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

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NO ROOM FOR JESUS.

O FLOODING life, crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain;
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woes a share,
Yet human loves each power inthrall,
And sordid treasures fill it all!
No room for Jesus there.

O sinful soul! thus to debase
The being God doth spare!
Blood-bought, thou art no more thine own,
Heart, brain, life, all are his alone;
Make room for Jesus there,—

Lest soon the bitter day shall come
When vain will be thy prayer
To find in Jesus' heart a place;
Forever closed the door of grace,
Thou'lt gain no entrance there.

THE ONE HOPE;

Or the Promise to the Fathers.

BY ELDER J. H. WAGGONER.

TEXT.—"The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Ps. 115:16.

It is written that "faith cometh by hearing, and hearing by the word of God." Therefore that which is not based on the word of God is not faith; it may be opinion or conjecture, but it is not faith. Even so that is not hope—Bible hope—which is not based on the promise of God. Men may claim to hope for many things, but if there is no promise to sustain the claim, it is clearly invalid. In order to have clear ideas of the Christian's hope it is necessary to understand God's revealed purposes of grace toward us.

There is no doctrine of the Bible which stands alone or has its place disconnected from other doctrines. They are all related, so that each one casts light upon all the others; and, therefore, all are important, and none are "non-essential."

It is the purpose of this writing to examine some of the promises of God, and thus endeavor to determine what is, truly, our hope.

There is no subject of greater interest to man than that of the future destiny of this earth and our relation to it. We find ourselves, not only placed upon the earth, but, so strongly identified with it that we may be said to be a part of it. It is no mere figure of speech which says that God "knoweth our frame; he remembereth that we are dust." Ps. 103:14. Vain philosophy and false science, prompted by human pride, have denied, as far as they possibly can, every statement of the Scriptures which shows man to be a frail, perishable creature. But the declaration of Bible history that "God made man of the dust of the earth," Gen. 2:7, cannot be denied; for continuous observation convinces us that we are of the dust, and return to dust again.

But so great is the obduracy of the human heart that it will pervert what it cannot deny. Thus it has been claimed that Prov. 11:31, which in its teaching is related to our text, proves that there is no future punishment. But such a claim is seriously defective in several respects. The passage reads: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." 1. This text does not relate to this life, but to

the future. 2. If it denies a *future punishment* to the wicked, it also denies a *future reward* to the righteous. But 3. The claim is based upon the material error of confounding *consequences* with *penalties*. Two men may be burned in the same house; one of them set fire to the house to destroy his neighbor's life and property, but by some mishap perished in the flames. The other perished also, but he was trying to rescue his neighbor from destruction. Did either of them receive the desert of his action? If the one justly perished, what shall we say of the other? We might multiply illustrations to any extent to show that men are not rewarded in this life; every consideration of justice accepts the declaration that God "hath appointed a day in the which he will judge the world." Acts 17:31.

The question arises whether the reference to *the gift of the earth* in our text is historic or prophetic. We will first consider it in the light of history.

Turning to Gen. 1:26, we find that it was God's purpose in the creation of man to give him dominion "over all the earth." And in verse 28 we learn that this dominion was given to Adam: that he was authorized to bear rule over the earth, and over everything upon the earth.

In consistency with man's nature he was placed upon probation for the development of his character; and while the tree and the herb of the field were given him for food, one tree was excepted. Of the tree of the knowledge of good and evil he was not permitted to eat under the severest penalty; the Lord said to him: "In the day thou eatest thereof thou shalt surely die." Gen. 2:17.

But man did eat of that forbidden fruit; God arraigned him as a transgressor, and cursed both him and his dominion. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;" plainly intimating that his life should end. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17, 19. And this was no idle threat. Its execution is on record. "And all the days that Adam lived were nine hundred and thirty years: and he died." Gen. 5:5.

A few points of interest and importance are here to be noticed:—

1. Had not man sinned he would not have died; God would have established him in immortality that he would have continued to live forever.

2. But, of course, he would have lived forever *on the earth*; here he was created; this was his "dominion;" and there is no intimation that any other dominion was to be his, or that he was to be transferred to any other locality.

3. The loss of life is the greatest of all losses; it includes all other losses; for when a man loses his life he has nothing more to lose. It was a knowledge of this truth, and of human nature, that led Satan to say, "All that a man hath will he give for his life;" Job 2:4; "for we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6:7. By transgression Adam lost everything.

4. Adam could bequeath to his posterity no more than he possessed. He forfeited his dominion and his inheritance, and possessed it but a little while. And accordingly the Scriptures never point us to what was given to Adam as the ground of our hope. Our inheritance from Adam is of death as well as of life; a brief possession of a little of this world, with sorrow and pain, ending in the darkness of the grave. Therefore, if *the gift of the earth*, referred to in our text, is that granted to Adam, it is a matter in which we have no deep, abiding interest. Historically, it has no hope for us.

But the passage quoted from Proverbs, "The righteous shall be recompensed in

the earth," assures us that another view is to be taken of our text; that it has a prophetic bearing to which the "children of men" may look with hope and confidence.

That our minds may be guided in the proper channel of investigation, we will examine a few texts in the New Testament which speak of our hope and of its foundation. Says Paul to the Hebrews, 6:12-19: "That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast."

Several interesting points are here introduced which are well worthy of notice.

1. We are pointed to God's promise to Abraham as the source of our hope, and of strong consolation.

2. Notice the certainty of the promises: God's immutable word confirmed by his oath.

3. This hope is "set before us." Some people outlive their hope; it was a hope of last year, and they think they would be pleased to recover it after it is lost. A hope that is grounded upon our own works, our own experience or feelings, may be outgrown. But when the promises of God are the basis, it is indeed a hope set before us; for we cannot outlive the promises of God. No change of feeling, no vicissitudes of experience, can invalidate the promises of God. Like the polar star, which in all weather and at all times points out the course of the mariner, they stand as the beacon of hope and of safety.

4. This hope is an anchor to the soul, sure and steadfast. It is the only hope that never fails, because it alone has an immovable foundation. "The hope of the hypocrite shall perish;" and "his trust shall be as the spider's web" (Job 8:13, 14), because it does not take hold of God's unfailing word. When Paul says "there is one hope," Eph. 4:4, or speaks of those who are "without hope," Eph. 2:12; 1 Thess. 4:13, he does not mean to say that others are absolutely hopeless and despairing; but their confidence is vain; they have no firm foundation; no hope worthy of the name. This will be readily understood by the figures used; compare the spider's web with an anchor! or imagine a navigator collecting a quantity of spider's web, and taking it on board his vessel for an anchor! so foolish is he who rests on anything but the promise of God for the foundation of his hope.

But it may be objected that Paul does not mean that we are to look for consolation and hope to the promise made to Abraham, but only that that promise is set forth as an illustration of the faithfulness of God, who will as surely perform the promises given to us as he did those given to Abraham. This objection, however, is fully met by the following considerations:—

1. In all the Scriptures, God's people are referred to Abraham as their father in the faith; as the one with whom the covenant was made in which is contained our hope. This is a well-known and acknowledged truth.

2. Paul says: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Here our heirship is directly referred to the promise made to Abraham, and our inheritance is conditioned upon our being his seed, or children. This is very explicit and decisive.

3. When Paul answered his accusers before Agrippa, he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which our twelve tribes, instantly serving God day and night, hope to come." Paul's hope was not a new or novel one; it was the hope held by the "twelve tribes;" the promise made to their fathers. And we can be at no loss to whom to refer the term, "the fathers." What has been quoted from Paul refers us to Abraham, to whom, and to Isaac and Jacob, "the heirs with him of the same promise," Heb. 11:9, it must apply.

The interesting point of inquiry now is, What is the promise to which he refers? Some have answered this in one way; some, in another; but in this all must agree that the safest way—the way to find out to a certainty what God did promise to Abraham—is to turn to the record and read for ourselves. And now I must ask the indulgence of the reader while quoting at some length from the Old Testament. To some it may be tedious, but all who wish to have settled to a certainty, and by undisputed authority, the important question raised, will doubtless follow, with interest, the chain of testimony which places it beyond a doubt.

In entering upon this field, we must bear in mind the position occupied by the race at the time to which the record relates. We have seen that man was created to dwell upon, and rule over, the earth; and that, by transgression, he lost his dominion, and sunk into the grave, to molder back to dust. The promise made to the woman that her seed should bruise the head of the serpent, doubtless looked to the restoration of that which man lost; but in what manner this should be effected was not revealed. We know also that this "seed of the woman," referred to, is Christ. But it is likewise true that the covenant, under which Christ works the great "restitution," was made with Abraham: that we are "Abraham's seed" if we are Christ's. Gal. 3:29. Therefore, whether we follow the condition of man as he stood after the loss of his inheritance, or look at the gospel means of restoration, we shall find that the promises to Abraham contain the substance of the plan of restitution, and offer a solution to the difficulty in the way of carrying out God's original purpose in the creation of man. Gen. 1:26, 28. After man was driven from Paradise, there is no chain of promises given to him until we come down to Abraham. Here are given promises—here is made a covenant which reaches to the latest hour of human probation, and links our hope to the revealed purpose of God in creation, presenting a unity of design and execution in the work of God, and in his purposes of grace toward man, which fills the soul with admiration and joy.

The first mention of the call of Abraham is in Gen. 12:1-3, as follows:—

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

Obedient to this call he came into the land of Canaan, to Sichem—

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Verse 7.

It will be noticed that from this time onward *the promise of the land* was largely the burden of every message of blessing that God gave unto "the fathers." The next word to Abram is found in chap. 13:14-17. Lot had separated himself from him, choosing the fertile and well-watered plains of Sodom.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward,

and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

In chap. 15, Abram complained to the Lord that he was childless, and feared that he should die without an heir. There is peculiar force in this plea, amounting even to plaintiveness; for the Lord had said unto him that he would give the land unto his seed; and yet he had no son, and if his heir should be one not of his own family, the promise did not bring assurance of a blessing to his house. Then the Lord assured him that he should have an heir, and a multitudinous posterity. Too often has this promise of a seed been considered separate from the previous promise of the land, but it will be noticed that Abram's plea for a son was in direct reference to the former promise to his seed; for if he died childless how could that promise be fulfilled?

"And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Verses 4-7.

By direction he prepared an offering, and "a horror of great darkness fell upon him," which well represented the darkness and trials which lay between Abram and his seed, and the fulfillment of the promise concerning the inheritance. But the promise itself was renewed:—

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Verse 18.

Chapter 17, where next the promise is renewed, is full of interest.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Vss. 1-8.

Here are several points of importance. To give force to the promise of a numerous posterity, the name of Abram was changed to Abraham.* And after the promise was renewed, as in the verses quoted, circumcision was instituted as a sign or token of the covenant. This was designed as a surety of the promise.

"And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." Vss. 11.

In chapter 18 is given the account of Abraham entertaining three angels, who acquainted him with the impending destruction of Sodom, and informed him that a son should be born unto him by Sarah, within the year. The promise is referred to, but not reiterated. There is, however, the strong intimation of the conditional nature of the promises, as the faithfulness of Abraham is spoken of as that which would make the fulfillment of the promise possible.

"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his chil-

dren and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Verses 17-19.

Chapter 19 records the birth of Isaac, and the rejection of Ishmael from being co-heir with him. Though Abraham had waited with long patience for a son, the severest test of his faith was that recorded in chapter 22; it was the offering of Isaac. The Lord said unto him:

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Verse 2.

We must bear in mind that the promise, from the very first, was to Abraham and to his seed. And it was distinctly revealed that it should be fulfilled, not only to the son of Sarah, but, to Isaac individually; and Abraham could not fall back upon Ishmael in the event of the loss of Isaac, for Ishmael had been decidedly rejected from being heir. And as if to make the test complete and thorough, he calls him his "only son;" the alone heir to these great promises; and still further he reminds him of his affection for him—"whom thou lovest."

It has always been true that men who have large inheritances to bequeath have highly prized the privilege of having children. The idea of having great possessions, and dying childless, with no one to perpetuate their names, and their estate falling into the hands of strangers, has always been deeply trying to the feelings of men. It was this that moved Abraham to present such a pathetic lament to the Lord:—

"Lord, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus! And Abram said, Behold, to me thou hast given no seed; and lo, one born in my house is mine heir." Chap. 15: 2, 3. (My servant born in my house shall be my heir.—*Douay Bible*.)

The man whose lot is one of destitution and suffering, who has nothing to leave to his posterity, and no hope of their lot being more tolerable than his own had been, may be reconciled by these considerations to dying childless. The very greatness of the promise, the vast extent of the possession to which he should be heir, greatly added to the anguish of Abraham's mind. If Isaac is slain, how will the promise be fulfilled? How will his name and house be perpetuated? Who will be his heir? These questions must have come with great weight to his mind, when he received this soul-trying order.

The record in Genesis is so brief that it notices neither the sorrow nor the hope of Abraham. So far as that is concerned we are left to imagine what were his thoughts and feelings. But Paul relieves our anxiety in this respect. In his letter to the Hebrews, 11: 17-19, he says:—

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Thus it is evident that Abraham had fully given his son to the Lord. So perfectly was he resigned to the order that Isaac was to him as one already slain, and his being saved to him was as if he had been raised from the dead. His faith grasped the resurrection. He had previously been told (Gen. 15) that affliction and oppression, trials and sorrow, should befall his posterity before they possessed the promised land. And by the offering of his only son, and receiving him as one raised from the dead, he was taught also that death and a resurrection were to take place before his seed received the inheritance. This trial of Abraham's faith, and the apostle's comment upon it, forever puts at rest the oft-repeated conjecture that the faith of the patriarchs, and of all the faithful of old, did not look beyond temporal blessings—did not grasp the realities of the life to come.

