

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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#### THE SACRIFICE.

THE riches of Christ's matchless love—  
More precious to my heart  
Than garlands e'er for conquerors wove,  
Or monarchs can impart.  
His voice—how sweet its accents fall  
Upon my listening ear!  
My soul receives the gracious call,  
That calms each anxious fear.

Deep anguish pierced his bleeding heart,  
Death's agony he bore,  
The sacred Temple's veil did part—  
The sacrifice was o'er!  
Silence reigned deep in Heaven's high courts,  
The harp-tuned cherubs cease,  
While nature in amazement stood  
Enwrapt in awful peace.

He died for me! each mortal sigh  
That heaved his fainting breast,  
Was offered on the cross for me,  
And through them I am blest.  
His stripes shall heal our bleeding hearts,  
His groans shall make our peace;  
His resurrection gives us life  
In Him that ne'er shall cease.

There is a fount whose gushing tide  
Can cleanse from every sin;  
He stands with arms extended wide  
And bids me come to him.  
I'll go from scenes of mortal strife,  
From pleasures here that cloy,  
And in his death will find new life,  
And in his grief my joy.

—Sel.

#### Examination of T. M. Preble's First-day Sabbath.

BY ELDER J. N. ANDREWS.

##### CHAPTER FIRST.

###### INTRODUCTORY STATEMENT.

IN August, 1867, Eld. T. M. Preble published a volume of 471 pages, entitled "The First-day Sabbath." As this book had been announced some years prior to its publication as designed expressly for the refutation of "Andrews' History of the Sabbath," its appearance was awaited with some degree of interest. The earliest copies issued were received at the Advent camp-meeting of that year at Wilbraham, Mass., toward the close of that meeting, and one of the first copies sold, was to myself. On perusing the book, however, I was satisfied that it could do little hurt to any who had candidly read the History of the Sabbath which it professes to answer. The work is remarkable for two things: First, for intense bitterness toward myself, for which no provocation whatever has ever been given; Second, for being utterly uncandid in its professed reply to my History of the Sabbath. Such being the character of the work it has never seemed to me especially important to reply to it because not adapted to injure the candid reader. And being constantly pressed with the most urgent duties, I have never seen time to visit those libraries which I consulted in the first place, and to which I must again refer in order to properly vindicate myself from the attack of Eld. Preble. The preparation of a second edition of my work, however, gives me opportunity to prepare also a reply to this book written to overthrow mine, and I gladly avail myself of the privilege.

Before entering upon the direct examination of Eld. P.'s book, a brief recital of facts intimately connected with the present discussion is worthy of the reader's attention. In November, 1865, a discussion was held at Portland, Maine, between Elds. Cornell and Preble. The question was thus stated: "The seventh-day Sabbath, observed by God's people prior to the crucifixion of Christ, is still binding upon mankind." Eld. C. affirmed; Eld. P. denied. In the early part of the discussion Eld. P. made a very bitter attack upon "Andrews' History

of the Sabbath;" and he had so much to say respecting it that Eld. C. protested against this course of action as being wholly irrelevant to the question under examination. He declined to follow Eld. P. in this thing, but at my request made him this proposition: "The author of the History of the Sabbath will discuss the merits of that work with Eld. P. through the columns of the ADVENT REVIEW, the organ of the Seventh-day Adventists, provided that the discussion shall also be published in the *World's Crisis*, the eastern organ of the no-law Adventists."

In reporting the discussion at Portland, the editor of the ADVENT REVIEW, Uriah Smith, made the following remarks in reference to the foregoing proposition, in that paper of Jan. 30, 1866: "The door is now open for them to test this matter, if they dare step in and risk their cause in a fair and open encounter."

The *World's Crisis* for Feb. 14, 1866, contained the following response from Eld. Preble:—

#### "CHALLENGE.

"In the REVIEW AND HERALD of Jan. 30, 1866, in referring to J. N. Andrews' History of the Sabbath, the writer says:

"The door is now open for them to test this matter, if they dare step in and risk their cause in a fair and open encounter."

"To this challenge I reply that I am ready, and 'dare step in and risk' an open encounter with any man in their ranks qualified to defend their cause in testing the merits of J. N. Andrews' History, or any other point connected with their theory of the seventh-day Sabbath, either in oral or written discussion, as soon as arrangements can be agreed upon.

"Will they 'dare' do it? Will they 'risk their cause' in this manner? We shall see. They may try to shield themselves from this issue, by saying they will not debate this question with me unless the *World's Crisis* will also publish the discussion. But I am disposed to 'dare' them to 'risk their cause' in an open encounter through the columns of this paper. But it is quite doubtful whether they will dare to run such a 'risk' as this. But we shall see what we shall see. T. M. PREBLE.  
"East Weare, N. H., Feb. 5, 1866."

The *World's Crisis* having published this defiant challenge to the Seventh-day Adventists to risk an encounter with Eld. P. in the columns of that paper, did by that act in the most emphatic manner commit itself that such discussion should be allowed a place in its columns, if the friends of the seventh-day Sabbath should dare to undertake it. Such being the case, it was proper that our General Conference Committee should take action with reference to this matter. It was not merely Eld. P., but it was really the *World's Crisis* that thus threw down the gauntlet. And moreover this gave promise of an opportunity to reach the no-law Adventists with the argument in behalf of the seventh day. Only one member of the General Conference Committee was at this time in Battle Creek; but the editor of the ADVENT REVIEW and the editor of the *Youth's Instructor* united with that member in responding through the REVIEW of Feb. 27, 1866, to the defiant language of the *Crisis*. Here is their response:

"Acting for the other members of the General Conference Committee, we would designate Eld. J. N. Andrews as the one to conduct this discussion in behalf of Seventh-day Adventists. And he is hereby instructed to make such arrangements with Eld. P. and the *Crisis* as shall bring the matter to an early issue.  
[Signed] U. SMITH.  
G. W. AMADON.  
J. M. ALDRICH."

In obedience to this instruction I addressed the following note of acceptance to the editor of the *Crisis*:—

"[For the Crisis.]

"NORRIDGEWOOK, Me., March 5, 1866.

"BRO. GRANT: I accept the proposition of Eld. T. M. Preble, in the *Crisis* of Feb. 14, for a discussion of the Sabbath question through the columns of the *Crisis* and of the ADVENT REVIEW. He proposes to discuss 'the merits of J. N. Andrews' History, or any other point connected with their theory of the seventh-day Sabbath.'

"In accordance with this offer, I name two points for discussion:

"1. The biblical argument for the observance of the seventh day.

"2. The historical argument relating to the seventh and first days of the week, and involving 'the merits of J. N. Andrews' History of the Sabbath.'

"Upon the publication of this acceptance in the *Crisis*, I will open the discussion of the first point. J. N. ANDREWS."

As the conductors of the *Crisis* had indorsed Eld. P.'s challenge for a discussion of this subject through its columns, by publishing that challenge to the world, they could not, without the most flagrant injustice, refuse to insert in that paper my note of acceptance, even though they should decide to shut out the discussion. It would indeed reflect no honor upon them to publish a challenge for a discussion through their columns, and then refuse to allow the discussion to take place; but to go still further and refuse to publish the note of acceptance, or even to let the fact appear that the challenge was accepted, is an act of injustice that can only be justified by proving that the moral law is abolished. And now observe what was done. No notice was taken of this acceptance in the columns of the *Crisis*, but its editor addressed me a private letter as follows:—

"BOSTON, Mass., March 15, 1866.

"BRO. ANDREWS: Your note of the 5th inst. was put into my hands to-day.

"Our regulations will not allow a discussion in the *Crisis*. I have sent your proposition to Bro. Preble.

"Your brother in Christ,

"MILES GRANT."

To this letter I returned the following reply:—

"NORRIDGEWOOK, Me., March 19, 1866.

"BRO. GRANT: Yours of the 15th inst. has just come to hand. I learn with surprise and regret that your 'regulations will not allow a discussion in the *Crisis*.' Your regulations did allow the publication of a challenge in the *Crisis* of Feb. 14, for a discussion of the Sabbath question 'through the columns' of that paper. The proposition was clothed in very defiant language, and being admitted into the *Crisis* by its editor, it did necessarily open that paper to the discussion of this subject. In accepting Eld. P.'s proposition thus endorsed by yourself, I did not act upon my own responsibility. I was duly designated by those who have charge of the Seventh-day Adventist Publishing Association, to conduct this discussion in behalf of the observers of the seventh day. In shutting the columns of the *Crisis* without one word of explanation, you certainly do us great injustice. I think it would have been no more than just that you should have inserted my brief letter of acceptance, accompanied by such remarks as you deemed proper. My regret would have been no less that the discussion could not be had, but I should have felt that you had not been guilty of injustice. We stand before the world 'dared' to risk an encounter through the columns of the *Crisis*, and yet not allowed even to accept such challenge through its columns.

"You say that you have sent my letter to Eld. P. With Eld. P. privately I have nothing to do. An oral discussion is of very little consequence, I have other and more important duties to perform. But a written discussion that should bring the subject before the whole body of Adventists, I would deem really important. In good faith I accepted the proposition for such a

discussion; if this cannot take place, the fault is certainly not on the side of the Seventh-day Adventists. Will you not do us the justice to make a fair statement of the fact that we did accept the proposition of Eld. P. for a discussion through the columns of the *Crisis* and of the ADVENT REVIEW?  
"Yours in Christ,

"J. N. ANDREWS."

To this appeal the editor and the conductors of the *Crisis* paid not the slightest attention. Yet to refuse such a demand is so manifestly unjust that we venture to assert that no man dare to defend it. Eld. P.'s challenge was promptly accepted. Yet the *Crisis* having published that challenge refuses to allow the fact of its acceptance to appear in its columns. The readers of the *Crisis* are left to believe, 1. That that paper is open to a fair discussion of the Sabbath question. 2. That the observers of the Bible Sabbath dare not meet the subject in a fair, open encounter, through the columns of the *Crisis* and the REVIEW.

These impressions prevail extensively among the readers of the *Crisis*, as I am informed by competent authorities. And it really looks as if those who proposed the debate, and then shut out from the columns of the *Crisis* all mention of the fact that it was promptly accepted, did design by this unworthy conduct to make capital for the no-Sabbath or Sunday-Sabbath cause. It has given opportunity for not a little boasting, and Eld. P., to whom the editor of the *Crisis* says he sent my letter of acceptance, has had neither the principles of justice nor of honor strong enough to correct the false impression which has thus been fastened upon the readers of that paper.

Nor can it be said that the editor of the *Crisis* may never have received my second letter, and that he may therefore be blameless. He did receive the first on his own acknowledgment; and that first letter should have needed no second to awaken him to justice. But there is another fact to be noticed. After waiting some twenty days for a response to my second letter, I sent the entire correspondence to the ADVENT REVIEW, in which paper of April 24, 1866, it was published to the world. As this failed to cause the *Crisis* to correct its injustice, the subject came up for consideration in the ensuing General Conference, May 17, 1866. The following resolution was unanimously adopted and published in the ADVENT REVIEW of May 22, 1866:

#### "SABBATH DISCUSSION.

"Whereas, There appeared in the *World's Crisis*, of Feb. 14, 1866, a very defiant challenge to S. D. Adventists for the discussion of the Sabbath question, particularly the 'History of the Sabbath,' through the columns of that paper, and

"Whereas, This challenge was promptly and unqualifiedly accepted, with the offer on our part that it should also appear in the REVIEW, and

"Whereas, The *Crisis* thereupon refused to allow the discussion to appear in its columns; and further refused to publish the brief note of acceptance from J. N. Andrews, who was designated to conduct the discussion on the part of our people; and further, when courteously requested to let the fact appear that the challenge had been accepted, would not even grant us that favor, therefore,

"Resolved, That we express our surprise at such a course on the part of the *Crisis*, and our inability to reconcile it with the principles of honor, of justice, and of Christianity."

