

# 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 54.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 4, 1879.

NUMBER 11.

### The Review & Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President.  
M. J. CHAPMAN, Secretary, H. W. KRLOGG, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address, Review & Herald, Battle Creek, Mich.

#### COMETH A BLESSING DOWN.

Nor to the man of dollars,  
Nor to the man of deeds;  
Nor unto craft and cunning,  
Nor unto human creeds;  
Nor to the one whose passion  
Is for a world's renown,  
Nor in a form of fashion,  
Cometh a blessing down.

Nor unto land's expansion,  
Nor to the miser's chest,  
Nor to the princely mansion,  
Nor to the blossomed crest;  
Nor to the sordid worldling,  
Nor to the knavish clown,  
Nor to the haughty tyrant,  
Cometh a blessing down.

But to the one whose spirit  
Yearns for the great and good;  
Unto the one whose storehouse  
Yieldeth the hungry food;  
Unto the one who labors,  
Fearless of foe or frown;  
Unto the kindly hearted,  
Cometh a blessing down.

—Mary F. Tucker.

#### Our Contributors.

#### THE UNITED STATES IN PROPHECY.

BY A. H. CLEAVES.

(Concluded.)

In another part of the work previously alluded to, the writer speaks of the Sabbath in a definite manner, saying, p. 551, "The holy Sabbath is recognized in the Constitution. Of this the President is duly informed, by express provision in Art. I, Sec. 7." Again, on the same page: "Senator Frelinghuysen, before Congress, in 1836, said, 'Our predecessors wisely determined, in accordance with the sentiments of at least nine-tenths of our people, that the first day of the week should be the Sabbath of our government.' And again: 'The framers of the Constitution, and those who for many years administered it, doubtless had in their eye the first day, the Sabbath of the Christian religion. They were legislating not for Jews, Mohammedans, infidels, pagans, atheists, but for Christians; and believing the Christian religion the only one calculated to sustain and perpetuate the government about to be formed, they adopted it as the basis of the infant Republic. This nation had a religion, and it was the Christian religion. Christianity is the religion of this country, and, as such, is recognized in the whole structure of the government, and lies at the foundation of all our civil and political institutions; in other words, *Christianity*, as really as *Republicanism*, is part and parcel of our laws.'"

We quote the foregoing to show that while the writer professes a principle that rejects every usage and law, no matter how venerable in precedent or high in authority, if at war with the will of God, in practice he turns around and indorses an institution whose only sanction was the sentiment of nine-tenths of the people at its adoption, and the authority of those legislators who made it a civil law.

And this one feature of a national religion (Sunday keeping) is opposed to the worship of Jews, Mohammedans, infidels, pagans, atheists, and, when made an issue, we presume to that of Seventh-day Baptists and Seventh-day Adventists. This is the reason, then, why we say we indorse the writer's profession but condemn his practice; for like the class he represents he advocates true prin-

ciples, but in their application presumptuously places an old pagan festival day in the place of God's holy Sabbath; and that after acknowledging that "God is the Sovereign. We know his will."

On page 705, he says: "We must obey. To be found in the wrong in the midst of such distinct and sublime revelations, must be a grave offense; but to be a nation of deliberate, practical atheists must be the highest crime. If our rulers dare to defy God; if they treat his holy laws with contempt, profane his Sabbaths, blaspheme his name, become corrupt in character and in administration,—they will call down wrath upon us. If the people,—the great body of the people, who are the source of civil and political justice,—become corrupt and oppressive, we may certainly know that overwhelming disasters are before us. True, the life of liberty is indestructible; but this vitalizing, pervading, immortal power may be transferred to other people. Beyond all question, rebellion against God,—intentional, persistent, prevailing rebellion,—would overwhelm this nation in destruction."

Speaking of ancient governments and their fall, on page 320, he says: "The religion of a government will determine its character and settle the question of its duration," and of their idolatry, "There was, moreover, an assault upon the rights and requirements of the one true God in this guilty idolatry, which must bring down his displeasure upon them, and result in their signal destruction." And on page 705, he says: "If the plea of ignorance with regard to the will of the Sovereign could ever avail for any nation, after the marvelous revelations of God in our history, it certainly cannot avail for us."

The difference, then, between the writer and ourselves, it will be seen, lies in our views of the national character of the American people, and the part they are destined to take in the providence of God. We not only believe it possible, but absolutely certain, that not only this government, but "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." By the saints of the Most High, we understand not the consecutive generations of any class of men in the flesh; but the resurrected saints of all ages, endowed with immortality, the first essential to an indestructible national or individual life; and the absence of which in the sons of flesh and blood is an impassable barrier to their citizenship in the kingdom of God; for mortality cannot inherit immortality. No; we do not discover in the short-lived citizens of this ephemeral government, the heirs of the kingdom that shall not be left to other people; neither can we disassociate the idea of an immortal nation from that of immortal citizens.