When this trial of Abraham was complete, and his faith in God fully proved, the Lord renewed his promise to bless him, to multiply his seed as the stars of heaven, and as the sand upon the seashore—"and thy seed shall possess the gate of his enemies."

That Abraham's faith took strong hold of this promise of the land, and that his hope rested on it, is shown by his own words, spoken to his servant when he sent him to

the home of his kindred to find a suitable wife for his son Isaac. To the servant's questionings, he said:—

"The Lord God of Heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence." Gen. 24: 7.

We have now passed entirely through the history of Abraham, his death being recorded in the next chapter. But it is necessary to ascertain what was said to Isaac and Jacob, inasmuch as Paul says they were "heirs with him of the same promise." Heb. 11: 9.

There was a famine in the land, and it appears that Isaac thought to go to Egypt.

"And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. 26: 24.

Here the promise is not only referred to, but renewed to Isaac in the very same terms. To him and to his seed, also, the land should be given; and to him, and through him, the promises to Abraham should be fulfilled.

Jacob, at the solicitation of his mother, was sent to her kindred to take a wife. On his journey, he saw in a dream a ladder reaching from earth to heaven:

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28: 13, 14.

Here the same promise of the land is given to Jacob and to his seed. And before his death, as he blessed Joseph and his sons, he spoke of the promise, saying:—

"God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people: and will give this land to thy seed after thee for an everlasting possession." Gen. 48: 3, 4.

Having now examined the entire record of the promises to the patriarchs, Abraham, Isaac, and Jacob, we confidently appeal to the reader that the possession of the land is the burden of the promises made unto these, "the fathers" of the tribes of Israel. And reading these promises carefully we are greatly surprised that this truth has been so generally lost sight of by the Christian world. And, to test the importance of this point, we ask the reader to turn back and read again all the promises to these patriarchs, leaving out all that refers to the gift of the land; and see what there is left. It will then be readily perceived that, in so doing, great injustice has been done to the word of the Lord, and "the covenant of promise" is robbed of an essential element.

But if this course would do violence to the record of the Abrahamic covenant, is it not doing equal violence to the covenant itself, and thereby doing injustice to the faithfulness of God, to reject the promise of the land from the fulfillment of the covenant? We think in this respect there is a fault in the current theology of the age, and a defect in the faith of very many of those who profess to be "the children of Abraham."

But some suppose there are reasons why this part of the covenant should be passed by in this dispensation. This branch of the subject must next be examined.

(To be Continued.)

GRACE never appears grace till sin appears to be sin. The deeper the sense of the evil of sin is, the deeper our apprehensions of the free grace of God in Christ will be.

LEARNING, like money, may be of so base a coin as to be utterly void of use; or, if sterling, may require good management to make it serve the purposes of sense or happiness.

Do Dumb Animals Reason?

THOSE who endeavor to prove that mankind are possessed of natural immortality, have generally based it upon the supposition that man's superiority above the beast was because he has an immortal soul, and, consequently, reason: but the beast, being destitute of soul, has only instinct. But, to this claim, we find at least two insurmountable objections:

1. The term "soul" is applied to beasts in numerous instances in the Scriptures.

2. There are on record very many instances where brutes have manifested the attribute of reason in an unmistakable manner. The sagacity and reason manifested by some dogs is truly wonderful. Of the many instances published in the papers, I will give only two, the first, on the authority of the *Portland (Me.) Press*, and the second, by the *Christian Union*.

"A short time ago, a female Newfoundland dog was in the habit of coming to the house of a lady of this city, who would throw it pieces of cold meat, which the dog would eat, and, having satisfied its hunger, go away again. So confirmed did this habit become, that at a certain hour, daily, the lady would expect the dog, and the animal would put in an appearance. A few days ago, before feeding her, the lady said to her, 'Why don't you bring me one of your puppies?' repeating the question several times as she stood at the window, the dog looking at her in the face with an expression of intelligence, as if it understood every word the lady said. The next day, to the lady's astonishment, at the usual hour, the dog returned, and lo and behold! was accompanied by a little puppy. The lady fed both dogs, and then took up the puppy into the window, when the old dog scampered off and did not return for three days. At the end of that time, the dog again appeared, when, after feeding it, the lady said: 'Next time bring all your puppies; I want to see them;' and yesterday morning, sure enough, the dog returned, accompanied by three Newfoundland pups. Several of the neighbors saw the whole transaction, and declared that they considered this one of the most wonderful proofs of the sagacity of the dog they have ever known. Where the dog came from, and to whom it belongs, is not known, but we have the name of the lady and also of those who were eye-witnesses to the occurrences as narrated by us."

We are glad to see that some of the D. D.'s are getting their eyes open on this subject. Dr. A. L. Stone, who is called the Beecher of the Pacific coast, has spoken out very plainly. The following report of a lecture by the Dr., I clip from the *Daily Call* of San Francisco. It speaks for itself:

"The announcement of a lecture by Dr. Stone, upon 'reason and instinct,' was sufficient in itself to call together the large and intellectual audience who assembled at his new church on Tuesday evening. He introduced his subject by calling attention to the close relationship of mankind with the 'lower life.' He was inclined to argue with Darwin rather than oppose him in his theory of natural selection, although not in his method of accounting for the origin of humanity. The lecturer found the definition of 'reason,' or 'instinct,' includes in one term some of the attributes of the other, and it seemed very difficult to draw the line, to say where one ended and the other began. He demolished various definitions advanced under this head. Moral science, said he, is slowly and reluctantly approaching the conclusion that dumb animals have a share of reasoning power. Such a conclusion does not degrade the human to elevate the animal. High authorities were cited in support of the intellectual capabilities of dumb animals, and many illustrations given of their mental powers. There is, said the lecturer, as much individuality in the brute as in man. It resolves, thinks, reasons, and doubts, and the more the brain of a dumb animal resembles man, the nearer do its powers approach those of man. I believe, said the lecturer, there is a soul in animals, and I do not fear the logical or theological results of that admission. It is a low kind of soul, with impassable limits set about it, without moral aspirations or moral consciousness, yet perfect in its sphere and not unworthy of the considerate fellowship of the human race.

"The lecturer gave instances to show that experience and reasoning power alone could account for the action of some dumb animals. Was it, he would ask, too much

* Proper names among oriental nations are significant, and frequently formed by combinations. Thus *av*, father; *ram*, high; *raham*, multitude; (as broad or Italian *a*).

to say, with Agassiz, that the faculties taken together constituted reason? To man, the invisible and the spiritual can be revealed; to the brute, it cannot. This, said the lecturer, is a mournful deficiency in our mute brother. We would raise him if we could to the high sphere to which he so nearly approaches; of which he so touchingly falls short. We almost feel as though he would not be fairly treated if he did not have immortality. It seems as though he has too much soul for it to be utterly extinguished. Some writers would hope for a future life for the brutes; so clear and calm a reasoner as Bishop Butler says that such an inference contains no difficulty. The poet Rogers could hardly persuade himself that the brutes would have no compensation after death. The lecturer concluded by saying that he would be glad if he might hope that the 'talk' that evening would stir up in his hearers a feeling of kindness and friendship for the dumb animals; that it would cause their rights to be held more sacred; that their claims to good treatment would be held more inviolable; that any one of his hearers would thenceforth strike from his list of friends any one who might ill-treat a dumb animal.

"The lecture closed amidst applause."

M. E. CORNELL.

Napa City, Cal., June 7.

Brother Anderson.

[WE are decidedly opposed to that style of so-called "Literature" which aims to murder the English language, and experiments to see how far it can diverge from the line of correct spelling and good taste. Whenever we find a good sentiment, as we sometimes do, disguised under outlandish style and abominably bad spelling, we translate it into as good English as possible before using it. But the following, recorded by T. K. Beecher, is natural and unaffected, and must reach the heart of all who can appreciate unlettered simplicity united with fervent Christian love. It is, in truth, a powerful argument in favor of the Christian religion; for what else could so inspire the heart, and raise it from the very depths of its ignorance to the moral sublimity which characterizes this unstudied speech. May we all learn its lesson.—ED. REV.]

I was to preach for Bro. Anderson. He was a good pastor. Almost the last time I saw him, he had just called upon a lamb of his flock to ask after her spiritual welfare, and fifty cents toward his salary. He had left his tub and brushes at the foot of the hill, and he resumed them when he had made his call; for, like the great apostle, he used to labor, working with his own hands.

For years I had met him, but had not known him; he was silent and constrained. He never seemed to know, much less resent, the caste prejudice that weighs so heavily on his race. All this was long ago. He has preached his last sermon, and is, I doubt not, restfully awaiting the resurrection of the just.

Punctual to the hour, Bro. Anderson came rolling across the street and up to the door, and we went in together. After the usual songs and prayers, I took for my text Paul's counsel to the Corinthians as to their disorderly meetings and meaningless noises. The sermon was in the main a reading of the fourteenth chapter of Paul's first letter, with comments and applications interspersed. I spoke for half an hour, and while showing consideration for the noisy ways of my audience, exhorted them to cultivate intelligence as well as passion.

"When you feel the glory of God in you, let it out of course. Shout glory, clap your hands, and all that. But stop now and let some wise elder stand up and tell what it all means. Men and boys hang round your windows, and laugh at you and religion, because they don't understand you. Some men have religion all in the head—clear, sharp, dry and dead; others, all in the heart. They feel it in their bones. Now I want you to have religion in your heads and hearts. Let all things be done decently and in order."

I was very well satisfied with my effort at that time—it seemed a success. As I sat down, Bro. Anderson got up and stood on the pulpit step to give out a hymn—

"Let saints below in concert sing."

I am not certain that he could read; for he stood, book in hand, and seemingly from memory gave the number of the hymn, and

repeated the first two stanzas with deep and growing feeling. Of the third, he read three lines:

One army ob de livin' God
To his comman' we bow;
Part of 'e hos(t) 'av cross 'er flood,
An' part—

Here he stopped, and after swallowing one or two chokes, went on to say: "I love brudder Beecher. I love to hear him preach dis afternoon. He's told us a good many things. He's our good fren. An' he sez, sez he, dat some folks goes up to glory noisy 'n shouting, an' some goes still-like 'z if they's 'shame of wot's in 'em. An' he sez we'd better be more like de still kind, an' white folks more like us. An' den I thinks 'taint much 'count no way, wedder we goes up still-like or shouting, 'cause Heaven's a mighty big place, brudders; an' wen we all goes marchin' up to see de Lord, an' I's so full ob de lub and de joy and de glory dat I mus' clap my han's an' shout, de good Lord's got some place whar we won't 'sturb nobody, and we kin shout—Glory! Glory! Bless de Lord! I'm safe, I'm safe in de glory at las'! I tell you, brudders an' sisters, dat Heaven's a mighty big place, an' dar's room for brudder Beecher an' us too."

Dat's so! Bless de Lord! Amen! Glory! (from the people).

"An' brudder Beecher sez dat 'tis'n de folks as makes mos' noise dat does de mos' work. He says the injins on the railroad only puff—puff—puff—reg'lar breathin' like, wen dey's at work a haulin' de big loads, and dat de bells and dat de whistles don' do no work; dey only make a noise. Guess dat's so. I don' know 'bout injins much, and I don' know wedder I's a puff—puff injin, or wedder I blows de whistle an' rings de bell. I feels like bofe (with a chuckle) sometimes! An' I tell you what, wen de fire is a burnin', an' I gets de steam up, don't dribe no cattle on de track; de injin's comin'! *Cl'ar de track!*" (This with a voice that shook the little house, and a "magnetism" that thrilled and fixed me. Of course his hearers were by this time swaying, shouting, and amen-ing splendidly.)

"An' de boys an' gals, an' de clarks an' young lawyers, dey come up yar watch-night, an' dey peep in de windows an' stan' round de doors; and dey laff an' make fun of ligh' an' brudder Beecher sez, Why don't we stop de noise now'n den, an' go out an' tell em 'bout it—'splan it to 'em. An' I members wot de Bible says 'bout the outer darkness, and de weepin' an' de wailin' an' de gnashin' ob teeth. An'—if dese boys an' gals stan' dar outside a laffin, bymby dey'll com' to de wailin' an' de weepin' fus dey know. An' den wen dey stan' roun' de great temple of de Lord an' see de glory shinin' out, an' de harpers harpin', an' all de music, an' de elders bowin', an' all de shoutin' like many waters, an' all de saints a singin', Glory to de Lam! spose God'll say, Stop that noise dar! Gabriel! You Gabriel! go out an' 'splan?"

"Yes, I see dem stan' las' winter roun' de doors an' under de windows an' laff; an' dey peep in and laff." An' I remember wot I saw last summer 'mong de bees. Some ob de hives was nice an' clean an' still, like 'spectable meetin's; and de oders was a bustin' wid honey; and de bees kep' a goin' an' a comin' in de clover; an' dey jes kep' on a fillin' up de hive till de honey was a flowin' like de lan' of Canaan. An' I saw all roun' de hives was de ants an' worms, an' de great drones, an' black bugs, an' dey kep' on de outside. Dey was'n bees. Dey could'n make de honey for darselves. Dey could'n fly to de clover an' de honeysuckle. Dey juss hung roun' de bustin' hive an' liv' on de *drippin's*.