This failed to call out, either from the *Crisis* or from Eld. P., any correction of the wrong with which they stood connected. They could not complain of the language used as harsh or unbecoming, and they certainly were not ignorant of the injustice which we had suffered.

With the action of the General Conference, May, 1866, all effort on our part to obtain justice in this case ceased. It was

in August of the following year, 1867, that Eld. P.'s work entitled, "First-Day Sabbath" was published to the world. Such was its remarkable bitterness toward myself, and such its unfairness and lack of candor in its treatment of the "History of the Sabbath," and such having been the result of our response to the challenge for a discussion through the *Crisis*, it did not appear to me, on an examination of the book, best to neglect the urgent and responsible duties that were upon me in order to reply to this work. But in the providence of God a favorable opportunity to prepare a reply to Eld. P.'s book in connection with the preparation of a new edition of the "History of the Sabbath," having come, this work shall now receive proper attention at my hands.

#### A Safe Rule of Judgment.

"WISDOM is justified by all her children." This is the Douay rendering of Luke 7:35. These words were spoken by our Saviour in reference to the fault-finding spirit of the generation who lived when he was upon the earth. They found fault with John because he was very abstemious in his diet; and when the Saviour commenced his ministry, they found fault with him because he was not so. They could not be pleased with any course that could be pursued. But Jesus intimates that they were both justified in the course they pursued, and had all the circumstances been properly appreciated, it would have been known that wisdom actuated them both. While the mission of John was one involving great sorrow, labor, and perplexity, to himself in bringing up a lukewarm church to an appreciation of their duties and present responsibilities, in view of a Saviour near to come, it would be fitting that fasting should be seen in connection with it. But when that Saviour had come, circumstances were different. This was an event anticipated with great joy by every age, and when it was consummated it would not be fitting that his disciples should go about the streets fasting, with evident sorrow, or for him, their Master, to do so. "Wisdom was justified by her children" in both cases.

This is a safe rule of judgment in every case—to judge of a thing by its results. Two persons labor in the same business; both pursue an opposite course, yet both think they are acting wisely. Sometimes it may be important that we should be able to ascertain which is really doing so. Our Saviour's rule is a good one. Wisdom will be justified in every case by the one who really acts according to it. The result will demonstrate which has been wise. To illustrate: Two men start out in life as farmers. One of them looking mainly to present blessings and ease goes much upon credit, and by means of the money of others he has at command, has plenty of blessings around him; such as good buildings, good teams, good stock, carriages, &c. His family dress well, and to an outward observer he seems to be thriving finely; and he himself may be often deceived as to his real condition, and fancy himself well off. His neighbors think him a shrewd man, a lucky fellow; and he enjoys quite a reputation. But in the meantime he is paying interest largely and is not so economical in the expenditure of means as his real condition demands. His wants are numerous, to keep up appearances. He runs behind more and more, till finally, with a life half spent, he finds himself bankrupt. How many times this is repeated before our eyes; and perhaps some of the readers of this article are going over this same ground. We may be sure this is not wisdom.

Another person starts out in life with a different principle. He determines to pay as he goes. He adopts that great principle of financial safety to buy no more than he can pay for. His real wants are just as numerous as the other's; but he thinks it best to forego them till he has the means to pay for them. His diet is plain, his clothes coarse, and perhaps he gets the name of being a small-minded man. But he has adopted a principle that looks to him correct. He follows it because he thinks it is right. He lives strictly within his means, and works with energy. His condition gradually improves till his neighbors gain confidence in his integrity. One step after another is gained till he has a handsome property. The latter portion of his life he is surrounded by comparative wealth. All this shows he has adopted the true principle of safety. Wisdom is justified of her children.

Perhaps there is nothing that demands

wisdom more than the training of children. The object to be gained is of immense importance. To train a family of children so they will be valuable members of society, moral and upright, whose influence in society will always be found on the right side, and above all, who will possess a Christian character, and live eternally in the kingdom of God, is a matter of mighty magnitude. The promise of God seems sure: "Train up a child in the way he should go, and when he is old he will not depart from it." This is very definite. It can be done then, and the sure result be reached. But here is where the wisdom is needed. As a general rule the course that seems most difficult at first will be the wisest in the end. It seems easier to pacify the child by letting it have its own way so as to get along easily, rather than to teach it to submit its will to proper authority. It is no small thing to learn this lesson. But there is never any real tranquillity or peace in the family without it. It will take much patience, labor, perplexity, and possibly the infliction of pain, to bring it about. How much easier to pacify the child by letting it have its own way for the present, or perhaps divert its mind, or buy a temporary peace by bribing with some gift. This is the general course pursued. But the sure result is, such a child grows up with an unsubdued will, and unless it can have its own way there is constant trouble. It becomes selfish and reckless of the feelings of others. How many such families are seen, some of them almost a hell on earth. But in the other case, with a firm conviction of the correctness of these principles, the parent commences early to stamp the lesson of obedience to just authority upon the tender mind of the child, at first mildly, but continues it with a steady purpose, many times with great perplexity and care, but with a full determination that the end shall be gained. At the age of five or six perhaps the main battle is fought and the victory won. The child expects to submit at once, and cheerfully. All that is necessary then is to wisely but firmly maintain what is gained. Such a family will be the abode of peace, and will amply repay the labor and care previously expended. But a person must expect in pursuing the latter course to constantly meet objections to this strictness from the former class. And individuals whose system of family training has been a wretched failure, if judged by its results, will be very free to give advice and find fault with those who are strict and firm. These lose sight of the principle that "wisdom is justified of her children."

Here is the important principle that should ever be remembered. Those who are qualified to give advice in any direction are those who have succeeded therein. The same principle holds equally true in the ministry. Those who succeed in bringing many souls into the fold of Christ, will be found to have followed some principle of wisdom in bringing it about, and those who have not been successful could evidently learn of them were they willing to take the pains to do so. Others are able to settle difficulties in churches and by their influence keep things moving forward prosperously. They do so because they have some correct principles of action which they follow. These things are not the result of luck or hap-hazard. This is a rule that will hold good in all the walks of life. Let us all remember that "wisdom is justified by her children." GEO. I. BUTLER.

#### "My only Comfort."

"THIS is my only comfort since my husband died." So spake an intelligent lady, a professor of religion too, as she slowly, but nervously, unfolded a handkerchief, disclosing an old pipe, which was soon loaded with tobacco, and the fumes of the filthy, disgusting, and poisonous weed were floating in the air. Comfort, indeed! thought I. Where are we drifting? Was this weighing a husband, the soul of a human being, with a pipe of tobacco, so that when the one was gone, comfort for the loss could be found only in the other? Surely we have fallen upon strange times. The apostle Paul pointed his brethren to the true source of comfort when bereft of friends. It was not, Comfort one another with these pipes. No, no! Far different from this. Please read 1 Thess. 4:13, 18. The true comfort of the Christian in bereavement has been so far perverted by the apostasy that it has degenerated with some to the pipe, and other equally pernicious indulgences. "Lovers of pleasures," foolish,

disgusting, and simple, though they be, "more than lovers of God;" is a characteristic sign of the last days.

Reader, would it not be well for us to examine ourselves upon this point? Do we derive our greatest comfort and pleasure in the service of God, in doing his will, in cleansing ourselves from all filthiness of flesh and spirit? or is it in the sinful indulgence of perverted appetites and passions? Guileless in every respect must be those who await the Lord's return. And every man that hath this hope in him purifieth himself, even as he is pure."

H. A. ST. JOHN.

#### 2 Esdras 2.

THIS is a most interesting chapter. It seems to me to give good evidence of inspiration. To the believer in present truth it is of especial interest. I will notice a few points. To the righteous, he says, "I will give thee the first place in my resurrection." Verse 23. This is equivalent to the first resurrection in Rev. 20. Again he says, "Remember thy children that sleep, for I shall bring them out of the sides of the earth, and show mercy unto them." Verse 31. This teaches that the saints sleep in the earth, the same as in 1 Thess. 4:13-18. There are many things in this chapter that seem clearly to refer to the work of the third message. Verse 33 says, "I, Esdras, received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at naught, and despised the commandment of the Lord. This seems to refer to the same work concerning the commandments that is introduced in Rev. 14:12; 12:17. The next verse says, "And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world." This so clearly refers to the coming of Christ that it cannot be mistaken. Esdras continues: "Be ready to the reward of the kingdom, for the everlasting light shall shine upon you forevermore. Flee the shadow of this world; receive the joyfulness of your glory; I testify my Saviour openly. O, receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom." Verses 35-37. Then he introduces the subject of those who are sealed for the marriage supper of the Lamb. "Arise up and stand, behold the number of those that be sealed in the feast of the Lord; which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children, whom thou longest for is fulfilled; beseech the power of the Lord that thy people, which have been called from the beginning, may be hallowed." Verses 38-41. In Revelation 7, we are told that there is to be a certain "number" sealed, viz., 144,000. These are sealed for the feast of the marriage of the Lamb. Rev. 19. Esdras speaks of a time when this number is made up. He farther says that they have received glorious garments of the Lord, and are clothed in white. John says the same of the 144,000. Rev. 7. Esdras says this number was made up and clothed in white for fulfilling the law of the Lord. Verse 40. Further, he says: "I, Esdras, saw upon the Mount Zion a great people, whom I could not number, and they all praised the Lord with songs." Verse 42. Who can fail to see similarity between this and Revelation 14:1-3. Again he says: "And in the midst of them, there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marveled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned, and receive palms. Then said I unto the angel, What young person is it that crowned them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord." Verses 43-47. How very plain this language is, and how well it compares with the teaching of the Revelation with regard to the coming of Christ, the 144,000, their final victory on Mount Zion, &c. D. M. CANRIGHT.

MANY are called, but few are chosen.

#### Are we Thankful?

It seems that of all people we ought to be the most thankful for the light of present truth, and, to show our gratitude by a faithful performance of the obligations it daily imposes upon us, when we realize from what powerful and demoniac delusions it keeps us, and what a glorious salvation we are to receive as the result of obedience, when it is said, "Well done—enter thou into the joy of thy Lord." The joy of which we, with our weak and degenerated capacities, are unable to conceive; the realization will prove us to have been as incompetent to grasp them as is the artist, who vainly attempts to paint the sunbeams, or the varied hues of the rainbow, who must, of necessity, drop his pencil, despairing of ever competing with the wise Being who gave existence to these beautiful things.

It is characteristic of our fallen nature to lack appreciation both in spiritual and temporal blessings—especially the former. We lose sight of the Giver in the gift, and approbate self in its reception.

Selfishness seems to be the dominant power, and one of the blighting evils, as well as one of the noticeable features of the last days. "For men shall be lovers of their own selves," and then a long list of sins are enumerated in its connection; unthankful and unholy, which is but the result of an over-estimate of self. Our hearts are made sad by the ingratitude of friends, but are our feelings comparable with those of the all-interested family in Heaven, for our salvation? the Father who gave his Son? the Son who gave his life as a forfeit, "for ye are bought with a price"? and the angels who work disinterestedly "until the redemption of the purchased possession, unto the praise of his glory," who bear their part in this noble, and godlike sacrifice? Let us be faithful, seek not to emulate self, but be "hid with Christ in God," that we may be crowned his at his appearing. ISADORE GREEN.

Sackett's Harbor, N. Y.

#### Women laboring in Public.

OUGHT women to take a part in public worship? to pray and exhort, encourage others to love and serve God? We believe it is not only their privilege, but their duty, so to do.

1. It must be admitted that under the Mosaic dispensation women were owned as prophetesses, and took part in the worship of God, and gave counsel as God directed them. Miriam, the prophetess, took a timbrel in her hand, and all the women went out after her. And Miriam answered them, "Sing ye to the Lord, for he hath triumphed gloriously." Ex. 15:20, 21.