We believe that a blind infatuation possesses the minds of the religious community in this country; and a most extravagant idea of its destiny in the providence of God exists in the thoughts of its citizens. And these are the most powerful elements that enter into the formation and growth of any great political enterprise. The existence of an infidel and atheistic element in society argues nothing against the establishment of a national church in this country, but rather for it; for it serves a collateral purpose, developing and forcing into action, by its opposition, the dormant powers of the religious class in society.

Again, the Whitbyan notion of the world's conversion, and a spiritual view of the fifth empire of Dan. 2:44, generally prevail in the nominal churches of the land at this time; and the conventional language in sermons and religious conversation recognizes the church as the kingdom of God.

The writer we have quoted says, on page 357, speaking of Christianity: "Paganism could form no bond of union strong enough to hold the republics of Greece and Rome together; but Christianity can do for us what

no other system of religion ever did, ever could do, for any people." He says of the statesmen in the early days of the republic, "They could see that a new dispensation of government was dawning upon the race; that they were the van-guard of liberty in a new world." "This was God, slowly bringing to the inhabitants of the earth the knowledge of the fact that he is the Sovereign of nations." "Here it was to be demonstrated that 'He whose right it is to reign would reign until he had put all enemies under his feet.' The doctrine of liberty and of equal rights is wrapped up in this announcement; it is utterly inseparable from it."

Thus it will be seen that the writer, who we assume is a representative man, being a bishop in the M. E. church, not only discovers to his mind the dawn of a universal era of Christianity, but in the American nation sees the reserved agent in the providence of God for its accomplishment. We have not room to quote all the passages in his work which express his views of religion in America, and the bearing of his own church in particular on the political character of the country; but will notice some of the most positive in conclusion.

On p. 30, he says: "How clear the evidence that the Infinite Mind has prepared this country for some notable progress in the history of the race, and the manifestation of his power and glory in the exercise of his own sovereignty." On p. 212: "The life of a new nation had been long waiting for its incarnation. The birth-throes of a century announced its advent. God revealed his attendant guardian power, and exalted the newborn prince, through its baptisms of blood, to a dominion before unknown in the history of the world." On p. 323: "And we have seen, also, that *American Christianity* was growing to power under at least two new conditions; first, that it was master here, and not subordinate,—umpire, and not convict; that instead of asking leave of the civil power to exist, it would decide rather what else but itself should exist here." On p. 334: "But if God be the author of the American system, then here is our grand reliance for permanence and prosperity. The life-power of the nation is indestructible."

In speaking of the qualifications for an imperishable nation, he says, on p. 319: "Such has been the ceaseless round of rise and decline, of the growth and decay of nations, that many have doubted strongly whether there is any such thing as an indestructible national life. It seems to have been largely concluded that they must follow the analogy of human bodies. We are, however, convinced that it is a grand fallacy. The right, the good, the true, must certainly be immortal. Let the law of justice have its place, let God control the organization and administration of government, let human obstructions to the plan of the Infinite disappear, and the will of God be enacted in *organic and statute law, and maintained in the administration*, and there is no reason why a nation should not be as orderly in its development, as vital and indestructible, as any form of life on this earth."

We agree with the writer here, but find the existence of such a state located by the Bible in the world to come; but he discovers these requisites to national immortality in the Great Republic; and, in short, his book is written to show the certainty of such a destiny for this nation. He says, on p. 511: "For our safety from the effects of all social and national crimes, we must look to God, and do the right. That we are not overwhelmed, but, on the contrary, rising in moral force before the eyes of the nations, is due to the fact that experimental Christian power is mighty in the land: and amid all the storms and perils of sin, 'the Lord of hosts is with us; the God of Jacob is our refuge.'"

As to what he expects of the nation in the future we may learn on p. 708, where he says: "We are not a pagan, or Mohammedan, but a Christian power. We must now go on to perfect our system as a great system of Christian government. Our laws must be

rendered just and equal. From our *State and National Constitution* the last vestige of *oppression and infidelity* must be eliminated, and God enthroned in all our forms of government and social life." On p. 709: "Let us therefore confidently expect the gradual but certain development of *Christian principles* in the Republic, and believe in its future greatness as a Christian power."

Thus we have quoted briefly from a work of 710 pages, containing, besides, valuable statistics to show the moral and social condition of the people of the United States; and we feel safe in saying that it represents an element that guides the affairs of government in this country, and that will in the future bring about that state of things predicted in the prophecy of Rev. 13:11-18.

The italics are ours throughout.

We look, then, for an oppressive ecclesiastical form of government, which will professedly be established on the word and law of God, but which will practically be opposed to the letter and spirit of his law as revealed in the Bible, to the injury of those who "keep the commandments of God and the faith of Jesus." Rev. 14:12.

