

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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THY KINGDOM COME.

Thy kingdom come.
I heard a seer cry: "The wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for him their balm; and he shall yield
The grandeur of his speech to charm the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come).
Comforted waters waxen calm shall glisten
With bashful trembling beneath his smile;
And echo ever the while
Shall take, and in her awful joy repeat,
The laughter of his lips—(Thy kingdom come);
And hills that sit apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty along their dewy plain,
And valleys round about.

And all the well-contented land, made sweet
With flowers she opened at his feet,
Shall answer; shout and make the welkin ring,
And tell it to the stars; shout, shout, and sing;
Her cup being full to the brim,
Her poverty made rich with him.

Her yearning satisfied to the utmost sum—
Lift up thy voice, O earth, prepare thy song,
It shall not yet be long;
Lift up, O earth, for he shall come again,
Thy Lord; and he shall reign, and he shall reign.
Thy kingdom come."

—Jean Ingelow.

The Sermon.

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

THE EIGHTH COMMANDMENT;

Or Our Business Dealings with Our Fellow-men.

BY ELDER D. T. BOURDEAU.

TEXT: "Thou shalt not steal." Ex. 20:15.

THIS is one of the negative precepts, which not only condemns the sin of unjustly taking from our neighbor property that we are not entitled to, but also as strongly enjoins the contrary virtue, namely, to interest ourselves in rendering to our neighbor property that justly belongs to him. This precept, like the rest of those that relate to our neighbor, grows out of the precept to love our neighbor as ourselves. To keep it in our business deal, 1, We should follow the golden rule, "And as ye would that men should do to you, do ye also to them likewise." We should place ourselves in their position, and look for their interest as well as for ours. "Look not every man on his own things," says the apostle, "but every man also on the things of others." Phil. 2:4. This is not generally done. Men generally look at their own interest first, and in their deal seek to get the best end of the bargain. This sin is almost universally practiced. There is perhaps no commandment that men are more liable to violate than the commandment, "Thou shalt not steal."

2. We should give an equivalent for what we purchase, and take only an equivalent for what we sell, unless those with whom we deal are disposed to favor us. This principle is often disregarded in having divers weights and measures, which are said to be an abomination unto the Lord. Prov. 20:10. Very few articles, nowadays, come up to the recommendation given them. This is often emphatically true of patent medicines, and most of those articles that are patented. How much anxiety and perplexity would be saved us, if we were always sure that the articles we buy were genuine, and if we did not have to look upon most men as upon rogues.

3. We should always tell the truth in buying and selling, and should not speak too highly of the articles we sell, or under-

value what we wish to buy. How few there are who will tell the whole truth here. Like Ananias and Sapphira, they will keep back a part of the truth to advantage themselves. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Prov. 20:14. Men will lie as well as steal in their deal, and frequently this is done within the pale of the church. And because this is done within the bounds of custom, it is thought by many to be all right. But he who through poverty will steal five bushels of corn of his neighbor, is less guilty in the sight of God than the covetous professor who will take five dollars of a man in a trade, in getting the best end of the bargain.

4. We should not banter to get articles under their real value; but should keep posted on prices, and leave the impression that we are honest, and not penurious. What a sad thing it is to have professors become a proverb for their littleness in bantering. Angels must weep over this. I know that many who feel for the cause do. Frequently, the time that is lost in bantering is worth more than what is gained, and what a loss the cause of truth sustains!

5. We should not engage in speculation as practiced by most of speculators. This is not based on principles of equity and justice. Advantage is taken of the poor and uninformed. Men will advantage themselves to the loss and disadvantage of others. This is generally exhibited in selling patent rights, &c.

While in Kentucky, last winter, a man came from California, who had made twenty-four millions of dollars in two years by selling patent rights that he had, in gold mines. He was lauded to the heavens by his old acquaintances. But from the facts that I gathered, I thought the man was to be pitied; for he did not obtain his fortune through strict honesty, and how small his chances to obtain eternal life and a right to the immortal inheritance.

There is, in the masses of this age, an infatuation after money. Men are crazy after wealth. All their strength runs in the line of acquisitiveness. Many do not love industrious labor, and in their great anxiety to get rich in a short time, will engage in speculation, whereby many are made poor. Such should "profess honest trades" (Titus 3:13, margin), and "steal no more, but labor with their hands the thing that is good," &c. Eph. 4:28.