2. The Lord made Deborah to have dominion over the mighty. Judges 5:1-13. She was called a prophetess, and judged Israel. Judges 4:4. And the children of Israel came up to her for judgment (verse 5). She arose a mother in Israel. Judges 5:7.

3. Huldah was a prophetess in Israel. The king told his nobles and his priests to inquire of God for him. 2 Kings 22:13. And they went to Huldah the prophetess (verse 14), and she said unto them, "Thus saith the Lord." Verse 15. The Lord influenced her to speak, and directed her what to speak.

4. Anna was a prophetess. She departed not from the temple, but served God with fasting and prayer night and day. She gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. Luke 2:36-38. Thus we see that under the old dispensation God gave of his Spirit to women, and made prophetesses of them, and directed them how to speak, and God's will was made known to men through them, and God was honored. And truly God doth respect women as much under the gospel as he did under the law. Therefore we see that in the days of the apostles, there were women that were prophetesses. Philip's four daughters were called prophetesses. Acts 21:9. They were teachers in the church. So says Dr. Clarke. It is also said by the Lord that in the last days (that is, under the gospel), he (God) would pour out his Spirit on his hand-maidens. Hence we see that God in giving his Holy Spirit, gave it equally to females as well as males, and said they should prophesy.

What did those women do, of whom Paul said that they labored with him in the gospel? How could they have labored with him in the gospel, if they did not join in the same work that he was engaged in, that is, urging the people to leave their sins, and receive Christ?



Of women employed in this work, were Phebe, Priscilla, Mary, Tryphena, Tryphosa, Persis, Euodias, Syntyche, and others. See Romans 16: 1, 3, 9, 12, and Phil. 4: 2, 3. These women were assistants to the apostles, and Persis, it seems, excelled some of the others. Of her it is said that she labored much in the Lord. Rom. 16: 12. We learn from this that Christian women, as well as men, labored in the ministry of the word. In those times of simplicity, all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to make known to others the word of salvation, and it is the duty of the preacher to teach, exhort, edify, and comfort.

But it may be said that, if women are allowed to pray and prophesy in the churches, why did Paul forbid them (1 Cor. 14: 34, 35, and 1 Tim. 2: 11, 12) to speak in the church? Answer. Paul did not forbid them to pray or prophesy in the church, he only forbade them to speak, and usurp authority over the men. Praying or prophesying was not named. The church at Corinth spoke in unknown tongues. 1 Cor. 14: 2. It was not profitable, verse 9, he did not want them to be children in understanding, verse 20, but he said, "You may all prophesy," verse 31. Again, if Paul was not willing that women should pray or prophesy in the church, why did he give them directions how they should wear their hair and dress, when they prayed or prophesied. 1 Cor. 11: 5. Would Paul contradict himself thus? No. Therefore he says, Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head. 1 Cor. 11: 5.

To prophesy under the gospel dispensation is to speak under the influence of the Holy Ghost, either in teaching; or foretelling future events. It will cause the wicked to fall. "And so falling down on his face, he will worship God, and report that God is in you." Often have we seen the power of God manifested, under the pious labor and influence of holy women. Hard-hearted sinners were brought to cry out for mercy, through the blood of Jesus. They have their influence, and may do good. Oh! that all, male and female, that have experienced the power of the Holy Ghost in their souls, would stand up for the Redeemer's cause, in the church, in the streets, in the social circle, yes, everywhere.—I. FETTERHOOF, in *Earnest Christian*.

Rejoicing vs. Murmuring.

WE regard people insane when they turn against their best friends. The spirit of murmuring and complaining is plainly condemned in the Bible. 1 Cor. 10: 10. Enoch, in speaking of those who were to be destroyed at the coming of Christ to execute judgment, says they are murmurers and complainers! Then just before the coming of Christ this class will be developed. Jude 16. The children of Israel murmured because God wanted them to deny themselves that they might keep his commandments. They were not willing to be governed by the principles of that law. I think Satan had something to do with their murmuring. What stirred them up to murmur? God told his faithful servant Moses to reprove them. They did not like to be reprov'd, and accused Moses of trying to lord it over them. This was a terrible sin, for Moses was only telling them what God told him to, for their good. Shall we be instructed by the dealing of God with them? As I was reading in Testimony for the Church No. 20, page 44, I noticed this language: "If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the testimonies." Can this be possible? After God has "so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and has kindly given us his precious word to be a lamp to our feet and a light unto our path, we have it for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, what could we ask more? Yet when God had given his own dear Son to die for our sins, and then given us his precious word, to point out before us the path to eternal life, he saw that with all this we should come short in the Judgment and thus fail of life unless he could do something more for us. So he brings in another powerful agency to help the church on to perfection, Eph. 4: 12, viz., "the gift of prophecy." As we have neglected to study the Bible as we should, to see our faults and be reprov'd thereby, he brings this agency to bear upon us to see

if it will not arouse us to see our danger before it is too late to escape. How condescending! how kind! what love!

But why all this trouble and expense? That we (as unworthy as we are) may be saved to enjoy eternal life in his glorious kingdom, that we may be his sons and daughters. Can we meet the Judgment with any defects in our characters and be acquitted? No. How shall we get rid of them? By confessing and forsaking them we shall find mercy. How shall we know what they are? The Bible would inform us, but we have been so negligent in studying it that God proposes to point them out to us in vision through the gift of prophecy. I turn to the Testimonies to the Church, and to my astonishment, I find my faults pointed out that God's word condemns, but I had entirely overlooked them before. But this testimony is for another, yet it meets my case in many respects. Shall I heed it? Perhaps if I continue to improve upon instruction given to others, I shall get along without receiving direct reproof, and my brethren will never know how much I failed of the Christian standard.

But my selfish, proud heart must be tested to see if I am willing to be led by the Spirit of God. Now comes the testimony for me, pointing out my wrongs plainly and pointedly, and makes me out worse than I thought I was. (Of course it would, for if I had seen all my defects, what use of the testimony?)

Now come in the murmuring and the complaining. Satan suggests that they are too hard on me. Can I stand it? Let me see. Whom shall I complain of? Bro. White? He has nothing to do in preparing these testimonies. He is out of reach. Shall I complain of sister White? But sister White do not originate these testimonies. You see here is where jealousy is trying to creep in. But the testimony comes from Jesus, who furnished the subject matter for the testimony sent me? It was taken from the book that contains the daily life record of my character. Is it a faithful record? It must be. Then who furnished the subject matter for this testimony? The very one the testimony is for. For what purpose was it sent? That in this mirror we might see ourselves as we are, and thus wake up from self-righteous stupidity to seek God with all our heart and powers. And if we do not like the record, as given us in the testimony, let us mend our life record by good deeds and righteous acts, by prayers and alms, and as sure as Heaven, our testimonies will improve just as our life record improves. But whom does Jesus rebuke? Hear him, "As many as I love, I rebuke and chasten. Be zealous, therefore, and repent" (reform). What then? Is this an evidence that he loves me? It certainly is. Jesus, the good shepherd, sees our danger, and while he points it out, with unerring certainty, accompanying the warning we hear his lovely voice in accents sweet and comforting, "Come unto me all ye that labor and are heavy laden, and I will give you rest." How can I murmur, when all Heaven is interested in my welfare? Shall I complain? Oh, no! Heaven forbid. I am ashamed of my past record; but by the grace of God, I will improve it in the future. Be this the rejoicing of my heart, that "Jesus loves me still," and that I am still an object of his grace, mercy, love, and compassion. It would be a shame for us to murmur. We have every reason to rejoice. Let us rejoice in the God of our salvation.

T. M. STEWARD.

Parental Duty.

A WRITER in the London *Leisure Hours*, makes the following remarks, which are full of truth, as they are of good common sense:

"The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in their present style of living without this effort. I ask, By what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligations to leave them that competence which he desires? Is it an advantage to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave to his children? Surely, well-cultivated intellects; hearts sensible to

domestic affection, the love of parents, of brothers and sisters; a taste for home pleasures; habits of order, regularity, and industry; hatred of vice and vicious men, and a lively sensibility to the excellence of virtue, are as valuable a legacy as an inheritance of property, simple property, purchased by the loss of every habit which would render that property a blessing."

COULDN'T THOU NOT WATCH ONE HOUR?

Thy night is dark—behold! the shade was deeper  
In the old garden of Gethsemane,  
When that calm voice awoke the weary sleeper,  
Could'st thou not watch one hour alone with Me?

O thou, so weary of thy self-denials,  
And so impatient of thy little cross,  
Is it so hard to bear thy daily trials,  
To count all earthly things a gainful loss?

What if thou *always* suffer tribulation?  
And if thy Christian warfare *never* cease?  
The gaining of the quiet habitation  
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely  
The path that Jesus once himself hath gone;  
Watch thou in patience through this one hour only,  
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,  
The soldier sleep beneath his plumed crest,  
And peace may fold her wings o'er hill and valley,  
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,  
With Him who trod the wine-press all alone;  
Thou wilt not find one human hand to aid thee,  
One human soul to comprehend thine one!

Heed not the images forever thronging  
From out the foregone life thou liv'st no more.  
Faint-hearted mariner, still art thou longing  
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning  
To that old path thou hast so vainly trod?  
Hast thou forgotten all thy weary yearning  
To walk among the children of thy God?

Faithful and steadfast in their consecration,  
Living by that high faith to thee so dim,  
Declaring before God their dedication,  
So far from thee, because so near to him.

Canst thou forget thy Christian superscription—  
"Behold we count them happy which endure!"  
What treasure would'st thou, in the land Egyptian,  
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise  
For the poor, fleeting joys earth can afford?  
No hand can take away the treasure from us  
That rests within the keeping of the Lord.

Poor, wandering soul, I know that thou art seeking  
Some easier way, as all have sought before,  
To silence the reproachful inward speaking,  
Some landward path unto an island shore!

The cross is heavy in thy human measure,  
Thy way too narrow for thine inward pride;  
Thou canst not lay thine intellectual treasure  
At the low footstool of the Crucified.

Oh! that thy faithless soul, one hour only,  
Would comprehend the Christian's perfect life,  
Despised with Jesus, sorrowful and lonely,  
Yet calmly looking upward in its strife.

For poverty and self-renunciation  
Their Father yielded back a thousand-fold;  
In the calm stillness of regeneration  
Cometh a joy they never knew of old.

In meek obedience to the Heavenly Teacher  
Thy weary soul can only find its peace;  
Seeking no aid from any human creature,  
Looking to God alone for thy release.

And he will come in his own time and power  
To set his earnest-hearted children free:  
Watch only through this dark and painful hour,  
And the bright morning yet will break for thee.—Sel.

Dangers of the Way.

ALL situations in life, all the professions, and arts, and employments, in which we as citizens are engaged, have each their peculiar temptations.

The farmer, the mechanic, the man of traffic, the laborer, the teacher and the pupil, the master and his servant, the man of learning and the ignorant man, the professional man, and the capitalist, are all brothers, with like weaknesses and frailties.

About each employment and business of life, Satan has woven a web of temptation, and has artfully set his hidden traps and nets. The servant is taught to practice eye-service; and the master is prompted to tyranny and oppression. The mechanic and merchant are taught to overreach and deceive; and the farmer is urged and inflamed to murmur and complain of the weather and the seasons, of blight and mildew, and of all the drawbacks which come to us in the wake of Adam's first sin; for which, thorns and thistles were the first installment, received in the line of recompense; and now ungrateful man gloomily and Cain-like, tills the earth with oaths and blasphemy, cursing his teams, his men, and even his God.

The man of trade by ingenious artful silence, or open deceit, fills his pockets with ill-gotten gains, or murmurs at the gales,

which wreck his ships, and swallow up his treasures. The teacher pines, or is angry, at the apathy, or ill temper of his pupils; while the pupil is stirred to rebellion, by the requirements of his teacher.

The minister who preaches the truth to others may fail to apply it to his own heart; or he may be so intent upon establishing the truth of, and explaining, disputed points, that the more practical points are in danger of being forgotten, overlooked, and neglected, leaving him in worse than Egyptian darkness.