For if the wishes of the popular party in the churches are carried out, then, as Bishop Peck intimates, "Personal regeneration must extend until political corruption shall become improbable, unpopular, impossible; until the *only way to preferment* shall be that of *Christian patriotism*, and an honest, broad, and noble philanthropy," by which expression we are to understand a patriotism whose field is the so-called evangelical faith of Protestantism, and which is too inferior to incite its possessors to loyalty to the law of God as contained in the ten commandments; and a philanthropy not honest, broad, and noble enough to approve those who honor that law. And the preferment spoken of we think will "cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man may buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

#### THE SABBATH ZONE.

WHEN God had created our first parents, he commanded them, as representatives of the human race, to "be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Wherever the mountain tops lift their pinnacles to the sky, or the vine-clad hills "kiss the face of heaven;" wherever the waters of the sea roll their resistless tides, or the green islands dot the face of the ocean; wherever the desert spreads its broad wastes of sand to the scorching sun, or the fruitful valley burdens the air with the perfume of the mimosa or the rose; even there does the empire of man extend, and the prerogatives and obligations with which he was endowed by the Creator attend him.

Coëval with the investment of authority bestowed by the Creator was the institution of marriage, and that of the weekly Sabbath, designed to be ubiquitous with the extent of man's empire. The former is honored everywhere by the authority of Scripture, and the latter was declared by the Son of God to have been made for man. Who, then, shall say that the former may be universally practiced, while the latter cannot be so observed because of the supposed difficulty of determining its beginning or close on a round world inclining to the plane of its orbit?

But did not the same difficulty exist at the time of the creation? Yet in that very act, events that affected the whole surface of the earth were limited in their operation to periods called days, marked by the successions of darkness and light created by the diurnal revolutions of the earth.

If the objection to the Bible Sabbath based upon the rotundity of the earth be pertinent, leaving out of the question the resultant in-

justice of the Creator in scattering mankind over the earth and then requiring them to keep the Sabbath, the Jewish people, to whom the law was directly given, were at fault in obeying the letter of the commandment, as appears from the following considerations.

After they left Sinai, during their journey in the wilderness, they covered an extent of country of about three degrees east and west, representing twelve minutes' difference in the time of beginning or ending the Sabbath at the setting of the sun. When they had become settled in the Holy Land, a difference of about eight minutes intervened between the times of beginning or ending the Sabbath to the dwellers in the opposite lateral borders of that land, while, by the laws of latitude, allowing for a difference in the length of the day between the northern and southern extremities of Palestine, the inhabitants of Riblah began or ended the Sabbath about half an hour earlier than those of Gaza. Will our objectors tell us which observed the Sabbath according to the commandment, or was it impossible for either to do so?

During the Babylonish captivity some of the Jews dwelt in Palestine, and others in Egypt. To those in Babylon the Sabbath began more than an hour earlier than it did to their brethren in Memphis. Did the captive Israelites take the Sabbath with them to Babylon, and, by so doing, leave the inhabitants of Judea and the land of Ham free from its obligation? Or did they leave it behind them for the impoverished remnant, while they, from the princes in the courts of Babylon and Shushan to the lowest of the people, discarded it altogether for the space of seventy years? Will those who object to the Sabbath on the round-world principle please tell us where on earth it is or ever was possible for man to keep it? Is it upon the meridian of Jerusalem? Then to a man living on the east side of that line the Sabbath would, in point of fact, come earlier by an imperceptible moment of time than to one on the west side, though they lived within sound of each other's voices. If the observance of the Sabbath is not limited to a single meridian, how wide a zone can be embraced by the Sabbath law? and where in the world is it? Or was there *once* such a zone, and it afterward, by some collapse of the earth, became extinct?

But the first-day of the week, the so-called Christian Sabbath, is not attended with such difficulties (?); sweetly it steals upon the slumbering inhabitants of the land, at the midnight hour, just where it was placed by pagan Rome; the earth suddenly becomes flat, and the denizens of the tropics, of Rome, and Uppernavik, and those who bivouac at the poles of the earth, awaken in the morning from their protracted slumber with the sun shining from an altitude of forty-five degrees.

"Consistency, thou art a jewel."

A. SMITH.

### BACKSLIDING.

THE definition of the word backslider, as given by Webster, is, one who backslides; a renegade. Such an epithet is not desirable, even to those who are living in open rebellion against God's authority. But are we not justly entitled to the name when we apostatize from God, and go over to the ranks of the enemy? Most assuredly we are. He who deserts his post of duty in time of war is looked upon as a mean, cowardly fellow; and frequently the poor creature forfeits his life for deserting the banner under which he enlisted.

What is it to backslide? An inspired definition of the term backslide may be found in numerous places in the Bible. Take, for instance, the case of Solomon. His heart was turned from the Lord God of Israel,—he kept not the commandments of God,—and for that reason the kingdom was not established in his family. With all his wisdom, knowledge, and understanding of things human and divine, he was unable to keep himself a single hour without that help which comes alone from God. He trusted in his own heart; but the heart, the Bible tells us, is deceitful above all things, and desperately wicked.

Christ says, "I have somewhat against thee, because thou hast left thy first love." Rev. 2:4. To leave our first love, when founded upon Christ and his truth, is to depart from the simplicity of the gospel of Christ. Such a course invariably brings leanness and barrenness to the soul, and causes the just displeasure of God.

