

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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#### BE OF GOOD CHEER.

Christian pilgrims, Oh! look upward,  
Jesus calls us to rejoice.  
Time draws nigh for our redemption,  
Soon we'll hear our Saviour's voice  
Saying, Loved ones, come up hither,  
From this world of pain and woe;  
Come and reign with me forever:  
Christian pilgrims, onward go.

Onward, upward, let us hasten;  
Faint not! we shall soon receive  
Palms of victory, crowns of glory,  
Harps of gold with perfect peace.  
Christians, on! with heads uplifted,  
Fear not troubles, pain, or strife,  
Fear no sorrow; if we faint not  
We shall reap eternal life.

O be cheerful, O be prayerful,  
Watch the coming of the Lord;  
For we see the signs fulfilling  
Spoken in his holy word.  
For the Lord shall roar from Zion,  
And the heavens and earth shall shake.  
Soon will come the King of Heaven,  
And his saints to glory take.

Help us, Lord, while now preparing  
For that great and trying hour,  
May our lamps be bright and shining,  
Waiting, watching unto prayer,  
Oh! that happy, happy meeting,  
When the Lord receives his guests,  
Oh! shall I receive the greeting,  
And with him forever rest?

MARY BRADFORD.

West Rindge, N. H., July 11, 1872.

### The Sermon.

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

#### WE MUST AWAKE.

BY B. F. MERRITT.

Text: "Therefore let us not sleep, as do others: but  
let us watch and be sober." 1 Thess. 5:6.

My brethren, I must lay before you some  
things concerning our condition, danger,  
and duty, as a church. I want to show,

1. That we have fallen into a deep sleep.
2. The cause of it.
3. The means of awakening.
4. The awful consequences of sleeping now.

I have feared that words from me on this  
subject would avail but little, but as I am  
to do what I can to save myself and you, I  
shall, with the ability that God gives, speak  
what I have to say, and leave the result  
with the Master, praying his blessing upon  
us.

Understand I do not use the word sleep  
in the sense of taking rest when tired nature  
wants restoring, nor in that other sense  
in which it is so commonly used in the Bible,  
viz., of death, but to denote that stupor that  
comes over souls, causing them to be in a  
great measure unconscious of the danger  
they are in, and which frees them from de-  
sire to shun impending evil. Undoubtedly  
this is the sense in which the word is used  
in the text, and in such passages as, "Know-  
ing the time, that now it is high time to awake  
out of sleep." Rom. 13:11. "Awake  
thou that sleepest, and arise from the dead,  
and Christ shall give thee light." Eph. 5:  
14.

It was this state the prodigal son was in  
when he left his father's house, and spent  
his living in rioting, till poor and suffering,  
it is said, "He came to himself," i. e.,  
awaked out of sleep. He then sought his  
father's house.

Now, that we do not realize our condition,  
is evident from the course we pursue. We  
do not act consistent with our profession.  
We are poor, mortal beings. We are not  
certain of life one hour. We have all been  
poisoned by sin, and if we have not this vi-

rus purged before our eyes close in death,  
eternal destruction is surely our portion.  
There is now no condemnation to us if we  
are in Christ Jesus, and walk not after the  
flesh, but after the Spirit. But who of us  
can say that we are, and have been, so walk-  
ing? Now we may be made free from sin.  
We may secure that great reward, if with  
all our hearts we seek it. We may be saved,  
and have an eternal home in the glorious  
city of God. Did we but see and realize  
what is at stake, and comprehend the great  
consequences that will follow our present  
course, would we not act differently? Ah,  
my brethren, were we awake, every moment  
of our time would be wisely employed, that  
we might be on safe ground.

Again, all Heaven is interested in our  
salvation. The Lord Jesus showed his in-  
terest in our welfare, by dying for us.  
Mercy yet lingers, and the Spirit calls. A  
certain amount of long-suffering, a certain  
amount of warnings, a certain amount of  
opportunities, and the Lord will say, "It is  
enough. Let him alone." The grieved  
Spirit will then forever cease its gentle  
promptings, and we will be left to hardness  
of heart. Were we sensible of our danger  
in this respect, would we not act differently?

Time is almost past. We are in the clos-  
ing scenes of human probation. The door  
of mercy will soon be closed. Satan is with  
mighty power pressing us with darkness  
and a spirit of slumber, and we are not ac-  
tive in the strife. We must be on enchanted  
ground.

I saw the picture of the man with the  
muck-rake, on his knees in the filth, raking  
up the filthy rags, and esteeming them as  
treasures, while just above him stood a bright  
angel offering him a glorious crown. As  
the poor man did not seem to hear or heed  
the kind offer, I could but think he was  
asleep. So it is with us when we so grasp  
for the fading things of earth, and have our  
minds and hearts set on them, while our  
eternal interests so little concern us. We  
are asleep.

Once more, our dying fellow-mortals  
about us, who kindly greet us when we meet,  
are many of them in the way of death. Did  
we really understand these things, would we  
not try to warn them of their danger, and  
tell them of the better way?

It is needless for me to talk more upon  
this point. The message to the Laodiceans  
is that they are lukewarm, miserable, blind  
and naked, and know it not. Such are we,  
my brethren. I will try to point out the  
cause.

Said the Lord, by Solomon, "Slothful-  
ness casteth into a deep sleep." I believe  
our great difficulty has been inactivity.  
When duty has been presented before us,  
we have not discharged it. When the light  
of present truth first gladdened our hearts,  
and we made our vows to God, we were  
blessed. We felt like consecrating all our  
powers to the service of the Lord, and were  
glad to speak a word for Jesus at any time;  
and to bear a cross for him was to us a de-  
light. While thus we tried to live, our  
hearts were full of love and praise. But  
opportunities for doing good were presented,  
and we neglected to act. Perhaps it was a  
kind deed to the poor; perhaps it was an  
act to suppress pride, or to confess the truth  
before scoffing men and women, or to resist  
a strong temptation of the devil. Whatever  
it was, we neglected duty. I appeal to you,  
my brethren, was it not a failure on your  
part to act in the good cause, that has  
caused you barrenness of soul?

We have had the example of nominal  
professors about us, who have not realized  
the importance of walking circumspectly  
before the Lord. Unconsciously have we  
patterned after them. We too have not  
walked circumspectly, and where are we?  
"Where art thou," Adam? Where art  
thou, my brother? my sister? and what  
has brought thee there? "Slothfulness  
casteth into a deep sleep."

We have not followed the injunction of  
the apostle, "Leaving the principles of the

doctrine of Christ, . . . go on unto per-  
fection" (Heb. 6:1), but, holding the  
theory, we have neglected the practice of  
the Christian, and have not become trans-  
formed, that we might "prove [or show]  
what is that good, and acceptable, and per-  
fect, will of God." Rom. 12:2. Now we  
read of the glorious church of God, in which  
all the parts, working in harmony, do show  
forth the excellency of the gospel, to the  
praise of God. God would have intelligent  
worshippers, in whom the gifts and graces of  
the apostolic church would be manifested.  
But how can he bestow those gifts upon us?  
We have been exhorted to "grow in grace  
and the knowledge of the truth," which,  
if we had striven to do, as the impor-  
tance of the case demands, we might  
have been vessels fitted for these gifts.

We have had too little faith in God. We  
have forgotten, to a great degree, our mis-  
sion. We have not pressed forward, im-  
proving ourselves by the performance of  
present duties, that we might be instruments  
to accomplish a greater work for God.  
Through inactivity we have fallen asleep.  
This is no idle tale. The Bible means what  
it says about Christ's people. If we had  
not folded our hands in sleep, we would  
view things far differently.

Oh! that our eyes may be opened, and  
we be made to realize that life is real, and  
be awakened to a practical sense of duty.  
I will speak of the way we may become  
awake. You may think it necessary for a  
work to be accomplished for us, and that  
there is no use of our trying to arouse our-  
selves. My brethren, if we wait for a mir-  
acle to be wrought to make us sensible of  
our condition, and to cause us to feel like  
putting forth such efforts as are necessary  
to secure salvation, we will never be saved.

"Be zealous, and repent," was said to  
the church in Laodicea. "Repent and do  
the first works," was said to the church in  
Ephesus, which had departed from its first  
love. If inactivity has caused our decline,  
activity will cause new life. If the muscles  
of the body are inactive, they will become  
small and weak; but if properly exercised,  
they will grow and become strong. So with  
the Christian and his work.

What greater motives could be placed  
before us, to cause us to be energetic in the  
cause of God, than those held out in the  
Bible. I call attention to the parable of  
the talents (Matt. 25), also the parable of  
the ten pieces of money. Luke 19.

Solomon saw how men would sleep over  
important and eternal things, and sought  
to awaken them by referring to things in  
nature. Prov. 6, also 24. If it is late, the  
Lord yet says, "Go ye also into my vine-  
yard." If we stand idly waiting for a  
greater work to do, we do wrong. "What-  
soever thy hand findeth to do, do it with  
thy might," &c. Eccl. 9:10. If you want  
a field of labor, you can find it anywhere.  
Those duties which you consider small are  
the very ones that will prepare you, and  
open the way, for a more extended field of  
labor. It is not for doing no harm, nor for  
great acts in the sight of men, that Christ  
commends the heirs of the kingdom. Matt.  
25. It is activity—work in the vineyard  
of the Lord—that will revive us. And it  
is the only thing. I have thought much on  
this subject, and am convinced of this truth.

We may come before the Lord with songs  
of praise, and bow and plaintively plead for  
God to refresh us, but this will not avail.  
God will do his part, never fear. Do n't  
act as though he was an unfeeling sovereign,  
and his mercies and blessings could only be  
obtained by exciting his pity. By so doing,  
I believe you sin. Do your duty, and he  
is ready, and will bless.

Our work is to bring our being into obe-  
dience to the will of God, and to show to  
our neighbors and all that we can, that we  
truly fear God and tremble at his word, and  
that the religion we profess has a sanctify-  
ing influence upon us. We are to do all  
in our power to let the light that has shone  
upon us, shine upon others. I have often

said how I thought we should act toward  
others; but, oh! how I have failed; how  
we all have failed. Our neighbors hardly  
know what we profess, as we have kept our  
light so under a bushel, and they hardly  
think we believe what we appear to profess,  
since our lives have been so inconsistent.

Now I want to speak a few words about  
the consequences of going on, neglecting  
duty. Tongue cannot tell the whole.

1. We can never be happy and enjoy the  
smiles of God while we neglect duty. "He  
that knoweth his master's will, and doeth  
it not, shall be beaten with many stripes,"  
will ever, while our hearts are susceptible of  
being full of love and peace, be sounding in  
our ears and leave us in distress.

2. We will be sure to decline spiritually.  
There is no standing still on ground gained  
in the Christian course. To stop is to go  
back. A habit of neglecting present duty  
is sure ruin, unless it be broken.

3. It follows then that unless we awake  
to life and duty, certain destruction is our  
lot. Oh! that we could see it as it is. Oh!  
that we could feel. With Heaven's bright  
gates open before us, will we dream of rest  
and glide down to death? Oh! Heaven for-  
bid. My brother, in the name of Israel's  
God, arouse and gird on the armor, and  
struggle for life, or you will lose it. Let  
the world talk. Let them consider us wild.  
They surely will if we act consistent, but  
eternal life is at stake, and what shall we  
care for the jeers of a godless world if we  
can but gain it.

4. But our own destruction is not only  
inevitable if we do not arouse, but we know  
not how many souls will go to destruction  
because of our neglect. Oh! my soul, it  
is a fearful thing to live. Only by being  
in the hands of God can we be safe. Dream  
not of peace, and a flowery road to Heaven.  
Arouse, awake, "escape for thy life."

Now is the accepted time. The strong  
bands with which the foe has bound us are  
easier broken to-day than ever they will be  
in the future. The longer we neglect to  
arouse, the deeper will be our sleep. The  
Spirit that calls to-day may be doing its  
last work. It may be grieved, and we no  
more feel its gentle promptings, but be left  
to sleep. Now is the time to yield to its  
power and cast ourselves into the hands of  
God.

We know not the day nor the hour when  
the great day of the Lord will be ushered  
in. "In such an hour as ye think not,"  
said Jesus, "the Son of man cometh." That  
voice which will not only shake the  
earth, but also heaven, will soon be heard  
from on high, saying, "It is done." Alas!  
then, for sinful men. Said the blessed Je-  
sus, "Watch, lest coming suddenly he find  
you sleeping."

My brethren, let these words sink into  
your hearts. Now is the accepted time.  
Oh! delay no longer. May the blessing  
of the Lord attend. Amen.

#### Political Romanism.

It is conceded by a large proportion of  
our intelligent, patriotic citizens that Ro-  
manism, politically, is a dangerous element  
in our population. If it were a strictly re-  
ligious system, its growth in this country  
would not excite alarm, because its errors  
and superstitions can never supplant the  
truths of Protestant Christianity. Indeed,  
prominent Romish periodicals and priests  
already complain that the children of Cath-  
olic parents are departing from the faith,  
and as comparatively few converts are made  
from the heretical churches, the prospect of  
mere numerical superiority in our land is  
not very encouraging. The preponderance  
of numbers, however, is not absolutely es-  
sential to secure political power. The Ro-  
manists conquer by policy. For centuries  
they have been celebrated for intrigue in  
the successful manipulation of public men.  
History reveals the fact that papal author-  
ity has controlled the thrones of Europe,  
and enacted the most astounding deeds of

crime, in order that its rule might be perpetuated. Believing that the civil power is subordinate to the ecclesiastical, this corrupt Church has always sought to govern the State, and has been remarkably successful. For wisdom in preparation and boldness in execution, the diplomacy of the Vatican cannot be surpassed.

The increasing numerical strength of Romanism in this country gives it the balance of power at the ballot-box, and enables it to dictate terms to political parties. It votes as a unit and marches in solid columns. Hence our politicians are anxious to secure its support, and will present inducements of the most flattering character to the priests. After these negotiations at headquarters, resulting in the transfer of the votes to the favored party, the designing priests demand, as a compensation, special legislation for the benefit of their Church. In return for their valuable services in New York, they have received from the public treasury thousands of dollars to build up their sectarian institutions.

Our politicians are so completely under the control of this foreign Jesuit element, that they fear to offend it. Several weeks ago, Senator Stewart, of Nevada, offered the following amendment to the Constitution of the United States: "Sec. 1. There shall be maintained in each State or Territory a system of free common schools, but neither the United States, State, Territory, or municipal corporation, shall aid in the support of any school wherein the peculiar tenets of any denomination shall be taught. Sec. 2. Congress shall have power to enforce this article by appropriate legislation." It is a significant fact that the politicians and papers of a certain class ridiculed and denounced this proposition.

