlington should bear this in mind, as trains running up the valley from Burlington do not connect at the junction in the P. M. with eastward bound trains over the P. and O. road. In purchasing tickets at Burlington, also call for camp-meeting tickets. Yet possibly they may be sent to the camp-ground for distribution.

For those passing over the Vt. Central and all roads under its control, also over the S. E. and C. and P. roads, via St. Johnsbury, we shall have free return checks on the ground.

Those coming by stage from Waterbury and returning by the same, will receive a reduction of one-third of the fare on the round trip. But it is better for those coming thus, not to bring tent poles.

VT. CONF. COM.

SOME one compares a text to "a gate opening into the Lord's garden," and says that many ministers, "instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro."

A FIRM trust in the assistance of an Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove.