When Israel turned back, and dealt unfaithfully like their fathers, they were turned aside like a deceitful bow. God was wroth on account of this, and greatly abhorred Israel. Ps. 78:57, 59. God is the same yes-

terday, to-day, and forever; and when his people are so unmindful of their obligations to him as to slight proffered mercy and reject the true light which now shines upon them, they are in a deplorable condition.

I have lately conversed with an individual who a few years since fully indorsed and embraced the truth as taught by S. D. Adventists; but when the straight testimony, which cuts like a two-edged sword, was given, it stirred up the unsanctified heart, the door was left unguarded, Satan came in, Jesus went out, and the person backslid from God. But why was he reproved? Because God loved him, and wanted to save him, he sent his Spirit to enlighten him; but he would none of God's counsels. His light became darkness, and he seems to be given over to hardness of heart. Solomon says that the backslider in heart shall be filled with his own ways.

What excuse can those render who once loved the truth, and believed the testimonies to be a part of the third angel's message, and then rebel against them if they in God's providence are reproved by them. And what better position do those occupy who profess to believe the testimonies until their wrongs are pointed out, and then simply acknowledge them to save their reputation, while by disobedience they show no practical faith in them? Surely such are in a backslidden condition. May God pity them, and permit the scales to fall from their eyes, that they may see their true condition, and repent ere the Spirit of God ceases to strive with them. M. WOOD.

### WALK IN THE LIGHT.

WE often hear people say that God has blessed them in the past, and therefore they have nothing further to do but to remain as they are, and God will still bless them. This is especially urged when we approach them upon the subject of the Sabbath. They say that God has blessed the church in the observance of the first day, and hence it must be right. Now is this good reasoning? Is it according to God's dealings with his people in the past? We think not.

A case to illustrate: God's people were in Egypt. Moses was sent to deliver them. The king would not let them go. God plagued the Egyptians, but put a division between his people and them. Ex. 8:23. The hand of the Lord was upon the cattle of the Egyptians, but those of Israel were saved. Then the hail came upon the Egyptians,—hail and fire very grievous; but in Goshen, where God's people were, there was no hail. Darkness came upon the land of Egypt, even darkness that might be felt; yet Israel had light in their dwellings. Ex. 10. How wonderfully God cared for and blessed his people amid those terrible plagues. Truly here we can see the goodness and severity of God.

But now comes the time for Israel's deliverance. The last plague is to be poured upon Egypt. God's people are still there, and must be protected. Will God still care for them? Yes; but they have a duty to perform. The angel of death is going through the land. Their dwellings must be marked if they would escape. Who is to do it? They themselves. Why? Because it was God's order. Had not God blessed and saved them from the previous plagues? Will he not do so now? Yes; but the conditions are, blood must be found upon the door-posts, and they must put it there. How easily they might have reasoned as many do now. We are his people, because he has cared for us. He has never before told us to mark our dwellings, and yet his blessings have rested upon us, when his curse was upon others. We think he will still be good to us, and save us, if we do just as we have in the past.

All can see that Israel had been brought where they must act if they would have God's protection. They had a new duty laid upon them. They would have been very foolish to neglect to put the blood upon the door-posts to notify the destroyer that some of God's people were within. Alas, how many, through the plea of the past goodness and blessings of God, are neglecting to prepare for the coming storm of his unmingled wrath. Light has dawned upon his word, showing the mark that will save his people when the terrific storm comes upon the guilty. This time it is not blood upon the door-posts of their dwellings. The Father's name as found in his unchangeable law will distinguish his people, and enable them to get the victory over the beast and his image, and over his mark, and to stand upon the sea of glass. Rev. 15:2.

God has been, is, and *will be*, good to his people. He will lead them in a way they know not. He only asks us to do all he requires, walking in the light as it shines upon our pathway, even though it unfolds to us new duties and obligations. F. PEABODY.

### BEST TO BE SAFE.

IN conversation with a skeptic some time since, in regard to the validity of the Bible, he was forced to admit that we would be just as well off in the future as he would, if his theory was correct,—that our position was a safe one, to say the least of it. He also had to admit that if the Bible was of divine origin, his position was a very unsafe one.

After telling him that it looked very foolish to see a man of good judgment stand on unsafe ground, or where he knew there was a probability or even possibility of being in danger, when there was nothing to be gained by so doing, and when it was just as easy to stand on a sure foundation which had glorious promises attached to it, we left him to think of his position.

It is best to be on the safe side; and the theory taught by Seventh-day Adventists is surely the safe one. We may say this, not only in regard to the point of difference between us and the skeptic, but in regard to every point of difference between us and those of other sects that profess to believe the Bible.

Take, for instance, the doctrine of future reward and punishment. There is nothing to condemn us for believing in the utter destruction of the wicked, 2 Thess. 1:9; Ps. 37:10, 20, or in the future inheritance of the saints; Ps. 37:11, 18, 19, 22; Matt. 5:5; neither can we be condemned for our belief in the sleep of the dead, Job 14:10-15; 17:13; John 11:11, 14, or in the hope of immortality through Christ at the resurrection, John 6:40, 44; 1 Cor. 15:50-54. Our position in regard to the second coming of our Saviour is certainly not a dangerous one. If we abide in Christ, and are fully prepared for his coming, should we die before that event, we would surely have a part in the first resurrection. 1 Thess. 4:16.