The Romanists are not satisfied with these enormous appropriations of public funds for the benefit of their institutions, but after receiving the money of Protestant tax-payers, they now demand the exclusion of the Bible from our free schools. Of course, these unscrupulous politicians are ready to support the claims of their persecuted fellow-citizens, and talk eloquently about religious liberty. And yet these same demagogues who desire to exclude the Bible from the schools, because it is, in their opinion, a *sectarian* book, favored the appropriation of public money to *sectarian* institutions because they were Roman Catholic. It may be that "circumstances alter cases," but in this case they do not hide inconsistency and treachery.

The boldest step of the Jesuits is their opposition to our public-school system; but can they expect the sympathy of any politician in this crusade against our educational interests? We would think not, and yet facts must testify. As far back as 1839, Governor Seward, of New York, in his annual message to the Legislature, favored the division of the school fund to accommodate our fellow-citizens of foreign birth. He said: "We must secure to them, as largely as we ourselves enjoy, the immunities of religious worship. And we should act no less wisely for ourselves than generously toward them, by establishing schools in which their children shall enjoy advantages of education equal to our own, with free toleration of their peculiar creeds and instructions." In his message of 1840, the same recommendation was urged: "The children of foreigners are too often deprived of the advantages of our system of public education in consequence of prejudices arising from difference of language or religion. I do not hesitate, therefore, to recommend the establishment of schools in which they may be instructed by teachers speaking the same language and professing the same faith."

When the above official suggestions were made by Mr. Seward, both political parties eagerly sought the Roman Catholic vote, especially in New York, where it was a power. Politicians would promise anything, and even sacrifice principles for success. Such a trucking policy soon disgusted the people, and the result was a wonderful reaction in the popular mind, which swept like a mighty wave over the land, completely disintegrating one party and almost annihilating the other. This political reformation rapidly accomplished its work and then ceased, leaving the country purer and stronger than ever. But it is evident that we are approaching another crisis, which will again require the united efforts of all patriots of every party and sect. Unimportant political issues will be abandoned, and good men, forgetful of past

differences, will combine against the enemies of our institutions.

Never in the history of the nation has there been such a violent crusade against the Christian Sabbath as at the present time. At a large mass-meeting of Germans and others, recently held in Baltimore, resolutions were adopted, protesting against the Sunday laws of Maryland, and requesting the Legislature to modify or repeal them, so as to allow every place of amusement to be opened after one o'clock on Sunday afternoon, including inns, restaurants, concert-gardens, and saloons, cigar and confectionery stores, mineral-water stands, theaters, and the like. \* \* \*

This same foreign element is arraying itself against the temperance cause. Several States have recently enacted stringent but just laws, which make liquor-sellers responsible for damages resulting from their traffic. This wholesome legislation has aroused our "foreign brethren," and in their mass-meetings and State conventions, they threaten to defeat any political party that favors the enforcement of these laws. Some of our timid, unprincipled politicians may be intimidated, but the moral, law-abiding citizens are combining to defend the right, and prevent the institutions of Continental Europe from being established in America.

It is evident, then, that the "coming" party will be one of moral as well as of civil reform, and, of course, will encounter the opposition of our professional party leaders. We shall find a powerful enemy. Romanism is a political organization with ecclesiastical forms, and as such is the best disciplined force in the land. They are confident of success. Father Hecker says: "If our membership shall increase for the next thirty years as it has for the thirty years past, in 1900, Rome will have a majority, and be bound to take this country and keep it."

The present effort of the Romish Church to control the colored people of the South is too apparent to be misunderstood. Why this sudden zeal for the conversion of this class? The Romanists favored slavery and opposed the enfranchisement of the slaves when emancipated. But now that they are voters, the priests regard them as "men and brethren." This movement is a political one to secure the colored vote. Let us defeat it by educating the freedmen, and thus counteract the efforts of Rome to overthrow our liberties, civil and religious.—H. H. FAIRALL, A. M., in *Methodist*.

#### Will my Name Be There?

"And another book was opened, which is the book of life."

WILL my name be in that long list of redeemed souls who have been washed in the precious fountain of Jesus' blood? There will be the names of many worthies, and of fathers, mothers, and children, whose robes have been washed and made white in the blood of the Lamb; those who were enabled by faith to lay hold on the promises of God, and become the heirs of an eternal inheritance. But in the long list will mine appear? As the voice of Jesus proclaims, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," shall I go with them into everlasting life, and sing with them the song of redeeming love? None can enter in through the gates into the city except those whose names are found written there. "And whosoever was not found written in the book of life was cast into the lake of fire."

One sin unrepented of and found against our names at last will be enough to blot them from that book. Oh, solemn thought! Why are we so slow to put away everything that separates us from God when the consequences to ourselves are so great? Can we bear the thought that some cherished sin shall cheat us of eternal life? "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Soon the solemn decree will go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

Of which class shall we be? We have now a short time to prepare for that day. We know not how soon our cases will come up in review, and if once judgment is passed and our names are crossed out, our tears and prayers will then be of no avail. Oh! what anguish will fill our hearts if such should be our lot, but it need not be; by

the help of the Lord we can overcome, and to "him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." E. R. DEWEY.

#### The First Blow in Conversion.

THE work of the law in the process of conversion is well set forth by T. DeWitt Talmage in the following article:—

Men must have their sins cut down, or you can do nothing with them. In this day an attempt is made to popularize religion by taking out the repenting element. According to the notion of some, change of heart is only a "removal of the cloth" after the banquet is closed, and you are ready for "the toasts." It has been a course of pride, and a course of worldliness, and a course of sinful indulgence. Now religion comes in, removes the ordinary viands, and puts on the table a little rarer wine, and calls out a little finer exhilaration. Now my idea is that the first thing religion does is to upset the table, and dash to pieces the poisoned cups, and tell the guests, "Away with this swine-trough and come to banquet with King Jesus!" A skeptic, after reading one of my sermons the other day, attempted to put upon me an extinguisher by telling me that those were the doctrines that he read forty years ago in Richard Baxter's "Call to the Unconverted." I did not feel at all insulted. The first thing to do with the grain is to cut it down. When revivals came in the time of Edwards and Wesley, it was after they had been preaching the law and its penalties. We have in this day a namby-pamby religion, manufactured to suit ourselves, instead of the faith that made the Christian heroes of other days. You could not make martyrs out of such stuff. Satan would not need to come at its professors with racks, and gibbets, and inquisitions, to overcome them. A swarm of mosquitoes would do the work. We seem to think that God has thrown overboard one-half of his Bible to please the humanitarian critics. We seem to say, "O Lord! we cannot stand this smell of brimstone! Give us musk. Give us cologne!" I believe from what I hear that there are hundreds of members in Calvinistic churches who are Universalists, but are too great cowards to say so. But unless you make the world feel its guilt and danger it will never repent. The first thing to do is to cut down the grain. Be kind, be gentle, be sympathetic in this presentation of truth, but be thorough, no mincing the matter. *By the law is the knowledge of sin!*

The next step is *binding* the sheaves. There is a vast amount of material around loose. It needs to be combined in Sabbath-schools, in prayer-meetings, in missionary associations, in churches. Let members of session be busy with their rakes and gather up this material into sheaves. There are, I think, attending our church three or four hundred people who are followers of Christ who have never been brought out. Men of God! go out and bind up these sheaves! The great lack of the church all over Christendom is organization. The army of God needs to be divided into companies, regiments, battalions, sharpshooters, artillerymen, infantry, sappers and miners. We have too many in the reserve corps. What is the use of saving these idle troops any longer? If we do not need them now we never will. If all the troops of God were in action we could take all the castles of sin, and sweep the earth for King Immanuel. It is not enough in the harvest field of Boaz that some cut down the grain, there must be others to bind it.

The third thing to be done is *gleaning*. However careful the men of Boaz may be with the rake, at the corners of the field, and here and there behind the reapers, there will be handfuls of grain that were missed. They must not stay there to be pelted of the rain, or picked up by the fowls of the air. So here and there in the world you find those who have been missed. When the barns of the church in 1857 were filled, these persons were left on the field. They say, "No man careth for my soul!" Some of them are rich, and they have been missed. Some of them are poor, and they have been passed by. Some of them have shrunk back in shyness when any one approached. Where are the gleaners for my Lord's harvest-field? Who is there willing to do small work for God? There are plenty who would be willing to preach at a Pentecost, plenty who would feel competent to speak on Mar's Hill, plenty willing to

drive a load of golden sheaves into the barn, but where are the Ruths who would consider it a privilege to gather up a handful of grain for the eternal garner?

I accost you to-night in the words of Naomi to Ruth as in the evening she came home with a sack full of barley, "Where hast thou gleaned to-day?" By what river of promise? By what poor man's cot? By what troubled soul? What prayer hast thou offered? What good deed hast thou done? What inviting word hast thou spoken? May the God of Ruth bless thee! The God of the harvest-field reward thee! He that goeth forth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him!

#### Evidence of our Opponents—Baptist Testimony.

Extract from a Sermon Preached May 12th, 1872, by Rev. JUSTIN D. FULTON, D. D., at Tremont Temple Church, Boston, Mass., published in the Examiner and Chronicle, June 6, 1872.

TEXT. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24.

It becomes our duty to reassert our faith in the word of Scripture. When God created man in his own image, he created him to fulfill a purpose, which was to show forth his Maker's glory by obedience to laws that would secure his continuance in life and happiness, if obeyed. Law and design necessarily precede the creating act. Law is defined to be a rule of conduct, enforced by an authority superior to that of the moral being to whom it is given. The laws of God are embodied in his word. *The counsel of God is here set forth to all generations. To ignore it, or throw contempt upon it, is to repeat the sin, not only of our first parents, but to act the part of Satan, the tempter.* \* \* \* Is not this being done? One declares, "I do not think we have received our Lord's day on the ground of absolute command." To assert that, gives up the Bible, and at one fell blow strikes out the corner-stone from the jurisprudence of the world. Blackstone, Kent, and Story, and other distinguished law-writers, declare the commands given to the world, amid the thunderings and lightnings of Sinai, is the foundation of law.

"To rob the decalogue of one of its brightest and most precious gems—to abase the fourth commandment from its lofty height as one of the great and immutable laws of God—and to treat the divine statute, 'Remember the Sabbath day to sanctify it,' as a mere ceremonial or ritual appointment, the observance of which has passed into desuetude with the types and shadows of the Mosaic dispensation—this has long been the desire of the 'wise and prudent, in their own eyes, whose religious sensibilities, not being sufficiently spiritual to discern the true excellency of the design of the Sabbath and its sanctifying influence, wherever faithfully understood and used, have thus encouraged them to lower and dishonor God's holy day, and by aiding the worldly and the dissolute with their false and specious arguments, have thereby given great occasion to the enemies of the Lord to blaspheme."

"Destroy the binding force of the command to observe the Sabbath ordinance, and you set aside every other part of the decalogue. We are forbidden to murder—to lie—to steal—or to commit any other crime against God or man, no more than we are forbidden to desecrate the Sabbath and the injunction 'Try it' in regard to any command of God, is but repeating and re-echoing the injunction by which the adversary of souls induced Eve to eat the forbidden fruit, and by which he tempts the untried to enter paths which lead down to hell."

"\* \* \* Turn for a moment to the question of the observance of the Sabbath. By referring to the word of God, we find that it was God's earliest gift to man. It was made for him. The mandate for its observance was addressed to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it. *It marks the divisions of time for all generations and for all climes. The foot-prints of this Sabbath ordinance are seen in the ages before Abram was called, or Moses wrote, and are seen in lands where the authority of God is unrecognized.*"

Here is high Baptist authority that the Sabbath of the decalogue is sacred and immutable, and that all propositions to class Sabbath observance with the ceremonial law are the promptings of Satan.

Why do Baptists refuse to commune with those who, refusing or neglecting to be bap-



tized, substitute sprinkling or pouring. Because, 1. It is not what God commanded when he gave the ordinance to man. 2. It was not so Christ obeyed the ordinance, and it is our bounden duty to follow his example. 3. The apostles did not so preach or practice. 4. There is no authority in the N. T. making any change from just what God commanded—Jesus taught and obeyed. These positions are uncontrovertible, because in strict accord with the word of God. Will our Baptist friends inform us why the very same reasons should not apply to the Sabbath as to baptism.

"The Lord hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand. Isa. 14:24.

#### Blessings by the Way.

GRATITUDE is one of the sweetest emotions of the soul; and a thankful heart is a happy heart.

We lose much of life's sweetness, its glimpses of heavenly joy, by a spirit of ingratitude, murmuring, and discontent. We forget the daily blessings that distill upon us like the dew upon the flowers, and are as constant as the air we breathe. There are many precious blessings by the way, if we were but watchful to gather and treasure them up. But wayside blessings like wayside flowers often pass unnoticed.

The Giver of all good is ever mindful of his children, and his tender mercies are over all his works.

We see the evidence of his goodness on every hand.

The delicate and varied hues of the flowers show forth his skill, wisdom, and benevolence.

They silently whisper, "God is love." Their fading petals remind us of, and bid us long for, those flowers that never fade.

The sky is a source of beauty and blessing. It is always beautiful, and its bright beauty is for all to enjoy. Who can behold the varied forms, the white peaks, and silver-edged clouds, that gild the horizon at noonday; or, watch the ever changing scenery of the heavens at sunset, or at early dawn, and not feel to exclaim, "The heavens declare the glory of God; and the firmament sheweth his handiwork."

The changing seasons as they pass, are loaded with his benefits, and replete with the lessons of his providence.

If our hearts respond with love to God, we may recognize through all a loving Father's hand; and why not be content since he orders our lot? He knows what spot in all the earth, what surroundings, and just the circumstances that are best fitted for each one. He, in infinite wisdom, has planned our lives, and placed us just where we can best fulfill his plans and develop Christ-like characters, fitted to dwell in his own blessed presence. Every day brings fresh proofs of his watchful love that shapes our course. "Behold, he that keepeth Israel shall neither slumber nor sleep."

Shall we repay such love with ingratitude? Will it not grieve Him if we murmur, and are discontented at our lot? Yet how often we do this, and manifest a selfish and impatient spirit. How often we allow the daily discipline of trials and annoyances to chafe and fret the soul till we grieve away the good angels and lose the blessing we might have obtained. It is by watchfulness and prayer that we can overcome and obtain the sweet grace of patience.

It is the spirit of gratitude that will enable us to appreciate the blessings by the way. God is pleased with a thankful heart. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Paul says, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

The privilege of meeting with those of the same precious faith, on the Sabbath or at other times, is one for which we should be deeply thankful; especially when we are favored with the labors of God's faithful ministers. These tried soldiers of the cross are spending their energy and strength to edify the body of Christ, and help us on in the way to Heaven.

Our opportunities of listening to the faithful preaching of the word are to the scattered ones doubly precious. Like refreshing showers, in a dry and thirsty land, they cheer and refresh the soul.

May we wisely, and with deep gratitude, improve these precious seasons as they pass, and at the end of our pilgrimage find rest, and a home in Heaven. N. F. HEALD.

Temple, N. H.