The greatest danger to which all are exposed, arises from the fact that we do not often discover the peril until the disaster is upon us.

Our business, whatever it may be, is so pleasant to us that we devote to it nearly every moment of time, and thus little is left for the more important affairs, of devotion, self-examination, and prayer.

The heart and heart-work are neglected; the Bible, and especially the more practical portions, are too much neglected. How many who are thoroughly posted upon the prophecies, and other disputed points, are mere babes and novices in those portions which treat upon personal, living experience.

Were the authors of such works as Flavel upon Keeping the Heart, Mason upon Self-knowledge, Doddridge's Rise and Progress of Religion in the Soul, to rise from their graves, and re-assume their testimony where they laid it down in death, what a shaking would their searching, close, practical, but sweet discourses, produce among us.

What we want is, discernment to know the work of God's Spirit, and to distinguish it, even when obscured by the imperfection and frailty of the erring one. No amount of ability and knowledge, will atone for want of discernment (the eye-salve); and especially when religious teachers are in the fault, will such a lack be disastrous.

A living daily experience (not of self-flattery, but) of humility, and self-abasement, an experience of victories over the pride of one's own heart (not over others), an experience won by prayer and meditation, by watching and self-denial, and productive of good results, will bring about a state of things in the heart, fitting it for labor or rest.

Sweet is the sound of that voice which brings liberty and peace to the soul bound by sin.

Oh, the precious fruits of the Spirit! God grant that they may be revived. Had the friends of Job possessed the humility which the publican did, they would not have made so great a mistake, in their labor with Job; they came to him in pride, but they knew it not. They needed humility, a knowledge of the plague of their own hearts, and with it a knowledge of the work of God in the heart.

It must be admitted that professors of religion need to begin the Christian life anew. It is greatly to be feared that the teaching alluded to in the former part of this article, would not be relished by many religious people.

It is true, that all of these authors were more or less in the dark, upon some points of present truth; but we well know how to account for this; their blemishes we need not notice. Their depth of experience, their close study of their own hearts, and their knowledge of the things of God, we cannot afford to lose. Their mode of applying the word of God, practically, we should all understand; especially those intrusted with the care of souls.

What a responsibility! yet what a privilege to move aright in this matter! What a terrible mistake, to mislead others; yet we may do this, while confident that we are doing just right. Let us all strive to realize this as we shall when probation closes, and so fit ourselves for the work that our works may bear the test of the Judgment.

JOS. CLARKE.

A FATHER'S ADVICE. You ask, "Of what use is it to acquire means of enjoyment, and then be unable to enjoy those means?" The wise man answered that question centuries ago; or rather, he made the assertion, "It is an evil under the sun." This is a lesson I wish all young men would learn. May we seek that good part, which is sure to grow better as every thing else grows worse.—Sel.

WHEN our cup runs over, we let others drink the drops that fall, but not a drop from within the rim; and we complacently call this charity.

## The Review and Herald.

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

BATTLE CREEK MICH., THIRD-DAY, AUG. 8, 1871.

ELD. JAMES WHITE,  
URIAH SMITH,

EDITOR.  
ASSISTANT.

### Battle Creek.

TO THE Seventh-day Adventists, Battle Creek is a point of great importance. Here are all our publishing interests which do very much in molding the destiny of the cause, and which are rapidly growing to be matters of considerable magnitude. And here also is our Health Institute in a most prosperous and growing condition, with the prospect, judging from the past, not only of being a means of relieving the sick, but of spreading the truth, and bringing men and women to Christ.

Beside these, here is a large church. The Battle Creek church, from the nature of the case, must be a large church, and should be a very active and influential church. Those connected with our institutions alone as editors, mechanics, physicians, and helpers, with their families, would constitute a church of near one hundred members. And then it is important that there should also reside at Battle Creek others of the very best families among our people, from which suitable men may be selected as Trustees, Directors, counselors, and business men. The work suffers from want of good families that can board on liberal terms our young men and young women that work at our publishing house, and at the same time have a good influence over these young people. In short, we want at Battle Creek men and women who are able and willing to sacrifice for the good of our institutions.

Let this state of things be established at Battle Creek, and prosperity will attend the work in all its branches. Confidence in the management of affairs at head quarters will then be established in the minds of our people everywhere, and they will only need to be informed of the wants of the cause to lead them promptly and liberally to cash over at every call.

Our institutions are not the property of a few men. They are the property of all our people everywhere. And it is proper that the several conferences should send their best men to Battle Creek to represent, and care for, their interests in the cause at head quarters. In this they should, however, consult with the General Conference Committee.

Our ministers are not capable of financial engineering. God has called them to another work. They must not leave the word of God to serve tables. We want men of experience, who have made life a success, so that they have character and wealth, and who can afford to nourish our institutions, instead of looking to them for pecuniary benefit. We can spare twenty families in Battle Creek for ten such. At present there is a great want of efficiency in the Battle Creek church. And for several years, this church, instead of being a benefit to our publishing work, has called from it much of the labors of those of our ministers who were connected with our publishing house, and wished to devote their entire time and strength to writing and editing.

We have stood at this post as preacher, editor, business manager and general counselor, in the midst of a large, but very feeble church, that could not, or, at least, has not, given but little assistance, while, at the same time, it has frequently cast upon us burdens grievous to be borne. In our condition of comparative poverty, during the first ten years of our sojourn at Battle Creek, we served this church as preacher and pastor, for which services the church did not, directly, or indirectly, in any way whatever, make the least returns.

This church has been made up, to a very large extent, of widows, orphans, and the poor generally, many of whom have shared our scanty purse at a time when we received for our entire services in the several departments of the cause only the amount paid to an ordinary printer.

And what has added to the general discouragement, many that have composed the Battle Creek church have been, not only poor in this world's goods, but were of that almost valueless portion of community that are constantly shifting locality, who drifted into Battle Creek, not to help the cause, but were a burden to it. The

result of all this has been, that at the very time we needed help in the work to which God had called us, we had our life well nigh pressed out of us from outside cares and troubles from an unworthy church. In view of these facts, sensible Christians will justify our efforts, in our worn condition, at the age of fifty, to either call around us suitable help, and those who will have a good influence, or to leave the work at Battle Creek to fresher and more able hands.

### The Sabbath Between.

THERE are some who of late seem to take infinite satisfaction in the supposition that evidence is found in Acts 13:42 for Sunday-keeping. The text reads, "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The margin says, "In the week between, or, in the Sabbath between." The word rendered "next" is *metaxu*, and is defined by Greenfield, "between, Matt. 23:35. &c.; *ho metaxu*, intervening time, *en to metaxu*, sc. *chronos*, in the mean time, meanwhile, John 4:31; by turns mutually, Rom. 2:12; *ho metaxu*, subsequent, following, succeeding, next. Acts 13:42."

1. This is all the material with which they are furnished by this text. How do they manipulate it into proof for a first-day Sabbath? That the day in which Paul delivered the discourse of which this verse is a part, was the Sabbath, the seventh day of the week, as stated in verse 14, is on all hands conceded. Now granting that *metaxu* here means between (which is only one of its meanings), and that the request was that another meeting should be held on the Sabbath between, how does this prove that the first day of the week is here intended? The first day is not named; no day of the week is specified; and nothing is proved for the first day over any other of the days of the week.

2. The term *Sabbaton* is applied in the New Testament to only three objects: 1st. The Sabbath proper, the last day of each week. 2d. The space of time included between these Sabbaths, or the week. 3d. The yearly or ceremonial sabbaths of the Jews. Our friends will not claim that Acts 13:42 refers to any ceremonial sabbath. They contend that it does not refer to the Sabbath upon the last day of the week, as observed by the Jews. It must, then, in this instance, mean the only other thing to which it is ever applied, namely, the space between, or the whole week, as the margin of our common version reads, "In the week between." But this would prove nothing for a first-day Sabbath.

3. If it means as is claimed, a Sabbath between, then we inquire, Between what? Between two seventh-day Sabbaths certainly; between that Sabbath on which Paul spoke and the next one like it. But what was there between these? There were six whole days of the week. And if one of these is a Sabbath between, who will tell us which one it is? This text neither tells nor intimates. It does not therefore look well for our friends to assume it too positively.

4. We inquire further, Who were the ones who made this request of Paul? Answer. The Gentiles. They were neither Jews nor Christians. They could not have been keeping the Sunday in honor of Christ's resurrection, or in any sense as a Christian institution; for they made no profession of the Christian religion. This is proof positive that their request had no reference to the observance of the first day as a Christian Sabbath.

5. For these reasons, *metaxu* cannot here have the meaning of between, but that of next subsequent, next in order, following; and we do no violence to the language by giving it this definition; for it has this meaning equally with the other. So Dr. Bloomfield says: "The sense expressed in our common version is, no doubt, the true one. It is adopted by the best recent commentators and confirmed by the ancient versions."

6. Having seen that there is no proof in verse 42 for a first-day Sabbath, we come now to verse 44, which forever annihilates the first-day claim by showing what day that next Sabbath was, namely, the next seventh day of the week. For we read: "And the next Sabbath day came almost the whole city together to hear the word of God." This record shows how Paul complied with the request of those Gentiles, and so determines what that request was. They did not ask him to speak on one day, and he speak on

another. No; this "next Sabbath" of verse 44, on which Paul spoke, was the "next Sabbath" of verse 42, on which they requested him to speak. And does any one say that this was the Sabbath between? Let us see if it was. It is claimed on verse 42 that it was the Sabbath between because the word *metaxu* is used, which, among others, has that meaning. Now if this had been what the writer of the Acts designed to teach, he would have used in verse 44, this same word *metaxu*, which sometimes means between, or, more properly some stronger word which *always* has this meaning. But so far from this, he uses a word which *never* has this meaning. The word used in this case is *erchomeno*, a participle from the verb *erchomai*, which means primarily to come. So here it is the coming or next Sabbath, and so far as we have been able to learn is uniformly so translated. So Bloomfield says that the supposition that verse 42 means some intermediate week day is refuted by verse 44.

But was not the envy of the Jews stirred as mentioned in verse 45, because they saw a new Sabbath supplanting the one they had always observed? Nothing of this kind is stated. But it says that when they saw the *multitudes* they were filled with envy. They were envious that the preaching of the gospel should call forth such crowds, while their own worship excited comparatively little attention. It is truly surprising that any one should urge such an argument as this in proof of a change of the Sabbath.

It is not singular that first-day advocates should be anxious to dispose of this case; for as it stands, it effectually cuts of the claim that Paul made use of the seventh day for the purpose of getting the ears of the Jews, inasmuch as this meeting on the Sabbath pertained wholly to the Gentiles. But they do their cause no service by the method of argument which they adopt.

U. S.

### To Correspondents.

A. W. SPENCER: For an exposition of Rom. 14:1-6, see History of the Sabbath by J. N. Andrews, pp. 183-186, and Both Sides, pp. 12-14.

THOS. DEMMON: We think Paul in Galatians is speaking of that system by which the Jew supposed he secured justification from his transgressions of the ten commandments. And in his effort to expose their error and show them the need of Christ for the forgiveness of sin, he would sometimes speak of the moral law exclusively, as he evidently does in Gal. 3:13.