And in regard to the Sabbath we are surely on safe ground; for Jesus has left a glorious promise for those who do and teach the commandments. Matt. 5:19. John tells us that those who keep them have a peculiar kind of knowledge, which others, we conclude, do not have. 1 John 5:2, 3. Jesus says the keeping of the commandments will secure a passport into the holy city. Rev. 22:14. The Sabbath is one of these commandments. But a great many tell us that it makes no difference which day you keep. The command, they tell us, only covers one-seventh part of time, or one day in seven. Admit it, and we are safe in keeping the seventh day, for we keep one seventh of the time. But if God requires the observance of the seventh day (which he surely does, Ex. 20:8-11; James 2:10, 11), then they are not safe. The keeping of the commandments and the faith of Jesus is the only position in which there is not a probability of being unsafe. Then why so much scoffing and persecution? Because it makes the dragon wroth to see people keeping the commandments, Rev. 12:17, and having faith enough in Jesus to believe that he will come again to raise the righteous dead, and to change the righteous living to immortality. 1 Thess. 4:16-18. H. WOODRUFF.

Greenridge, Mo.

### WHATSOEVER HE SAITH.

"WHATSOEVER he saith unto you, do it." So spake the mother of Jesus at the marriage feast in Cana of Galilee; and the words come down to us with double meaning. When Christ speaks we must not falter or draw back, nor stop to question why; but, "Whatsoever he saith unto you, do it." Never mind how it pains the natural heart. Let the knife, if need be, go to the very vitals, assured that if we obey his words he will bless us at last with the wine of his love; yea, though our hearts be broken, remember, "He bindeth up the broken in heart, and healeth all their wounds."

"Whatsoever he saith unto you, do it." How the words ring through my heart, even as they did when my attention was first called to them. It was a time of great trial and sorrow. I was at the house of a friend. She lay down to rest for a few minutes. Calling her little girl to her, she took up a book and began to read aloud. I did not pay much attention to the reading at first; but just as the low sweet voice of my friend was beginning to attract my notice, the words, "Whatsoever he saith unto you, do it," rang out full and clear and impressive. Several times during the reading they were repeated, each time with an added force. They spoke directly to my heart, making an impression that I shall not soon forget. It was the right word in the right place, sent home by the Spirit of God, as I verily believe, to comfort and bless me. And may the same

speaking comfort to others who are in sorrow and trial.

"Whatsoever he saith unto you, do it." Yes, for he will not say wrong. Only listen and obey, and all will be well. He may call you to pass through the furnace of affliction, yet, if faithful, you will come forth like gold tried in the fire, purified from dross.

When the Lord says, "Keep my commandments," he means *keep* them; not *one* alone, or *nine* of them, but the *whole ten*. He does not tell you to keep them, and then give you permission to do as you please. No; "to obey is better than sacrifice." In everything we undertake let us always seek to know if he says, "Do it." And when we know his will, let us obey, though all Satan's host combine to hinder. We shall have the holy angels and God himself to aid us.

"Whatsoever he saith unto you, do it."

JOSEPHINE E. MOTT.

### GOD'S WAYS.

ONE will labor harder, endure more misery, forfeit more joy, in vainly attempting to satisfy himself that he may safely disregard Christ's teachings, than would be necessary for him to do in obeying.

Does any one imagine that by endeavoring to justify himself before men, by speaking evil of professed Christians, he shall persuade God to stay his judgments? As well try to beat back the tide of the ocean, or stop the workings of the universe; or think, by saying that the polar star is not properly located, to shame the heavenly worlds to deserting their appointed places.

There are those who insist that, of the universe, there might just as well be the earth, consisting of ninety-nine parts land and one part water; a sun half-a-mile distant; a moon similarly located; and stars of only their apparent size. We take a like position when we rebel against God's government of human affairs. "We see through a glass darkly;" but if we live in accordance with God's law and truth, our souls shall yet be filled with the knowledge of his wondrous wisdom, mercy, love, and truth.

It is as impossible for man to suggest anything to tend more to our good than righteousness, or devise a plan of salvation equal in perfection to God's, as to suggest another solar system. We cannot conceive of anything tending more to our happiness than obedience to God's will. As nature's laws are the laws of God, so also God's laws are the laws of nature. His course is the natural course; and in obeying his will, we obey the demands of all in our souls that is good. In searching to know his will that we may do it, we find peace that passeth all understanding, and joy which no man taketh from us. The all-wise Creator, who so planned that no one of the wondrous multitude of stars should interrupt another's course, has also thus planned our lives in consistency. If you do not stand where the Master directs, you stand on ground that is not yours, where you must be jostled and crowded by the throng. Do not, then, complain that your life is hard, when you have rejected the place of safety which our Lord offers you, and wandered upon foreign ground and among an unfriendly people.