"An' de boys an' gals come up yar an' hang roun. Jess come in an' we'll show you how de gospel bees do! Come in, an' we'll lead you to the clover! Come in, an' we'll make your wings grow! *Come in!* won't yer? Well den, poor things, let 'em stan' roun' de outside an' have the drippin's! We's got honey in dis hive."

Raising the hymn-book, and with tender voice, he took up the stanza just where he had left it—

"Part of 'e hos' av cross 'er flood,
And part are crossin' now."

"Sing, brudders!" said he; and to his "lining out" they sang the whole hymn as only such as they can sing.

All this was ten or twelve years ago. I remember that while he was speaking, my sermon seemed to shrink and fade. And now as I recall the scene, and recall his words but in part, I am feeling the power

of his truth—Heaven's a mighty big place. The Father's house hath many homes and places prepared for many.

Was he dreaming of these as he went about our streets with tub and brushes to whiten and sweeten the homes of men? Did he wear his rags contentedly, mindful of his robes shining and exceeding white as snow? In that day when those are last that shall be first, few will look down to find BROTHER ANDERSON.—*Thos. K. Beecher.*

Put the "Spiles" Under.

DURING the religious revival of 1857-8, a circle of ministers were discussing the peculiar features of that awakening. One of these ministers, a distinguished professor in a theological seminary, had just come from a large meeting in one of the churches. He gave his views respecting the phase of Christian experience which he had observed there, and concluded his remarks with these words: "If I am not mistaken, the pastors of the churches will soon have to dig down and put spiles under a good deal of this religion." However we may explain it, that remarkable awakening was characterized more by breadth than depth. It was wonderful to see such multitudes drawn together in religious meetings held on week-days and at all hours. It was amazing how well-nigh universal was the attention to religion. Great numbers became members of the church. All denominations received a large accession of numerical strength. But it was no less observable that the average type of experience lacked some of the characteristics which are generally looked for. There was less than usual of deep and pungent conviction of sin—less of that profound solemnity which was seen in the revivals of 1831—less despondency, fewer groans and tears. All was jubilant, and it seemed as if we had come upon a new dispensation of grace which almost left the cross out of discipleship.

The last few years of our church life have borne the same marks. It may be idle to attempt explanation. The pulpit has remitted its terrors very considerably. Persuasion has largely supplanted the earlier form of preaching to alarm the conscience. The typical text has been, "Who-soever will, let him come." "Flee from the wrath to come" has been little used. Heaven has been portrayed in every form of fascination. Few ministers have thought it best to speak much of hell. The technical difficulties of religious experience have been reduced to their minimum. Subjective religion has given place to the objective. Experience has been pretty much dispensed with, while the convert has been satisfied to begin some active service of doing good. Meanwhile the regimen of Christian life has been made easier from year to year. The old ideas of consistency have been much relinquished.

The line of separation between the church and the world has been erased. It would be difficult to say now-a-days what, if any, pleasures the Christian is bound to relinquish for the sake of Christ. Things for which people were put under discipline some years ago are now practiced by members of the best standing in our best churches. We have certainly drifted very far away from the religious ideas and experiences which prevailed in the days of Payson, and Nettleton, and Spencer. The offense of the cross has ceased. Gratification is largely the inspiration of our present work, in pulpit and in pew. Nothing is so much deprecated as a somber and too serious putting of religion to the young. How to please, how to win, how to leave out the cross, is more and more the study in many, perhaps in most, quarters.

Now it is idle to attempt the analysis of invisible forces which elude our scrutiny. It was unwise to set ourselves against the inevitable. By all means we should avoid the spirit of moroseness and narrow devotion to the past. We should purge ourselves of bigotry. We must keep abreast with the age, and mingle our service and sympathy with the throbbing present. But there is no reason that we should delude ourselves as to the type of our current Christianity. We have gained immensely in breadth, but we have correspondingly lost in depth. The young Christian of to-day, wearying himself in every kind of worldly pleasure, is certainly in unfavorable contrast to the cross-bearing and scrupulous convert of former days. We are losing Abraham's faith and sacrifice and power of intercession; and are taking on Lot's dubi-

ous type of godliness in the plains of Sodom.

Something is wrong. We are not sure that we can say what it is. The foundations of Christian experience and example are certainly settling. The walls of our modern Zion show many ominous cracks. We have reason to fear that the bottom courses do not stand as they ought. Will some one tell us what will become of our building if repairs are neglected? or how we can get spiles under our settling walls? How can we make our religious structure equal to the weight it must carry before we reach the top stone?—*Presbyterian.*

Equality Before the Law.

THE Declaration of Independence says "all men are created equal," and the Hebrews appear to be trying to test the matter. While so much ado is being made about Sabbath desecration and disturbing worshipping congregations, the following is pointed. A Chicago paper says it "purports to be a petition of the Jewish congregations in the city, asking that they may be protected from disturbance during the hours of worship on their Sabbath." It appears to us highly probable that it is not genuine, but that it was gotten up only to set somebody thinking. It will soon be seen, however, that minorities have no rights which majorities are bound to respect in the United States.

"The disturbance and interruption of our worship being, under the laws of this State, a crime against public morality, and your Honors being intrusted with the care for the public morality of this city, it becomes your duty to see to the execution of this law as well as any other touching offenses against public morality. The profane swearing, vulgar language, and disorderly conduct on the public streets and thoroughfares during our service hours grievously interrupt and disturb our worshipping congregations, and the sales of all kinds of articles by our business houses in this city tend to attract large crowds, carrying away their purchases by means of hacks, wagons, drays, carriages, and other vehicles, even express companies aiding them,—all within one mile from our worshipping congregations, to our great annoyance and disturbance,—so crimes against the public morality are committed without molestation or hindrance, even under the eyes and with the connivance of the authorities. It may be said that in a good many cases the disturbance is only imaginary, but we, the pious people and not the disturbers, are the judges of what disturbs our devotions and meditations. The very name by which we call them, to wit, disturbers of our worship, is already conclusive upon them.

Our houses of worship being mostly centrally located on the South Side, and our service hours being from 9 A. M. to 12 on Saturday, we claim that whoever should, during said hours, attempt to sell any article within the following territorial limits: From the river dividing the North and South Sides of the city to Twenty-second street (inclusive), and from the lake shore to Halsted street (inclusive), or commit any of the other acts declared crimes against public morality, should be immediately arrested and dealt with according to law."

STUDY THE BIBLE.—Life is short and art is long. In the secular sphere it is conceded that the powerful minds are those who rigorously confine themselves to one department of thought. Newton cultivated thought and neglected literature. Kant wrought in the quicksilver mines of metaphysics for fifty years, and was happy in one work. These men made epochs, because they did not career over the whole encyclopædia. And the same is true in the sphere of religion. The giants in theology have dared to let many books go unread, that they might be profoundly versed in Revelation. And the mighty men in practical religion, the reformers, the missionaries, the preachers, have found in the distinctively evangelical elements of Christianity, and their application to the individual soul, enough, and more than enough, to employ all their powers and enthusiasm.—*Dr. Shedd's Homiletics.*

AN eloquent temperance orator was recently interrupted in the midst of an earnest address by the interrogatory, "What shall we do with all the grain that is now required for distilling?" "Feed the drunkard's wife and children with it. They have gone hungry long enough," was the ready reply.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 9, 1873.

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

Testimony of the Fathers.

TESTIMONY OF IRENÆUS.

THIS father was born "somewhere between A. D. 120 and A. D. 140." He was "bishop of Lyons in France during the latter quarter of the second century," being ordained to that office "probably about A. D. 177." His work *Against Heresies* was written "between A. D. 182 and A. D. 188." First-day writers assert that Irenæus "says that the Lord's day was the Christian Sabbath." They profess to quote from him these words: "On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law and rejoicing in the works of God."

No such language is found in any of the writings of this father. We will quote his entire testimony respecting the Sabbath and first-day, and the reader can judge. He speaks of Christ's observance of the Sabbath, and shows that he did not violate the day. Thus he says:—

"It is clear, therefore, that he loosed and vivified those who believe in him as Abraham did, doing nothing contrary to the law when he healed upon the Sabbath day. For the law did not prohibit men from being healed upon the Sabbaths; [on the contrary] it even circumcised them upon that day, and gave command that the offices should be performed by the priests for the people; yea, it did not disallow the healing of even dumb animals. Both at Siloam and on frequent subsequent occasions, did he perform cures upon the Sabbath; and for this reason many used to resort to him on the Sabbath days. For the law commanded them to abstain from every servile work, that is, from all grasping after wealth which is procured by trading and by other worldly business; but it exhorted them to attend to the exercises of the soul, which consist in reflection, and to addresses of a beneficial kind for their neighbor's benefit. And therefore the Lord reproved those who unjustly blamed him for having healed upon the Sabbath days. For he did not make void, but fulfilled the law, by performing the offices of the high priest, propitiating God for men, and cleansing the lepers, healing the sick, and himself suffering death, that exiled man might go forth from condemnation, and might return without fear to his own inheritance. And again, the law did not forbid those who were hungry on the Sabbath to take food lying ready at hand: it did, however, forbid them to reap and to gather into the barn."—*Against Heresies*, b. iv. chap. viii. sects. 2, 3.

The case of the priests on the Sabbath he thus presents:—

"And the priests in the temple profaned the Sabbath, and were blameless. Wherefore, then, were they blameless? Because when in the temple they were not engaged in secular affairs, but in the service of the Lord, fulfilling the law, but not going beyond it, as that man did, who of his own accord carried dry wood into the camp of God, and was justly stoned to death." Book iv. chap. viii. sect. 3.

Of the necessity of keeping the ten commandments, he speaks thus:—

"Now, that the law did beforehand teach mankind the necessity of following Christ, he does himself make manifest, when he replied as follows to him who asked him what he should do that he might inherit eternal life: 'If thou wilt enter into life, keep the commandments.' But upon the other asking, 'Which?' again the Lord replied: 'Do not commit adultery, do not kill, do not steal, do not bear false witness, honor father and mother, and thou shalt love thy neighbor as thyself,'—setting as an ascending series before those who wished to follow him, the precepts of the law, as the entrance into life; and what he then said to one, he said to all. But when the former said, 'All these have I done' (and most likely he had not kept them, for in that case the Lord would not have said to him, 'Keep the commandments'), the Lord, exposing his covetousness, said to him, 'If thou wilt be perfect, go, sell all that thou hast, and distribute to the poor; and come follow me,' promising to those who would act thus, the portion belonging to the apostles. . . . But he taught that they should obey the commandments which God enjoined from the beginning, and do away with their former covetousness by good works, and follow after Christ." Book iv. chap. xii. sect. 5.

Irenæus certainly teaches a very different doctrine from that of Justin Martyr concerning the commandments. He believed that men must keep the commandments, in order to enter eternal life. He says further:—

"And [we must] not only abstain from evil deeds, but even from the desires after them.

Now he did not teach us these things as being opposed to the law, but as fulfilling the law, and implanting in us the varied righteousness of the law. That would have been contrary to the law, if he had commanded his disciples to do anything which the law had prohibited." Book iv. chap. xiii. sect. 1.

He also makes the observance of the decalogue the test of true piety. Thus he says:—

"They (the Jews) had therefore a law, a course of discipline, and a prophecy of future things. For God at the first, indeed, warning them by means of natural precepts, which from the beginning he had implanted in mankind, that is, by means of the decalogue (which, if any one does not observe, he has no salvation), did then demand nothing more of them." Book iv. chap. xv. sect. 1.

The precepts of the decalogue he rightly terms "natural precepts," that is, precepts which constitute "the work of the law" written by nature in the hearts of all men, but marred by the presence of the carnal mind or law of sin in the members. That this law of God pertains alike to Jews and to Gentiles, he thus affirms:—

"Inasmuch, then, as all natural precepts are common to us and to them (the Jews), they had in them, indeed, the beginning and origin; but in us they have received growth and completion." Book iv. chap. xiii. sect. 4.

It is certain that Irenæus held the decalogue to be now binding on all men: for he says of it in the quotation above, "Which if any one does not observe, he has no salvation." But, though not consistent with his statement respecting the decalogue as the law of nature, he classes the Sabbath with circumcision, when speaking of it as a sign between God and Israel, and says, "The Sabbaths taught that we should continue day by day in God's service." Moreover the Sabbath of God, that is, the kingdom, was, as it were, indicated by created things; in which [kingdom], the man who shall have persevered in serving God shall, in a state of rest, partake of God's table." He says also of Abraham that he was "without observance of Sabbaths." Book iv. chap. xvi. sects. 1, 2. But in the same chapter he again asserts the perpetuity and authority of the decalogue in these words:—

"Preparing man for this life, the Lord himself did speak in his own person to all alike the words of the decalogue; and therefore, in like manner, do they remain permanently with us, receiving, by means of his advent in the flesh, extension and increase, but not abrogation." Section 4.

This statement establishes the authority of each of the ten commandments in the gospel dispensation. Yet Irenæus seems to have regarded the fourth commandment as only a typical precept, and not of perpetual obligation like the others.