N. P. STEARNS: Do not take so much to heart the divisions that exist in the professedly religious world. The trouble is not in the Bible, but in the use people make of it. Take the teachings of that word without regard to human mysticisms. Interpret it as you would any other book, or rather let it be its own interpreter, the figurative language being explained by the literal, and the literal being understood as it reads. Most of the texts you mention as being urged to prove a return of the Jews were written before their captivity and evidently refer to their restoration therefrom. Others apply to the future introduction of the immortal state. To guard against being misled on the Jew question, always bear in mind one fact: The change that took place in relation to Israel at the first advent of Christ was not the plucking up and casting away of the entire Israelitish tree, but only the breaking off of the unbelieving branches, and the grafting in of the believing Gentiles to supply their place. This is set forth by Paul in Rom. 11, in a manner too clear to be mistaken. And since the days of Christ the Israelitish tree is composed of believing Gentiles and believing Jews; that is, such of them as believe in Christ. There is now no other tree and no other Israel. The broken off branches, the unbelieving Jews, are entitled to no further promises unless they become again grafted into the tree by believing in Christ. And so whatever scriptures concerning Israel, no matter when written, nor where found, can be shown to have their application this side of Christ, they apply to the spiritual and not the literal seed.

THOMAS HANSEN: The word "Jesus" in Heb. 4:8, should be translated Joshua. The original word is rendered both Jesus and Joshua; and the context shows that it should here be rendered Joshua.

J. HOFF: For an exposition of Isa. 65:20, see article from Geo. I. Butler in REVIEW, Vol. 35, No. 4.

W. J. HAYNES: We think the five verses you name (Matt. 5:39-42) are to be taken as they read, and to be thus acted upon, always, however, under the guidance of a sober and sanctified judgment. Different circumstances will lead us to different actions, though the principle underlying those actions is exactly the same. Christ here lays down a principle. He refers to the practice followed under the former dispensation, of giving an eye for an eye, tooth for a tooth, &c., and then tells his disciples that if smitten on one cheek, rather than return the evil, they should suffer themselves to be smitten on the other, and if a man's coat was taken, he should give his cloak also, or if compelled to go a mile, go two, rather than to prolong the strife, or endeavor, as the expression is, to pay a man back as good as he gives. So the giving and the lending, of verse 42, is to be governed by the reasonableness of the request. Suppose a person comes to us representing that his family is greatly in need, and wants the gift or the loan of fifty dollars. We are satisfied that what he has said is correct, but we know also that he has not judgment to make a judicious use of the money he asks. Now while it is our duty, if in our power, to help this man, it may not be our duty to do it in the way he asks, by the gift or loan of money. We may help the family to things they need, and may perhaps be of great service to them by giving them some good advice and counsel. What our Saviour would teach us is, that we are to render assistance to those in need, and do it on the principle of loving our neighbors as ourselves, and not on the principle of receiving as much in return. See Luke 6:35, 36; Rom. 12, &c.

M. J. CHURCH: For an explanation of Rev. 1:7, showing how they that crucified the Saviour can see him at his second coming, see Thoughts on Rev. 1:7, and Thoughts on Daniel 12:2.

U. S.

T. E. A.: You should have more fully explained the reason of your question. We do not understand that there is any difference between the Old and New Testaments in regard to the beginning of the day.

J. H. W.

### "Will a Man Rob God?"

S. B. TREASURERS frequently ask me, "What shall I do about brethren who do not pay their pledges? Some are even a year or more behind, and I cannot keep up my returns to the Conference."

I do not feel that I have any particular responsibility on me in regard to this query. It is a difficult matter with which to deal. It is to be regretted that there are brethren who do not feel the obligation that really rests upon them. Indebtedness in other directions is a matter of thought, and calculations are made accordingly. But many act as if there was no binding force in a promise made to God. They do not realize that their consciences become weak under the influence of violation of pledges, until there is a discount upon their honesty. This is one reason why our action in regard to our s. b. pledges is often an index to our spiritual standing. True, many will pray well, talk well, sing well, and perhaps feel well, while their pledges are utterly neglected; but we cannot help thinking their religious feeling is like that of the man who was so zealous, so demonstrative, that his shouts became really troublesome. Said a minister to his brother in the pulpit, "I will stop him." He went, and whispered to the noisy man, and no more was heard from him. "How did you stop him?" queried his brother, fearful that he might have injured the good man's feelings. "I asked him to give a dollar for the missionary fund," was the answer. This religion that is so high in feeling and so low in doing may answer for popular, worldly purposes, but will scarcely give its possessor power and strength to stand in the time of trouble.

But this does not answer the question; and in truth, it is hard to answer. But we want to raise another query. Why not treat these accounts as business men do in similar cases? Why not *make out bills* quarterly or half yearly, and send to delinquents? Remind them of their standing and remissness. Perhaps this would correct the evil—perhaps not. It may be worth the trial. In the meantime we would recommend to all who are *needlessly* in arrears to



study every word of Eccl. 5:4. It informs us just how God regards this matter.

J. H. W.

### The Atonement.

SOME time since, a question was asked, and answered in the REVIEW, relative to the justice of God in destroying the wicked after Christ has died for all. In the answer I endeavored to point out the difference between *paying a debt and ransoming a soul by saving it from sin*. The following remarks I copy from the "Christian System," by Alexander Campbell. I think them very clear on this point:—

"The redemption then which is in Christ Jesus is a *moral* and not a *commercial* consideration. If sin were only a *debt* and not a *crime*, it might be forgiven without atonement. Nay, if sin were a debt, and sacrifice a payment of that debt, there could be no forgiveness at all with God. For if the Redeemer or Ransomer of man has paid the debt, justice, and not mercy or forgiveness, commands the *release*, not the *pardon* of the debtor. Some there are, however, who, from inattention to the sacred style and the meaning of biblical terms, have actually represented the death of Christ, rather as the payment of an immense debt than as an expiation of sin, or a purification from guilt; and have thus made the pardon of sin wholly unintelligible, or rather, indeed, impossible. Every one feels that when a third person assumes a debt, and pays it, the principal must be discharged and cannot be forgiven. But when sin is viewed in the light of crime, and atonement offered by a third person, then it is a question of grace whether the pardon or acquittal of the sinner shall be granted by him against whom the crime is committed; because, even after an atonement or propitiation is made, the transgressor is yet as deserving of punishment as before. There is room, then, for both justice and mercy; for the display of indignation against sin, and the forgiveness of the sinner."

Mr. Campbell mentions the names of eminent men who erred on this subject; and we need not be surprised that some, who are now seeking for light on present truth, should become perplexed. Indeed, Mr. Campbell himself leaves room for a misunderstanding of his point by following the usual error of making the *atonement* identical with the *sacrifice*. When it is understood that the sacrifice is an offering to divine justice, preparatory to making an atonement, and makes the forgiveness of sin possible, consistently with eternal justice, there is really no difficulty remaining.

J. H. W.

### Official Corruption.

WE consider it an indication of the lax morality of these last days, that very few men can be found who will retain their integrity when public money is placed in their hands. Our legislatures are, very often, scenes of unparalleled bribery and malfeasance; and stealing in office is passed by as a "defalcation," to which is attached no penalty, although the officer was sworn to the faithful discharge of his duty. It has long been claimed that New York City was the worst governed city in America, and lately there have been exposures made which have caused even the political friends of the officials to stand aloof. As the articles coming to us deal largely in the political bearings of these exposures, we refrain from publishing them, but the following extract from a brief article in the *Methodist* will show somewhat the state of things:—

"The financial corruptions of the New York City government, as declared by the *Times*, are more stupendous than any similar crimes ever known of any municipality in the history of the world. There is no exaggeration whatever in this assertion, and yet the *Times* says that it has still more appalling revelations to make. "Our quotations [from the Comptroller's books] have," it affirms, "only scratched the surface." The figures given by the *Times*, however, already amount to nearly ten millions of dollars. Nobody now doubts the general truthfulness of these astounding charges."

J. H. W.

### The Rise of this Nation.

THAT the two-horned beast of Rev. 13:11-18, symbolizes this nation, is clearly proved by all the specifications being exactly met here. John saw the two-horned beast "coming up out of the earth." No other beast thus arose. All the others came up out of the sea. Dan. 7:3; Rev. 13:1. The winds blew upon the sea, and those beasts arose. The waters represent peoples and nations; Rev. 17:15; that is, there was

war and commotion among the nations. Some fell, and upon their ruins arose another kingdom. The kingdoms of Babylon, Persia, Greece, and Rome, arose by aggression and conquest, by overthrowing other nations, and taking their places. But not so of this nation. It came up out of the earth.

To illustrate: You plant some seeds in the ground. They spring up, grow, become very large, and spread themselves over much ground; so with this nation. The pilgrim fathers landed at Plymouth, felled the trees, erected their cabins, and began a settlement. One village sprang up, and then another, as it were, out of the earth. The seed has grown and spread from one little boat load to thirty-eight millions of people, and from one weak colony to forty great States. No other kingdom has been overthrown, no conquests made, but, unlike other nations, we have grown up out of the soil. See how villages and cities come up here in the West. A railroad depot is made miles from any habitation. In four years' time there is a *city* of thousands! It seems like magic. Where did it come from? Who could describe it better than John?—it came "up out of the earth." Says the *Christian Statesman*:—

"We are a strange people, having no parallel in the history of the world as to our early origin. The nations of the old world are composed of peoples that have had their homes in the lands in which they live, they and their fathers, time out of mind. But our nation is composed of a different class of population. The land which we occupy was not known to civilization until a few hundred years ago."

D. M. CANRIGHT.

### Brief Thoughts on Various Passages.

SEVERAL OLD TESTAMENT FACTS WHICH ARE ONLY MENTIONED IN THE NEW.

THE Old Testament does not state the length of the famine in the time of Elijah. He said to Ahab, "There shall not be dew nor rain THESE YEARS but according to my word." 1 Kings 17:1. But our Lord and the apostle James each give it at three years and six months. Luke 4:25; James 5:17.

We have also from James an important fact not given in the Old Testament. It is that Elijah prayed earnestly that the rain might be withheld as well as that it might again be sent when Baal had been put away from Israel. The drouth was in answer to his prayer, as well as the rain at the close. It is likely Ahab had heard of this prayer for the drouth, and that it was to this he alluded when he addressed Elijah as the one that troubled Israel. 1 Kings 18:17.

We are indebted to the New Testament also for another impressive incident in the history of the Old. The book of Hebrews tells us what Moses the man of God said in the presence of God's glory upon Sinai. "So terrible was the sight that Moses said, I exceedingly fear and quake." Heb. 12:21. Well might even Moses tremble when he witnessed the descent of the Lord in fire upon it, and heard the voice of the trumpet exceedingly loud. Ex. 19:16, 18. This was the Father who thus descended. Jesus is to descend in flaming fire, in all his Father's glory and with the loud blast of that same trumpet. See Matt. 16:27; 24:30, 31; 2 Thess. 1:7, 8. If Moses trembled at that revelation of the Father's glory, the very counterpart of the second advent, how ought such as ourselves to tremble at the thought of beholding the revelation of the Son of God in flaming fire! To love the appearing of Jesus is indeed the certain consequence of loving him that is to appear. 2 Tim. 4:8. But if we are desiring that event, that it may end our troubles, while we are making no adequate preparation for it, we may consider the words of Amos as addressed directly to ourselves:

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on a wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20. Such is an exact representation of the day of God as it will be to the self-deceived. Will it be such to the reader?

Another important Old Testament fact is preserved to us in the New Testament only. It is that Enoch, who walked with God three hundred years, and who was then taken to be with God, was a prophet, and that he in express terms predicted the second coming of Christ:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

Wicked men will be astonished to find all their ungodly deeds and all their hard speeches preserved in the book of God, for them to answer to in that day.

SAYINGS OF CHRIST PRESERVED TO US BY PAUL.

A precious saying of our Lord not on record in the evangelists, is preserved to us by Paul.

In his farewell address to the elders of the church of Ephesus, he bade them "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35. How this admirable saying of the Redeemer breathes the unselfish spirit of the Christian religion! How few of us act as though we believed it! Paul gives us one other of our Lord's sayings, 2 Cor. 12:9, "My grace is sufficient for you."

THE PROMISE OF THE RESURRECTION AND IMMORTAL LIFE CONTAINED IN THE NEW COVENANT.