#### God's Opportunity.

ADMIRAL SIR THOMAS WILLIAMS, the founder of the Royal Naval Female School for the education of naval officer's daughters, was in command of a ship crossing the Atlantic Ocean. His course brought them within sight of the Island of Ascension, at that time uninhabited, and never visited by any ship except for the purpose of collecting turtles, which abound on the coast. The island is barely seen on the horizon; but as Sir Thomas looked at it, he was seized with an unaccountable desire to steer toward it. He felt how strange such a wish would appear to his crew, and tried to disregard it; but in vain! the desire of the straightforward and excellent commander became more and more urgent; and seeing that they were fast leaving the island behind them, he told his lieutenant to prepare to "put about ship," and steer for Ascension. His lieutenant ventured respectfully to represent to Sir Thomas that changing their course would greatly delay them; that just at that moment the men were going to their dinner; that, at least, some delay might be allowed. But these arguments seemed to increase the captain's anxiety, and he gave the word of command which is never resisted. He saw in the countenances of his officers an expression of wonder and even blame, as strong as is ever shown on an order from the captain; but he was obeyed, and the ship was steered toward the uninteresting little island.

All eyes and spy-glasses were immediately fixed upon it, and soon something was perceived on shore.

"It is white—it is a flag—it must be a signal!" were the cries which at intervals broke from the excited crew.

When they neared the shore a painful spectacle met their view. They found that sixteen men, wrecked on that coast many days before, and suffering the extremity of hunger, had set up a signal, though almost without hope of relief. The shipwrecked men were taken on board, and the voyage completed.

What a proof we have in this of the power of the divine Arm to save when all hope seems to have vanished! and what an encouragement it should be for us always to pray and not to faint!

#### The Coming of Christ.—No. 6.

BY S. S. GRISWOLD.

I WILL now pass to consider that series of discourses commencing in the 24th chapter of Matthew and continued through the 25th chapter. These chapters contain a graphic description prophetically of the utter destruction of the Jewish nation politically, and including its civil, political and religious polity or arrangements; an end of that dispensation; and also the establishing of the Christian dispensation, the kingdom of Heaven; the principles by which its administration was to be conducted, and its results in separating the tares from the wheat, the righteous from the wicked; and the final destiny of each class; and the coming of the Son of Man in their accomplishment. The language of these discourses is most sublime, and the imagery employed has seldom been excelled although much used by the ancient prophets of the Jewish nation.

In prophetic language, great commotions upon this earth are often represented under the notion of commotions and changes in the literal heavens. The fall of Babylon is represented by the stars and constellations of heaven withdrawing their light; and the sun and moon being darkened. See Isaiah 13. The destruction of Egypt is portrayed by the heaven being covered, the sun enveloped in a cloud, and the moon withholding her light. See Ezekiel 32. The destruction of the Jews by Antiochus Epiphanes, by casting down some of the host of heaven and the stars to the ground. See Daniel 8. And the destruction of Jerusalem, by showing wonders in heaven and in earth, darkening of the sun, and turning the moon into blood. See Joel 2:30, 31, and Acts 2.

Lightfoot says, "The Jewish heavens shall perish, and the moon of its glory and happiness shall be darkened, brought to nothing. The sun is the religion of the church: the moon is the government of the state; and the stars are the judges and doctors of both."

In the 23d chapter, Christ had pronounced the most terrible maledictions upon the Jewish nation, especially upon the scribes and Pharisees, and denounced the most severe judgment as about to fall upon them, affirming in the most solemn manner that those judgments shall come upon that generation. Verse 36. In verse 38, Christ told them that their house, their temple was left desolate. God had departed from them, and hence utter ruin was their portion. The disciples who had been listening to those terrible denunciations evidently saw that if those predictions were ever realized it would involve the utter destruction of their nation and their temple.

Such a catastrophe to them seemed impossible, when they looked at the solid foundation upon which the temple was built, and the durable materials of which it was constructed. Therefore, as they were leaving the temple, they called the attention of Christ to that fact: "Master, see what manner of stones and what buildings are here," as if it were impossible that his predictions could be fulfilled. But in his answer Christ but increased their wonder by saying that there should not be left one stone upon another, that should not be thrown down. 24:2.

These were the last words the Lord spoke in the temple, into which he never again entered. With his disciples he ascended the Mount of Olives, from which they had a full view of the temple. Filled with amazement at their Lord's predictions, the disciples asked him to tell them "when these things should be; and what should be the sign of his coming, and of the end of the world." Mark says, "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" Luke, "Master, but when shall these things be? and what sign will there be when these things shall come to pass?"

Now, nothing is plainer than that the disciples' questions all related to those maledictions and predictions which Christ had been uttering against the nation and the temple. For he had not said a word about the destruction of the world, the earth, but had denounced the nation of the Jews. The disciples therefore asked him only concerning the calamity, and nothing else. They wished to know by what signs they might know when all those things should be fulfilled, the things of which Christ had been speaking, viz., the destruction of that temple and nation. This was the end of the world, to which they referred in their question, the end of that dispensation, the end of that age. For the word in Greek there used is (*aiōnos*) *aiōnos* meaning age—there, the Jewish dispensation.

From the last verse of the preceding chapter the disciples doubtless inferred that a coming of the Lord was connected with the dire calamities which Christ has been predicting. But according to their use of Scripture language, they would understand that coming as referring to the providence of God in the overthrow of their nation. That such is the general meaning of the Old-Testament scriptures when speaking of the coming of the Lord, seems to me cannot be seriously questioned.

When, therefore, Christ declared in chapter 23:39, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," the disciples if they understood that expression as a prediction of a coming of the Lord, would understand it as predicting some special providence of God indicative of the divine displeasure against that people. Hence, Christ proceeded to answer their interrogations accordingly, viz., when that calamity would take place, and what would be the sign of his coming in that divine providence by which the end of this dispensation would be consummated.

In verse 4, Christ warned them against being deceived. "Take heed that no man deceive you," the disciples, those to whom he was then speaking. As his coming was near at hand, and as they had desired to be informed how they might know when he would come, he cautioned them against their being deceived. "For many shall come in my name, saying, I am Christ; and shall deceive many." It would therefore be necessary for them to be cautious, be on their guard, carefully question every event and phenomena, and compare them with what he told them.

Whoever will read the history of the time just preceding the culmination of those direful calamities, in the overthrow of the nation, knows that many did come in the name of Christ—many of those false Christs appeared of which Jesus warned his disciples, and deceived many. How truly was that sign fulfilled to those to whom it was addressed, and for whose benefit it was spoken, the history of those times abundantly proves.

In verses 16, 17, 18, "Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes." Such language is absurd when applied to the second advent, but is literally applicable to the siege of Jerusalem.

After mentioning various events that would transpire, indicating the near approach of Christ, he again most solemnly cautions the disciples in verse 25, "Behold I have told you;" and then in verse 27 announces his coming as sudden and unexpected, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," and verse 28, both the time when the coming would take place and where, "For whosoever the carcass is, there will the eagles be gathered together." That carcass was the Jewish nation, especially Jerusalem. Hence the time of the coming of the Son of man was at the end of that dispensation, called the end of the world.

#### REMARKS.

THAT our Lord in his great prophecy recorded in the 24th of Matthew, refers to the destruction of Jerusalem and the overthrow of the Jewish nation, we know of none who are disposed to deny; but that he refers to no more than that, there are very many who cannot easily be persuaded to believe.

The question of the disciples, in verse 3, seems to embrace two points: 1. "When shall these things be?" including all he had said respecting the overthrow of the temple, so that not one stone should be left upon another, and 2. "What shall be the sign of thy coming and of the end of the world?" another and a subsequent event, respecting which our Lord and his disciples had evidently had some unrecorded conversation.

In his answer, following a frequent prophetic style, Christ goes over the field of his discourse several times, following one line of thought down through its termination, then going back and taking up another. From verse 3 to verse 15 he takes us once down through this dispensation. This cannot all refer to the destruction of Jerusalem. See verse 7: "Nation shall rise against nation and kingdom against kingdom." How was it at the destruction of Jerusalem? There was virtually but one nation. All the world (all that portion of it which included nations of sufficient strength and importance to war against each other) lay prostrate beneath the iron heel of Rome. After the breaking up of that empire into different kingdoms this verse could be fulfilled, but not before.

Again, verse 14: "And this gospel of the kingdom shall be preached in all the world for a witness to all nations and then shall the end come." The end of what? Not the end of that dispensation which introduced this gospel to the nations, but the end of that dispensation which this gospel itself introduced. The gospel invitation was itself to go to all the world, its benefits to be proffered to all nations, for a witness, and then its offers were to cease and the end to come.

Going back in verse 15 to the siege of Jerusalem, he again takes up the line of thought from that point

to verse 28, embracing the overthrow of the Jewish nation, verses 15–20, the long ages of persecution against the church from that time on through the period during which the papal power should wear out the saints of the Most High, verse 21; Dan. 7:25; Rev. 12:14; 13:5, 7, the shortening of the persecution by the great Reformation, verse 22; Rev. 12:18, the arising of false christs who would show great signs and wonders (a work which was not done before the destruction of Jerusalem, but which is being fulfilled to the letter in modern spiritualism), verses 23, 24, the literal and personal coming of Christ as startling and visible as a gleam of lightning shining from the east to the west, verse 27, and finally, the destruction of the living wicked at that time, upon whom the judgments of God will light, as eagles upon their prey.

Again he goes back in verse 29 to a point just subsequent to the persecution before mentioned, and takes up the signs in the physical heavens which should herald his coming, and after assuring us that all the tribes of the earth should behold him coming in power and great glory, and mourn because of him, and the great sound of a trumpet should be heard, and the angels should gather the elect, not from Judea only, but from the four winds from one end of heaven to the other, he takes us forward beyond that point even at which the heavens and earth shall pass away. Verse 35.

Such is a synopsis, in brief, of this part of the chapter. When persons endeavor to quibble around the fourth commandment by asserting that it only means one day in seven and no day in particular, we sometimes ask them how God should have worded it, if he had meant the definite seventh day. So we ask on the chapter before us, if Christ had meant to assert that the things he mentions would literally take place, how should he have worded it?

Let us now see how Bro. G. "telescopes" this chapter to save his theology. With him the darkening of the sun and moon, and falling of the stars, denote the casting down of persons in places of authority and power among the Jews; in other words, the overthrow of the Jewish nation. The coming of the Son of man, and the threatening tribulation, denote the same thing. But how does our Lord locate these events? First we have the tribulation (which according to Bro. G. is the overthrow of the Jewish nation); and "after the tribulation," expressly says the record, the sun and moon are darkened, and the stars fall (which is again the overthrow of the Jewish nation); and after these commotions in the heavens, the Son of man comes (which is still again the overthrow of the Jewish nation). Thus the Jewish nation is overthrown not once only but again and again, and thus Bro. G. runs three lengths of the telescope into one, and throws the record into inextricable confusion.

That the signs in the sun moon and stars are entirely distinct from any movements among men, Luke, in his record of this very discourse of our Lord's very clearly shows. In chapter 21:25, he says: And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring." Here the signs in the sun moon and stars, which are beyond question the same as mentioned in Matt. 24:29, are one thing and the calamities of nations on the earth, quite another thing. Verily if this language means anything, it means what it says.

For a thorough refutation of the Universalist view that Matt. 24 was all fulfilled in the destruction of Jerusalem, we refer the reader to an eminent Baptist work of nearly 500 pages, entitled, "Harmony and Exposition of our Lord's Great Prophecy," by Rev. D. D. Buck, with an Introduction by J. R. Graves, editor of the Tennessee Baptist. We have room for only one paragraph instead of the pages we would be glad to quote. On p. 257, he says:—

"This loose and fanciful method of expounding this [Matt. 24:30], and other similar portions of the Scriptures, is most evidently the source of theoretic Universalism, and other forms of semi-infidelity. And it occasions a lack of intensity in the impressions which these portions of the Bible were evidently designed to produce. The injury is incalculable and ordinarily incurable. This painful truth meets us at every point, and probably eternity will disclose an extent of injury from this source that will be absolutely appalling. Great must be the necessity then, that should justify any departure from literality in expounding such passages as this. It ought to be ascertained, first, that a literal interpretation is absolutely impracticable, that it either clashes with other portions of the Bible, or with indubitable facts. Nothing less than this should be deemed sufficient to warrant us in concluding that the Lord did not mean just what he said, in a discourse intended for the common mind.

"But are there any such reasons for wresting this passage from its literal and natural import? No; there is not one. \* \* \* If men should reason so loosely and unphilosophically on almost any other subject, they would be in danger of losing their reputation for common intelligence. And why the world has so long tolerated this superficial method of explaining away the most solemn and literal teachings of Inspiration, is really wonderful."

THE Berlin correspondent of the London times, writes, respecting the next papal conclave. . . . "Looking upon these moves and counter moves, which are thus early being made on the political chess-board in expectation of the approaching conclave, it is easy to foresee that the election of the next pope will be a political count of immense consequence, and perhaps may give rise to a fresh grouping of the powers."—*Providence, R. I., Journal.*

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 3, 1872.

ELD. JAMES WHITE, }  
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### The Rich Man and Lazarus.

LAST week's investigation of this subject left us with the problem on our hands whether it were better to try to overthrow all that Moses and the prophets have written respecting *sheol* and the condition of those who enter therein, for the purpose of sustaining the common view of the rich man and Lazarus, or to try to account for the use of the language used in that narrative, in harmony with what Moses and the prophets have said respecting that place.

In the first place we cannot set aside what Moses and the prophets have written; for Christ in the very case under consideration endorses them and refers us to them for instruction. How then can we account for the fact that the rich man is represented as conscious, intelligent and active, in *hades*, when Moses and the prophets have taught us that *hades* is a place of darkness and silence, without knowledge, wisdom or device? If the record of the rich man and Lazarus is a parable, the use of such language is at once accounted for; for if it is a parable the language is allegorical; and in allegory, life and action are often attributed to inanimate objects, for the sake of enforcing or illustrating some particular truth.

Some notable instances of this style of writing are furnished us in the Old Testament. In Josh 9: 7-15 the trees are represented as going forth to anoint a king over them; and they appealed to the olive tree and the fig tree and the vine, and received answers from them, declining to leave their stations of usefulness to be promoted over them. Finally they appealed to the bramble, and the bramble accepted the trust. Now this representation was not designed to teach that trees ordain civil government, walk about, and converse together; but it was to illustrate the folly of the men of Shechem in electing Abimelech king. Again in 2 Kings 14: 9, we read that the king of Israel sent to the king of Judah saying, "The thistle in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife." This is not to teach that thistles and cedars have sons and daughters who unite in marriage, but to illustrate the contempt which the king of Israel felt for the proposition which the king of Judah made to him.