A person in rebellion against this government would not expect the government's protection; and how should one in rebellion against God's kingdom expect of him protection? Christ says, "He that is not with me is against me." He also says, "Come unto me, . . . and I will give you rest." Christ alone has passed for us through life and death, and is therefore the only one who can lead us,—the only pilot who knows the seas.

Would you wander all day through dangerous places, filth, and corruption, knowing that you can never thus find the home you seek, rather than be led by one whom you know you can trust, and upon whom you intend to call just before the night, after having refused his guidance repeatedly and rudely? Would you rather join your friends worn and scarred and stained, than in freshness and zeal and strength? Would you rather encounter the dangers in the highway, than dwell secure in the home built upon a hill?

Can we be content to have our whole life book one dark blot, promising that we will write the last page well? To write well requires practice. Knowing that "all things work together for good to them that love God," let us dedicate ourselves unreservedly to his service. A. DE YARMOND.

My life, and all I have from Adam, is subject to death; we want a life which death cannot touch. Such a life is found only in Christ, for he is the Lord of life in the hour of death; yea, he will turn death itself into life.—*Romain*.



# The Review & Herald.

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

BATTLE CREEK, MICH., SEPT. 4, 1879.

JAMES WHITE, } Corresponding Editors.  
J. N. ANDREWS, }  
U. SMITH, } Resident Editor.

## THE CAMP-MEETINGS.

Most of the State committees have sent us urgent requests to attend their several camp-meetings. We have not responded to these individually; but, in season to make suitable arrangements, we made a statement on paper for the REVIEW, that Mrs. W. and the writer were never in better condition to labor, that our sojourn in Colorado would be brief, and that we could attend a camp-meeting each week, reaching to late autumn in more southern latitudes.

It was our impression that we should, if possible, attend one camp-meeting in each State annually, and that at the time of the annual Conference. Had we been consulted in these matters, we might have saved some confusion, by suggesting arrangements that would have better served the cause, and made our work easier. But it is never too late to do the best we can. Eld. Burrill is called to Denver, Colorado, in our absence to attend the camp-meetings. This makes it necessary that Eld. Canright should labor in Ohio, instead of being at several camp-meetings. The time of the Carthage, N. Y., meeting will be a week earlier than first appointed, and the New York and Pennsylvania Conferences will both be held at Hornellsville, N. Y., one week following the Carthage meeting. The remaining camp-meetings for the season will be left for us, Eld. Butler, and others to attend. We shall have to be in Colorado the last of October, and would like to attend the great Michigan camp-meeting before we leave, at which time the General Conference and other anniversaries could be held as usual. If those who control these matters choose to put the General Conference at a later date, to be held in the tabernacle, we shall not object unless they require us to attend.

JAMES WHITE.

## TO CORRESPONDENTS.

### 34.—COMPASSING JERICHO.

Did the Israelites go around the city of Jericho on the Sabbath?  
M. F. M.

ANS. Yes. They compassed it seven days, which we must understand to be seven successive days, one of them being necessarily the Sabbath. The query implies another one, namely, Did they thereby break the Sabbath? We answer, No; for they were not doing their own work, but the duties which God had especially assigned them.

### 35.—DIVORCE.

When is divorce scriptural?  
\* \*

ANS. According to Matt. 19:9, when either of the parties who have been joined in marriage, prove false to the marriage vow, the other party may obtain a divorce. That party is then released, and may marry again; but the other is not. To illustrate: If a man leaves his wife and runs away with another woman, violating the seventh commandment, that fact being proved, the wife is entitled to a divorce, and having obtained it, may lawfully marry again. But that man cannot marry again, nor sustain the marriage relation to any woman whatsoever while his first wife lives, without being an adulterer. The query may arise how far Matt. 5:28 affects the case. We answer that the lusting after a woman there spoken of evidently implies a purpose to secure the object of desire if possible. At any rate, men can have no ground of judgment except the overt act.

### 36.—VOTING.

Do we not by voting for officers of the government, identify ourselves with the government? and is this consistent with our views of Rev. 13:11-17?  
A. S.

ANS. We do not see that by voting we become a part of the government or identify ourselves with it so much as we do by paying our taxes and receiving in return the protection of the government, of which we are ever ready to avail ourselves. In the present order of things, governments are a necessity recognized in the Scriptures. We are to be subject to them so far as their requirements do not conflict with the law of God. Rom. 13. We are to pray for them that we may lead quiet and peaceable lives; 1 Tim. 2:1-3; and when we have the privilege, as we do in this country, of having a voice in deciding what persons shall occupy the positions of responsibility and power in the government, we do not see that it violates any principle to

express that preference by our votes, if we have any preference. So far as the moral condition of the various political parties is concerned, or the personal characters of the different candidates for office, there is, alas, with few exceptions, not much to choose. Corruption is everywhere. But sometimes a principle of temperance or justice is clearly involved in a political contest; and when we can quietly but firmly cast our influence in favor of such principle, we think it well to do so, at the same time carefully keeping aloof from all partisan spirit, and from all political excitement and insanity.

### 37.—THE BONDWOMAN.

Please explain the fourth chapter of Galatians, verses 21-31.  
J. C. S.