Irenæus regarded the Sabbath as something which pointed forward to the kingdom of God. Yet in stating this doctrine, he actually indicates the origin of the Sabbath at creation, though, as we have seen, elsewhere asserting that it was not kept by Abraham. Thus, in speaking of the reward to be given the righteous, he says:—

"These are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which God rested from all the works which he created, which is the true Sabbath of the righteous, in which they shall not be engaged in any earthly occupation; but shall have a table at hand prepared for them by God, supplying them with all sorts of dishes." Book v. chap. xxxiii. sect. 2. And he elsewhere says: "In as many days as this world was made, in so many thousand years shall it be concluded. . . . For the day of the Lord is as a thousand years: and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year." Book v. chap. xxviii. sect. 3.

Though Irenæus is made by first-day writers to bear a very explicit testimony that Sunday is the Christian Sabbath, the following, which constitutes the seventh fragment of what is called the "Lost Writings of Irenæus," is the only instance which I have found in a careful search through all his works in which he even mentions the first day. Here is the entire first-day testimony of this father:—

"This [custom], of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under him. Now this custom took its rise from apostolic times, as the blessed Irenæus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it."

This is something very remarkable. It is not

what Irenæus said after all, but is what an unknown writer, in a work entitled *Quæst. et Resp. ad Othod.*, says of him. And all that this writer says of Irenæus is that he declares the custom of not kneeling upon Sunday "took its rise from apostolic times"! It does not even appear that Irenæus even used the term Lord's day as a title for the first day of the week. Its use in the present quotation is by the unknown writer to whom we are indebted for the statement here given respecting Irenæus. And this writer, whoever he be, is of the opinion that the Pentecost is of equal consequence with the so-called Lord's day! And well he may so judge, inasmuch as both of these Catholic festivals are only established by the authority of the church. The testimony of Irenæus in behalf of Sunday does therefore amount simply to this: That the resurrection is to be commemorated by "not bending the knee upon Sunday"!

The fiftieth fragment of the "Lost Writings of Irenæus" is derived from the Nitrian Collection of Syriac MSS. It relates to the resurrection of the dead. In a note appended to it, the Syriac editor says of Irenæus that he "wrote to an Alexandrian to the effect that it is right, with respect to the feast of the resurrection, that we should celebrate it upon the first day of the week." No extant writing of Irenæus contains this statement, but it is likely that the Syriac editor possessed some portion of his works now lost. And here again it is worthy of notice that we have from Irenæus only the plain name of "first day of the week." As to the manner of celebrating it, the only thing which he sets forth is "not bending the knee upon Sunday."

In the thirty-eighth fragment of his "Lost Writings" he quotes Col. 2:16, but whether with reference to the seventh day, or merely respecting the ceremonial sabbaths, his comments do not determine. We have now given every statement of Irenæus which bears upon the Sabbath and the Sunday. It is manifest that the advocates of first-day sacredness have made Irenæus testify in its behalf to suit themselves. He alludes to the first day of the week once or twice, but never uses for it the title of Lord's day or Christian Sabbath, and the only thing which he mentions as entering into the celebration of the festival was that Christians should not kneel in prayer on that day! By first-day writers, Irenæus is made to bear an explicit testimony that Sunday is the Lord's day and the Christian Sabbath! And to give great weight to this alleged fact, they say that he was the disciple of Polycarp, who was the disciple of John: and whereas John speaks of the Lord's day, Irenæus, who must have known what he meant by the term, says that the Lord's day is the first day of the week! But Polycarp, in his epistle, does not even mention the first day of the week, and Irenæus, in his extended writings, mentions it only twice, and that in "lost fragments" preserved at second hand, and in neither instance does he call it anything but plain "first day of the week"! And the only honor which he mentions as due this day is that the knee should not be bent upon it! And even this was not spoken of every Sunday in the year, but only of "Easter Sunday," the anniversary of Christ's resurrection!

Here we might dismiss the case of Irenæus. But our first-day friends are determined at least to connect him with the use of Lord's day as a name for Sunday. They, therefore, bring forward Eusebius, who wrote 150 years later than Irenæus, to prove that he did call Sunday by that name. Eusebius alludes to the controversy in the time of Irenæus, respecting the annual celebration of Christ's resurrection in what was called the festival of the passover. He says (*Ecl. Hist.*, b. v. chap. xxiii.) that the bishops of different countries, and Irenæus was of the number, decreed that the mystery of our Lord's resurrection should be celebrated on no other day than the Lord's day; and that on this day alone we should observe the close of the paschal fasts, and not on the fourteenth of the first month as practiced by the other party. And in the next chapter, Eusebius represents Irenæus as writing a letter to this effect to the Bishop of Rome. But observe, Eusebius does not quote the words of any of these bishops, but simply gives their decisions in his own language. There is therefore no proof that they used the term Lord's day instead of first day of the week. But we have evidence that in the decision of this case which Irenæus sent forth, he used the term, "first day of the week." For the introduction to the fiftieth fragment of his "Lost Writings," already quoted, gives an an-

cient statement of his words in this decision, as plain "first day of the week." It is Eusebius who gives us the term Lord's day in recording what was said by these bishops concerning the first day of the week. In his time, A. D. 324, Lord's day had become a common designation of Sunday. But it was not such in the time of Irenæus, A. D. 178. We have found no writer who flourished before him who applies it to Sunday; it is not so applied by Irenæus; and we shall find no decisive instance of such use till the close of the second century. J. N. A.

The Michigan Camp-Meeting.

I DO NOT design to write a lengthy report of this meeting, partly for lack of time, and partly because others will doubtless have something to say in reference to it. This was a large meeting, some sixty-six tents being erected in the large circle, and the congregation numbering many hundreds constantly. The ground was very pleasant, the weather good, and the people listened attentively. Testimony No. 23 was issued while the meeting was in progress, and added much to the solemn interest of the occasion. The preaching was in harmony with the sentiment of the testimony, and not calculated to make our people feel easy in their present condition, or to bring them into a feeling of self-complacency. The solemn truths of the message to the Laodiceans, the necessity of true penitence and confession of sin, the importance of a greater amount of the spirit of sacrifice, and the need of a broader, more comprehensive view of the extent and importance of our work, were the main features dwelt upon.

The recent appeal of Bro. White to our people upon these points was backed up, and we are happy to say there was quite a satisfactory response, so far as means were concerned. Michigan, the great central State of our cause, showed herself in harmony with the work, and took hold nobly in our proposed school. Some \$16,000 were pledged to that enterprise Sunday morning, in addition to nearly \$5,000 raised before during the season past. There seems to be a fair prospect that the amount of Bro. White's call for the school will be met the present season.

There were good confessions made upon the ground by some, and there seemed to be a clearer understanding of the system and discipline necessary among us than heretofore existed. Twenty-five were baptized. Bro. Harmon Kenyon was set apart by the laying on of hands to the solemn work of the ministry.

Those desiring to ascertain the workings of the Health Institute will consult the forthcoming report. They will see a gratifying evidence that that important institution has become self-sustaining under the present management, and its prospects for increased usefulness have never been so bright as now. When our people place it upon a proper basis, it must become, with God's blessing, a power in the work of God.

We looked forward almost with dread to this great meeting; but we feel, on the whole, well pleased with its results.

GEO. I. BUTLER.

Camp-Meeting in Maine.

THIS meeting was quite well attended by the brethren and sisters of Maine, and was, all things considered, a profitable one. The congregation was somewhat larger than it was last year. The crowd on Sunday was as large as almost any in any part of the country. Eld. Andrews attended this meeting with me and assisted in the labor, while Eld. Haskell went to New York city to assist in the matter of purchasing new presses for the Office. A certain degree of discouragement has seemed to rest upon the minds of the friends of the cause in Maine, because of past troubles, and because of the course of some who formerly labored in the employ of the Conference, not bearing the burdens they should have borne, and holding fast to the truth. But we think this meeting had the effect to encourage many who attended to a renewal of their efforts in the good work. There was a very solemn feeling and spirit manifested upon the ground and some good confessions made by those who had held back from their duty in the past.

On Sabbath, many came forward for prayers and expressed a decided desire to draw nearer the Lord. Our meeting had to close somewhat earlier than in other places in order that we might make the trip from Maine to Michigan in season for that important gathering, and the people did not receive the profit they otherwise would on this account. There were no marked features of interest of special character occurring, yet the result was, on the whole, good for the cause in the State. Encouraging results were shown in the working of the tract and missionary society. We raised a fund of \$200 to pay up past indebtedness and forward the operations of the society for the coming year. \$700 were raised for the school. Quite a number of souls had been brought out upon the truth the past season by Brn. Blaisdell and Webber. There is great need of laborers in that State. Much good could be done were this want supplied.

GEO. I. BUTLER.

Tract and Missionary Societies.

THE importance of these societies to the advancement of the cause of present truth is being demonstrated more and more clearly every week as we hold camp-meetings in the several States. Not only has a great and good work been done in circulating our publications and in obtaining subscribers for our periodicals, but the influence of these societies is being felt in raising means for the cause. The paying up of delinquencies on the subscription lists in nearly all the Conferences is almost an accomplished fact through their agency. This was thought to be a great matter by many at one time, and had it not been for their organization, it might indeed have proved so. But it has been a small matter comparatively through this means. From this we can see very easily what may be done when they are brought into working order. They serve as educators to the rank and file in the true spirit of sacrifice as illustrated in the case of the New England Conference, as I wrote in a recent report.

It is the design of Eld. Haskell and myself to help forward this T. and M. work this fall and winter as much as we can consistently with other duties. To this end, Eld. H. will hold meetings in all the western Conferences immediately after the close of our camp-meeting season. The readers of this will please notice an article from the pen of Eld. H. in this REVIEW in reference to general quarterly meetings. We wish our brethren in those Conferences to give the places where these meetings should be held, according to the time given in his article in season for each. As he cannot accomplish very much in holding the T. and M. Society unless he is present at these general quarterly meetings, we hope the officers of these societies will appoint all these in accordance with his suggestions. We notice an appointment in Iowa for a general quarterly meeting at Knoxville, Sept. 20, 21. In view of the importance of Bro. Haskell's presence and counsel, and the impossibility of his attending at that time, we take the liberty of taking up this appointment and putting it off till he can attend, so that the brethren can have the benefit of his experience. See appointment on last page. We want all our brethren to rally with us to push forward this work. We want them to hold all their district quarterly meetings in advance, so that their reports may be in season. The labors of Eld. H. last spring in the West were of great benefit. But then, the work just started. Now we want to take other important steps in the same direction so that these societies shall be in successful operation in all Conferences east of the Rocky Mountains this year. Brethren and sisters, let us all manifest our interest in pushing forward the good work. We can all become laborers together by enlisting heartily in the tract and missionary work. The autumn months are very favorable for holding these meetings. We trust there will be a general rally, and that great good will be done. GEO. I. BUTLER.

Important Meeting in Iowa.

HAVING been requested by leading brethren in Iowa to hold an important meeting in the western part of the State this fall for the benefit of many of our new churches who could not attend the camp-meeting, and especially for the purpose of forwarding the tract and missionary work, Eld. Haskell and myself have concluded to appoint a general meeting at Osceola, commencing Thursday and closing Monday, Oct. 9-13. This is designed to be a general meeting of all in the State who can reasonably attend it. We hope most of the leading brethren in the whole State will be present, including the ministers and licentiates as far as possible. Especially all the new churches should be well represented.

We want one of the large tents of the State to be on the ground, and many of the brethren should bring their church and private tents also, for the church there is small, and those who come, will have mainly to provide for themselves. The large tent can be pitched a little distance from the meeting-house, and should the weather be cold, we can heat up the meeting-house and hold meetings in it, and if plenty of bedding and straw is brought upon the ground, we can comfortably sleep in our tents. If the weather is warm, we can hold meetings in the large tent. Our only reason for appointing this meeting is an earnest desire to help the cause among those churches which have had but little labor. We therefore request a general turn-out, and we will help all we can. GEO. I. BUTLER.

To the Tract and Missionary Societies in the West.

LAST spring, we visited some of the western Conferences, and made an effort to assist the brethren in their tract and missionary work. While in these various States, the brethren took hold nobly to settle up the amounts of delinquency on our periodicals, which the various Conferences had previously voted to assume; also adopted such changes in their method of operation as bade fair to give the missionary society a new impetus. In every Conference where we held meetings there was money pledged, including what was paid, sufficient to settle their delinquency and have an amount to purchase tracts

to commence operations with. Some of these States have moved forward, collected their pledges, and balanced their accounts. Michigan, which was owing about twelve hundred dollars after the discount made by the publishing association, is now paid. Minnesota was the first that settled their delinquency in connection with this labor. The other Conferences have done something toward it. Yet in the brief space of time we were West, we could do but little more than to help the brethren set the thing in motion.