Our Lord proved the resurrection by that declaration of the Most High, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3:6. He declared that God was not the God of the dead (for the dead cannot worship him. See Ps. 115:17; Isa. 38:18, 19); and that these words did therefore prove the resurrection of these men; also that they live TO HIM, though dead, simply because that in his purpose they are to live. So God having their names in the book of life calls himself their God, a sure pledge, as our divine Teacher asserts, that they shall be resurrected. Compare Luke 20:37, 38; Rom. 4:17.

And now observe the promise of the new covenant; "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33. This is a promise made to all the subjects of the new covenant. They are, with the exception of the present generation, in the same condition as Abraham, Isaac, and Jacob, when the Saviour proved their resurrection by this declaration, "I am the God of Abraham," &c. The new covenant pledges the Most High to be the God of those with whom it is made. Therefore these persons must live, though now nearly all numbered with the silent dead. And when made alive to receive the fulfillment of this promise, they can die NO MORE. Luke 20:36. In the light of this declaration of our great Teacher concerning what is implied in the words spoken at the bush, how precious is the following declaration: "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." Jer. 31:1. This is a certain promise that all that are "the Israel of God" shall be made alive with immortal life. Compare on Israel, Rom. 9:6; 11:17, 18; Gal. 6:16; Rev. 21:12. See also this promise involving the resurrection in Rev. 21:3, 7. The time which the Holy Spirit so emphasizes for this thing in Jer. 31:1, is the day of God's wrath upon the ungodly. See the close of the previous chapter, Jer. 30:22-24. So the hymn is true which declares

"When the foe's distress comes,  
Then the church's rest comes."

J. N. A.

### Extremes.

WE are all more or less creatures of extremes. In nothing is this more apparent than in our business deal. Unless self in us is wholly crucified, we are liable to rush on in attending to our own selfish interests and wants to the neglect of the sacred obligations and pledges that we owe to God and his cause; and thus it is that many are behind in their dues on Systematic Benevolence, on our periodicals, &c.

One common extreme that we are liable to run into is to manifest especial interest in one branch of the cause to the exclusion of other branches. In order to prosper as individuals, as churches, and as conferences, we should be balanced in our minds with regard to the wants of the cause in all of its branches. The cause is one, and it is sacred in all of its claims upon us. If one branch of it is neglected, thus far it is lame, and must necessarily be retarded in its progress.

The wants of the cause abroad are just as important as the wants of the cause nearer home, and *vice versa*. This rule works both ways. Therefore those who, when calls are made to advance the cause abroad will strain every nerve to respond to those calls, and yet will neglect to pay their Systematic Benevolence to meet home wants, etc., make a mistake, to say the least. But better by far run into this extreme than to do nothing at all, as those are often inclined to do who are able to donate largely to the different enterprises in this great work. And frequently some overdo in lifting in foreign enterprises, because they see that something must be done, and those do little or nothing who should do much to prosper in the Lord.

Another extreme is for small and weak churches in poor conferences to build large meeting-houses, or meeting-houses with expensive extras, and then keep all their Systematic Benevolence money out of the conference treasury for years. This course has a withering and discouraging influence. But even in such cases the past can be redeemed by following the advice of experienced brethren, and showing, as far as in us lies, and as soon as possible, a willingness to help advance the cause outside of our own locality. Such a course will often touch the heart-strings of others, and induce them to help us out of trouble.

"It is more blessed to give than to receive." This is true of churches and conferences as well as of individuals.

It is not sacrilege for those who are behind on Systematic Benevolence, etc., to borrow money to cancel their indebtedness. Indeed, in many instances such a course would be justifiable. Men often do so in their worldly matters; and why not manifest at least as much interest for the Lord as we do for ourselves? To prosper in the Lord we must be willing to do more than this.

D. T. BOURDEAU.

### Church Fairs and Lotteries.

A LOTTERY is clearly defined in the penal Statutes of California as follows: "A lottery is any scheme for the disposal or distribution of property by chance among persons who have *paid*, or *promised* to pay any valuable consideration for the chance of obtaining such property, or a portion of it, or any share or interest in such property upon any agreement, understanding, or expectation, that it is to be distributed or disposed of by lot or chance, whether called a lottery, raffle, or gift enterprise, or by whatever name the same may be known."

The time was when it was considered a heinous offense to engage in lottery schemes. Strict State statutes condemned lotteries, and the utmost caution was requisite to draw the numbers in a lottery scheme without detection by government officials. It is one of the evident tokens of the spirit of evil in the world that the mania for these things has so increased, and the public mind so pandered to these things, that the last legislature of California could legally sanction the sale of the tickets of a gift enterprise amounting to one million of dollars, and the prizes distributed amounting to half that sum. It is true that some church "advocates" spoke against this lottery scheme. Still multitudes of men in high standing in the church bought more than one \$5.00 ticket in hopes that some one of their \$5.00 might suddenly become \$100,000 or less.

One of the judges of this city, claimed that the action of the legislature in granting license to the mercantile library association to carry on its \$1,000,000 gift enterprise had virtually abolished the law of California upon the subject of lotteries. On the back of this, rise up four or five different gift schemes of no small magnitude, and the mania spreads like wild fire in this and other States.

Judge Stanley comes to the rescue of right, and discards this slipshod manner of abolishing laws without any express statement to that effect. He says that "law cannot be repealed while the organic law remains unchanged." On this basis that the original law against lotteries still remains in California, he is waging quite severe warfare on vendors of lottery tickets.

As very severe criticisms have been passed upon the course of the Mercantile Library Association for projecting their lottery scheme, the president, Mr. R. B. Swain, took occasion to state in his report that "the principle of such lotteries has been recognized as right in most of the church fairs and festivals in this and other States."

We appeal to all candid persons to say if there is not force in Mr. Swain's statement. What difference is there between paying twenty-five cents for a chance for a \$3.00 ring in a guess cake, and paying \$5.00 for a ticket in the hope that it will suddenly become \$50.00 or more? For my part I cannot see but that the charge of Mr. Swain is just. While he would claim, perhaps, that the lottery was right because the church sanctioned the principle of it, we claim that the lottery is wrong and the church fair wrong that fosters the gaming spirit.

J. N. LOUGHBOROUGH.

### Praying for Light.

PERSONS often go to others for advice when their minds are fully decided on a certain course of action; and, if the counsel given happens to be in accordance with their ideas, they think, "That is good, sound advice. I'll follow it!" not realizing that they are only following their own inclination. Instead of advice, they wanted approbation of their course.

In this same spirit many go to the Lord for light, with their hearts inclined to do what their judgment and conscience condemn; and unless he send an angel with a drawn sword to bar the way, as in Balaam's case, they fancy they are doing the Lord's will. When they awake to their mistake, they will tell you, "I prayed to the Lord for direction, and, as he did not hedge up the way, I thought it could not be very wrong."

"But ne'er to a seductive lay  
Let faith be given;  
Nor deem the light that leads astray  
Is light from Heaven."

If we are not earnest in prayer, and of a teachable mind, Satan may deceive us by appearing as an angel of light. God's ear is ever open to the whole-hearted, importunate prayers of his children. He says, "If any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." But he knows, too, just how sincere our prayers are.

L. E. ORTON.

Winspear, N. Y.

SOME one, feeling that actions are better than words, has said, "We read of the acts of the apostles, but never of their resolutions."

## BITTER SWEET.

LANKMAN the wise received a bitter gourd—  
Harsb rinded, acrid, evil to the taste—  
Bestowed upon him by his generous lord,  
While many sweet and juicy went to waste.

Men looked to see what the wise man would do,  
Getting instead of fruit a thing most vile;  
But he, regarding old gifts more than new,  
Stretched forth his hand, and took it with a smile.

Then grew the wonder, as, in sight of all,  
He broke the rind and ate with face serene;  
Leaving no portion, whether great or small,  
To bear them witness what the gift had been.

And then he said, as on their lips he saw  
Amazement putting on the garb of speech—  
Hearken, O friends, and gain the royal law,  
That he who will not learn can never teach.

And shall not I, so long sustained and fed  
From that kind hand which lifts me by degrees,  
Receive whatever for my daily bread  
His bounty furnishes, and be at peace?

For thus appears a wisdom truly wise!  
A service free from self; and if we take  
That which at first we view with doubtful eyes,  
It is transformed when eaten for his sake.

O Lord, my God, how often in my pride  
I craved the sweet and let the bitter go!  
Forgetful that no gifts are misapplied,  
And that I know not as I ought to know.  
—Rev. Samuel W. Duffield.

## Progress of the Cause.

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

## From the Iowa Tent.

WHEN we closed our last report, we were in the midst of the Sabbath question. As usual, this awakens an interest among the people to inquire if their practice in the past has been in accordance with the word of God.

Positions are being taken by the leaders which astonish some of their followers. That the law of God is abolished; that we have no Sabbath in this dispensation, are doctrines that they cannot accept. And even to doubt that the first day of the week is of divine authority, was a matter unthought of by them, until its denial, and the claims of the seventh day were set before them.

The ministers of the place were invited to show the falsity of our positions, and to sustain the claims of the so-called Christian Sabbath. One of the ministers who had labored in this vicinity for fifteen years, seeing danger, journeyed two days to secure help. Having obtained the services of Eld. J. K. Cornell, Disciple, with whom Bro. Canright held a discussion at Richland two years ago, he proposed to accept the above invitation, and offered a resolution on the claims of the seventh-day Sabbath, saying that they would be ready the following Tuesday, when his colleague should be present. On being pressed to sustain in the affirmative his "Christian Sabbath," or "Lord's day," he proposed that he would discuss with "friend Butler" the following: "Is it right to meet together on the first day of the week, to preach, to break bread, and for prayers?" Bro. B. replied that he would affirm that of Tuesday or any other day of the week, as he could not conscientiously negative our practice of holding meetings on that day. As nothing could be effected, further arrangements were postponed until the arrival of Eld. Cornell.

The interest is still deepening and widening, until we have the best general attendance that we have ever had in the State. The tent is well filled every night with attentive hearers.

According to previous announcement, about one hundred and fifty persons convened Sabbath morning at our first Sabbath meeting. This exceeded that of any other we have ever seen on a like occasion. After the discourse were a few testimonies; two of which were borne by those who previously were avowed infidels, now bearing testimony in favor of the Bible and the truth of God. At the conclusion of our meeting twenty-five voted that they should now begin to keep the Sabbath of the Lord, and meet with us in our Sabbath meetings.

Eld. Porter, Disciple, announced that he would preach on the law, Sunday forenoon, and continue the subject in the evening. Bro. Canright heard his first, and replied in the afternoon. At night we dismissed our meeting in order to give our congregation an opportunity to hear the Elder. This was reviewed on Monday evening before a large audience. This effort gave an additional opportunity to show up their untenable positions, and to rivet in the minds of the people the difference between the two laws. At the close of this meeting, Eld. Cornell being present, it was desired to perfect arrangements for the debate. The

Elder said that he had come to accept a challenge, yet could not urge it if none had been given. As we are not of those who "back down," he was informed that we were ready to defend the claims of the seventh day, if he would affirm the first-day theory. He was then challenged to discuss the following propositions:

The Holy Scriptures teach that Christians should keep holy the seventh-day Sabbath of the fourth commandment. And to affirm either of these: 1. The Holy Scriptures teach that the first day of the week is the Christian Sabbath; or, 2. The Holy Scriptures teach that the first day of the week is the Lord's day; or, 3. The Holy Scriptures teach that Christians should meet upon the first day of the week for religious services and to break bread. This would bring the whole subject before the people. But this he utterly refused to do as he had not come to defend the first day, but to tear down the Sabbath of the fourth commandment. When he had been pressed to bring the issue right before the people, and dared not defend that which he had been teaching, and when all were well convinced of the true position held by the Elder, their proposition was accepted as the best that we could do. The people see the unfairness of our opponents. We hope for good. The discussion begins to-morrow.

R. M. KILGORE.

Leon, Iowa, July 25, 1871.