ANS. Paul here sets forth, under an allegory, two covenants, the first or old covenant made at Horeb or Sinai; the second, or new covenant, under which we now live, made by Christ and ratified on the cross. These are represented by Sarah and her bondwoman Hagar, Hagar representing the old covenant, Sarah the new. The old covenant was made at Sinai, and was not the ten commandments, but the agreement which the people made with the Lord as recorded in Ex. 19. The condition of the blessings which God promised under that covenant, was that they should obey his voice, or keep his covenant, the ten commandments. The next chapter records the uttering of his voice from Sinai, when he gave expression to the great moral principles of his government, in ten precepts. Then follows a narrative of the completion of this covenant down to its ratification, extending to the 8th verse of ch. 24. The great feature of that covenant was the system of worship which set the Jews apart as a distinct people, and was a wall of separation between them and other nations. Its provision for the forgiveness of sin was the blood of beasts. Its center of worship was the worldly sanctuary; and its representative city, the earthly Jerusalem. It was a covenant of bondage, corresponding to Hagar, because its sacrifices could not take away sin. Hence whoever depended upon those sacrifices and offerings for justification, as certain Judaizing teachers had been instructing the Galatians to do, would still be under the bondage of sin.

The new covenant with better sacrifices was therefore a necessity. The people of this covenant are all those, Jews or Gentiles, who believe in Christ; the condition of the blessing is still to obey God's voice, keep his covenant, or commandments, by refraining from sin. Its provision for the forgiveness of sin is the blood of Christ, which can take away sin, not in figure, as did the blood of the former covenant, but in fact. The center of worship is the sanctuary above, the true tabernacle which the Lord pitched and not man; and its representative city is the New Jerusalem above. This is the covenant of promise, as it was embraced in the original promise of a Saviour. We are children of this covenant, as we live under its more gracious provisions. As the bondwoman, Hagar, was cast out, so that her son should not be heir with Isaac, so the old covenant was set aside to make place for the new; and none who depend on that for salvation will ever inherit the promises.

E. S. BABCOCK: See Thoughts on Daniel for an explanation of the last three verses in the book.

## COME AT THE BEGINNING,

STAY TILL THE END.

My experience in attending camp-meetings this season has made me feel more than ever before the importance of the advice expressed in the above heading. I have thus far attended seven camp-meetings, and every one of them has been injured, and some of them nearly ruined by the failure to heed this suggestion. The most earnest exhortation was necessary in almost every case, to keep a large percentage of our brethren from leaving the ground by Sunday. One reason of this is because they often make their plans before leaving home to return at such a time, and in some cases have parties engaged to meet them; and though claiming to be very reluctant to leave after being at the meeting awhile, yet they could not now avoid it, etc., etc. It is with a faint hope of keeping some from making such poor calculations beforehand in reference to the remaining camp-meetings of this season, that this article is written.

Our camp-meetings are nearly all appointed to commence Thursday morning, and continue till the following Tuesday morning—five whole days. Less time than this would fail to accomplish the important objects to be secured. Our Conference business, our tract and missionary work, our Sabbath-school interests, the health and temperance reform, our educational issues,

and above all the proper consideration of the great religious themes requiring our attention, and the spiritual wants of our people, make it utterly out of the question to devote less time to our camp-meetings. Considering the distances our people come, and the expense attending the procuring and preparation of the ground, and the labor involved, they demand more time rather than less. Indeed, there are so many things to be said and done that the ministers who have the burden of the meetings feel constantly crowded for time to do justice to any branch of the work upon which they dwell. If our people could be held longer at each meeting, greater good might be accomplished. But it is useless to attempt this until they can be persuaded to remain the limited time which we now appoint.

It is a sad indication of worldliness and backsliding on the part of our brethren when they are unwilling to devote five days in a year to the great interests of the cause considered in our camp-meetings. Anciently God's people went up to Jerusalem three times a year, and some of these feasts were at least eight days long. After the ascension of the Lord, the disciples tarried ten days at Jerusalem, "to be endued with power from on high." If we cannot spend five days once in a year, when looking for the Lord to come, and claiming to be giving the last message of mercy to the world, something must be wrong with us.

A goodly number of our people do come at the beginning and remain till the close; but the very ones who need the benefit of our camp-meetings most are the ones who will not do this. To such I would appeal, and if possible persuade them to improve in this respect. You ought to come at the beginning, because the preaching at that stage of the meeting is just what you need to hear,—practical, pointed, calculated to arouse and awaken careless, cold people. It takes some length of time to reach the hearts of such. They are like persons who have become benumbed by being long exposed to cold. A warm atmosphere does not restore them to the proper state all at once. So with those who are cold spiritually. Before they start from home the world has such possession of their hearts that they think they cannot possibly give more than two or three days to the meeting; so they plan to get in about Friday night, and leave Sunday night. Their hearts just begin to be affected by the time they leave. Could they have been there from the commencement, they would most likely have been converted before the meeting closed, and been able to shed light and warmth upon others; as it is, they get but little good that is permanent. Such often have unconverted friends and children, whom they take home with them. These hear just enough to arouse a little interest, and partially impress their minds; but before coming to a decision, they go home. They may thus be simply hardened, so that they are not so easily reached the next time. Our camp-meetings furnish just the agencies to benefit them; and if lost at last, will not their blood be found in the skirts of those worldly-minded professors who took them from the rich spiritual blessings which were designed to save them?