We now propose, if the brethren in these different Conferences desire it, after the close of the Illinois meetings, to go over this ground again. One meeting in Iowa, Oct. 9 to 13; Oct. 18, 19 and 25, 26, in Minnesota; November 1, 2 and 8, 9, in Wisconsin, then spend four weeks in Michigan, commencing Nov. 15, 16. The last meeting in each State should be a general quarterly meeting. Previous to that, each district should hold its quarterly meeting in season to report the same to the State quarterly meeting. This is necessary that we may learn what all parts of each Conference are doing, and thus be better able to assist the brethren and sisters in their efforts. In fact, if we cannot have a meeting of this kind, it would hardly be worth while to visit these different States so far as the tract and missionary work is concerned. We would suggest to the friends in Michigan that the district quarterly meetings commence with our first meeting in that State. So I shall be able to attend four district quarterly meetings, the last one to be in connection with the State meeting. In other parts of the State, the meetings will be held by the directors at the same time. We hope, with the blessing of God and the united co-operation of the friends of the cause, that each of these meetings will be a success. We shall have with us the Office account of the standing of the T. and M. Society in each Conference and their delinquent matter where it has not been fully settled; and earnestly hope that each Conference will be prepared to settle arrearages and enter upon the cash system. S. N. HASKELL.

Michigan Camp-Meeting.

ON account of the condition of the work in the REVIEW Office, I did not have the privilege of attending the whole of the camp-meeting. But I can bring a good report of it. After the first day, the weather, though sometimes rather cold, was favorable, except Sunday forenoon. Nearly seventy tents were erected, and still there was a lack of room. Two large tents were quite fully occupied for lodging. The order was, as usual, good. The circle for tents was enlarged from last year, and all was well arranged and very neat in appearance.

Testimony No. 23, to the Laodiceans, was brought on the ground the second day of the meeting, and the preaching of Brn. Butler and Haskell was well suited to the occasion, and to the condition of the people. It seemed that the Lord gave them especial freedom and power to proclaim the solemn truths of the message, and to reach the hearts of the people. Though there was not that general hearty public response which was needed to make the meeting as interesting and profitable as was desired, yet it was evident that the hearts of the most were touched, and much good was done for the cause in Michigan. Many pointed and timely testimonies were given, such as brought freedom to the meeting and relief to the souls of those who offered them. This was especially the case in regard to the subject of murmurings, as presented in Resolution number 3.* A remark by Bro. Brownberger well expressed the truth on this point. He said that he was not much acquainted with the facts as they existed, and did not know much about the murmurings referred to, but he found that every confession of this sin brought tears to his eyes, from which he judged that the Spirit of God witnessed to such confessions. Others could testify to the same thing. Indeed, it was evident that this is the point of special importance at this time, as it was the only one that gave life and energy to our social meetings.

In regard to the third resolution it will be well to say that it was adopted by a very general vote; and it is to be hoped that those who did not act upon it in the meeting just closed will consider the duty they took upon themselves in that vote, and see that the "thorough individual confessions" there inculcated be made as soon as possible in their several churches. If it be true that this spirit of murmuring has grieved the Spirit of God, and is largely the cause of our lukewarm state, as the Testimonies teach and as is believed by all who have watched and examined the matter with care, then it must be that we can only rise and go forward in the light and power of the present truth by heartily confessing the past and thoroughly reforming in the future. I would say, individually, that this is my most firm conviction, and, unfortunately for my own past spirituality, I speak from experience.

Most of those who attended this meeting remained over Monday. This was an encouraging feature, as that was, in some respects, the most important day of the meeting. I heard no disappointment expressed; but, to the contrary, it was generally said that this was one of the best

* We are not able to publish the business proceedings this week.

camp-meetings, if not the best one, that has been held in the State.

The business meetings of the State Conference were harmonious, and the business transactions gave much promise of good to the cause. The work is being more firmly established in every respect, and it is surely growing in the confidence of the people. Nothing but a sense of our own dependence, and a due acknowledgment of the hand of God in the work, and properly humbling ourselves before him in view of the past, is lacking to raise us from our lukewarm state, to restore to us the joy of God's salvation, and insure the going forth of the third angel's message with mighty power. May God speed the day when the "little flock" shall so have "the testimony of Christ confirmed among" them that they shall indeed be "the light of the world," and that their testimony to the world shall move the hearts of the people, that God may be glorified in his truth. J. H. W.

The Cause Is One.

UNITY is a characteristic of the work of the Lord. Among the advocates of error, there is discord and confusion. For one unscriptural practice, as for example, the keeping of the first day of the week instead of the Sabbath, perhaps fifty different and conflicting reasons will be given. But ask any number of those who keep the seventh day why they do so, and you will get substantially the same answer from each. It is the will of Christ that his disciples should be one, even as the Father and the Son are one. John 17:20-22. That they "all speak the same thing, and that there be no divisions" among them. 1 Cor. 1:10. This unity is not a characteristic of the professed Christians of the present day. They are wanting in respect to these divine credentials, which should recommend their faith to the world. Not only are they divided into separate churches of conflicting creeds, but the members of the same church are not agreed. This is true of professed Adventists who reject the Sabbath of the Lord and the third angel's message. They are divided, not only in the reasons why and how Sunday should be regarded, but on many other points of great importance.

"And more confusion is their proper label,
Than ever clustered round the tower of Babel."

But unity characterizes the work in which we are engaged. You listen to a S. D. Adventist in Maine or Minnesota, Colorado or California, and you will hear the same thing, not only on one particular idea, but on all the great and important doctrines of the entire Bible. From every religious denomination, and from every nationality, a people are coming into "unity of faith." The Lord is one. His work is in harmony with itself, and the fruit of it is unity.

But God works by means; and there is order in his work. The host which the Lord leads to do a specific work must not be an unorganized, undisciplined rabble. (Please read the second and the fourth chapters of Numbers.) Such an army could not be successful against its foes. There is order in Heaven. The "armies of Heaven" "are marshalled under their respective leaders by the 'Lord of hosts.'" And God has also designed that there should be order in the church on earth. To this end he has set certain gifts and offices in the church. And it must be evident to all that when the Lord intends to do a great and specific work, such as giving the last message to man, the last warning of probation, that he will make choice of certain ones to take the lead. This is in harmony with his doings in the past, as exemplified in his dealings with ancient Israel. And no one is better qualified to choose than God, who knows the hearts and qualifications of all. He will not make an unwise choice. It is evident that he would choose such as, all things considered, are best calculated to lead. We believe that he has done so. And yet it has been the business of unanointed ones, while they profess to love the truth, to murmur and complain of the means by which God has sent it; and many, like Diotrephes, "who" as the apostle said, "loveth to have the pre-eminence" (3 John. 9), would depose and reject those whom God has chosen, as he of old withdrew fellowship from the beloved disciple and chosen apostle, and cast those out of the church who sympathized with those whom God had chosen.

The cause is one; and it will bring those that adhere to it into unity. God will stand by those he has chosen to lead, till he himself sets them aside. We do not claim infallibility for any man. All are liable to mistakes and errors. But the work of the Lord is sure of a harmonious accomplishment; and from fallen humanity God will make use of those means which are best calculated to fulfill his wise designs. He will use those who are humbly devoted to his work. All the consecrated and faithful will share in the work; but the glory shall be the Lord's.

Let all who would have a part in the cause of God, humble and devote themselves to the work, "endeavoring to keep the unity of the Spirit in the bond of peace." Let us not be like those who thank God for the truth, while they seek a quarrel with those through whom they received it, thus despising the very instrumentality which God has chosen, through which to benefit them. R. F. COTTRELL.

Experiments.

NOTHING is more natural or common than for people to make experiments. This is all right, if confined to proper bounds. When science calls for proof of her principles, she often has recourse to experiments.

But in many cases this principle is carried to a strange excess. The youth is warned of evil company, or evil habits; but he is not satisfied until he tries them for himself; so he becomes a votary of the saloon or the gaming table, and tobacco and wine, or alcohol in some form, and dissipation follows, and ruin comes, as a matter of course. So Eve was not satisfied with what God had said, but would, for herself, try the forbidden fruit; and for this little experiment, we, as a race, suffer, have suffered, and continue to endure untold misery and sorrow.

Who would think of trying arsenic, and all the poisons of the apothecary, to see if they were really poison? Who would survive such a course of experiments? Neither should we try the paths of Satan and the world: our health would not stand the poisons of the druggist, nor will our spiritual interests bear the strain of experimenting with sin. God alone can guard us by his grace. Let us pray without ceasing for strength to resist evil.

JOSEPH CLARKE.

Pious Gambling Excepted.

THE policy of lying and cheating for God's sake, so prevalent in the mother church, is becoming quite general among the daughters. Laws favoring their schemes are being enacted in different places. Games of chance are becoming so common in the socials, fairs, festivals, and donation parties, as no longer to occasion remark. The practice of games and gambling, no less than the pride, conformity to the world, and love of pleasure, marks with sad and fearful certainty the great body of the Protestant sects as a part of the fallen Babylon of the Apocalypse. When they can gamble by law, they may consider themselves safe so far as earthly tribunals are concerned.

The following speaks for itself:—

"SECTION 1. Be it ordained by the City Council of the City of Bloomington, Ill., That no person or persons shall hereafter within the city limits sell any lottery or gift enterprise ticket or tickets of any kind whatever, nor any prize package or packages containing or purporting to contain a prize or prizes of any kind whatever, nor sell or give in a drawing, a chance or pretended chance for the purchaser or receiver to draw a prize of any kind whatever, provided nothing in this ordinance shall prevent any society or organization using an election or other means to raise money for educational, charitable, or religious purposes." M. E. CORNELL.

True Repentance.

"TRUE repentance consists in the heart being broken for sin, and broken from sin. Some often repent, yet never reform; they resemble a man traveling a dangerous path, who frequently starts and stops, but never turns back."—*Exchange*.

This is not the repentance which God enjoins upon the sinner. It is not the repentance which secures his favor, or life eternal: it is that which ends in death. Of the sinner it is expressly declared, "If he turn not from his way, shall die in his iniquity."

How many will reject all the gracious offers of salvation, add sin to sin, and never fully repent. They will wade through the prayers and entreaties of dear friends, who feel a tender solicitude for their eternal welfare, down to death; though God has provided the most ample means for the removal of all sin, and would have them live. "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." A. S. H.

River of Life.

"AND he showed me a pure river of water of life."

The turbid waters of the river that flows at my feet, as they gurgle by, murmur of a sin-cursed earth, groaning for the deliverance which can only be wrought by a divine hand. In the sedgy margin, serpents flee at the sound of my approaching steps; here and there the bare branches of dead trees are drawn in distinct outline against the dark foliage of the forest behind; while from the adjacent marsh are borne disease-freighted miasm and melancholy sounds.

River of life! In vision, I see thy transparent waters as they flow through the garden of God, in such marked contrast with the rivers of earth, that I long to be with the sinless ones, who, with holy angels, shall tread its beautiful margin, or bathe in its life-giving tide. A. SMITH.

THE greater your wants, the greater God's goodness in supplying them; the greater your enemies, the greater the display of God's power in subduing them; the greater your unworthiness, the greater his grace in saving you.

TIME IS PASSING.

Time is running in his chariot,
Rapidly his wheels go round;
Though they leave no dust behind them,
Though they have no rumbling sound;
Silently they bear us onward,
Soon our journey will be o'er,
Soon our feet shall press the meadows
Of the vast eternal shore.

Flying months and years remind us
Of the world we're passing to;
Let us leave good deeds behind us,
In the world we're passing through,
Which shall be the seeds of kindness,
Watered by celestial dew,
And shall bear good fruit for others—
Fruits of joy, and peace, and love—
Which shall lead to songs of triumph,
In the immortal land above.

Men are born and men are dying,
Thousands come, not one to stay;
Time is swift, his wheels are flying,
Never ceasing, night or day,
For the laughter, nor the crying,
For the stricken or the gay;
Crushing down the God-defying—
They who laugh at death's delay;
And for sorrow, sin, and sighing,
Bearing gentle souls away.

Plans and schemes of men and nations,
Hearts and homes and homesteads free,
Granite walls and art's creations,
All the eye delights to see.
All the ear delights in hearing,
Crumble, tumble, fall and fade.
Oh! we need a world more cheering,
Free from graves and cypress shade.
Thanks to God! that world we're nearing,
In eternal sapphires laid.

Progress of the Cause.

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

Annual Meeting of the N. Y. and Pa. Tract and Missionary Society.

THE second annual meeting of the N. Y. and Pa. T. and M. Society was held on the camp-ground at Kirkville, Aug. 10, 1873. Meeting was called to order by the President. Minutes of the last meeting read and accepted. The report of the secretary for the year was then presented as follows:—

No. of members received during the year, 74; whole No. of members, 543; No. of families visited, 2960.

No. of new subscribers obtained for REVIEW, 352; Reformer, 350; Instructor, 465. No. of REVIEWS distributed, 2271; Reformers, 1042; Instructors, 624. No. pages pamphlets and tracts distributed, 519,252.

Money received during the year:—

On membership,	\$ 74.00
“ Donations,	209.39
“ Book Sales,	79.97
“ Delinquent Fund,	389.76
“ Widow and Orphan's Fund,	71.14
“ Hygienic Book Fund,	787.20

Total, \$1613.46
Business on periodicals through the society, \$219.48.

The reading of the report was followed by remarks by Bro. Butler and Haskell, and interesting comparisons of the present report with that of the first year, by Bro. Haskell.

The following officers were then elected for the ensuing year:—

President, P. Z. Kinne; Vice President, J. M. Lindsay; Secretary, B. L. Whitney; Treasurer, Nettie F. Holt.