Landis, p. 188, claims that it makes no difference whether the case of the rich man and Lazarus is a parable or not, since a parable should not be so worded as to convey a wrong impression to the mind, which this would do, if the soul is not conscious in death. We reply, it makes all the difference in the world; for if it is a parable, the life and action attributed to the inanimate inhabitants of *hades*, is not to teach anything respecting their real condition, any more than the life and action attributed to the trees and brambles in the cases referred to, is designed to teach what their condition is; but this intelligence and action are attributed to these inanimate objects, to illustrate some great truth which the speaker wishes to enforce.

In the case of the rich man and Lazarus what was the object in view? Answer: To rebuke the Pharisees for their covetousness ("And the Pharisees also, who were covetous, heard all these things; and they derided him verse 14"); to show to them, since they thought that riches in this life was a mark of the divine favor and would secure God's blessing in the next, that if they gave themselves up to the sensual enjoyment of their riches, neglecting and oppressing the poor, they would in the future meet God's wrath instead of his favor; and that the poor whom they despised and oppressed, might attain to that very state of felicity, set forth under the figure of Abraham's bosom, of which they thought themselves so sure.

That this is a parable seems abundantly evident. 1. It stands in connection with a long list of parables. The preceding chapter, Luke 15, contains three. This chapter opens with the parable of the unjust steward; and there is no intimation of a change from parable to literal narration in this case. 2. It is said that this cannot be a parable because it is introduced by

a direct assertion. "There was a certain rich man," &c. But others which are parables, are introduced in exactly the same manner. Thus, verse 1, "There was a certain rich man which had a steward." &c. And chapter, 15: 11: "A certain man had two sons," &c. 3. The prophets, to whom we are referred, speak of the dead in *sheol*, in the nether parts of the earth, as conversing together, taunting each other, weeping bitterly, refusing to be comforted, &c., representations exactly similar to those made in the case of the rich man and Lazarus, and full as striking, but which no one can regard as setting forth the actual condition of the dead.

Thus in Isa. 14: 9-20, it is represented that when the King of Babylon is overthrown, he goes down into *sheol*, and the DEAD (for there are no others in its dark domain) are stirred up to meet him. The kings that had been destroyed by the king of Babylon, are represented as having thrones in *sheol* beneath, and when the king of Babylon joins them in their dark abode, they rise up from their thrones, and mock him with feigned obeisance, as in life they had rendered him real homage. And they say, "Art thou become weak as we? Art thou become like unto us? Is this the man that made the earth to tremble, that did shake kingdoms?" No one can suppose that they literally act or speak thus. But all this is a striking figure to represent that death would reduce the king of Babylon to the same level with his subjects and prisoners.

Again in Eze. 31: 15-18, and 32: 17-32, Pharaoh and his host, slain in battle with the king of Babylon, is set forth in the same manner. The strong among the mighty are represented as speaking to him out of the midst of *sheol*, as he enters therein. And this *sheol*, in "the nether parts of the earth," full of graves and of the dead, is contrasted with the land of the living. These victims of slaughter went down to *sheol* with their weapons of war, and their swords they "laid under their heads;" and when Pharaoh, lying among them, saw the multitude of his enemies that were slain also, he was comforted at the sight.

Another case, perhaps still more remarkable, is that of Rachel. Jer. 31: 15-17; Matt. 2: 17, 18; Gen. 25: 17-20. Long ages after Rachel had died, and entered into *sheol*, a dreadful slaughter took place among her posterity. Thereupon she is represented as breaking forth into lamentation and bitter weeping, and refusing to be comforted because her children were not. And the Lord says to her, "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded saith the Lord."

No one can suppose that Rachel literally wept at the murder of her children nearly 2000 years after her death, nor that the slaughtered Egyptians put their swords under their heads as they were lying in *sheol*, and conversed together in the nether parts of the earth, some being comforted and others ashamed; nor that the kings overthrown by the king of Babylon rose up from their sepulchral thrones in mock solemnity, and taunted him with becoming weak as they.

But these were all figures to set forth great and salutary truths. May not our Lord then for once be permitted for a like purpose to use a like figure, so largely employed by the prophets, and so well known to his hearers, by personifying persons in *hades* to perform actions which were not there literally to occur? We have certainly as good reason to suppose that Rachel, the Egyptians, and the king of Babylon were real personages, and their descent into *sheol* and the accompanying circumstance as related by the prophets, veritable history, as to suppose that Dives was a real character, and his torment in *hades* and his conversation with Abraham, a real transaction.

Those who held in their hands the Old Testament scriptures were perfectly familiar with such figures. There the "trees of the field" converse and "clap their hands," the "floods" lift up their "voice," the hills and mountains "sing," stones from the wall "cry out," and beams "answer," the blood of Abel finds a "voice," and "cries out from the ground," and dead men rejoice over the fall of their rivals, slain by the sword. In a volume abounding with such figures, cannot for once a rich man, representing a class of living persons, be endowed in *hades* with life and speech? must this one figure of personification be singled out from all others, as a rigidly literal narrative, and be made to sustain the weight of the most terrific doctrine of which the mind of man can conceive?

Sufficient evidence has been produced to show that this is a parable. And now we invite the attention of the reader to the testimony of two eminent authors respecting the use which should be made of parables.

Dr. Clarke (note on Matt. 5: 26) says: "Let it be remembered that by the consent of all (except the basely interested), no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls."

And Trench in his work on parables, lays down this very important rule:—

"The parables may not be made first sources of doctrine. Doctrines otherwise and already grounded, may be illustrated, or indeed further confirmed by them, but it is not allowable to constitute doctrine first by their aid. They may be the outer ornamental fringe, but not the main texture of the proof. For from the literal to the figurative, from the clearer to the more obscure, has ever been recognized as the law of Scripture interpretation. This rule, however, has been often forgotten, and controversialists, looking round for arguments with which to sustain some weak position, one for which they can find no other support in Scripture, often invent for themselves supports in these."

But some persist that this is not a parable, but a literal narrative; and not to seem captious, we will consider in this light. If this is veritable history, all the particulars must be taken literally. Then the wicked, tormented in the flames of hell, are within sight and speaking distance of the saved in Heaven. In other words Heaven is but the shore of hell, and on that shore the redeemed can sit and watch the damned in their fearful contortions of agony for which there is no name, and listen to their entreaties for relief and their shrieks of fathomless despair, to an extent, it would seem, sufficient to satisfy the fiercest vengeance and the most implacable revenge. If this be so, our friends must certainly abandon the argument they build on Rev. 6: 9, 10, where they have it that the souls of the martyrs, disembodied and conscious, cry to God to visit vengeance upon their persecutors. If they were where they could look over into the fiery gulf, and behold their persecutors vainly battling with its flaming billows, or if not already there, destined in a few short years to be plunged therein, let no one say of the holy martyrs that they would, under such circumstances, cry impatiently to God to hasten or intensify his vengeance. The arguments based on the narrative of the rich man and Lazarus, and Rev. 6: 9, 10, must, one or the other of them, be given up; for they devour each other. Let the advocates of the popular theory look to this.

The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried. Let it be noted that the persons themselves, as a whole, are spoken of, not any of their essential elements, or immaterial appendages. Nothing is said of the soul of either the rich man or Lazarus. As we are now considering this as a literal transaction, a question vital to the argument is, When do the angels bear those who have died, as persons (for there is nothing anywhere said about the angels carrying their souls), into Abraham's bosom or the state of the blessed? Such scriptures as Matt. 24: 30, 31; 1 Thess. 4: 16, 17, answer this question very explicitly: "And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds from one end of heaven to the other." When? At the second advent of the Son of man in majesty and glory; for then it is that the voice of the archangel, ringing through the long galleries of *hades*, shall wake the righteous dead from their silent slumbers, and angels bear them upward on wings of light, to be forever with the Lord.

The rich man dies and is buried; and his next experience is the suffering of torment in consuming flame. How long after his burial he finds himself in this torment, we are not directly informed. But he has bodily organs; for he has eyes to see, and a tongue to be cooled; but these the dead are not usually considered to possess till the resurrection. This drives Landis, p. 191, to the unusual admission that the soul retains the human form, with its corresponding organs, hands, feet, eyes, tongue, &c. Again, the rich man sees Lazarus in Abraham's bosom; but, as we have already seen, Lazarus is not literally borne there by the angels till the resurrection.

As a literal transaction, the scene is inevitably located, by the concurrent testimony of all Scripture, beyond the resurrection. How then it can

be said to transpire in *hades* we leave those to decide who believe that it is a literal transaction. Certain it is that no such scenes can really occur in *hades*, if the representations of that place given us by Moses and the prophets, are correct; while analogous scenes will really take place beyond the resurrection: there the righteous are rewarded, and the wicked punished in devouring fire; there the Lord told the impenitent Jews that they should see Abraham, Isaac, and Jacob, in the kingdom of God, and they themselves thrust out, and that then there would be weeping and gnashing of teeth. Luke 13: 28.

One view, only, maintains harmony between this and other portions of the sacred writings; and that is the one which is here, imperfectly it may be, but yet sincerely, advocated: that Christ, following the example of the prophets, through the figure of personification, anticipates as transpiring in the grave, scenes which substantially occur beyond the resurrection; and that the object of the parable was to rebuke the Pharisees for their covetousness by indicating the fate that awaited a life of avarice and oppression here, however sumptuous that life might be.

That it does not teach the existence of conscious souls between death and the resurrection, is forever settled by the fact that Lazarus could return only by a resurrection from the dead. When the rich man requested that Lazarus might be sent to warn his brethren, Abraham replied that they had Moses and the prophets, and if they would not hear them, they would not "be persuaded though one rose from the dead." The conversation did not therefore relate to the coming back of the immortal soul of Lazarus; and indeed no mention is made of any such thing in the whole transaction.

Therefore, interpret it as we may, it cannot be reasonably or scripturally used to prove the entrance of man's naked unclothed spirit into bliss or woe at the hour of death.

### Our Journey.

WHEN we left Battle Creek in May last, we designed to attend the several camp-meetings, West and East, closing up for the season with one in California, the last of September. But we became satisfied at the close of the Iowa Camp-meeting that our health and strength was not sufficient to endure the toil and care of these meetings, however favorable the brethren might make the circumstances. We therefore decided that after a few days' rest we would immediately start for California. But as our health and strength gradually failed, we waited still longer in hope that by rest and careful hygienic treatment, we might be better able to journey.

While waiting and resting, we received a letter from Bro. J. H. Mallory, Civil Bend, Mo., pertaining to the state of the cause there, which seemed to make it necessary that we should visit that place on our way to California. Mrs. W., fearing the result of labor upon us, should we go to Missouri, was in favor of taking the northern branch of the Chicago, Rock Island, and Pacific line, direct by way of Omaha. But our convictions were so very strong in favor of the southern branch to Missouri and Kansas, and onward by the way of Denver, Colorado, that she yielded the point, and in company with sister Hall and Willie, we left Washington, Iowa, to meet our friends in Missouri. The result of that good meeting we have given.

We had arranged to spend two days only with Mrs. W.'s sister near Ottawa, and the Sabbath with friends near Oswego, Kansas, and the following week to make our journey to California, to reach San Francisco about the middle of July. But at the close of our good meeting in Missouri, we could not harmonize our feelings with the plan of making so rapid a trip. And while conversing upon the subject at the home of Bro. and sister Evans at Hamilton, Mo., we stated our impressions, under a most distinct sense of duty, in these familiar words:—

"I do not see California yet for several weeks. My spirit rests in prospect along the way in Kansas and Colorado." Our impressions were so very strong that we felt certain that they were made by the Holy Spirit.

The next morning we took the train for Ottawa, and before night were at the good home of brother and sister Clough. We were made so very welcome that we tarried with them thirteen days. Mrs. Clough went on horseback and gave appointments, and the last first-day we were there, Mrs. W. spoke three times in three different parts of the county, and traveled a distance



of eighteen miles the same day. The interest to hear was very great.

Brother and sister Clough informed us that they had four children in Colorado Territory, and expressed a strong desire that we should visit them. We decided to stop at Denver and spend a day or two with their daughter, Mrs. Walling. But as we reached Wamego Station, Kansas, we saw the daughter of Mrs. Dr. Chamberlain of our Health Institute looking for us. She had come with Capt. Mitchel, her sister's husband, to take us to their good home about three miles from the station. This was unexpected, and it required activity to gather up all our hand baggage, containing four days' hygienic rations for our journey to San Francisco, outer garments, etc., etc., and get off the train in season.

With Mr. Mitchel and family we spent two days, enjoying their hospitality and care, and what was most to be prized, their cheerful and intellectual conversation. It is no marvel that Dr. Chamberlain enjoyed a happy last winter with these her children at their Kansas home. They were from old Connecticut, and we shall call their ample home the New England House.

Our journey to Denver was fatiguing. We were very feeble. Symptoms were alarming. For some time we were not able to stand. In this condition, while lying up on the station house floor, with our shawl for a mattress, and traveling bag for a pillow, we were very glad to see Willie, who had been in search for Mr. Walling, and a gentleman riding up to the depot in a carriage. Willie introduced him to us as Mr. Walling. He took us to his home, where we met Mrs. W.'s two nieces, Mrs. Walling and Miss Mary L. Clough.

Here again, poor health and the urgent invitation of kind friends induced us to remain in Denver a few days, and finally to come to the mountains, about forty miles, to a retired, healthful place called Walling's Mills. Mr. Walling does a large business in the mountains; but has located his family in Denver to educate his children.

We have now been in the mountains about five weeks, enjoying the most favorable circumstances for health, with the exception of receiving and answering too many business letters, and doing too much writing generally. In this, we feel that we have not done justice to friends here who have felt a deep interest for our rapid restoration to health, and have done all for us that kindness and respect could dictate.

The mountain air here is delightful. What if it be light at this altitude? take more of it, and let the lungs expand. Water here is the purest of the pure. Coming down from those mountain heights, where lie the eternal snows, it is cool and pure. The scenery is grand beyond description. We have Indian ponies at our command for the saddle, to climb the passable mountains, and horses and carriage to go where we please. We are now making preparations for a company of seven of us to go over the Snowy Range to the Middle Park. We take tents, blankets, provisions, &c., on horseback, as transportation on wheels is next to impossible, and tardy. It will require an "outfit," to use a Colorado expression, of nine horses to take seven and necessary baggage. This trip will occupy twelve or fifteen days.

Provisions in this Territory are high. But we find the best wheat and vegetables here we have ever seen. Fruit is scarce. Besides natural strawberries, raspberries and gooseberries, we have only that which is brought from California and States east. Pears are twenty-five cents per pound, and apples, fifteen. Potatoes are three cents per pound, and other vegetables in proportion.

Here are invalids from all parts in search of health. They usually travel in plain covered wagons, and camp out in tents. And thus they move slowly among the mountains, viewing the ever-changing scenery as they pass through this natural hospital of America, stopping at villages and cities for supplies. This manner of life is generally attended with great expense, especially to those who come by railroad from other States, and hire their teams in the Territory. But that which is more unpleasant to invalids, is to feel that they are in a land of strangers, who have no interest in their cases.