Those who leave the meeting Sunday night or Monday morning almost invariably lose the best part of the meeting. By that time most of the business is finished, and the Spirit of the Lord has made impressions more or less deep upon the hearts of those present, while the meetings have become more free; and now the work remains to be finished off and perfected. Almost invariably, this season, our meetings on Monday have been much the best of any. I have seldom witnessed more powerful seasons than some of these have been, in which hearts have been melted in tenderness, and sinners converted to God. How sorry we felt for those who had gone home without any special blessing. They had voluntarily taken themselves away from great and priceless privileges in spite of our most earnest protests. Many of those who did stay would have gone home had we not earnestly pleaded with them to remain. I have in my mind one camp-meeting which was broken up the last day in this manner. Though some remained, the interest was entirely spoiled. When part begin to leave, it puts a spirit of unrest and dissatisfaction into the hearts of others. We are all creatures of influence.

None of us have the interest we ought to have; but when we pursue a course to injure and ruin important meetings, like our camp-meetings, we take upon ourselves a fearful responsibility, and not only endanger our own souls by neglect of duty and indifference to God's blessing, but sadly injure others by our wrong influence. We are in an age of the world when many souls seem to be balancing,

hardly knowing which way to go. Apparently small matters turn the scale in the wrong direction, and souls are ruined. "He that is faithful in that which is least, is faithful also in much." We ought to use every means to help ourselves and others heavenward.

The course which many pursue seems to me a positive disrespect to our State Conference, General Conference, and leading ministers. It is deemed necessary for the good of the cause to appoint these large meetings. It is done at great expense and much labor. Hundreds and sometimes thousands of dollars are expended for them; and quite a number of our leading brethren toil very hard to have everything in the best of order, laboring for no earthly reward. The General Conference committee attend, or, if unable to do so, send other leading brethren, often traveling five hundred and sometimes thousands of miles. And yet so little do some of our people realize these things, that some trifling matter of convenience will cause them to leave at the most important point of the meeting, thus endangering its interests and grieving the hearts of God's servants who are laboring with all their strength for the conversion of souls. What blindness sometimes comes upon poor souls who are in the dark and know not their own interests. So it was even when Christ was on the earth. "They knew not the time of their visitation."

We have used this plain language to rouse to reflection, if possible, those who are pursuing this course. We are glad that a majority of our people do not do so, and we greatly wish none of them would. In my judgment more than twice the good might be done in our camp-meetings if all our brethren were there at the beginning and remained till the close. No doubt there are cases where it is justifiable to leave, but sickness is about the only one which occurs to me. It is a question with me whether people might not better remain at home than to come toward the middle of the meeting and leave before its close. Brethren, ponder these things. Come at the beginning, and stay till the end.

Geo. I. Butler.

## CHRISTIANA, NORWAY.

THE Lord is good; his mercy endureth forever. His loving-kindness is manifested to us, although we are most unworthy. There is a steady growing interest here. The truth is gaining ground. One great reason for this is, in my opinion, that the Lord has many souls in this country. I have never been in any country where I met with so many people who have been more or less moved upon by the Spirit of God. Last Sabbath five dear souls were baptized. This makes in all 51 who have been baptized, and 66 members in the church. About 90 are keeping the Sabbath, and 110 to 130 persons attend our Sabbath meetings. Many are ready to be gathered in by a little labor bestowed.

We have six or seven prayer-meetings every week in different parts of town, and we feel that the Lord is present with us. Yet we do not want to convey the idea that everything goes easy. We have a continual strong opposition to encounter from without, and there is much need of religious training within. Yet as a general thing brethren and sisters here are quite willing to be guided.

Our Sabbath-school is a success. I have not been able before to organize one on the principle of our Sabbath-schools in America, because we have had no Sabbath-school lessons. By the goodness of God, and the kindness of our dear brethren in the distant West, we now have efficient help, and some material with which to work, and this long and deep-felt want is supplied. Our school now has 103 members,—3 divisions, 9 classes, and 11 teachers and officers. We are very thankful to our American brethren for the plan, programme, system of reporting, and subject matter of progressive Bible lessons for the different divisions, which we have obtained from them. And although the whole went out from America in the English tongue, it is now on this side of the great ocean made to speak the Danish-Norwegian language in a most intelligent way. The whole seems to be well adapted to this country, and will, from the good beginning in this city, find its way to many other places, by the grace of God.

The tract society is also at work. Sr. Huntley asked for reports a short time ago. We had none and no society. Neither did we have the means of starting one that could work successfully, until tracts and papers could be steadily supplied, and at least a publication page of our own sent out with the tracts. How I have longed for this for the last four months. Now we are setting up one in our own new brevier type. It will be printed Friday, and soon go