Directors: Dist. No. 1, T. H. Lindsay; No. 2, Daniel Bowe; No. 3, S. N. Walsworth; No. 4, A. H. Hall; No. 5, Isaac N. Russell; No. 6, M. S. Tyrell; No. 7, W. E. Stillman; No. 8, E. S. Lane; No. 9, John Lindsey; No. 10, Wm. Coats; No. 11, D. B. Welch.

By vote of the society, Hamilton Co., N. Y., was added to Dist. No. 6.

P. Z. KINNE, Pres.

B. L. WHITNEY, Sec.

California Tent.

TWENTY-FIVE lectures have been given, up to the present, and the interest is yet rising. More than one hundred voted for the truth, and about forty have decided to keep the Sabbath. The first discourse on the nature of man was given last evening, and it has fanned the interest to a flame. We hear that not much else is talked on the streets to-day. The interest seems now to be extending into the country, and they come in from a distance of from three to eight miles. We are encouraged by what we already see, but the end is not yet. During the first week of our meetings, the St. Helena correspondent of the *Napa Daily Register* spoke very disparagingly of our prospects, but he seems now to have changed his mind. The following we clip from the *Register* of last week:—

“The Adventists, who have been here holding their tent meetings during the past ten days, are now attracting the general attention, and causing ‘the dry bones to shake.’ Eld. Cornell is nightly drawing large, attentive, orderly, and appreciative audiences, and is winning golden opinions both for his gentlemanly bearing and the

masterly and intelligent manner in which he elucidates the subjects presented. One ‘hot-gospeler’ had the temerity to attack the Elder recently, and, failing to draw him into his rough, brow-beating, undignified style of discussion, straightened the lapels of his coat to the passing zephyrs and no longer intruded his presence upon an order-loving, dignified assemblage of St. Helena’s proverbially quiet and polite inhabitants. The peculiar tenets of these people may be wrong; but the advocates are entitled to respect no less for their self-sacrificing zeal and earnestness than their genial, gentlemanly deportment.”

Since then, Bro. Loughborough came up from Napa, and was with me over Sabbath and first-day, and gave a new impetus to the interest. He brought a good report of the work in Napa. Last Sabbath was the first meeting of the new friends there without a preacher. They had one hundred and fifteen in attendance, and they report a most cheering result.

Many of the new friends of truth, both here and at Napa, are looking forward to the camp-meeting with interest. It is to be just half way (nine miles) between the two places, and many of our hearers, who have not yet decided to keep the Sabbath, will attend the camp-meeting. Oh, how important that meeting! and what solemn responsibilities will rest upon all our people. Let every one turn away from every wrong and doubtful thing, and in a special manner seek God, and earnestly pray that we may share the divine favor and blessing at that time.

M. E. CORNELL.

St. Helena, Cal., Aug. 20, 1873.

Vermont.

ASIDE from attending to the repairs of my buildings at Burke, I have, since reporting last, attended the monthly meetings at Whitmore and East Charleston, organized Systematic Benevolence for the companies in these places to the amount of over \$50.00 a year, held meetings occasionally at Burke, and attended our late camp-meeting at Wolcott. It was indeed refreshing to enjoy the labors of Elds. Butler and Haskell on this occasion. A good work was accomplished. But we regret that this meeting found so many of us on the back-ground, so that there was not that amount of good done for outsiders that might have been done. May we all remember our deep and solemn convictions of sin under the close preaching that we heard, and carry out our good resolutions now that we are called upon to meet the trials and duties of life at the various stations where the providence of God calls us.

D. T. BOURDEAU.

Barton Landing, Vt., Aug. 18, 1873.

Wisconsin.

AUGUST 5, visited the Waterloo church, and preached three times; held prayer and social meetings, and a Tract and Missionary meeting.

Aug. 8, went to Mount Hope, Grant Co., to attend quarterly meeting. At this meeting, the ordinances were celebrated, with good effect. We remained here five days, holding, in all, twelve meetings. Nine discourses were given, mostly practical. Our prayer and social meetings were very interesting and profitable. We went nine miles, to the Wisconsin River, to baptize. Six willing souls were buried with Christ by baptism, whom we trust will walk in newness of life. We think this church is in a prosperous condition. May the Lord bless these dear brethren and sisters, and help them to walk humbly with their God.

Aug. 14, went to Sand Prairie, Richland Co., where one willing soul was baptized and two more added to the church. We remained here three days, holding, in all, nine meetings. This church, we believe, is advancing in spirituality. They have an efficient elder, which is very important for the prosperity of any church.

P. S. THURSTON,
JOHN ATKINSON.

Deerfield, Aug. 28, 1873.

“THEIR STRENGTH IS TO SIT STILL.”—“You are in better hands than your own, if you will but be quiet,” said the judge to a prisoner who was not guilty, and who so stoutly asserted his innocence as to interrupt the proceedings of the court.

How often is the Christian under some afflictive dispensation, restless and struggling to extricate himself, forgetting that he, with all that concerns him, is in the Lord’s hands, and that he has said: “In quietness and in confidence shall be your strength!” (Isa. 30: 15).—*Messenger*.

THERE are, as in philosophy, so in divinity, sturdy doubts and boisterous objections. More of these *no man hath known than myself*; which I confess I conquered, not in a martial posture, but on my knees.—*Sir Thomas Browne*.

Stewardship.

IN Matt. 6: 19–21, it is written: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.” Observe, dear reader, the following points concerning this part of the divine testimony:—

1. It is the Lord Jesus, our Lord and Master, who speaks this as the Lawgiver of his people—he who has infinite wisdom and unfathomable love to us, who therefore both knows what is for our real welfare and happiness, and who cannot exact from us any requirement inconsistent with that love which led him to lay down his life for us.

2. His counsel, his affectionate entreaty, and his commandment to us his disciples is, “Lay not up for yourselves treasures upon earth.” The meaning obviously is, that the disciples of the Lord Jesus, being strangers and pilgrims on earth, *i. e.*, neither belonging to the earth nor expecting to remain in it, should not seek to increase their earthly possessions, in whatever these possessions may consist. This is a word for poor believers as well as for rich believers; it has as much a reference to putting shillings into the savings-bank as to putting thousands of pounds into the funds, or purchasing one house or one farm after another. It may be said, But does not every prudent and provident person seek to increase his means, that he may have a goodly portion to leave to his children, or to have something for old age, or for the time of sickness, etc.? My reply is, It is quite true that this is the custom of the world. But whilst thus it is in the world, and we have every reason to believe ever will be so among those that are of the world, and who therefore have their portion on earth, we, disciples of the Lord Jesus, being born again, being the children of God, not nominally, but really, being truly partakers of the divine nature, being in fellowship with the Father and the Son, and having in prospect “an inheritance, incorruptible, and undefiled, and that fadeth not away” (1 Pet. 1: 4), ought, in every respect, to act differently from the world, and so in this particular also. If we, disciples of the Lord Jesus, seek, like the people of the world, after an increase of our possessions, may not those who are of the world justly question whether we believe what we say when we speak about our inheritance, our heavenly calling, our being the children of God, etc.?* Often it must be a sad stumbling-block to the unbeliever to see a professed believer in the Lord Jesus acting in this particular just like himself. Consider this, dear brethren in the Lord, should this remark apply to you.

3. Our Lord says about the earth that it is a place “where moth and rust doth corrupt, and where thieves break through and steal.” All that is of the earth, and in any way connected with it, is subject to corruption, to change, to dissolution. There is no reality, or substance, in anything else but in heavenly things. Often the careful amassing of earthly possessions ends in losing them in a moment by fire, by robbery, by a change of mercantile concerns, by loss of work, etc.; but suppose all this were not the case, still, yet a little while, and thy soul shall be required of thee; or, yet a little while, and the Lord Jesus will return; and what profit shalt thou then have, dear reader, if thou hast carefully sought to increase thy earthly possessions?

4. Our Lord, however, does not merely bid us not to lay up treasure upon earth; for if he had said no more, this his commandment might be abused, and persons might find in it an encouragement for their extravagant habits, for their love of pleasure, for their habit of spending everything they have, or can obtain, upon themselves. It does not mean, then, as is the common phrase, that we should “live up to our income;” for he adds, “But lay up for yourselves treasures in Heaven.” There is such a thing as laying up as truly in Heaven as there is laying up on earth; if it were not so, our Lord would not have said so. Just as persons put one sum after another into the bank, and it is put down to their credit, and they may use the money afterward, so truly the penny, the shilling, the pound, the hundred pounds, the ten thousand pounds, given for the Lord’s sake, and constrained by the love of Jesus, to poor brethren, or in any way spent in the work of God, he marks down in the book of remembrance, he considers as laid up in Heaven. *The money is not lost; it is laid up in the bank of Heaven; yet so, that whilst an earthly bank may break, or through earthly circumstances we may lose our earthly possessions, the money which is thus secured in Heaven cannot be lost.*—*From Muller’s Life of Trust.*

*How much more strongly this applies to Adventists who are looking for the Lord to come, than to others. Are they, indeed, the “light of the world”? And do they show “their faith by their works”?

My Mother’s Fear.

My mother is a Scotch woman, but we have resided many years at the village of— in England. She is a true Christian without doubt; but she had, till lately, one peculiarity in her character, which kept her from being a happy Christian;—it was the fear of death; not the fear of being cast away at the last, but the dread of having to lie on a sick-bed, and to feel that death must soon lay his hand upon her. Her nature recoiled at the very thought of it, and kept her for many years from that happiness and peace which should be the attendant of a forgiven sinner.

She was in communion at the Lord’s table, and her Christian friends often tried to convince my dear mother that, as sure as God was true, so would her strength be equal to that day of death, as much as it ever was to any trial of her life. But it was all of no use; she knew God could be nothing else but faithful; but still her dread was the same, and kept her constantly unhappy. Others also tried to console her, and to draw her mind off the dreaded moment, but at length they all gave it up; it was useless. She used to stop them short with, “I tell you it will be dreadful, I know it will.”

Well, there came to our village one week-day, a gentleman who had been preaching in the neighborhood around, and he gave out that there would be preaching under the old oak by the wayside, at the corner of the road to—. I went, and was much struck by the simplicity with which he told the gospel story to his hearers, and while I listened, the thought struck me that the good man might be made useful to my mother. As soon as he had done, I went and asked him if he would come and see my mother, who was then an invalid, and could not leave her house. He said he would come then, and as we went along, I told him of my mother’s fear of death, and begged him if he could do anything to comfort her, to do it. My mother knew where I had gone, and as we entered, I said, “Mother, here is the gentleman I have been to hear, come to see you.”

“Glad to see you, sir,” said mother; “pray sit down.”

“My good woman,” said he, after a few casual remarks, “your son has told me how much you suffer from the fear of death.”

“O, pray, sir, don’t mention it. It was gone from my mind, and I dread the thought of its revival.”

“It is good and wholesome if unbelievers have a dread of death,” said our visitor, “but I trust you are a true believer.”

“Through God’s grace, I rejoice in hope of eternal life.”

Our visitor sat thinking a moment or two, and I was wondering what he would say next, for I had often heard others go over the ground of God’s faithfulness, and his promise to be with his people in every trial.

He broke silence, and said, “Well, my good sister, I know you cannot always control your own feelings, but does it not strike you as unwise to grieve over what *may never happen*?”

“Never happen, man!” said my mother, “what do you mean? In this life we are certain of nothing but death and the Judgment. It must come! *It must come!*”

“You believe God’s word, madam?” inquired the stranger.

“Most truly,” said my mother.

“Then listen to me,” and he turned to 1 Thess. 4: 16–18, and read, “The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” And then turning to my mother, he said, “Are you sure you will not be one of those ‘who are alive and remain’ when Jesus comes? If not, you are not sure you will ever die at all.”

My mother was struck dumb! The passage was quite familiar to her, but it never occurred to her that she might possibly be one of those who will be alive at that day. Our visitor saw the truth had struck home, and bidding us farewell, he left, promising to call again the next time he came our way.

As soon as he had gone, my mother bade me get her large Bible and find the passage, and she sat and read it as one spell-bound. At last she said, as if talking to herself, “How strange it should follow with the words,” “Comfort one another with these words.” And then she repeated the passage, “Watch therefore, for ye know not at what hour your Lord doth come.” “Grieving over what may never happen! and all these years!” “Comfort one another with these words.”

Our visitor called again, but found his work was done; the simple truth had, under God’s blessing, brought forth fruit, and my mother dreads no more the fearful death, but keeps her eyes on the life, and earnestly joins in the prayer, “Come, Lord Jesus, come quickly.”—*Sel.*

THE CHANGED CROSS.

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me—
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to his might
Who says, "We walk by faith and not by sight,"
Doubting, and almost yielding to despair,
The thought arose—My cross I cannot bear.

Far heavier its weight must surely be
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Beamed full upon my wondering, raptured sight.
Angels on silvery wings seemed everywhere,
And angel's music filled the balmy air.

Then One more fair than all the rest to see—
One to whom all the others bent the knee—
Came gently to me as I trembling lay,
And, "Follow me!" he said: "I am the way."

Then speaking thus he led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was, most beautiful to behold,
A little one, with jewels set in gold.
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear;

And so the little cross I quickly took;
But all at once, my frame beneath it shook.
The sparkling jewels fair were they to see,
But far too heavy was their weight to me.