Not so with us. God in his providence had made things ready for us, and then, contrary to all our plans, led us here. And since we came here we have laid our plans to leave several times, and go direct to San Francisco; but it

has seemed to us that the hand of Providence has held us, and we have as often disappointed our friends in California.

And, notwithstanding our feebleness, we have not spent a summer so pleasantly for twenty years, as we have with friends in Kansas and Colorado. We have attended but few meetings, in fact, have seen but few people excepting our relatives. If it be asked, Were you not lonesome? Blessed lonesome! To be comparatively free from care and to enjoy a feeling of freedom from responsibility, has been to us the very next thing to Heaven. We have enjoyed a peaceful rest of spirit, sweetened with fresh evidences of the presence of the Holy Spirit, and the guiding hand of Providence which has almost every waking hour reminded us of our exercises of mind at Bro. and sister Evans, of Hamilton, Mo., when we gave utterance to our feelings and views in words which we will again repeat:—

"I do not see California yet for several weeks. My spirit rests in prospect along the way in Kansas and Colorado." What seems very remarkable, and has been to us evidence that the special providence of God has been leading, is the fact that at this time we had no intimation that we had a relative, or especial friend, in the territory of Colorado.

We shall probably spend six months, or more, in California, covering the period of cold weather here in the mountains. This is a delightful summer resort; but cold, stormy, and disagreeable in winter. While our friends east, and the secular papers, report intense heat in Michigan, and farther east, and many cases of sunstroke, we have not witnessed forty-eight hours for the past six weeks too warm for winter clothing.

We now design to spend our summers here, and our winters in a more favorable climate, until health shall be confirmed, and the General Conference Committee get the right men at Battle Creek to bear the burdens. Then, if our services are wanted there as a counselor, while others, competent to execute, and willing to do the work, will stand by our side, then, God willing, we will make Battle Creek our headquarters.

Our interest in, and hope for, the speedy and glorious triumph of the cause, is increasing. The REVIEW AND HERALD is improving. It is received each week with joy, and read with the deepest interest. And the intelligence from the tent companies, in the several States, of the victories of the truth, is wonderful. God is raising up an army of young men valiant for the truth, and earnest in the fight. And it is a fact, ever encouraging, and soul-sustaining, that our people are ready to sustain the cause in all its branches where faithfulness is maintained by those who manage. We take our position with the people, and pledge faithfulness to those who have been true to the cause, and to us in our efforts to advance it, from the beginning.

JAMES WHITE.

Black Hawk, Col., Aug. 27, 1872.

#### Climbing up Another Way.

SOME speak of climbing up to Heaven some other way than that appointed by the word of God. There is no harm in this figure; but this is not the figure employed by the Saviour. He is the good Shepherd and his people are his sheep. When he made his advent to earth, he came to the sheepfold by the gate, the proper entrance—the way pointed out in prophecy by which the Christ should come. Hence it was the first business of those who wrote the history of his life on earth, to show that he came of the proper lineage and in the very way that the prophets had predicted.

On the contrary false christs could present no such credentials. Instead of coming to the sheep by the door of prophecy, they were like the thief that comes in the dark and climbs over the fence. Jesus declares all these to be thieves and robbers. "The thief cometh not but to steal, and to kill, and to destroy: I am come that they might have life."

The figure is somewhat changed when he says, "I am the door of the sheep." This alludes to the fact that there is no other way into the fold of God, but by him. There is no other name by which we may be saved.

The good Shepherd knows his sheep, and they hear his voice and follow him. The Jews that would not hear his voice were not of his sheep. He also had other sheep, of the Gentiles, and not of the Jewish fold. These were brought in when the middle wall was broken down; and there is one fold and one Shepherd.

The sheep have been scattered in the dark and cloudy day of apostasy; Eze. 34:12; and have been cooped up in different pens; but the gathering call is sounding, and they will hear the voice of the good Shepherd, and be brought together to the one fold. R. F. COTTRELL.

#### Way-Marks.

MILE-STONES along the highway, and light-houses on the rock-bound coast, are very important to the weary traveler and weather-beaten mariner. They serve several purposes. They tell the traveler how far he has come, how much farther he has to go. In addition, the light-house points out the dangers to the sailor. He has long been separated from loved ones. He would reach the harbor. He would not shipwreck now. He strains his vision forward until he catches a glimpse of light. Though dim at first, he does not lose sight of it. His safety depends on keeping it in view and sailing by it. He is coming nearer to it. It affords him ample light. He is safe while by it. It is now at his side. He has passed it. It is in the rear, now far in the distance. He still steers by it. He watches it till nearly lost to sight.

He casts his eye forward, and beholds another. He now directs his course by it, as he did by the first. He continues to see light after light. He governs by each as by the first. He keeps his course by these lights till the last is passed, and he drops anchor in the safe harbor, or rounds the pier and is safe from every storm and danger. His safety and that of others depends on his watching. He knows it. Though his eye is heavy at times, still he watches. Though the night be long and dark, he watches.

What the mile-stones are to the traveler, and the light-houses to the sailor, the prophetic word of God is to the church of Christ. As the former is in great danger without these, so is the latter. These lights are placed by the government. The great Governor of all worlds has placed lights and way-marks all along the stream of time, to warn the church of dangers, and to bring her safe to the rest that remains for her. He has increased these lights, as the church gets nearer home, or comes into the perils of the last days. Of the many, we have only time to mention one, "The angry nations." Rev. 11:18. By looking, we can but see that this light-house to the church is far down the coast of time; what follows is the wrath of God, the Judgment, the giving reward to the good and bad. Look where you will, north, south, east, or west, where there is a nation, and this light-house has been in sight for the last fifteen or twenty years. We need not go from our own nation to see a clear fulfillment of this prophecy. I copy a part of a correspondence written from Albany, N. Y., to the Jefferson County Journal, which utters the feelings of thousands in every nation:

"Arriving in Albany, I found that a good deal was being said about the Alabama claim, and the prospects of a war with England. Not a man have I heard say, 'Let us have peace,' even if it must be bought by a little backing down on the part of the American people. The word of our President has gone forth, and there is not a man in the country that will not fight, if need be, to back it up."

The talk of fighting shows the pent-up feelings that will have vent when the church has passed another light, now in sight. Rev. 7:1. We see the red torch of war, when nations will have fighting to their full, and will wipe each other out on the bloody plains of Armageddon. Jer. 25:15-33. C. O. TAYLOR.

#### Men and Things.

JOHN LOCKE thus briefly states the obstacles which always oppose any reformation.

Every religious and political innovation is opposed by the timidity of some, the obstinacy and pride of others, and the ignorance of the bulk of mankind. All improvement, therefore, in religion and politics, must be gradual.

Another eminent man says, truly too,

Doctrines are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another.

Let us look out, friends, while we are pulling others out of the fire that we do not slip in ourselves.

Here is another rich truth which selfish men should learn by heart.

It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself.—C. D. WARNER.

#### CLERICAL DRINKING IN SCOTLAND.

An American gentleman, one month abroad, writes from Edinburgh to a friend in this city: "Saturday night, Cork and Dublin seem to be given over to one huge drunk—Glasgow the same. I don't know how it may be here to-night, but if the Presbyterian ministers who are attending the Grand Presbyterian Council here are a fair sample, Edinburgh must be the 'drunkenest' place in the world. I saw a number of them at dinner at our hotel yesterday take enough sherry, champagne, claret, brandy, and hot Scotch, to send a great many Yankees under the table."

One would hardly suppose this possible, but there is too much proof of it to be doubted. This is a sign of the last days. See Matt. 24:48-51; Isa. 56:9-12.

Bad men can say some good things as witness the following:

Mohammed once said, "When a man dies, men inquire what he has left behind him; angels inquire what he has sent before him."

#### THE CHURCH'S POWER.

The following words most clearly and forcibly point out where our strength as a church must chiefly be found. If we are wanting here, we are but a dead carcass, a sounding brass, and a tinkling cymbal. We ask our lay brethren and sisters to give this a careful reading.

"There is one thing better than being seen. It is good for a church to be visible, but it would be much better that it should be felt; for, after all, it is not the size of the church, it is not even the power of its preachers, or the excellence of its administration, or the emphasis with which it can use its voice on public questions, social or political. It is not in that the true power of a Christian Church consists. It is in the spiritual force by which it propagates the Gospel of Christ. This is a thing which cannot be measured by the multitude of the congregation, the size of its Assembly, or the eloquence of its debates. It consists in the quiet, solitary, and secret working of its ministers and members, by the purity of its teachings from the pulpit, in their enlightened zeal for every good and honorable cause."

Numbers are to be greatly desired, talent to be coveted, means to be wished for, influence to be sought, learning to be cultivated,—all these and much more, are not to be despised; but they are only the hands and feet with which we are to work. There must be a warm heart, a full soul, and a melting spirit back of all these to give them life and power. We want the power of the Holy Ghost welling up in the heart, running over in our prayers, and watering all in every word we say. D. M. CANRIGHT.

#### Roman Catholic Internationals.

THE following article from the *Watchman and Reflector* speaks for itself; but it speaks of new elements of strife and swiftly-coming trouble which the world would do well to heed. Ponder well the testimony and prepare for the coming storm. The *Watchman* says:—

The Internationals, of whom we have heard so much of late years, would exalt human brotherhood above the accidental distinctions of race and the factitious distinctions of rank. But, however good their end, they aim at it by the worst of means. They would succeed, not by a universal diffusion of the idea and spirit of brotherhood, but by the extirpation of the classes above themselves and the abrogation of all law. They would establish anarchy, and call it peace. They would repeat the reign of terror and the deeds of the Communists all over the world, only they would push both to a bloody success.

But a new and worse class of Internationals are springing up. The name of the organization is "The Catholic Militant Union of the Cross." It was first suggested by the pope, and the thing is being pushed by the bishops. It proposes to include within it all male Catholics fifteen years old and upward throughout the world. Females eighteen years old and upward form themselves into auxiliary societies. Children who have had their first communion become Aspirant Members, and children from their birth up to their first communion are enrolled as "Co-operative Members." Each member avows his belief in the pope's infallibility. Its object is to defend the church and the pontifical chair; i. e., to labor for the restoration of the pope's temporal rule, and the universal recognition of his infallible authority. Its means are prayers, instructions, sermons, and EVERY ACT APPROVED BY THE POPE. Its name, "*Militant Union*," suggests what some of these acts will be, whenever the pope issues his infallible order as "Commander-in-Chief" of all the papal hordes throughout the world. We may as well look this thing in the face. It means fight. It means war to the knife with carnal weapons of the latest and most effective patterns, and with ample material, whenever the right moment shall come. It means the plunging of all Europe into war, so soon as the necessary combinations can be effected, and its support by contributions from all lands.

Some may ridicule all this, but it is only in keeping with the whole past history of popery; and this history, with all its holy wars, and inquisitions, and *auto da fes*, and unprincipled strategy, is now fully accepted, from pope to priest, as involving the true ideal of church. It boldly rejects all the current ideas respecting the spirit of the age, human progress and civilization. The pope claims to be, as God's viceroy, not only head of the universal church, but the supreme ruler of the nations; and every Roman Catholic bishop is pledged by oath to do his utmost to securing the recognition, and when the time is right for it, the assertion of these claims by force. Hence, the pope calls on all Catholics to lay aside all national and personal views, and to enter heart and soul into the work of the Militant Union.

We regard both classes of Internationalists, with all their lofty professions, as equally enemies of the human race,—the latter, however, as vastly the worse of the two.

## THE LAST GATHERING MESSAGE.

To say we want to overcome,  
And hope to be forgiven,  
Will not effect the work we need,  
In fitting us for Heaven.

For those who have not living faith  
Implanted in the heart,  
Will from the holy "little flock,"  
Soon falter and depart.

The church from all dead weights will rise,  
The Achan's be purged out;  
And those who stand each trying test,  
The victory soon will shout.

The truly honest ones will come,  
The last loud cry will heed,  
Till there will be a company  
Of Israelites indeed.

What is the pure cementing truth  
That binds as with a cord,  
That takes us from all others? 'Tis  
The Sabbath of the Lord.

REBEKAH SMITH.

West Wilton, N. H. July 1, 1872.

## Progress of the Cause.

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

## Vermont Camp-Meeting.

WE reached the ground Tuesday night at ten o'clock and found quite a number of the brethren and sisters present, and some tents up, though there was some delay occasioned by the rain. The weather, through the meeting, was against us. I believe it rained every day some, and Sabbath night it poured all night, so that it tore up the roads, carried off bridges, and rendered it difficult for many to get there on Sunday. Pails standing out in the open air were nearly filled with water. Our camp-ground was situated on the top of one of the Vermont hills, which saved us from being endangered by the streams. As it was, a few tents pitched in grounds lower than others were flooded, but no serious accident occurred more than to wet the inmates thoroughly. No sickness resulted that I am aware of.

The outside attendance was small. Sunday, several hundred were present in spite of the bad roads, and gave good attention. But many, no doubt, were kept away from that cause.

The attendance of our own people was fair, though the lateness of the season, and the fact that their grain crops were not gathered, kept some away. There were about thirty tents up, of fair size, and not far from three hundred Sabbath-keepers present. The course of the meeting ran very much as that of the other camp-meetings which have been reported. The preaching was designed to be solemn, to cause the people to see the principles of true religion just as it is revealed in the word of God, in plainness and force, and to show what sort of people we ought to be in view of the truth which we profess. Comparing ourselves as we are with those principles must necessarily result in our seeing a very great lack on our part and would naturally cause us to feel the need of being different if we hope to meet the measure of God's standard. The convicting power of the Spirit of God was present, judging from the tearful eyes and earnest testimonies given. When an opportunity was offered for those to come forward for prayers who desired them, as many as two hundred came at once without urging, and afterward many confessed that they had seen their hearts as never before, and many expressed their joy at finding the blessing of God. Our social meetings were all seasons of interest, and the time well filled. At the close of the meeting, seven were baptized.

This Conference seems to be growing strong, slowly, judging from the reports. And if union and harmony prevail among those laboring in the work there is no reason to fear that the work will go down in Vermont. May God's blessing rest upon it. Many expressed themselves as much benefited by the meeting, and that its influence had been to unite and bring the minds of all to a contemplation of those truths which were especially needed to be dwelt upon.

Personally speaking, the visit to Vermont was one of interest to me. Seventeen years ago I left my native State an infidel. I came back after this long period for the first time, preaching to many of those who knew me as such the truths I formerly ridiculed. I took time to visit Waterbury, my native town, one day, and view the old familiar scenes of youth and childhood, which leave the strongest impress upon the mind and heart. How strange it seemed. A few were left whom I had known in former years. Many were scattered over our great country. Many more familiar names were inscribed upon the church-yard headstones. Passing away! Passing away! How vivid it seemed. How great God's mercy to me has been, and how faithfully I ought to labor to show my appreciation of it. The green hills of Vermont never seemed more beautiful. I enjoyed my short stay very much.

GEO. I. BUTLER.