6. We should be prompt in paying our debts on time. Says Paul, "Owe no man anything." Rom. 13:8. In the previous verse he says, "Render to all their dues: tribute to whom tribute is due," &c. When a tax is due it should be paid; so in regard to other debts. Those who have debts that should be paid, and are slack in paying them, and apply their means in advantaging themselves, while those to whom they owe are suffering pecuniarily for not having their just due, are guilty of breaking the precept, "Thou shalt not steal." They have the use of means that really belongs to another. Some may excuse themselves by saying, "Oh! it is a brother, and he can wait." But perhaps the brother may be terribly cramped; and here is a cause of perplexing trials. We have no right to contract debts unless we see a way to pay them. And should we meet with unexpected reverses, it is due our creditors that we should tell them, "Have patience with me, and I will pay thee all." And in the eyes of God, no just debts become outlawed.

7. All important business should be done straight and square, in black and white. There should be a thorough understanding in all business transactions, whether with brethren or unbelievers. This helps the memory and saves trials, preserves peace and good feelings. "An ounce of prevention is worth a pound of cure."

8. When there is a misunderstanding between parties, making a difference of cents or dollars, each should cultivate a

yielding spirit. Each party may feel that they are losing. It may be a sacrifice for both to yield. So one party must not act as though they did all the sacrificing. Here a little yielding may pacify great offenses. Better lose a little, or much, in settling a difficulty in the bud, than to contend stiffly for one's right to a cent, or within a few dollars, and lose much more in good feeling, and very often in dollars and cents, by going into lawsuits, &c. Paul's example is worthy of imitation, when he says, "All things are lawful for me, but all things are not expedient," and, "I am made all things to all men, that I might by all means save some." 1 Cor. 10:23; 9:22. Though we should even lose in point of means, our example is worth a thousand times more than all the money in the universe. Christ did not contend for his rights when he died on the cross for poor sinners.

9. We should favor the poor in our deal, make a difference with them, overpay them, rather than take advantage of their cramped position. The following scriptures are worthy of a careful perusal: Deut. 15; Ps. 41; Prov. 19:17; 21:13; 1 Tim. 6:17; James 2:7; Ex. 21:25; Lev. 25:35; Deut. 23:19, 20; 1 Tim. 5.

The poor have claims upon us. This is emphatically true of the worthy poor. Some are made so by the Lord to try the church, in giving them a chance to manifest true benevolence. Such are humble, grateful, and willing to help themselves. When such serve you, they can be depended upon. They are faithful in labor, and show a willingness, as far as in them lies, to give an equivalent in labor, &c., for what they receive, and would not extort from the wealthy. God bless the worthy poor, and help us to be a blessing to them. He has lately opened the way for us to bless them, in contributing for the poor fund in our various missionary societies.

While the poor have conditions to comply with on their part, while they should be humble, honest, willing to receive advice from those who have had success in pecuniary matters, and willing to be helped to help themselves, we should not wait till they are perfect to relieve them. Let us have broad feelings, sympathizing hearts, and an inclination to "condescend to men of low estate." In the execution of the Judgment, what we have done in relieving the poor will be accounted as having been done to Jesus. Matt. 25. If Jesus were passing by in poverty and want, we would perhaps shudder at the thought of being indifferent to his wants, of letting him pass by us naked and hungry. Well, there is danger of our neglecting Jesus in the persons of the poor.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. 41:1-3. Also, read Isa. 58:6-12, with care. Brethren, let us not forget the poor, withholding from them what God has lent us to bless them with.

Dear brethren, we can now see the tremendous bearing our business deal has upon the cause. Perhaps nine-tenths of church trials grow out of lacks in business deal. Our business deal is a channel through which we can let the Christian graces shine and lead others to glorify our Father who is in Heaven. We can win souls to the truth by promptness and honesty in deal, or we can shut them out of the kingdom by slackness and closeness. And the more extensive our business, the greater our influence for or against the truth. Some will not listen to the truth, who can be reached through our business deal. We profess to keep the commandments. Let us keep them all, the eighth included. We can reach many through this commandment. All are prepared to measure us by it. Let

us never be small and close in deal. Closeness begets closeness, and benevolence begets benevolence. Better, far better, lose one hundred dollars, if need be, to set a good example, than to gain one cent through covetousness.