"This may not be," I cried, and looked again,
To see if there was one could ease my pain;
But, one by one, I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined.
Wondering, I gazed; and still I wondered more
To think so many should have passed it o'er.

But oh! that form so beautiful to see
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair!
Sorrowing, I said: "This cross I may not bear."

And so it was with each and all around—
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said: "No cross, no crown!"

At length to Him I raised my saddened heart:
He knew its sorrows, bade its doubts depart.
"Be not afraid," he said, "but trust in me—
My perfect love shall now be shown to thee."

And then with lightened eyes and willing feet,
Again I turned, my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide;

And there in the prepared, appointed way,
Listening to hear and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The only one of all the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent my burden to sustain,
I recognized my own old cross again.

But oh! how different did it seem to be
Now I had learned its preciousness to see!
No longer could I unbelieving say:
Perhaps another is a better way.

Ah, no! henceforth my own desire shall be,
That He who knows me best should choose for me,
And so, whate'er His love sees good to send,
I'll trust it's best, because He knows the end.

—Sel.

Pray Without Ceasing. 1 Thess 5:17.

Of course this is a Christian duty and I will not omit it, says one. Say you so? Do you practice prayer as a duty? So does the Mussulman and the papist. Let us rather say that it is our chiefest delight, and joy of our hearts, to pray always and not faint. Say you that it is a duty? So do we; but duty, when well and cheerfully performed, soon becomes a pleasure; and habits of devotion, when rightly performed, produce joyfulness of heart.

The truly prayerful Christian is not a morose, unhappy man. If he becomes a really prayerful man, his countenance is radiant with hope and faith. Like Moses, his face is beaming with light and peace and holy joy, and his friends, both worldlings and saints, mark the change.

What a privilege to pray without ceasing. You have not to go and wait for hours and days for the crowd of supplicants to remove to make room for you to present your petition, as in the case of an earthly prince; but at any moment you may press your petition to God, and the answer will come just when you need it; not when God can find time to attend to it. Is not this a very important and pleasant thing to consider?

JOS. CLARKE.

A superstitious conscience is a sore evil.

Inhuman Atheism.

SOME of Mr. Darwin's disciples are carrying out his doctrine of Natural Selection to the bitter end of its logical conclusions with remorseless severity. A recent American writer in the *Galaxy* assumes that the same theory of the struggle for life and the survival of the fittest, by which Darwin accounts for the origin of species, applies with equal force to the human race and to the vegetable and animal kingdoms. He therefore concludes that any human interference with this law of "Natural Selection" is utterly wrong. If but one blade of grass, a single acorn, or one rare plant, survive in the struggle for existence, it is that we may have a stronger, healthier, more productive, and every way a more valuable specimen of each kind preserved and multiplied. The rest are not worth saving, and therefore perish by their own inherent weaknesses.

But rising to the human sphere, this writer boldly takes the position that the very sanctity which Christianity gives to human life, and the means by which it has taught us to save, purify, and ennoble it, are only so many direct interferences with the law which Providence intends to thin out and so elevate the stock of the race. He affirms that each succeeding generation would be wiser and better, until social evils would be lost in the perfection of the species, if only civilization, philanthropy, and Christianity, would keep their hands off, and let the struggle for life go on, the weak perishing and the strong alone triumphing in the end. Hence, in obedience to the inexorable logic of his atheistic theory, this philosopher (?) asserts that the Christian view of the value of life, which is now a part of the law of nations, "is in large part mistaken, leads to some very great annoyances, and stands directly in the way of the most important of possible reforms."

He complains that "the competitive struggle for life is now a far different thing from what it was during the Middle Ages. The struggle for life, in the strict sense of the word, has almost ceased among the people of Christendom." The poor "are not often starved to death in famines or by improvidence, as of old. The enormous charities of Christendom reach, in one form or another, a majority of those who are in danger of starving, and prolong lives which, at best, are shortened by suffering." These sentiments are repeated in various forms, in all of which he attacks not only Christianity, but "the democratic idea of equal political rights," which he rightly declares could not exist "unless they had been born under a system of thought which declares all souls to be of infinite and equal value; a mathematical misconception!" We quote a single passage more, that we may not be charged with unfairness:

"Nature strives to refine us, to purge out the dross by the action of penal fires. Man laboriously obstructs her attempt; he picks up the rejected refuse, casts it back again into the crucible, and calls the act philanthropy. If natural selection were allowed to have its way, there would be more hope of human improvement. But the most earnest work of our day is to secure the survival of the unfittest."

According to this teaching, the efforts of two continents to relieve the Irish during the potato famine were unfortunate violations of the human law of natural selection; and the unrelieved woes of the late horrible Persian famine were a great gain to the human race in the stricken dominions of the Shah. To satisfy the demands of this new school of philanthropists, the medical profession and hospitals for the sick, asylums for the deaf and dumb and blind, for the insane and the crippled, for old men and women, and for little children, should be abandoned. Mr. Brace and the Children's Aid Society, the Howard Mission, the Magdalen Asylums, and those for inebriates, should at once cease their malevolent hindrances to the ceaseless struggle for life. Institutions might be formed to encourage poverty, starvation, drunkenness, debauchery, and suicide; or, at least, let the weak and the strong, the poor and the rich, the old and the young, the wretched and the happy, the mighty and the helpless, fight out their grand battle. Let the strongest and fittest alone survive. Perish Christianity, perish philanthropy, perish civilization, perish every one and everything that "weakens the body of humanity," and so let the human race grow strong unto perfection.

And this is science! this its plan for the regeneration of the nations! this its highway to the millennium! We do not believe that Mr. Darwin has taught or would teach what his bolder and more shameless American disciple has thus put forth in the columns of a respectable popular monthly magazine. But the cruel conclusion is perfectly legitimate, and apparently is necessary to the materialistic premises. Humanity and Christianity instinctively shrink back from the horrible coolness with which this brutal theory is advocated by its author. If the Bible were a lie, and the Christian religion a delusion, ten thousand times rather would we believe the lie and hug the delusion till our last breath, than resign ourselves and our race to the more than pagan terrors of this heartless atheism. It fairly shows how inhuman the atheistic materialism of our own times dares to be, violating every noble human instinct and destroying all faith in God and in man. But it is well that it shall voluntarily unrobe itself of its garments of light, and tell us what it is and what its purposes are.

Perhaps we ought not to be surprised at its new light upon the problem of human destiny; for if there is no personal God, no province, no immaterial and immortal soul; if we are simply the subjects of natural law and the victims of the "persistence of force," there is no room left for religion of any kind. The fatal error of the scheme which this author has set forth lies in his attempt to apply the law of natural selection in all its manifestations to the human race. We are not plants nor animals. We are men, women, children, human beings. We live under the higher law which binds us to two worlds. There lies the hindrance to the operation of a merely material natural law. The theory which ignores the Creator cannot possibly know any Redeemer. It is a pitiless creed, indeed, which in the honored name of science propounds as its only remedy for human woes the most merciless of destructions, and which finds its last resort in assaulting Christianity for its spirit of love and its institutions and deeds of charity. With what unalloyed delight and increasing faith may the poor, the helpless sufferers, sinners and saints, turn to the words and to the arms of Him who said, "I am come, not to destroy men's lives, but to save them." The parables of the lost sheep, the lost coin, and the lost son, are the sweet evangel of the lost world.—*Christian Intelligencer*.

The Law and the Gospel.

I WAS very forcibly impressed with the truthfulness of Bro. White's remarks in the little tract with the above title, as I very recently sat in company with a brother and sister of like faith in a Baptist chapel listening to a sermon from one of that order, upon the parable of the "laborers in the vineyard," dwelling mostly upon the last clause of the tenth verse—"And they likewise received every man a penny."

In contrasting the religion of the former dispensation with that of the present, he denounced it in the strongest terms, applying it to many disrespectful epithets, such as, "A great moral monster," "Great elephant," &c., "that the people had to carry into the temple every Sunday," "it was all temple worship, but which the masses could not understand, and therefore, did them no good." But he thanked God for the religion of the gospel; so easy to comprehend, so pleasant to carry with us all the while, &c., &c. I thought to myself, How true it is—"Away with the law," "Give us the gospel." The same spirit that crucified the Lord of glory would now, in these last days, crucify the law and such as have respect unto it.

We left, after presenting him with a few tracts, without the slightest disposition to attend further services in his church. May the Lord open his eyes to see the sinfulness of his sin, in thus irreverently handling sacred and divine things. The religion of the former dispensation was the only true religion for the time. It was given to the people by Him who is "too wise to err, and too good to be unkind."

May the Lord help us, as a people, to honor both the Father and the Son; may he give us grace and strength to endure whatever of trial or persecution may be before us. And may we each labor so faithfully in his vineyard that, when the reckoning day shall come, we may each receive our allotted reward.

A. S. COWDREY.

Palmer, Mass.

Sabbath Piety.

HERE is a bit of spicy suggestion from some anonymous source:—

"There is a mystery about this effect of the weather on piety. Sabbath heat seems hotter, Sabbath cold colder, and rain wetter, than that of any other day; for the same measure of heat or cold or rain on a week day will not keep a man from his usual business. We need a Sabbath almanac, calculated for our churches, that will show by its weather scale when it will be safe for a vigorous Christian to expose himself on the Sabbath by going to the house of God. Such an almanac would enable pastors and superintendents of Sabbath-schools to know whom they could depend on in church, Sabbath-school, and prayer-meeting. I have recently been examining microscopic views of the different snowflakes, a hundred or so of them. I would suggest to our curious savans an examination of Sabbath snow, to see if it has a peculiarly sharp and injurious crystal."

If you suffer for Christ your afflictions are the afflictions of Christ.

Perjury a Common Sin.

THOS. K. BEECHER has lately written an article setting forth the alarming prevalence of untruthfulness and perjury among all classes of society. He says:—

"Enter courts of law, from the lowest justice's court to the supreme court of the United States, and notice with what flippancy the clerks administer the oath, scarcely looking up from their writing while they speak. Inquire of any lawyer as regards the frequency of testimony unmistakably false; and the infrequency of convictions for perjury. Read the smiles that go around from face to face when some witness swears strongly to statements which bench and bar know are positively false! We find here in our courts of justice another heap of perjury accumulating.

"There has been no gain in the direction of truthfulness. The solemn oath has been dragged down into mire; but the mire of dishonesty has not been uplifted and hardened into sharp-lined crystals and trusty peaks of truth.

"What shall be said to these things?"

"I acknowledge myself staggered by the magnitude of the evil to which I am calling attention. I am at my wits' end as a pastor and teacher. I know not what to say to my active business men, and to citizens generally, with whom I have speech, and vain would have influence."

What do all these things mean? Is it not that the earth is filling up its cup of iniquity for the last great day? Will God's wrath be restrained much longer? Let us take warning in time.

D. M. CANRIGHT.

Need of Doctrine.

THE tendency of the so-called evangelical churches is more and more to avoid preaching doctrine, and cry down, as disturbers of the church, those who do. The result is becoming manifest. Their members are rapidly going into Spiritualism, Infidelity, or Romanism. Mr. Froude, the celebrated English historian, thus speaks of the evil:—

"Froude says that the Protestants of to-day are practically encouraging the growth of Romanism in our midst by a too feeble advocacy of their fundamental principles, or often a real ignoring of them. Doctrines in their plainness are seldom preached, and people will and must have something definite to believe. Romanism always gives this, never yields a point of belief. Protestants, on the other hand, are, to a great extent, either silent or apologetical, and those hungering for the bread of life too often find a diet of stones. Let us uphold our faith manfully, or surrender our claims to fight valiantly the battles of the Almighty."

Here is another to the same effect:

[From the Boston Pilot—Roman Catholic.]

"We are frequently told of the onward march of progress, and of the destruction which it is destined to work in everything Catholic; but the observance—even this outward observance—of Christians, and other signs, betoken something different. We are reminded now of a sermon we heard preached by a Catholic priest on Christmas day. The world, said the preacher, knows how, three centuries ago, the 'Reformers' went into the churches, mutilating the statues, destroying the paintings, pulling down the altars, stripping the priests of their sacred vestments, changing the name of the Sunday, and calling it 'The Sabbath,' the name that properly belongs to Saturday, and abolishing by force the observance of any festival that would release the mind or uplift the heart of the pilgrim weary with the cares of the world.

"How different is it to-day! The simple meeting-house which these 'Reformers' set up, as a protest against our magnificent churches, is passing away in fact and in name; and the descendants of the 'Reformers' borrow the forms of our architecture from those Catholic ages that they call 'dark'; they spend their wealth upon the construction of these churches, they embellish them with statuary and painting, and try to heighten the effect of their religious worship by elaborate music and all other sorts."

Obituary Notices.

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

DIED, in Sinclairville, Chautauque Co., N. Y., June 22, 1873, my dear mother, Mima Whitmore, aged ninety years and nineteen days. Deceased was born in Middletown, Vt.; over fifty years ago removed to Oswego Co., N. Y. She chose Christ as her friend in early life, and her last days were calm and peaceful.

MARY A. EATON.

Hartford, Mich.

DIED, at Mount Olivet, near Maspeth, L. I., on Tuesday, Aug. 19, John Ripley Chamberlain, aged 1 year, 3 months, and 20 days.

CHAS. M. CHAMBERLAIN.