Fishon's Ferry, Me., Aug. 21, 1872.

THE noblest talents rust in indolence; and the most moderate, by industry, may be astonishingly improved.

## Flushing, Mich.

WE closed our meetings in this place and vicinity for the present on Sunday evening, Aug. 25. The whole country for miles around has been aroused. The Bible and the points of present truth proclaimed at the tent have become the principal theme of conversation. To say the least, the majority of the people who have heard us are convinced of the truth, and many are convicted of their duty. Sabbath, Aug. 17, was a good day for the cause with us. We had no meeting at the tent, but we all assembled in general meeting at Flushing village. One hundred or more were present, the greater part of whom had recently begun to keep all the commandments of God. After a short discourse, we had a good social meeting in which between thirty and forty testimonies were given. Arrangements were also made for future meetings here after the tent should be taken down, and Bro. Hiram Fenner was appointed leader.

On Sunday, the 18th, we had three meetings in the tent, all of which were well attended. We introduced the subject of Spiritual Gifts, which made quite a stir among the people, but finally resulted favorably. During the week following we spent nearly all our time in the day visiting from house to house, while evenings we had meeting at the tent. The weather was good and the congregations ranged from one hundred to two hundred each evening. The people seemed to drink down the truth as they would cold water in a sultry day.

On Sabbath, the 24th, we had meeting in the tent. About one hundred were out, and we had a most excellent meeting. We gave a short discourse, and then followed a social meeting in which thirty-one spoke of the goodness of God in giving them the opportunity to hear the truth, and of their determination to keep the Sabbath. There not being time for all to speak, we called on all that had not spoken, who wished to bear testimony to the truth and had made up their minds to keep the commandments of God, to manifest it by rising up. Over thirty arose. Thus, between sixty and seventy testified in favor of the truth. This was cheering to our hearts, and we felt to say, To God be all the praise.

The following day was pleasant, in which we had three meetings, and the attendance was large, especially in the evening when about four hundred were present. We counted sixty-one teams, most of them with lumber wagons, hitched along the road by the tent. A good, and we hope lasting, impression was made upon the people by the truths presented to them to-day. Invitations for us to preach in school-houses were given us from as many as half a dozen places. A large field is open for the truth, and the people seem very anxious to hear. We shall return to them soon and carry on the work.

The result of the effort made with the tent in this place may be summed up as follows:

There are seventy-five or eighty now keeping the Sabbath. We have sold \$45.00 worth or more of books, besides giving away many tracts. We have obtained twelve subscribers for the REVIEW, three for the Instructor, and one for the Reformer. We had to pay \$10.00 rent for the ground on which our tent stood in Flushing, but the ladies who became interested in our meetings, unknown to us, made up the sum of \$11.10, which they handed to us to meet that expense. Our board bill at the hotel was \$14.00, and the brethren wishing to make this up handed us \$14.35, which they had raised without our knowledge. May it be the privilege of all these friends to live the truth, enjoy the rich blessing of God, and at last reach the home of the saints.

As a tent-company, we have labored together in perfect harmony, and our association with each other has been pleasant. God has condescended to bless us in our labors, and we will praise him; for it is his work.

I. D. VAN HORN,  
SANDS H. LANE.

## West Bolton, Vt.

THE Sabbath preceding our camp meeting, I spent with the church here. After a meeting, in which all seemed refreshed and strengthened to prosecute the heavenly journey, we repaired to the water side, where I baptized two. Dark, heavy clouds hung over us in the heavens above. The lightnings flashed and leaped from cloud to cloud, and the thunders rolled, reminding us of the great day of God's wrath, so soon to burst upon the ungodly in the seven last plagues. But there was peace, calm, sweet, and sacred, in the hearts of the believers.

The two baptized were women somewhat advanced in life. They have heard much preaching, and passed through many reformations, but not till our tent-meetings here one year ago did they fully resolve to enlist in the army of the Lord. May much of the blessing of the Lord rest upon them. Two others also were united to the church.

We have been favored with an excellent camp-meeting in this vicinity, which, it is evident, has left a deep and lasting impression upon the minds of many, for good. The servants of God spoke with power, yet affectionately, the most solemn and pointed truths. To the word spoken, we most ardently pray that the Lord may give increase. If we are not all the better for this meeting, who attended it, we certainly

sustain a great, and it is to be feared, an irreparable loss.

Many of us were disappointed that Bro. and sister White could not attend the meeting. But these worn servants of God cannot be at all places, where many hearts would welcome them with joy. We must learn that it consists not so much in whom we see, or who speaks the truth to us, as in our devotion to this cause and faithfulness on our part, that secures the blessing we need.

A. S. HUTCHINS.

Aug. 22, 1872.

## Cattaraugus Co., N. Y.

THOUGH the work here moves slowly, yet it moves. The quarterly meeting at East Otto, just past, was the largest gathering of Sabbath-keepers ever convened in this county. Over forty, I think, were present; some of whom have recently embraced the truth. Bro. Phillips of Allegany County met with us, and Bro. and sister Truesdell of Wyoming County. Our meetings were interesting. One was baptized. Some friends were present from a few miles distance who manifested an earnest desire to hear, and some near neighbors still come out, even on the Sabbath, to attend these meetings.

R. F. COTTRELL.

East Otto, N. Y., Aug. 19.

## The Northern Illinois Tent.

THE interest has been deepening and widening since our last report. The 11th inst., Dr. Scott made an effort to prove the immortality of the soul, and the 18th inst., Prof. Doig endeavored to prove a change of time for the observance of the Sabbath. Both of these men belong to the Faculty of the United Presbyterian College in Monmouth.

After a labored effort to prove the change of time for the observance of the Sabbath, the learned Professor made the following frank admission: "I am aware that there is no direct command for a change of time in the word of God." Thus he squarely disagrees with the "Westminster Assembly." See answer to question 59 of their shorter catechism.

His discourse was reviewed in the evening, after which we took an expression to see how many believed that the commandments of God were now binding just as God spoke and wrote them. About one hundred testified that they so believed by arising to their feet. Then we asked all to arise to their feet that believed the first-day of the week was now binding upon us, and could give one text of Scripture to sustain it. Of course no one arose.

About twenty have commenced to keep the Lord's Sabbath, and we hope for a good many more. We struck our tent the 20th inst., and at the request of quite a number of friends and after prayerful consideration have pitched it in the City of Monmouth, Warren Co., Ill. We commence meetings this evening. Brethren, pray for us.

T. M. STEWARD,  
R. F. ANDREWS.

Monmouth, Ill., Aug. 22, 1872.

## Michigan.

JULY 28, I left home to join Bro. Kenyon in the tent at Holly in the absence of Bro. E. B. Lane. I remained there one week. The interest seemed to be good and increasing.

August 7, left for Almont, where Bro. Lamson still remained after moving the tent from there. Here I found many warm friends to the cause of truth, and have enjoyed much of the blessing of the Lord while with them, in visiting and conversing with them at their homes.

There is a great excitement in this place at present over spiritualism. A lady and gentleman arrived here last week claiming to be sent by the spirits. They have held one meeting in the hall, at which they performed some wonders. The rest of their time has been employed in receiving communications from the supposed spirits of the dead, and while influenced by these spirits, drawing pictures to represent the family of the one who desires such a picture. These drawings, in the form of a bouquet or wreath, contain as many flowers as there are members of the family both dead and living. They are painted with a brush, while the medium is securely blind-folded and is giving a history of each member of the family, or describing any person that may be passing on the street.

I have seen several of these pictures, and think that they cannot be surpassed in execution and design.

These representations are executed in open daylight and in the presence of as many as choose to be witnesses. How fast is this delusion spreading. If it were possible, they would deceive the very elect.

We have prayer-meetings two evenings in the week, besides speaking in the hall Sabbath and Sunday, and twice a week four miles north, in a school-house. The prayer-meetings are well attended, nearly all taking part, and are characterized by the deepest of feelings and spirituality. The interest in the country demands a full course of lectures, which I trust can be given after the camp-meeting. Souls are famishing for want of the bread of life. Calls are coming up from all parts of the land for help, but where are the men that have the cause of

God at heart, who can carry the words of life to perishing souls? Let every one ask the question, Haven't I a work to do? Is there no burden of souls resting upon me? Let us all quicken our pace and take a stand at the head of the ranks, equipped with the armor of God, prepared for the battle that is before us. The cause of God should lie near our hearts and then we would be ready to make any sacrifice for its advancement.

E. BRACKETT, JR.

Almont, Aug. 22, 1872.

## Nebraska.

BRO. D. M. MCWILLIAMS writes from Harrison Co., Nebraska: We continue to hold our experience meetings and Sabbath-school every Sabbath. Our meetings are attended with much interest. All that have taken hold of the good work, and have resolved to keep the Sabbath and all the commandments of God, are proving themselves faithful. We think that the Lord's blessing attends us. We are striving to become better acquainted with the Holy Scriptures, that we may grow in grace and in the knowledge of the truth. We hope some brother approved by the church will call this way soon and fully organize a church. We are determined to seek after glory, immortality, and eternal life.

## Switzerland.

ALTHOUGH my reports are becoming less frequent, the work of God is not stopping in Switzerland. And although we cannot report the conversion of thousands, or of hundreds, nor even of ten at once we are happy to tell of the determination of two more to keep the commandments of God. And as there is joy in Heaven over one sinner that repents more than over ninety and nine just persons, who have no need of repentance, shall we not rejoice over two who turn to the Lord.

And as our dear brethren of America are enjoying special seasons of blessing, so did we, July 26 to 28.

Baptism being desired by most of those who accepted the truth last winter and spring, it was decided to accept the cordial invitation of the Church at Tramelan to go there for baptism. This took place July 26. And I shall never forget the hearty welcome of the dear ones there as we arrived, their pleasure to lodge those whom they never saw before, and the good spirit which prevailed in our several meetings.

July 27, twelve candidates were buried with Christ in baptism, and in the evening of the same day the Lord's supper was celebrated. It was a solemn and blessed season to all. And as we bowed down before the Lord in prayer before the parting hand was shaken, which took place in the afternoon of July 28, we could feel the sweet presence of God and the truth of his holy word, as written in Psalm 133:1. To the Lord be all the praise.

J. ERTZENBERGER.

Bienne, July 12, 1872.

## South-West Missouri.

MEETINGS commenced in Milford, Mo., Aug. 1, under the labors of Bro. Blanchard, who, after preaching a few times, was taken down with a fever, and the meetings closed. When we arrived on the 9th, it was decided at first to close the meeting the evening of the 10th, for want of efficient laborers; but after more mature reflections and much prayer we concluded to comply with the request of the brethren present, trusting in God to water the word and give the increase.

Since the first evening the attendance has been good. The people are interested in the truths we present. All are reading their Bibles. About a dozen have commenced to keep the Sabbath. Many others are convinced, and the interest seems to be on the increase. Yesterday, we reviewed a manuscript against the Sabbath and in favor of first-day observance with good effect. To-morrow evening we expect the Methodist preacher of the place to present his views of the Sabbath question in the tent with the understanding that it will be reviewed. Pray for us, that we may in meekness and humility present the truth.

L. D. SANTEE,  
J. G. WOOD.

## Tennessee.

WE are still holding on to the faith, are maintaining a weekly prayer-meeting and Sabbath-school, and looking and longing for a preacher.

But we praise God that we have the light that we enjoy, and have such an excellent weekly visitor as the REVIEW.

R. K. McCUNE.

Davidson Co., Tenn.

THE following are the dimensions of the great bridge now being erected between New York and Brooklyn: Total length, 5,862 feet; length of central span, 1,600 feet; elevation above high water, 130 feet; width of bridge floor, 80 feet; height of towers above high water, 268 feet; base of towers at water line, 134 by 56 feet.—*New York Tribune*.



## Tract and Missionary Department.

## Report of N. Y. and Pa. Tract and Missionary Society.

THE T. and M. Society held its first annual meeting in connection with the camp-meeting at Kirkville, Aug 8, 1872. The meeting was called to order by the president.

The secretary's report was then called for, which read as follows:

Whole number of members, 469.  
Donations, \$159.59.  
Money received on book sales, 38.61.  
Whole amount of money received, 567.20.  
Number of new subscribers for REVIEW 5, *Reformer* 38, *Instructor* 61.  
Number of families visited, 571. Amount raised on Widow and Orphan Fund, \$113.25  
Pages of tracts distributed, 91,359, valued at \$122.69.

REVIEWS distributed, 279, *Reformers*, 187, *Instructors*, 136. Report accepted.

Owing to the incompleteness of the reports at the quarterly meeting at Adam's Centre in May, it was thought best to include what had been done previous to that time. The above report therefore covers all the work done by the Society since its organization in March last, as far as reported to the secretary.

A committee on nominations was appointed, and the meeting adjourned to call of Chair. Another meeting was called Aug. 10th. The general agent's report was then presented.

According to this report, the delinquency on the periodicals in this Conference a year ago, was \$960.73.

Of this amount, has been collected, \$500.  
The net gain at present standing, \$300.

The net gain of subscribers to the periodicals stands at about two hundred each on *Instructor* and *Reformer*, and a small advance on REVIEW. This report was accepted.

The committee on nominations then reported as follows:—

For President,	P. Z. Kinnie,
Sec. and Gen'l Agt.,	B. L. Whitney,
Treasurer,	E. B. Gaskill,
Director, Dist. No. 1,	J. M. Lindsay,
" " " 2,	Daniel Bowe,
" " " 3,	S. N. Walsworth,
" " " 4,	A. H. Hall,
" " " 5,	I. N. Russell,
" " " 6,	M. S. Tyrel,
" " " 7,	S. I. Abbey,
" " " 8,	E. S. Lane,
" " " 9,	D. B. Welch,
" " " 10,	Wm. Coats,
" " " 11,	John Lindsay.

Report accepted.

The subject of obtaining new subscribers for a trial trip for the *Reformer*, as suggested in REVIEW and *Reformer*, was considered, and the Society pledged itself to do what it could in that direction.

Interspersed with the business proceedings of the meeting were interesting and practical remarks relative to the work by Brn. Haskell, Littlejohn, and Butler.

J. M. LINDSAY, Pres.

Harmon Lindsay, Sec.

## Love One Another.

In John 15: 12, Jesus says, "This is my commandment, that ye love one another, as I have loved you." And St. Paul says, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching."

Next to hearing others is reading from their pens. Are there not many silent pens which might and should be used to express such words of cheer as would cause bright hope to spring up in the heart of some lone pilgrim, or call a song of praise from some saddened soul?

But, alas! how many there are, and some from whom we might hope better things, who will manifest displeasure if you say anything to them of the importance of living the letter and spirit of reform, which God in his infinite mercy has given us.

But to live out the precious truths unfolded by the third angel, how blessed. To draw sap and nourishment from Christ, the living vine, makes us one in him, and we shall love one another as he has given us commandment. We shall, too, delight to encourage each other, and strengthen each other, and when we see the older, afflicted, tried, and tempted, it will be our joy to take them by the hand and share with them in their sorrows and trials, until they are made free in the Lord. See the following texts.