Several cases have come under our observation, illustrating the truth that "honesty is the best policy." One was that of a farmer who, previous to his conversion, had not always given a full measure of wood, &c., in his deal with a blacksmith; but after embracing the commandments, Zaccheus-like, he tried to redeem the past by giving more than a full measure, and by overpaying the blacksmith every time. The result was that the blacksmith, by seeing the change in his customer, was convinced that there was a reality in religion, and went to keeping the commandments of God and the faith of Jesus.

Another case was that of an intelligent and enterprising young man, who was converted to the message from the world. Where he thought he had made sharp trades, he showed a willingness to make restitution. This won the confidence and affection of sinners, and several of his acquaintances, by watching his consistent life, were led to embrace present truth. He now sleeps in Jesus, to reap a rich reward in the morning of the resurrection. Though dead, yet he speaketh. When he was laid out, one of his Catholic neighbors came to see him, and she feelingly broke out in the following manner: "Dear man. He was a good man, a wise man, and a just man." It pays to be honest.

Too Unworthy.

SINNERS oftentimes, when exhorted to seek Christ and find pardon for sin, excuse themselves by saying that they are too unworthy. Now it is right and proper that they should feel themselves unworthy; indeed, without a deep sense of unworthiness, it would be impossible for any one to come to Christ. But if any were actually too unworthy, then they could not come. But from careful observation, we have come to the conclusion that it is not a feeling of being too unworthy that keeps men away from Christ, so much as an utter lack of the sense of unworthiness. They do not feel unworthy enough.

But let us come to the cases of those who already confess Christ and profess to be his servants. How often do they make unworthiness an excuse for neglecting duty? "Oh! I knew that it would be right for me to do so, it was my duty, it is my duty still, but then I feel so unworthy." Now, brother or sister, whoever you may be, are you not mistaken? May you not be deceived? Are you sure it is not stubbornness, or rebellion, instead of unworthiness, that causes you to neglect this or that which you admit to be duty? Examine well your own heart, and be not deceived. The only antidote for self-deception is self-examination.

Permit us to use an illustration that will help to an understanding of this matter. Suppose Bro. A has a man in his employ. One morning Bro. A says to his hired servant, "Thomas, harness the team, hitch to the carriage, and take myself and wife to the village." Thomas replies, "I know it is my duty, Bro. A, but then I am too unworthy." He sits complacently in Bro. A's easy chair, while duty after duty is pointed out to him, but each time pleads unworthiness. How long do you think Bro. A would keep such a man in his employ? How long would you tolerate such a servant? Would you think it a feeling of real unworthiness in the man that would cause him thus to act? or would you not rather think it laziness, or stubbornness? If Thomas actually felt unworthy of his position in Bro. A's family, then would he have manifested it by the most watchful and active obedience. The more unworthy he felt, the more diligent and faithful he would

be in the performance of every duty. So it should be with Christians. Do they feel unworthy of such a divine Master? Unworthy of a place in the family of God? Unworthy of being the adopted sons and daughters of the Almighty? then this unworthiness will be faithfully exhibited by their actions. If they feel very unworthy, they will abound in good works. If they feel almost too unworthy to be called Christians, then, with constant watchfulness, will they stand at the post of duty, ready at all times to do their Master's bidding in every particular. Show me the most unworthy man or woman, and I will show you the most devoted and faithful Christian. Let us then seek for the true feeling of unworthiness, which will lead us to greater diligence and faithfulness in the good service of the Lord.

H. A. ST. JOHN.

Russia's Ruling Passion.

RUSSIA'S ruling passion seems to be conquest—internal and external, in the church, in the state, and in the school. For many years she systematically invited foreign, and especially German, immigration to her seashores, her river valleys, and her Southern plains. The call was responded to by hundreds of thousands, who came under the solemn promise that their nationality, their language, and their religion, should be sacredly respected.

Russia called and received them as the bearers and messengers of modern culture, with a view thereby of having her own people taught in all the arts of civilization, and having the great monarchy developed in harmony with Western progress and refinement. And thus we find all over Russia, from the Baltic to the Black Sea, colonies of Germans, with creeds and without them, who have faithfully labored for the material progress of Russia. Wherever they have settled, they have been exemplars to the surrounding Russians, and have been their teachers in agriculture, industry, and commerce. Under their influence, the steppes have been taught to blossom and the rivers have been covered with craft. In all Russia, there are no such examples of culture of the soil and general thrift and prosperity as are to be found among the colonies of the German Baptists, of which there are several in the Russian Empire.