DIED, in the town of Stewardsville, Olmstead Co., Minn., Aug. 21, 1873, of dropsy of the bowels, Bro. I. C. Churchill, in the 37th year of his age. Although a great sufferer, he bore all with patience. He embraced the Sabbath and was baptized about ten years ago. He died in hope of a better resurrection.

Funeral discourse by the writer from Ps. 17:15.

H. F. PHELPS.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 9, 1873.

Special Notice to Subscribers.

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

The Camp-Meetings.

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

- Indiana, Railes' Grove, Howard Co., Sept. 18-22.
Illinois, Pontiac, Livingston Co., " 26-29.
Southern Illinois General Meeting, Martinsville, Clark Co., Oct. 2-6.

The P. O. address of Eld. D. M. Canright is Golden City, Jefferson Co., Colorado.

The address of Eld. John Matteson is Busseyville, Jefferson Co., Wis.

Review No. 10.

By numerous letters received from New York and New England, we learn that No. 10 has not been received in the East. We hear rumors that a mail car was injured, and that letters were badly damaged. Probably the papers were lost. The orders are so numerous that we cannot supply them.

Our Correspondents.

The pens of most of our "ready writers" have had a rest for some time past. We suppose that when the spell is broken they will resume their labors with new vigor and spirit.

Adventist Papers.

The Advent Herald is to have its name changed to Messiah's Herald.

The Advent-Christian Times, Chicago, passed from the hands of the old "Association," into those of a "Society," formed with especial reference to canceling the debt which hangs over it.

We have received the first number of Himes' Journal, hailing from Buchanan, Mich. It is a neatly-printed sheet, mostly filled with journal notes of Eld. J. V. Himes, the publisher.

A Correction.

In looking over the report of the N. Y. and Pa. Conference, I notice that by an oversight the name of the Treasurer is omitted; which is E. S. Lane, Locke, Cayuga Co., N. Y.

My own P. O. address is changed from N. Creek to Pottersville, Warren Co., N. Y. Systematic Benevolence Treasurers will please notice this in making their reports.

Notice for Illinois.

In the appointment of the Illinois Camp-meeting for Fairbury read Fairbury.

To the Brethren in N. Y. and Pa.

We have received the following note from the Treasurer of the Conference, which we conclude to publish as the best method of correcting the wrong impression in the minds of the brethren who attended the camp-meeting in regard to the matter referred to.

To the Conf. Com. of the N. Y. and Pa. Conference: I write to inform you that no money was fraudulently taken from the funds in my hands as was reported on the camp ground, but the supposition that such was the case arose from a mistake in not including in the account of the money paid out, the last payment made in settling with ministers.

Notice.

Those wishing to transact business with the Secretary of the Minnesota Tract and Missionary Society will address S. W. Hickok, Concord, Dodge Co., Minn.

Appointment in Iowa Taken Up.

The appointment of Bro. Nicola of a general quarterly meeting at Knoxville, Iowa, Sept. 20, 21, is hereby taken up, the meeting at Osceola in October being designed to take its place.

Russia Mistress of the Black Sea.

THE times are changed, when Russia defiantly breaks through the provisions of a solemn treaty with England and France, whereby she engaged to have a fleet in the Black Sea no more forever. She is now building a Black Sea fleet, and has inaugurated it by the launch of an ironclad at Nicolaieff, a seaport of about 70,000 inhabitants, located on the Bug before it joins the estuary of the Dneiper.

The fire which occurred in Portland, Oregon, recently, surpasses in its dimensions the one at Baltimore. It is fast becoming an every-day occurrence to witness such conflagrations. Inhabitants are left homeless and without friends in the full enjoyment of prosperity.

Appointments.

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

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

Notice.

The next monthly meeting for the southern part of St. Lawrence Co. will be in Fine, the third Sabbath and first-day in September.

The next monthly meeting for the northern part of the same county will be at Norfolk, the fourth Sabbath and first-day of September.

Wisconsin.

QUARTERLY meeting for the Dell Prairie church will be held on the 13th and 14th of Sept., 1873. We hope for a general attendance of the brethren and sisters.

A General Meeting in Iowa.

In harmony with an article in this REVIEW, we hereby appoint a general meeting at Osceola, Iowa, Oct. 9-13, at which the general quarterly meeting for the Iowa Tract and Missionary Society will be held, instead of at Knoxville, the appointment for that place being hereby taken up.

MONTHLY meeting for Cattaraugus Co., N. Y., will be held at Randolph, the third Sabbath and first-day in September. We hope to see a general attendance, as it is expected there will be something done about organizing.

THE next quarterly meeting of the Waukon and W. Union churches will be held at Waukon, Sabbath and first-day, Oct. 4, 5. Cannot the friends from Victory, Wis., meet with us? The scattered friends of the cause are especially invited.

Quarterly Meetings in Minnesota.

OTRONTO, Sept. 21, 22; High Forest church, at Stewartville, Sept. 27, 28; Medford church, at the Wolcott school-house, Oct. 4, 5.

THE first quarterly meeting for the Tract and Missionary Society for Dist. No. 1, Minnesota, will be held at Stewartville, Sept. 27, 28, in connection with the High Forest quarterly meeting.

I WILL meet with the church in Anamosa, Iowa, Sept. 13 and 14. Hope there will be a general attendance at this meeting.

A MEETING of the brethren in north-western Kansas will be held at Solomon Rapids, Mitchell Co., Sabbath and first-day, Sept. 20 and 21. The scattered brethren in Osborn, Jewell, Mitchell, Cloud, and adjoining counties are especially invited to be present.

QUARTERLY meeting of the S. D. Adventist church of Ulysses, Pa., at the White school-house, Sept. 27, 28, 1873. All the members are requested to attend. Other churches are invited.

PROVIDENCE permitting, I will meet with the friends at Antrim, Shiawasse Co., Sept. 20, 21.

WILLIAMS, Bay Co., Sept. 27, 28. Will Bro. Margerson meet me at Freeland as early as Wednesday? Grant, Clare Co., Oct. 4, 5.

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

It is thought best to hold this meeting near Martinsville, Clark Co., on the National Wagon Road; camp to be on or near the premises of Bro. John Davison.

Now, brethren, you need the help that you can obtain at this meeting, and your loss you cannot compute in dollars and cents if you stay away.

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

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

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

Let all the churches in this Conference choose delegates immediately, and make all other necessary arrangements to attend the meeting. All tents should be erected on the 16th, and all the friends should be on the ground and preparations completed the 17th, so that the entire time can be used for the good of the cause.

THE California State Camp-meeting will be held from September 17 to 23, one mile east of Yountville Station, on the Napa Valley Railroad, nine miles north of Napa, and nine miles south of St. Helena.

It is desired that all the tents be on the ground Monday evening, the 15th, and those designing, as far as possible, to arrive Tuesday evening, the 16th, as suggested in the REVIEW.

THE first session of the California State Conference will be held in connection with the camp-meeting Sept. 17 to 23, at Yountville. At the session of our State meeting, we, by vote, resolved ourselves into a State Conference.

THIS Society will hold its annual meeting in connection with the camp-meeting at Pontiac, Sept. 25-29. It is very desirable to have all the friends of this branch of the work present; especially the Directors, District Secretaries, State Secretary, and Vice-President.

THE third annual meeting of the Illinois State Conference will be held at Pontiac, Livingston Co., Ill., Sept. 25-29, in connection with the camp-meeting. Let all the churches in the Conference be represented, if possible, by delegates, if not, by letters.

Illinois Camp-Meeting.

THIS meeting will be held Sept. 25-29, at Pontiac, Livingston Co., Ill. Pontiac is the county seat, and is situated on the Chicago, Alton, and St. Louis, and Fairbury and Streator, Railroads.

To say that we are anxious that there should be a general attendance does not express our mind. We are intensely desirous to see a general assembling from all parts of the State, and we can see no good reason why we may not.

Bring your unconverted children, friends, and neighbors, with you, and come to labor for your and their salvation. You will sustain a great loss if you suffer worldly interests to keep you away.

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

Not slothful in Business. Rom. 12:11.

Business Department.

RECEIPTS

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

\$2.00 EACH. Thomas Wilson 44-20, Sarah M Fuller 44-1, John F Ballenger 44-13, W Henry White 44-12, James A Ashbaugh 44-12, Mrs N C Walsworth 44-10, J F Carman 44-14, Richard Atkinson 44-13, Mrs A F Moe 44-12, P M Hill 44-12, Mrs J House 44-13, Mary Robinson 44-13, Mrs Nancy Miles 44-13, Z D Baird 44-13, J G Jones 45-1, Chester Webster 45-1, S W Randall 45-1, H W Dodge 44-12, W H Ball 44-13, D Roak 44-12, J R Israel 44-13, John Emery 44-13, Mary Foster 48-1, John G Estes 44-13, Mrs C Whitman 44-15, H W Appleghar 44-14, Mrs Anna Strand 44-13, Wm Fox 44-13, Dwight Crumb 45-4, W Fairbanks 44-13, E C Hoxie 44-14, Z-Jenda Tyler 45-1, J Martin 44-13, Celia S Archer 44-17, Wm Camp 45-1, Charlotte Amy 44-13, E P Crum 44-8, J Buchanan 44-8, Jasper N Turner 44-13, Eliza Isaacs 44-13, S Sellers 44-13, Mrs Courland Briggs 44-17, James Hendry 44-14.

\$1.00 EACH. T Bootcher 43-13, Joseph Butterfield 44-13, Mrs James Goodwin 43-15, Mr Johnson 44-9, S W Hickok 43-10, Peter J Fuller 44-13, Mrs Wm A Chesbro 43-12, Seymour Blinn 44-12, Smith Comings 44-13, H D Covey 43-1, Emily Palmer 43-12, John Adams 44-12, Moses Childs 43-12, Eliza Clark 44-13, C W Stanley 43-14, A More 44-1, John Israel 44-1, Dolly Kelley 43-13, Nancy Haddock 44-13, Henry S Priest 43-14, Alfred Chase 44-1, Eliza Rousseau 43-14, Louisa Pancoast 44-25, G S Copeland 44-13, Mrs C Paul 43-9, Mrs Weltha Wells 44-13, M Hall 44-13, John G Cook 43-14, Elisha Graves 43-13, I G Camp 44-1, Hiram Patch 42-14, Samuel Heath 44-13, Margaret Bentley 43-13, Sarah Ann Woods 44-13, H M Barney 43-13, John W Green 44-13.

MISCELLANEOUS. Mrs Sarah Smith 25c 42-26, Eld A M Hunt 50c 43-13, Mrs James H Davis 50c 43-13, Charles Clark 50c 43-13, Stephen Rosie \$1.50 44-13, Frank Curren 50c 43-12, Mary J Bardwell 50c 43-12, D O Lewis 50c 43-13, Andy Mearns 50c 43-13, Mrs Randle Taylor 50c 43-13, J B Walsh 50c, 43-12, O T Booth 4.00 46-13, Mrs Lucy Dutton 50c 43-12, Mrs Jacob Colter 50c 43-12, J B Calvert 50c 43-12, Mary L Tower 50c 43-13, Liberty L Burnett 50c 43-13, Wm Willcott 50c 43-13, Hannah Bartlett 75c 43-13, Charles N Bennington 50c 43-13, Anna E Newton 1.50 44-1, Susan E Lasley 50c 43-13, M A Mill 44c, Wilber Shade 4 00 44-1, Wilkeson Daughy 50c 43-13, H K Elliott 3.00 43-11, James Marvin 3.00 44-1, Hannah Way 1.50 44-13, Samuel W Randall 50c.

Books Sent by Mail. L H Vanard 30c, D D Steward 50c, Mrs J House \$2.00, P M Hill 3.00, B Horton 30c, C O Taylor 75c, C J Spear 40c, G W Colcord 10c, A S Orsborn 2.32, J Hawkswell 60c, H T Hieck 1.00, E M Clark 20c, C R Fletcher 20c, H G Washburn 1.00, Eli Febley 75c, O M Patten 25c.

Donations to S. D. A. P. Association. I G Camp \$1.00, Elijah Sedgwick 2.00.

Michigan T & M Society. District No. 5, John Sisley, \$9.20.

Michigan Conference Fund. Received from church at Holly \$2.00, Otsego 25.00, Charlotte 25.00, Potterville 77.81, Burlington per J. H. Waggoner 5.00, Oneida 10.00.

Cash Received on Account. Wm S Ingraham \$38.00, Iowa Delinquent Fund, District No. 5, 25.00, Mich Delinquent Fund, District No. 4, 150.42, Mich Delinquent Fund, District No. 8, 257.55, Vermont Delinquent Fund 50.00.

HYGIENIC BOOK FUND. B M Hibbard \$2.00, A Phillis 1.00, A F Ball 5.00, M J Prosser 5.00, Widow's Mite 2.50, Benjamin N Berry 100.00.

Donations for Advent Tidende. Laura Bee 10c, Lewis Bee 10c, Benjamin N Berry \$100.00.

Book Fund. Benjamin N Berry \$125.00.

Donation to Health Institute. Benjamin N Berry \$100.00, I G Camp 1.00.

Shares in Publishing Association. Benjamin N Berry \$150.00, Marcus Ashley 30.00, D. 5.00.

The Review and Herald.

TERMS: One year in advance.....\$2.00.

" " " when paid by Tract Societies, or by individuals, for the poor, or to other persons on trial.....1.00.

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