John, 17: 20, 21; 1 Pet. 1: 22, 23; 2 Cor. 13: 11; 1 John 6: 16, 17. Thank Heaven for the light of the third angel's message. It causes the precious pages of the Bible to shine with heavenly light as never before.

As the saints look into the open door of

the heavenly sanctuary, and there behold their great High Priest, and the love of God through him, the mind is enraptured with sweet delight, and they feel the transforming power of his love shed abroad in the heart, which unites, and cements in one. The Saviour's prayer is answered. They are one, as he and his Father are one. Thank the Lord, I love the sweet spirit of Heaven. No separate interest here. No selfishness in the Christian heart. "Not a particle of covetousness or selfishness can God approve." I praise his great name for the victory he has given me for a few weeks past, and for that love I feel for his truth, and for his dear people. This work is the Lord's, and it will go forward. I cannot love him enough for his unbounded love toward fallen man.

Jesus has died for us, and we are saved by grace, through his precious blood. How ungrateful, if we do not love him, praise him, and magnify his blessed name, with all the heart. "Oh! magnify the Lord with me, and let us exalt his name together."

"Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified." O ye servants and watchmen of the Lord, that do his will and pleasure, bearing the burden of the third message, be strong, and of good courage, and the Lord will give you eternal life when he gathers his redeemed unto himself. J. PHILBRICK.

West Wilton, N. H., 1872.

## Capt. Hedley Vicars.

THE American Tract Society furnishes an interesting Sabbath-school volume in the biography of Capt. Hedley Vicars. It is for sale at the REVIEW Office. The book is a useful little treatise, and shows how a young British officer, even amid the surrounding dissipations of camp-life, gave his heart to the Saviour, and to the day of his death was "a burning and shining light," a living, working disciple of Jesus. His useful life was sacrificed in the Crimean war, March 22, 1855, in helping repulse a night attack of the Russians.

The following paragraph from pages 118, 119, of his "Memorials," is a part of a letter to his mother. It is dated "Sebastopol, Feb. 19, 1855," and shows how Capt. Vicars regarded the subject of our Lord's soon-coming. He says:—

"As I gazed on the magnificent scenery, on the wildness and grandeur of the distant, lofty and snow-capped mountains, giving an additional charm to the surrounding loveliness, all around was so still and calm that my thoughts wandered to more peaceful climes, and to that *not far distant day* when JESUS SHALL RETURN to this beautiful, although sin-marred, world; when wars shall cease forever, and love and holiness fill the breasts of his redeemed people. Oh! dearest mother, there are times when I long for this final consummation of all things. What a blessed thing it will be to serve Christ with a heart wholly renewed and made like unto his, when sin can no more afflict us with its presence, or bow us down under its intolerable burden. But it is not always thus that my soul longs and pants for that great advent of my glorious and precious Saviour. Oh! that I were ever waiting and ready to welcome him, on his triumphant return to a world where once he took upon him the form of a servant, to redeem and save sinners."

No one can read this biography of Capt. Vicars without being greatly quickened in the heavenly life. G. W. A.

## The New Canaanites.

In the *Herald of Life*, of Aug. 7, 1872, we find the following, from which it may be inferred that another unaccountable delusion is about played out:

We copy the following article from a Georgia paper of the 17th ult., presuming, from circumstances familiar to us, that it is reliable. We give it as information interesting to many of our readers, painful though it will be to them:

"We were called on yesterday morning by E. Chadwick, of Boston, and John Swail and John Parks, of Springfield, Massachusetts, late members of the 'New Canaanite' or 'Elijah Message' settlement, in Columbia county. They informed us that the colony is reduced to about twenty-one persons, men, women, and children, many of whom are sick, and that all are in destitute circumstances. They handed us

the copy of a letter, alleged to have been written by Joseph T. Curry, the 'Elijah' so called, and containing the doctrines in brief as taught by him. It is, indeed, wonderful that in this enlightened age there are people so ignorant as to be deluded into believing such doctrines as are there set forth. The following is the letter:—

"EVERET, NOV. 22, 1871.

"DEAR BROTHER ORCUTT: I commit to your care, that it may be read only to those who have taken hold of the new covenant, these three propositions or requirements. This may be copied for the right of every one: 1st. To take hold of the new covenant as it is written in Isa. 56: 2; looking steadily to *Yahvah* for the fulfillment of this part, as written—Jer. 31: 33. This first proposition being understood and settled, those who have attained it are ready for the next. 2d. To believe in Joseph T. Curry as the Elijah of Malachi, the Cyrus of Isaiah, the prophet like to Moses; and the rod of Micah 6: 9; therefore the divinely commissioned Governor, Jer. 20: 21, of this nation; consequently not to *obey* without question, even in thought, his doctrine or *practice*, or to set up the will against him in any matter, however trivial, is a violation of *Yahvah's* commandments. When this is settled, then, and not till then, comes the next proposition. 3d. To move South to the place that shall be indicated by the Cyrus. As persons shall come up to the 3d proposition, let them write to me.

JOSEPH T. CURRY."

Augusta, Georgia.

## Prayer and Meditation.

ARE we as often found at the mercy-seat pleading for help and strength from God to perform every duty and overcome every sin as we should? Many who are striving for eternal life sometimes wonder why their progress is so slow. They look over the past and cannot see wherein they have erred. They say, I have sought my closet as often as is required of me and I have not made a failure here certainly. But do these persons realize how they have sought God? Have they come with their hearts wholly in the work, fully believing that the Lord would verify his promises to them? or have they come with lip-service, their thoughts wandering and at the same time disbelieving what God has said?

If this is the way we come to God in secret prayer, there is sufficient reason why we make no more progress; for the Lord will not listen to such prayers. Better, it sometimes seems to me, would it be if those prayers (if such they can be called) had not been uttered.

If we come to God in the way which is first noticed, certainly this is not where we lack. We should then examine a little closer and see if we have meditated upon these things sufficiently.

Many come short here. If we have sought God in the manner here last described, or if we have not had complete control of our thoughts so as to keep them in the right channel, it is certainly time for us to reform. Time is short, and we have not a moment to lose.

Many times have I had to regret that I have lived so far from God in these things. Let us arouse, one and all, and strive by God's grace assisting us to redeem the time.

ALLIE CHURCH.

Steele Co., Minn., Aug. 13, 1872.

## Did No One Keep the Law but Christ?

WHILE in conversation not long since with one that claimed that God's law was abolished, he stated that no one ever kept the law of God but Jesus Christ, and he broke the Sabbath. When he was referred to John 15: 10, to the words of Jesus, "I have kept my Father's commandments," Well, he replied, he did not keep it as the Jews did; notwithstanding he had just said that no one ever kept it but Christ.

The fallacy of such assertions will appear by consulting the word of God.

We read that Abraham obeyed God's voice, and kept his laws. Gen 26: 5. Oh! says one, the law did not exist until they got to Sinai, so it could not have been God's moral law (which condemns sin). But Paul says that sin is not imputed when there is no law. Rom. 5: 13. And again, "Sin is the transgression of the law." 1 John 3: 4. Again it is recorded of the Sodomites that they were wicked, and sinners before the Lord exceedingly. Gen. 13: 13. And again, see the principle of the seventh command-

ment in Gen. 20: 6. This was more than 400 years before Sinai.

But to return. David said, I have kept thy law. Ps. 119: 55. Again, it is recorded of Caleb and Joshua that they followed the Lord wholly. Num. 32: 12. Webster's definition of the word follow, is to obey; hence they obeyed God. Again, it is said of Jeroboam, that he had not been as his (God's) servant David had been who kept God's commandments, following the Lord with all his heart. See 1 Kings, 14: 8. Even Daniel's enemies confessed that he was a servant of the living God (see Webster's third definition of servant); for they confessed they could find no fault with him, unless they found it concerning the law of his God. Dan. 6: 5-20.

Now if the law was not kept by any one but Christ, will they harmonize such a theory with these records and with Luke 1: 5, 6. Will they tell us how Zacharias and Elizabeth could have been righteous and not have kept the law; for it is recorded of them that they walked in all the commandments and ordinances of the Lord blameless. The third message says, "Here are they that keep the commandments of God, and the faith of Jesus." Oh! that men would not be willingly ignorant of the truth.

J. H. TOTMAN.

Richmond, Me.

## Can We Afford It?

IN these days of peril can we lay down our armor for a moment of time? Think of our vigilant foe who is ever on the alert to find us off our guard, that he may strike us a death blow if possible. Can we afford to slacken our pace for a single moment when the prize is so near? The perils of the last days are upon us. The great conflict is just before us, and a little from this, the prize of eternal life. Soon we shall see the great King coming in all his glory, with his glittering army of angels, to gather together his jewels from out the wicked nations of the earth, and can we afford not to be among the saved?

We know that the setting up of the kingdom of God is very near indeed, and shall we not be subjects of that kingdom?

Again, I say, How can we afford to neglect any means that are in our power that will help us to prepare for a home with Jesus and the sinless angels?

The jeweled city of God is almost in sight, and we can, if we will, have a home within its glorious walls. Oh! no; we cannot afford to lose all this.

"Then on let us press; for Jesus is near;  
And strengthen each other with words of good cheer;  
With zeal ever buoyant, and courage ne'er slack,  
Let's be true to our King, and never draw back."

R. F. PHIPPENY.

Gratiot Co., Mich.

## Significant Items.

Compiled for REVIEW by F. A. Buzzell.

THERE are many clergymen in New York who have wine upon their tables, and who furnish it to their guests.—Dr. J. G. HOLLAND in *Scribner's Monthly*.

THE number of young men fitting for the ministry in our theological seminaries has been steadily decreasing.—REV. D. DORCHESTER in *Methodist Quarterly Review*.

"A WRITER in the *Rock* says, the Sunday idols of Protestantism are the 'favorite minister,' the wealthy congregation, and the hot dinner."

"ROMAN CATHOLICS in this country have accommodations for 1,990,514, and the Evangelical Protestants for 16,642,183, the difference being eight to one."

## Obituary Notices.

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

DIED, in Chesaning, Sag. Co., Mich., Aug. 12, 1872, Rhoda May Lola Thompson, youngest daughter of I. O. and H. E. Thompson, aged 1 year 2 months and 21 days. Death caused by a fall.

I. O. THOMPSON.

DIED in Brandon, Vt., July 22, 1872, after a lingering illness of some six months, Samuel Tower. He enjoyed a deeper experience in religious things for some time before his death, and fell asleep in confident hope of a part in the first resurrection.

## The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 3, 1872.

### Central Camp-Meetings.

Ohio, Sept. 12-17.  
Indiana, " 19-24.  
GEN. CONF. COM.

We delay this paper a day to give the report from Bro. White, which was received just as we were going to press.

### Notice.

Our paper next week will be a few days late, on account of the camp-meeting, at this place.

Remember the commencement of the next term of school, Monday, Sept. 16.

AMHERST College, the training school for orthodox ministers, it is said, is to have its professional corps increased by the addition of a dancing master. Tilton, in his *Golden Age*, thinks it will be a good thing to have a generation of dancing ministers, and that the divinity will be improved by the dancing.

### To Correspondents.

JAS. SMITH. The next term of the school will probably close some time in December next. The best route from your place to Battle Creek, is by the Boston and Albany, N. Y. Central, Great Western, and Mich. Central railways.

L. H. DENSMORE. On the question of Sunday being the true seventh-day, we refer you to the articles by Bro. Canright, which appeared in Nos. 25, and 26, of REVIEW, last volume, and which have just been issued in pamphlet form, entitled *Lost Time*. Place this pamphlet in the hands of your friends who deny the present numbering of the days of the week.

THE notice from Bro. F. Simonson, Hillsdale, Rock Island Co., Ill., in last REVIEW, called for married men. It should have been unmarried. The case of Bro. S. is one which has peculiar claims upon the attention of Sabbath-keepers, who would like to engage in the work he offers. He is running a saw-mill, employing quite a number of hands; and his Sunday-keeping help, are manifesting their petty spirit of bigotry, in trying to embarrass and hinder his operations in every way in their power, thereby to break him down in his efforts to keep the Sabbath, and induce him to return to Sunday-keeping again. We have no doubt a sufficient number of good reliable Sabbath-keepers will be ready to go to his help when they learn the circumstances in the case.

### Advance Pay System.

The only proper plan for publishers of periodicals to adopt, in order to secure prompt payment and success, is the strict advance pay system.

All publishers are loth to part with patrons, and there are always a few who will plead to be trusted six months, or a year. The publisher yields to the few, and does not carry out the advance pay plan strictly. In yielding to the few, he has opened the door for many delinquents, and he soon finds that his patrons, whom he has labored to serve faithfully, owe him thousands.

This is our unpleasant experience. There is due the S. D. A. Publishing Association more than Ten Thousand Dollars from delinquent subscribers for the REVIEW and HERALD, *Health Reformer*, and *Youth's Instructor*. This is all wrong. It was an error on our part in complying with the expressed wishes of a few persons asking us to send them our publications on credit, and thus opening the way for so many to become careless in regard to paying honest debts. But the wrong has not been all on our side by any means. The great wrong in this matter has been on the part of those persons who have taken advantage of our willingness to accommodate all, and still retain all our subscribers.

We are now deciding that it would be better never to enter a name on our lists on credit. There are but very few who cannot advance the small sums required for our periodicals one year. And these few had better have them sent to them free the first year than to be in debt. And we design that every subscriber to our periodicals shall pay in advance by January 1, 1873, or the name be stricken from our lists. We therefore call on all delinquents to pay up. And we also ask for the vigilant co-operation of Tract and Missionary Societies in the several States, in this work of placing the subscribers of our several periodicals on the strict advance pay system. We shall send bills of indebtedness to delinquents soon.

When all shall have paid up, then, from that time onward, each subscriber who shall suffer his time to nearly run out will be notified a week or two before the time, for which he has paid, has run out. And if he does not then renew his subscription by paying promptly in advance, the name will be stricken from our lists. This will relieve our Tract and Missionary Societies of much labor, yet we shall want their co-operation, in seeing that all have our publications who should read them, while carrying out the advance pay system, which will make it necessary to cut off more or less names. Pay up delinquents, pay up, and let the Publishing Association have its

just due, and save us the trouble of sending bills, and the officers of our Tract and Missionary Societies the trouble of addressing you by letter. Pay up! Pay up!!

JAMES WHITE, Pres. S. D. A. P. A.

### Hymns and Tunes.

We have just compiled a book of Hymns and Tunes, of about 200 pp, for the use of Camp-meetings and other Religious Gatherings. It embraces the best from our large Hymn Book, with some new Hymns and Tunes of great value. It is not designed to take the place of our larger work; but for a wider circulation, especially when new fields are entered. Its superior value, and very low price, will secure its circulation everywhere.