But the mania of Russifying everything within her realms has gone so far that Russia seems to have forgotten all the benefits that she, as a nation, has received from these colonists, and is even ready to repudiate the solemn promises on the strength of which they came to a foreign land. Everywhere their language is rudely interfered with and driven from the courts, then from the church, and finally from the schools. They were promised exemption from military duty; now they are ordered to enter the army. They were promised a special administration for themselves over a given district; now this specialty is revoked, and the inhabitants are reduced to the level of the peasants on the crown lands. In this way they are taxed, when they were promised an exemption from taxation if they would come, and accept, and improve, certain lands; and the land, which was to be theirs inviolable, is now open for the purchase of those who may choose to buy it. These improved lands are, of course, desirable now to Russian settlers, and they come in and disintegrate the German nationality, and are favored by the government in introducing the Russian language and customs.

In answer to the appeals of the colonists, they are told that, if they do not like the manner in which matters are proceeding, they may have ten years in which to emigrate, without paying rent during that time for their lands! Thus they see their nationality, their language, and their religion, wiped out. In case of a war with Germany—which is a very probable one—they are to be forced into the ranks to fight against their own tongue and blood, and at the same time their wives and children will be liable to insult and violence from the fanaticism of the ignorant and superstitious Russians, who are even now everywhere envious of the culture and prosperity of the German settlers. And this is no fancy sketch. A large German colony in Southern Russia is just now appealing to the German nation to obtain for them, in some portion of the world, a province whither they may go under the protection of their home government and live unmolested. For, though emigration would be to them the virtual confiscation of all they have earned and saved for many years, they pre-

fer this sacrifice to the iron heel of the Russians.

And thus the Baltic provinces still cry for relief; and they are answered by the removal of their noble German University of Dorpat to the interior of Russia, and the arrival of hordes of Russian officials to introduce the national tongue into everything over which the Government has any control. Their appeal for religious liberty seems only to lead to a more sullen continuation of the abuses complained of, and new troubles spring up in the attacks of the landless Russian peasants against the thrifty German landholders—burning their property at night, and killing or driving off their stock. The ukase has gone forth that the Poles must cease the use of their own tongue, and adopt the Russian, with penalty and punishment in case of disobedience. And the numerous Jews of the Polish provinces are so harshly treated that every few months we hear the wail of misery and appeals to their coreligionists to find them a home in some more hospitable region.

This is the cruel home record. But Russia's efforts at aggrandizement do not cease here. She is incessantly busy on all her borders in extending her power and Russifying the neighboring territories. This is especially the case on the Caspian Sea, which has virtually become a Russian lake. Her railroads, which she is building in that region at the rate of hundreds of miles yearly, have already reached the western border of this great body of water, and are now rapidly being built along its western shore. Of course, the enterprises are all in the interest of commerce, and are carried on with a view to fulfill the mission of Russia in these regions as the bearer of civilization. But, at the same time, it is very evident that two-thirds of the roads built are simply from strategical reasons.

And now she is crossing the Caspian, and projecting a road that will connect these waters with the rich valley of the Oxus River. In this activity her troops and civil officers are ever preceding her, and, under one or the other motive, quietly annexing province after province. It is almost impossible for Russia to extend her commercial interest into these countries without introducing her political power and system. This always leads to antagonism with neighboring provinces, which compels Russia to punish them for their interference with her, and to subjugate them to prevent any further trouble.

If this cannot be done by force of arms, Russian silver can generally easily effect it with most of these poor and sorry chieftains, who are always ready to betray and sell their people at a very cheap rate. In this way, Russia is rapidly passing over to the Chinese frontier, and bids fair soon to possess all Toorkestan. She has already subdued and virtually annexed several districts tributary to China, but in rebellion against that power. It was necessary in the commercial interests of the country to have peace in these districts, and if China could not maintain it, Russia would; and this she is now doing, and so she is gradually encroaching on the Chinese Empire.

The stubborn rebels of the Caucasus are now completely broken, and railroads are projected in this direction from the Caspian to the Black Sea, which will completely subdue this region. But, after all, the richest field for Russia lies to the south-east, by way of Afghanistan, to England's Indies. This province is said to be overrun with Russian agents; and it is no secret that large sums yearly leave St. Petersburg to subsidize those who are loyal to Russian and opposed to English interests. Cabool, though on the very border of British India, is far more Russian than English; and, in case of war between these powers for the possession of India, would offer no impediment to the passage of Russian troops.