## Report from Bro. Rodman.

JUNE 30, I left home to attend the quarterly meeting in Amherst. I reached the place of meeting about 3 P. M. The brethren here have fitted up a hall which Bro. Mace gives them the use of; and it makes a good place for their meetings, and a very convenient place for quarterly meetings. Our first meeting, Sabbath evening, was good. The one Sabbath morning, at nine o'clock, was better; yet there was not such an earnest taking hold as we love to see in such meetings. Brethren, shall we not improve? Let us live our profession better at home and then when we meet again, we will be ready with full hearts to obey the apostle's words, "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." Heb. 10:24, 25.

Bro. Andrews gave us two searching discourses, impressing our minds with the importance of the work of God at this time.

It was decided to hold our next camp-meeting in Amherst, N. H., and it is hoped that none who ought to attend will stay away this year; for here we may help and be helped as at no other meeting. At these meetings we have the benefit of the counsel and testimony of God's experienced servants, which we so much need.

First-day morning at nine o'clock, we had the report of the Tract Society. Bro. Smith spoke at half-past ten on Rom. 7:1-6. He made his subject plain and interesting. Bro. Haskell spoke at 2 P. M. on the two laws. Another discourse was given at half-past five, the object of which was to show that the Lord is coming soon, even in this generation.

Good attention was given to the preaching throughout our meeting; and we hope good was done.

From Amherst I went to Lancaster, Mass., and attended two meetings.

July 7, I went to Blakeville. I held four meetings there, and visited all the families at that place and in Sharon. I find all that started last winter holding on their way, with the exception of one. Hope he will take the cross anew and follow the Saviour, seeking eternal life while mercy lingers, and pardon is offered to the transgressor.

July 14, I came to Dartmouth, Mass. We had meetings on the Sabbath, and since then have been calling on the friends here. I hope to be of service, with the blessing of God attending.

P. C. RODMAN.

New Bedford, Mass.

## Essex Co., N. Y.

SINCE my last report, I have visited the friends in North Elba, and found the family I mentioned in a former report keeping the Sabbath and apparently much interested in the present truth. Have spent three Sabbaths in Vermontville, visiting among the brethren and community, and one Sabbath in this place. Attended a Methodist quarterly meeting in each place. In Vermontville some effort was made to cast an influence against the advent doctrine, which stirred up a spirit of opposition somewhat,

but did not affect the believers unfavorably. Some of them are having some trials, but they appear to do them good.

The candid and thinking portion of community are favorably disposed toward us and bid us God-speed. To their credit, I would say, that we are allowed the use of the meeting-house freely. Some bigoted ones have proposed closing it, but the influence is so strong against it that they do not succeed. To the Lord be all the praise.

S. B. WHITNEY.

Keene, N. Y., July 24, 1871.

## California Sabbath-School Convention.

OUR first Sabbath-school Convention on the Pacific Coast was held on the fourth of July, 1871, near Sebastopol. The churches were well represented.

Introductory remarks were made by Bro. Loughborough, by whom Bro. Cornell was introduced to the schools, who delivered an address to the children. The singing was enjoyed by the children.

A committee of two was appointed to receive funds to defray the expenses of Bro. Cornell's coming to this coast. The amount was nearly raised on the ground.

Also a committee to solicit donations for the book fund, to which nearly all responded liberally.

A committee of sisters then arranged for a dinner. The cake and pie were of graham, though all was not strictly hygienic.

After dinner we returned to the speakers' stand; after singing and prayer, lessons were recited.

The exercises closed by repeating the last chapter of Revelation in concert.

Dear brethren, the cause in which we have enlisted is not ours; it is the Lord's, and "ye are not your own, for ye are bought with a price." 1 Cor. 6:19, 20.

J. FERGUSON.

Windsor, Cal., July 7, 1871.

## From Bro. Gurney.

It is always a source of consolation to see those who profess to love the truth all ready to advance and seek the whole truth. The third angel's message brings new truths to our consideration. Not a new revelation, but a revival of truths that have been lost sight of by the people of God; consequently the revival seems like a new truth, and an individual receiving the new light seems like a new convert. A new field opens before his mind; he wonders that he never saw these things before. I have been an unyielding Adventist for more than thirty years. I know all the crooks and turns that so many professing the name have made. I know the reason why so many calling themselves Adventists are so bitterly complaining of a lack of order and union among themselves. It is because they refuse to receive that message which has the commandments of God in it, obedience to which brings order and unity. Hence those who add the third angel's message to their faith and practice are led to exclaim, "Great peace have they who love Thy law, and nothing shall offend them." This was exemplified last first-day when Bro. Lawrence led four into the water to be buried with Christ in baptism. They came out of the water rejoicing in full assurance of faith. Twenty in this vicinity have signed a covenant to keep the commandments of God and the faith of Jesus Christ; others intend to unite soon. How sorry I am for those who should be engaged in a better cause, yet are so blind that they find fault with the perfect law of God. I was talking with a minister the other day. The only difference we really found between us was touching the law of God. He gave signs of great impatience. It was very evident that the law of God made a division between us. And I was led to inquire whether obedience to the law is safe. But the most painful thought is this, he was an Adventist, professing not to be creed-bound. Shall I say that such, unless they repent, are in the broad road? Oh! the fate of an unfaithful shepherd! Those engaged in the third angel's message are doing a very solemn work. The day of Judgment will tell how this work is done. But it makes division. How can we help it? The world must be ripened and divided into wheat and tares before the Lord comes. As it was in the days of Noah and Lot, &c. Remember Lot's wife. The law will draw a straight line in justice, without respect to persons. I must go forward, if my friends and fellow-laborers and partners in the faith turn from me. The parting may be grievous, but I must go on and let them feed on husks. Their choice in this will

prove their ruin. I would exhort them to stop and seriously consider what they are doing, and whether they are not uniting with those who are turning away their ears from hearing the law, and must sink with the blood of souls upon their garments. By giving all diligence it may be we shall be hid in the day of the Lord's anger. Zeph. 2:3.

H. S. GURNEY.

Brockway Center, Mich., June 27.

## From Bro. Wales.

DEAR BRETHREN: With pleasure I drop a few lines to the REVIEW to let you know that I am still striving to overcome. Though the way to the celestial gates is very narrow, and sometimes rough, I am resolved with all my heart to travel in it. Oh! how good and merciful my Heavenly Father has been to me that while I was selfish to the extreme, tenacious, and willful in too great a degree toward my dear brethren, God bore with me, and was so kind to me as to send touching reproof and correction to me, though so unworthy and undeserving of his notice. Oh, how blind I was! I thought I was about right. I was deceived. But thank God, he has helped me to see. Dear brethren, the Lord being my strength, I am going to the celestial city. I am trying to help my dear family to travel with me, and they are trying, God does bless, praise his holy name. I feel thankful for all the means of grace, and to appreciate and highly prize the privileges with which God has favored me and my household, to help us on to Mount Zion. If I am not mistaken in my feelings, I rejoice in this present precious truth. How I prize our camp-meetings! No sacrifice shall keep me and my house from them. Nothing but sickness or death can debar us from that feast of tabernacles.

I am resolved to live out the light which I have received, first before my family, secondly before the church, and thirdly before the world in all my deal, that I may not put a stumbling-block in the way of any, but that I may be the means of saving some, and that my works may be approved by the great Master-builder.

I believe we are living in a solemn time, and shall my course of action show that I believe it? We are in the shaking time, and shall I be shaken out? God forbid.

Peter in his second letter speaks of the divine power of God that had given them all things that pertained unto life and godliness through Christ, &c. Peter does not say that God had given them godliness, but only those things that pertain or relate to life and godliness. It was for Peter's brethren to add these virtues to their faith. They had taken the first step in taking a stand on present truth. They had embraced faith in Christ as being the promised Messiah. They saw what they had escaped of the corruption that was in the world. They also rejoiced in those exceeding great and precious promises which came through or by Jesus Christ. Peter now exhorts them to add to that faith, or truth that they had embraced, all those Christian virtues spoken of in the succeeding verses, that they might not fall. I understand that we have the last truth that will be given to the world and church, and if we fail to add to our faith or to the first principles or theory of present truth, we shall fall, shall be shaken out.

I am determined to double my diligence to make my calling and election sure. Let us be faithful a little longer, crucify the old man, put away self, be humble before God, that we may in due time be exalted to ride upon the high places of the earth, and be fed with the heritage of Jacob. Though it is a very solemn thought, yet it is a glorious one that we are so near our journey's end.

Your unworthy brother.

F. T. WALES.

## From Sr. Gurney.

THERE remaineth a rest to the people of God. But the hour for this rest has not yet come. The benefits of trial must first be gathered. The heart must be disciplined; faith must be cultivated; the power of the soul's endurance must be tested. It is not the design of God that the Christian should

"Be carried to the skies  
On flowery beds of ease."

He must "strive to enter in at the strait gate." He must run with patience the race set before him. All the expressions of Scripture on this point imply the necessity of earnest effort. The battle



must be fought before the triumph is celebrated. A great work must be accomplished in self-discipline, in the development and growth of holy principles, ere we are prepared to wear the victor's crown. In all the afflictions and temptations of life, the design of the Creator is discernible, and it is only when the Christian lives near the throne that he can enjoy serenity that perfect peace; he can experience the fullness of a Saviour's love which "passeth all understanding." That far-distant high storms can never reach. Clouds that cast shadows upon the earth float beneath it. The strifes of wicked men do not ascend to it. There is infinite wisdom in making the throne of God the seat of perfect peace; for had we satisfying enjoyments here, we should be more attached to this world. Amid all our trials and disappointments, its charms continue to fascinate us, and its cares absorb too much of our attention. How much more becoming to "lay aside every weight," lighten ourselves of burdens that are taken on and do not profit, and seek earnestly for the "rest that remaineth to the people of God."

For five weeks I have not seen the REVIEW, and I have felt much disappointment when daily the mail came and no paper for me. Many times I thought of the lonely ones scattered through the country with no other preacher but the REVIEW, and how they must miss it if from any cause it failed to come at the appointed time. But yesterday five papers were brought me from the office, and I was glad to get to my room and, so nervously did I look over the papers I could hardly wait to look one article through, I was in such haste to read the next. What a feast I am enjoying; it is meat in due season, like pure, sparkling water to the thirsty, every piece is good and filled with interest to those who love the pure, strait testimony, who want their true state discovered to them that they may put away their sins and errors. I want to be among this people. Let their God be my God, let their hope be my hope. Let me share in their sorrows, help bear their burdens, that by-and-by I may enter into the rest the weary are to enjoy forever in the presence of their Saviour. Oh! what a rest remains to the people of God! It is but a little while and the struggle will be over, the victory won; and every child of God will long enjoy the blessed rest, the heavenly and eternal rest, in the kingdom of our Father.

Your sister striving for victory,  
A. E. GURNEY.  
West Wareham, July 24, 1871.

BRO. M. P. STILES of Ottawa Co., writes: I have heard of the beautiful city, and I must be there; you must be there; we cannot afford to be defrauded of this rich inheritance, to be cheated of the prize when just within our grasp, by that arch deceiver who is ever on our track, even though he offer us the kingdoms of the world. Let us set our mark high above the world and the things that are in it. Let us set our faces as a flint Zionward, not to be lured from our purpose, but to remember we have a mighty friend in Jesus; and that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.

SISTER ELIZABETH HUTCHINS, Sandusky Co., Ohio, writes: I love the precious cause of present truth. I love to think that Jesus soon will come to take his suffering, sorrowing ones to himself to be with him forever, free from sin, when we shall love him with undivided affections. I love to believe that the earth will soon bloom again in its first Eden state. I love to behold the works of creation and dwell upon the beauties of nature. Though the curse rests so heavily on the earth on account of sin, yet there is some beauty left to assure us what it was before the fall and to point us forward to its restoration. The Lord is good to me in not cutting me off in sin long ago when wandering far from him. He is good in showing me the light of present truth. I am thankful for the privilege of meeting with God's people on the Sabbath, though it is often wearisome to go seven miles, after the cares and labors of the week. But oh! how pleasant and joyful will it be to meet with all the saints in the new earth! How joyful is the Christian's hope! "There is resting by-and-by."