Price, in strong paper covers, post paid, 25 cents. If any wish it bound in Morocco they can have it, post paid, for 50 cents.

JAMES WHITE.

### The Health Reformer.

A good movement is going on with the friends of the *Reformer*, to circulate the last four numbers of this journal to thousands on trial. They offer the *Reformer* for September, October, November, and December for the small sum of 25 cents.

All the true friends of the Health Reform are urgently invited to act as agents, and, as far as their means will allow, send in the names of their distant relatives and friends, accompanied with 25 cents each from their own pockets. Those who order the *Reformer* for friends would do well to notify them by letter.

At the close of the year, the thousands who receive the four numbers will be invited to renew their subscription for the *Reformer* for 1873, by the payment of one dollar, and the names of those who do not renew them will be promptly stricken from the lists, unless their friends renew for them.

We learn that from twenty-five to fifty names were coming in per day about the middle of August for the four months' trial. Let this work go on until the middle of October. Four numbers will be furnished, though one or two of them be back numbers.

JAMES WHITE.

Black Hawk, Col., August 22, 1872.

### The Advent Tidende.

A PROSPECTUS has been issued for this excellent monthly Danish journal, with which to obtain new subscribers, similar to the one used on the *Reformer*. Our brethren who have Danish or Norwegian friends or neighbors, should put this into their hands, and solicit their subscriptions. Four numbers of the *Tidende* are offered, as a trial trip, for 25 cents.

### New Works.

THE Publishing Association has the past summer issued new editions of some of its standard works, and published some new ones, of which we give notice below:

1. The Sanctuary and Twenty-three hundred Days. The original work of Bro. Andrews, carefully revised by the author. The most thorough and complete work we have ever had on this subject. 96 pp. Price 10c.
2. The Atonement, by Bro. Waggoner, revised and enlarged. This is just the work to place in the hands of thinking men and women on this fundamental and most important subject: 168 pp. Price 20c.
3. The Three Messages of Rev. 14, particularly the Third Angel's Message, and Two-horned Beast, by J. N. Andrews. Third edition, revised. 126 pp. Price 15c.
4. A Refutation of the doctrine called The Age to Come, by J. H. Waggoner. This book appears as a second edition of a former work on this subject, entitled *The Kingdom of God*; but the author in his preface says, "This is more than a second edition or revision of the former work on the Kingdom of God. One entire chapter (III) has been added, and the rest of it has been mostly rewritten." It is an unanswerable refutation of the dreary error it attacks. 168 pp. Price 20c.
5. The Ten Commandments not abolished. A review of the position so often resorted to to evade the claims of the Sabbath, that the ten commandments are abolished. By J. H. Waggoner. A little work that should be kept doing constant execution. 32 pp. Price 4c.
6. Without Excuse. A brief survey of the many ways in which God has warned the world of the coming of the great day. 8 pp. Price \$1.00 per hundred.
7. The Coming of the Lord, by an English writer. 16 pp. \$1.00 per hundred.
8. The Lost Time Question, by D. M. Canright. A complete exposure of the oft-repeated quibble respecting lost time, confusion in numbering the days of the week, &c. 24 pp. Price 3c.

### The Month of Earthquakes.

THE month of April, 1872, will long be remembered, and will occupy an important position in geological history as the month of earthquakes and volcanoes. The series of disturbances in question commenced on March 26 with an earthquake at Independence, Inyo County, California, and lasted for five hours, during which time "the earth was never for a moment perfectly quiet, and every few moments heavy shocks, of a few seconds' duration, were occurring; in all, there were more than fifty heavy shocks." During the disturbance, flashes of light were

seen to issue from the Black Rock, a volcano of the Sierra Nevada range about fourteen miles distant.

On April 3 the terrible earthquake of Antioch laid that ancient city in ruins. In this commotion the earth was disturbed over a considerable extent, the shocks being severely felt from Aleppo to Orfa, beyond the Euphrates, and occurring at intervals for more than a week.

On April 14 and 15 violent shocks of earthquake were felt at Accra, on the Gold Coast of Africa, and these were attended by a hurricane which wrecked nearly every vessel in the harbor of Zanzibar.

On April 24 Vesuvius again burst her bonds and became more active than at any time since the eruption that overwhelmed Herculaneum and Pompeii.

Europe, Asia, Africa, America,—four, out of the five great divisions of the globe, showing serious disturbance of their surface at almost the same time. It is as if Mother Earth were shaking the finger of admonition at those who deny the old geological doctrines, and advance the hypothesis that the globe is not fluid in its interior, but is solid through and through.—*Scribner for August.*

### France Preparing for War.

THE war between France and Germany is not at an end. There has been no peace, only an adjournment of hostilities. No fact is more evident than this. The one idea that controls the French mind is "the settlement of accounts with Germany." Although little is said about it in the papers, and there have been discreet reservations in the debates, the Government has been making strenuous efforts to bring the army up to its fullest capacity. There have been large purchases of horses in Hungary, England, and Germany. The workshops for the manufacture of artillery and firearms are in full blast. There are more cannon now than there was before the war, and more small arms, Paris is being strengthened by new lines of forts. Great quantities of provisions have been introduced into the city of Paris, enough for two years' consumption in case of a siege. When the new works are completed, a successful siege of Paris will require the investment of a line of circumvallation ninety miles in extent—a feat not within the resources of any army. The soldiers are under constant and severe discipline. They are kept in camp, away from Paris and the large cities. You see fewer soldiers in Paris than in London—a group here and there, at the Invalides and public buildings, for instance, but no more. Whatever difference there may be as to dynasties, and parties in this work of re-organizing the army and strengthening the resources of France, every one is interested. The French army to-day is the strongest army in Europe, except that of Germany. Beyond and above all, there is a public spirit, a sense of industry and self-denial, a desire for information and study that are a wholesome evidence of improvement. It may be, and I would not be surprised if history so recorded it, that the appalling disasters that fell upon France have served to show the strength and weakness of the country, and to teach that strength that comes from a true knowledge of weakness and a resolution to overcome it.

### FAULTS.

What are another's faults to me?

I've not a vulture's bill,  
To pick at every flaw I see,  
And make it wider still.  
It is enough for me to know  
I've follies of my own,  
And on my heart the care bestow,  
And others let alone.

### Appointments.

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

### Ohio Camp-meeting.

This meeting will be held at Mansfield, Richland Co., Ohio, on the same ground occupied last year, commencing Sept. 12 and continuing to the 17th.

We hope all our brethren will make an effort to come to this meeting, to work for the Lord. Be on the ground at the commencement of the meeting and stay until the close. Ample provisions will be made for man and beast.

O. F. GUILFORD, } Camp-  
GEO. BISSEL, } meeting  
WM. CROUSE, } Com.

### Ohio State Conference.

THE Ohio State Conference will hold its next annual session at Mansfield, Ohio, in connection with the Ohio Camp-meeting, Sept. 12-17. We earnestly request all the churches in this Conference to send delegates, also the companies that are not organized. We wish all to be represented either by delegate or by letter.

WM. CHINNOCK, } Ohio  
SANFORD ROGERS, } Conf.  
J. Q. A. HAUGHEY, } Com.

### Indiana Camp-Meeting.

This meeting will be held near the Burlington and Kokomo Pike, eight miles west of Kokomo, Sept. 19-24. The brethren will meet those coming on the cars at the station in Kokomo, Sept. 18 and 19, and convey them to the camp ground free of charge. We very much desire to see all the friends on the ground in time to pitch their tents and make all the arrangements necessary for their comfort before the time set for the meeting, so that we can spend the entire time in getting nearer to the Lord. Bring your families, friends, and neighbors, if you wish to enjoy the meeting. Bring your hearts full of love, and your souls full of energy.

W. R. CARPENTER, } Camp-  
CHARLES SHAWARD, } Meeting  
WM. COVERT, } Com.

### Ohio T. and M. Society.

THE Ohio Tract and Missionary Society will hold its first annual meeting at the time of camp-meeting, Sept. 12-17, 1872. All the directors and as many members as can, should be present, as officers for the ensuing year are to be elected and other important matters pertaining to the interest of the Society to be considered.

O. MEARS, Pres. Ohio T. & M. Society.

THE next quarterly meeting for the churches of Orleans, Orange, Greenville, Vergennes, Bushnell, Montcalm, and Deerfield, will be held with the Greenville church the first Sabbath in November; and the churches will be visited as follows:—

Orange, Sept. 14, Brn. Wm. Alchin and Maynard. Orleans, Aug. 19, Brn. Stephen Alchin and Hodges.

Vergennes, Sept. 21, Brn. L. Kneeland and Howe. Greenville, Sept. 28, Brn. E. Vandusen and Towle. Bushnell, Oct. 5, Brn. King and Spencer Vandusen. Montcalm, Oct. 5, Brn. Banks and Staines.

S. H. KING.

QUARTERLY meeting at Pontiac, Ill., Sept. 7 and 8. " " " Gridley, Sept. 14 and 15.

Let all the scattered ones make an effort to get out to these meetings. Come prepared to seek the Lord. The M. and T. Society in each of the above places will hold their first quarterly session at the above meetings. Let the reports be ready.

J. W. MARSH, Director, 3d Dist.

QUARTERLY meeting at Avon, Wis., Sept. 14 and 15. Brethren and sisters from other churches are invited. Bro. Sanborn is expected.

H. W. DECKER.

QUARTERLY meeting at Waukon, Iowa, Sept., 14, 15, 1872.

C. A. WASHBURN.

I DESIGN to be at the Avon quarterly meeting Sept. 14, 15.

Also at Mackford Sept. 21, 22, appointed by Elder Thurston. Will some one meet me at Brandon Station, Friday morning the 20th, and carry me to Mackford. I shall reach the Station Thursday evening.

I. SANBORN.

MONTHLY meeting for Western New York, at Parma, Sept. 14, 15. Teams will be at Brockport, at four o'clock P. M. on Friday the 13th.

S. B. CRAIG.

MONTHLY meeting at Green, Oceana Co., Sept. 28 and 29. I will, nothing preventing, attend this meeting.

Will Bro. Newman meet me at Mears' Station, Thursday, the 26th?

JOHN BRINGTON.

### Quarterly Meetings in California.

Santa Rosa,	Sept.	21 and 22.
Bloomfield,	"	28 " 29.
San Francisco,	Oct.	5 " 6.
Green Valley,	"	12 " 13.
Petaluma,	"	19 " 20.
Healdsburg,	"	26 " 27.

Preaching each day at 11 A. M.; other services and meetings notified by letters.

COMMITTEE OF CAL. STATE MEETING.

## Business Department.

Not slothful in Business. Rom. 12:11.

### RECEIPTS

For Review and Herald.

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

\$2.00 EACH. J. R. Lewis 39-1, David Putnam 41-9, J. J. Townsend 42-11, M. Chapman 42-4, H. Crosbie 43-1, C. E. Champlin 43-1, F. D. Graves 42-1, E. S. Finch 41-14, J. S. Smith 42-1 Z. Tyler 43-1, Warren Harris 41-15, Wm. Camp 43-1, E. P. Cram 42-7, Mary Olmstead 43-1, S. D. Yan 42-1, S. Sherman 42-1, Mrs. A. Austin 43-1, M. M. Wilson 42-1, H. N. Austin 42-7, Mary A. Howe 42-9, C. Amy 42-9, Wm. Fox 42-9, Evi Speir 41-13, F. W. Mace 42-1, J. Fisher 39-14, J. Hobbs 42-1.

\$1.50 EACH. Hurd House 42-12, Hibbard House 42-12, Young Men's Association 42-12, M. E. Rhoads 42-12, M. A. Hartshorn 42-12, Rasmus Rhoads 42-12, Oliver Cushman 42-12, A. C. Brown 42-8, H. C. Rhoads 42-12, E. Dalgren 41-1, J. W. Forbs 42-12, Wm. Palmer 42-12, J. L. Jenkin 42-12, James A. Ashbaugh 42-12, John Williams 42-12, Samuel Watson 42-12, S. H. Holloway 42-8, H. Sponsler 41-21, J. G. Camp 42-1, Solomon Narocross 42-12.

\$1.00 EACH. Mrs. T. Wilson 41-1, N. Truesdell 41-16, J. Hunter 41-9, Sophia Johnson 41-12, B. Stiles 41-7, Mary Kinney 39-11, S. Sumner 40-10, B. Morrill 41-1, S. Dana 41-1, J. Dunham 41-17, Mary Johns 40-18, T. J. Bostworth 40-1.

MISCELLANEOUS. E. A. Hillis 75c 41-12, George Busk 50c 41-1, L. B. Miller 60c 43-1, Wm. L. Jaycox 1.25 41-25, E. S. 5.00 41-1, W. Ernst 1.25 40-20, Richard Davis 75c 41-12, A. B. Sheldon 75c 41-12, Wm. M. Emry 75c 41-12, N. J. Dubois 5.00 42-13, W. Gordon 15c 40-9, J. Roscoe 5.00 42-1, H. A. Flint 50c 41-1, E. H. Teft 2.10 42-3, W. R. Irish 3.00 41-19.

### Books Sent by Mail.

J. Hedrich 25c, J. R. Green 20c, G. N. Truesdell 25c, J. O. Thompson 25c, D. Warren 4 57, Wm. Chandler 20c, Mrs. M. F. Bisbey 45c, B. Sherman 3.60, J. Larson 25c, R. Cochran 3.00, C. B. Tower 2.75, H. Tower 20c, A. D. Waste 20c, Progressive Community 20c, J. W. Forbs 25c, Mrs. V. Pugh 3.00, Wm. L. Jaycox 75c, F. F. Camp 25c, Box 25c, N. Mosher 17c, J. Bosworth 25c, F. H. Chapman 4 00, F. A. Carpenter 3 60, N. E. Nicola 25c, D. C. Phillips 1.00, L. H. Cunningham 20c, A. Korb 5.06, M. A. Remley 2.25, H. W. Musser 1.50, A. W. Shepherd 20c, J. Dorcas 1.75, R. J. Moffat 5.00, L. C. Bartow 25c.

### Books Sent by Express.

R. F. Cottrell, Medina, N. Y. \$11.00. O. A. Olson, Ft. Atkinson, Jefferson Co., Wis., \$9.77. Mortimer S. Tyrel, North Creek, Warren Co., N. Y. \$7.00. David Downer, Woodman, Grant Co., Wis., \$10.00. Eld F. Wheeler, Auburn N. Y. \$11.00.

### General Conference Fund.

C. H. Tabbs \$5.00. Vermont Conference 75.00.

### Cash Received on Account.

R. F. Andrews \$20.25. A. Caldwell 75c. A. S. Hutchins 7.45.

### Michigan Conference Fund.

Church at Newton, \$19.00.

### Book Fund,—\$10,000 Wanted.

Amount previously acknowledged, \$5152.56.

Miscellaneous. Emily C. Day \$3.00. M. O. \$2.00. Abraham Condert \$4.60.

## The Review and Herald.

### TERMS:

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