It is very clear to those who closely study contemporary events in these countries, that Russia means to make a fearful struggle before long to dispossess England of the jewel that has so long sparkled in her crown. And she is yearly gaining in strength, as it were for that special purpose; although England seems yet to be blind to it. It is evident that the rival powers will meet there before long, at the rate at which Russia is now progressing; and it is not very probable that they will live as peaceful neighbors. And, when the battle comes, Russia will have the advantage of direct communication over her own soil to her base of supplies, and will be able to throw her troops into India with comparative ease. In the mean-

while, she can afford to wait while working at home and abroad with arms, money, and diplomacy.—PROF. WELLS, in N. Y. *Independent*.

Russia and Austria.

THE St. Petersburg correspondent of the *Pester Lloyd* gives some interesting information as to the policy of Russia toward Austria. Although (he says) the soreness produced in Russia by the attitude of Austria during the Crimean war may now be considered as a thing of the past, several incidents have since occurred which led the Emperor Alexander to believe that a hostile feeling toward Russia exists at the Viennese court. Influential Russian statesmen like Baron Meyendorff and Prince Gorskakoff considered that they were treated in an unfriendly manner during their stay at Vienna, and the impressions they carried away with them were far from favorable. After their departure, the private secretary of M. de Fonton, then Russian Ambassador at Vienna, was arrested on a charge of intriguing with the Piedmontese government, and this contributed to maintain the estrangement between the two courts which was still further intensified by the subsequent appointment to Vienna of Count Stakelberg, whose Italian sympathies were at that time notorious. Russia now seems anxious to come to an understanding with Austria, but she fears that any overtures which might be made with this object might be ill received and she accordingly has recourse to all sorts of maneuvers in order to persuade the government at Vienna of the necessity, in its own interest, of such understanding. This, says the correspondent, explains much that has seemed inconsistent in the recent policy of Russia. Sometimes she leads people to believe that her relations with Prussia are growing colder, at other times, that they are more cordial than ever; Pan Slavism is first encouraged, then condemned; now we hear of quarrels with the pope, and again of friendly negotiations with him; at one time the Russian government listens with surprising equanimity to the national democratic party as it preaches the disruption of the Turkish Empire; and soon after it allows reports to be circulated of a Russo-Turkish alliance, of the erection of block houses by Turkey as a menace to Austria on the side of Dalmatia, and of Russian plans for making use of the Roumanian railways to secure a new strategical position against Austria on the north-east. "Thus," concludes the correspondent, "does Russia—quietly and busily, as always—spread over Austro-Hungary in all directions an almost invisible web, whose threads may be drawn together at the opposite points, and which, according to circumstances, may be used either as a snare or a bond of alliance. At present, Russia would be glad to supply it in the latter way."

The Startling Cry.

THE Lord cometh! The heart of many a one thrills at this call. He thinks of the approaching and complete establishment of the Lord's kingdom upon earth; and he sighs, "Ah, didst thou but come!" Yes, our heart also joins in this longing of eighteen hundred years; for even so long has it been in the church, not like a flood of water, which is gradually lost in the sand beneath, but like a stream, which, the nearer it draws to its destination, rolls onward with greater power. How many a prophetic omen has there been, that the grand moment of Jubilee is not far distant. We already perceive signs in the publication of the gospel in all the world; that of the shaken foundations of Mohammedanism; that of the decline from Christ and his word, extending through the world; and that of the powerful errors of the anti-Christian spirit, acquiring domination over the cultivation of genius; of the idolization of men, and of many more similar signs.

Never did the church witness such a constellation of signs of the near coming of Christ as now. "The branches of the fig-trees are full of sap; and the summer is at hand." Assuredly I am not ignorant that a portion of the church has become gradually weary of the long tarrying, and has fallen into doubt. You also shake your head, and are of the opinion that we have long talked of the "last time." Well, use this language, and increase the number of the existing signs by this new one. Add that of the foolish virgins, who, shortly before the midnight hour, maintained "the Lord would not come for a long time." So in the days of Noah. They ate, they drank, they wooed and were

wooed, and inscribed over the festivity decorated gate of their dwelling, "Peace! Peace! There is no danger." But then, however, the depths suddenly burst open, and the floods rushed forth at the command of the eternal wrath. Only Noah and those with him watched, and were preserved; upon every one else destruction came with the swiftness of a whirlwind. The Lord cometh! Oh, were he always here. How do we long for his revelation in these dark times!"—*Krummacher*.