A WORD, a deed, a smile, a prayer, a tear, may prove the salvation of some bewildered soul.

From Brethren in Tennessee.

DEAR BROTHERS: We would acknowledge our gratitude to God, to the church, and to Bro. E. B. Lane, that we have been permitted to receive the ordinance of baptism and to hear the truth spoken from a living witness. Truly, it was a feast of good things. Eld. Lane's discourses here made a deep impression on the people, and quite a number seem willing to accept the doctrine taught, but are not ready to obey. Two have commenced to keep the Sabbath since he left, and very many are anxious to hear him again and wish him to come and spend next winter here. We would not be selfish, but hope Conference will see it proper to send him again.

Brethren, let your prayers go up daily for the lonely ones who have to stand up and breast the great current of popularity, and meet the sneers and scorn of the (would-be-called) respectable Christians. Yet it is comforting to look to the reward; and while we keep our eyes fixed on Christ, the troubles are so much in the dark as to be hardly visible. We have a deep sorrow that all our friends and neighbors will not receive the message and be companions with us in keeping the commandments of God and the faith of Jesus.

R. K. McCUNE, and others.  
Edgefield Junction, Tenn.

THE BIBLE.

STUDY it carefully,  
Think of it prayerfully,  
Deep in thy heart let its pure precepts dwell!  
Slight not its history,  
Ponder its mystery;  
None can e'er prize it too fondly or well.  
Accept the glad tidings,  
The warnings and chidings,  
Found in this Volume of heavenly lore;  
With faith that's unfeeling,  
And love all-prevailing,  
Trust in its promise of life evermore.  
With fervent devotion,  
And thankful emotion,  
Hear the blest welcome, respond to its call;  
Life's purest oblation,  
The heart's adoration,  
Give to the Saviour who died for us all.  
May this message of love  
From our Father above,  
To every nation and kindred be given,  
Till the ransomed shall raise  
Joyous anthems of praise—  
Hallelujah! to God both on earth and in Heaven.  
—Sel.

Is the Rebellion Quelled?

THE following is a letter from Hamilton Jay, Esq., who went to Florida, strong in the belief that there was nothing to be apprehended from the Ku Klux:—

TALLAHASSEE, Fla., April 26, 1871.

"MY DEAR GENERAL: Another one of our band has just been killed. Hon. John P. Mahoney was assassinated at Lake City this morning. He was a young, ardent Republican, a member of the Legislature from Columbia County. He was my personal friend, possessing many noble qualities. Congress must pass a strong Ku Klux bill, or we have no safety, for Republicanism in this State means death. This makes the fifth murder since I came here, all Republicans.

"Very truly yours, HAMILTON JAY.  
"Gen. James F. Rusling, Trenton, N. J."

We also have below a letter from Senator Brownlow, of Tennessee, relative to the state of things in the South:—

LETTER FROM SENATOR BROWNLOW—HIS OPINION OF SOUTHERN DEMOCRATS.

In a letter dated May 1, Senator Brownlow, of Tennessee, says: "The rebel party that we are dealing with are as bitter and insulting as they were in 1861, and are as haughty and overbearing as when in the field with arms in their hands." We quote further:

"The truth is, this rebel party hate the old flag, and hate the Government of the United States. They have hopes of destroying it, and now seek to accomplish through legislation that which they failed to accomplish on the field of battle. They are sailing under the colors of Democracy and under false pretense of upholding the Constitution. The same Democracy furnished a Governor to each of the eleven seceded States just preceding the rebellion, hence their unanimity of voting themselves out of the Union. Their present plans and purposes are to elect a President, both branches of Congress, and to repeal all the reconstruction acts and grant pensions to the rebelsoldiery. Also, to either have pay for their negroes or restore slavery, and by all means to do away with negro suffrage. Many of them openly avow that their toleration of negro suffrage and

emancipation, is only an experiment, and if it don't work to their notion, they will put it down. . . . It will be seen that I characterize the opposition to the Republicans as rebels. There are but two parties in this country. The one is the Union Republican party, that has saved the country thus far, and proposes to take care of it from this time forward. The other is the rebel party, which fought for four years to destroy the Government. The one is an army of patriots, the other an army of traitors. And the great mistake of the party in power was that they did not hang the leaders."

Can we long hope for quiet in this highly favored country, while such discordant elements exist?  
JOS. CLARKE.

Men and Things.

ON CHOIRS.

THE following will show up the abomination of paid choirs which are now becoming so numerous and popular:—

"The *Western Watchman* (Roman Catholic) objects to the employment of paid singers in churches: 'Presbyterians, Baptists, Methodists, Jews, and infidels, are introduced into our choirs to sing out in chorus the Creed—they are paid to shout lies to Heaven, to roar in operatic quartettes a faith which they in their hearts despise and ridicule. We pay them to sing out solemn mockeries set to music to tickle the ears of worldly Christians. A Jew singing, 'I believe in Jesus Christ.' A Methodist soloing 'and in one baptism.' A Baptist melodiously protesting that he believes in 'one holy Catholic and apostolic Church.' An infidel sounding forth in masterly cadences the 'Vitam Venturi sæculi.' Absurd! Sacrilegious! Blasphemous! It is a wonder that God does not strike with muteness these desecrators of the church.'"

BEECHER ON THE SPREAD OF THE GOSPEL.

"Now, having looked at the forces which are at work for the spread of Christianity, let us look a little at the field into which it has been carried. The whole world has been ransacked and explored; there is not now a corner on the globe where Christianity is unknown. And the missionaries that have been, now for more than half a century, at work, have leavened almost every quarter of the globe. There is a leaven in operation among the nations of the earth that is beginning to work. There is a light kindled throughout the world that is beginning to send forth its rays."

Compare this fact with Christ's declaration, Matt. 24: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Does Mr. Beecher know whereof he affirms? Does he tell the truth? No one will question it. Well, then the gospel has gone to all nations. "There is not a corner on the globe where Christianity is unknown." Then the end must be near, very near. May the Lord help us to believe, and to hold fast a little longer.

"TOO BAD, POOR FELLOW!"

These were the words that I overheard while riding in the cars some time since. They arrested my attention, and I turned to hear what it meant. Two men were talking of a friend who came to Iowa, only a few years ago, entered into business, and in a short time acquired a fine property. Last year he made several thousand dollars. Everything appeared to be prosperous and happy. One day he went out hunting, the gun in his hand was accidentally discharged, mortally wounding him; and after a few brief hours of suffering, he died, a young man in the prime of life. "Too bad, poor fellow!" Yes, indeed, how true. How sudden his career of prosperity was brought to an end! How quick his cup of pleasure was dashed to the ground! Being a worldly, ambitious man, probably he died without hope in Christ; and thus his sun has set forever. His wealth can never profit him more. There is no more happiness, no more joy, for him.

But this is only one case, out of innumerable ones which are occurring around us almost daily. To-day a man is in the prime of life, in health and strength, surrounded with friends, hopeful and prosperous; long years of promise stretch out before him. To-morrow all this is gone, and he himself is a corpse. How uncertain are human affairs. I once knew a family consisting of a young man, his wife, and one child. They were in fine circumstances; their prospects for life were excellent. Indeed their lot seemed to be one to be envied. But sickness came into the family. In one short week their child was stricken down and laid in the grave. In another week the husband was taken, leaving no will. Much of the property was taken from the wife. What a change in that poor woman's prospects in the course of a few days! How sad, how desolate must her heart have been.

While we talk of these things, it does not seem that we shall ever thus be called to suffer. But we cannot tell. How much better, how much easier, then, to seek our friends, our home, and our hope, in the land where these things can never come! Dear reader, there is such a

land; it is not a myth, a fable. The great God lives to-day, Christ lives, and angels live. There is a happy land, where death cannot come, where there are no tears, no sighing, no sorrow. It is real. A home there with happiness and joy will be sweet. It will be more precious than the best of homes and circumstances here. Shall we not be wise and make sure of a home in that better country? "Too bad, poor fellow!" How these words ring in my ears! I can never forget them. May they not be said of me sometime? May they not be said of the reader? If so, are you prepared for the better world?

D. M. CANRIGHT.

Conscience.

THERE is an innate principle in man which decides the moral quality of every action. However depraved or fallen from his original state of purity, this God-given faculty still continues to perform its intended mission. It is optional with man whether its voice shall be heard and obeyed, or its monitions be unheeded and disregarded. Yet it is an awful thought that, with every impulse of conscience, it brings with it new relations and obligations to ourselves and to God. The authority of conscience is imperative, and we may not violate its laws with impunity. Notwithstanding, by continued departure from its impressions, our hearts become seared, and the pangs of conscience so diminished, that we may now perform that which once would have caused our inmost souls to shrink and draw back. How the child feels poignant remorse after the first act of pilfering; but, by continued acts of theft, he becomes so hardened that he has no dread of anything, save the possible detection of his crime—as seen in the case of Burk, who was in the habit of murdering men for the purpose of selling their bodies to surgeons for dissection. At first he felt all the horrors which could wring the heart of a murderer, but, by continued commission of his hellish crimes, his conscience became so benumbed that he could take the life of a fellow-man with as much composure as a butcher would slaughter a beast. Thus we see that, by continued violation of the dictates of conscience, we degenerate almost into brutes. Hence, our conscience should be enlightened by the word of God; seek to know his will; obey every impulse which would lead in the way of truth. In order that we may accomplish these most desirable results, it would be well, first, before performing an act, to study its moral quality, and deliberate respecting its real nature. Also we should remember that conscience has been so often abused, that it may not always be trusted; and whenever a doubt is entertained respecting an act, let it never be performed. This was President Edwards' plan:—"Resolved, Never to do anything of which I so much question the lawfulness, as that I intend, at the same time, to consider and examine afterward whether it be lawful or not, except I as much question the lawfulness of the omission.—Sel.

The Sabbath.

"WELCOME, sweet day of rest!" No books to post, no orders to fill, no projects to think over, no politics to discuss—none of the thousand wearing, temper-trying, heart-worrying cares of the every-day world, to-day. One day of quiet and tranquillity—"emblem of eternal rest."

How sweetly comes the peace of the Sabbath morning after the toils and agitations of the week! Balm as odors of orient spicy groves; gentle as the breath of sleeping infants, or the dying winds of evening; pure as the incense that rises before the throne of God, comes the calm of this holy morning—"day of all the week the best." It is the day of home—home hushed and quiet, home beautiful and full of comfort. To-day the father is at home, and the mother with brow free from week-day cares, sits beside him; and the memories of Sabbaths in the by-gone time, when love made the day of repose a time of joy, come back in all their pleasantness. Father is at home, and the little ones hang at his knee, telling their joys and troubles of the past week, and rejoicing that for a whole day he would be their company and lavish upon them, uninterrupted, his loving words and smiles.

Aye, pure, sweet and holy is the day of rest in the family; but it is all too brief—transient as the outline of the silvery vapor that floats on the summer sky—for the rush and turmoil of the troubling world come back to-morrow. Let not that thought mar the gentle joy of this sweet day; remember, father, there is a "home" whose peace is never interrupted, whose joy is never broken, whose repose treads on to-morrow, and that a part of the privileges and happiness of to-day is to secure a place in that family whose circle is united forevermore in our Father's home on high.—Sel.

GOD asks no impossibilities. When your will is yielded to do just what he bids you, trusting him for all consequences, you are where the Holy Spirit will guide and empower you to take the leap of faith into the Saviour's arms. You are utterly helpless as to purchasing or winning salvation; but this one thing you can do; that is, yield yourself to trust just what God tells you in his word. The result is sure. Commit yourself unreservedly to him.