End of a Lawsuit.

A MAN in Boston, Mr. R., claimed that the city had damaged his estate at the foot of Summer Street, by constructing a sewer there. He demanded payment;—the city refused it; he prosecuted the city, and the city defended themselves. The matter dragged through the courts about twenty-two years, and the lawyers got about a hundred thousand dollars out of it. Finally, in the summer of 1872, the matter was taken out of court and settled, "in consideration of one dollar by each party paid to the other.

So that is the end of a twenty-two years' quarrel, and a hundred thousand dollars spent in legal strife. The Great Teacher said, "Agree with thine adversary quickly." And the wise man said, "Leave off contention before it is meddled with." But "business is business," and people think that the Bible and the God of the Bible have nothing to do with the every-day affairs of this world. If a man loses a thousand dollars by some religious error, men talk about it for months;—he may waste a million in legal quarrels, and no one seems to make much ado over the matter.

The man who does business on Bible principles may be counted a fool or a foggy, but he will not be very likely to spend his money in lawsuits, nor quarrel twenty-two years and have only a dollar at the end to show for it. Christ keeps his servants in better business than that. They who learn of Jesus, find his yoke is easy and his burden is light.—*The Christian*.

Prize Packages.

"ONLY fifty cents a package! Every one warranted to contain a piece of gold or silver coin. If it does not, you shall have the package free. Try your luck!"

Such is the language that falls on the ear of every railway traveler, as the tempting package is thrown into the lap. This double appeal to the palate and the love of money is often too strong for people to resist. By familiarizing the public mind with the principle of gambling, it lays a snare for many unwary feet. The growing fashion of conducting business on the principle of lotteries is an evil to be deprecated—a nuisance that ought to be abated. The lottery-trade is prohibited by law, even when carried on in the secluded haunts of vice. But what are the prize packages of traveling news agents but sugar-coated lottery-tickets? And they are permitted to prosecute their gambling business in the most public manner, and with perfect impunity. Unhindered by the civil law, and uninfluenced by the gospel, they are continually peddling their pills of moral poison along the thorough-fares of our great country. Is there no power in the religious and secular press that can be brought to bear against this crying evil? Railroad companies ought to have sufficient intelligence to see the demoralizing character of this practice and moral courage enough to break it up.

—H. A. K.

The Sneak Tattler.

THE most odious and disgusting mortal in human form—when once you penetrate the hypocritical guise that covers the deformity—is the sneak tattler! In this thing, which results in the moral sweeping of the universe, you will find lurking inordinate self-esteem, the meanest kind of jealousy, a mind of vanity, malice enough to stock a regiment of Thugs, a Lilliputian soul, and a heart black as Erebus. In treachery a Turk, in moral coarseness a cannibal, in inhumanity an Algerine, in selfishness a Shylock, and in low cunning an Iago. The sneak tattler adroitly and stealthily commences his dirty work by cautiously dropping here and there a word of inuendo in families he is allowed to visit, and if he finds he is listened to, he then proceeds, step by step, more elaborately and openly, to berate his victim, generally preening by stating his deep regret that things are thus

and so, and frequently is in giving the assailed credit in minor matters of little or no consequence—the more effectually to conceal his purpose—while he stabs him in the most vital part, and always seeks to cover his polluted tracks from betrayal under the time-honored sanction of private confidence.

THE HOLY SABBATH.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable . . . Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa 58: 13, 14.

LORD, in agreement with thy word, We turn our feet away From doing pleasures of our own On this thy holy day.

We claim the promise thou hast given, In thy most holy word, To those who call it a delight, The holy of the Lord.

Then for our ignorance in the past, In breaking thy commands, Teach us, O Lord, in haste to ask For pardon at thy hands.

And grant, O Lord, that we may have Sufficient grace, to be Enabled all thy law to keep Acceptably to thee.

Then with the psalmist we can say, We love thy law, O Lord; Our meditation all the day, Is on thy holy word.

A. T. ROBINSON.

Roman Catholic Testimony.

"And they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7: 26.

THE following Catholic testimony is a witness that this prophecy is having a rapid fulfillment:—

"CIRCULAR SENT TO ALL THE CATHOLIC PRIESTS."

Rev. Dear Sir:—Please announce to your congregation that the annual collection for the Holy Father will be made in all the churches of the Archdiocese on the fourth Sunday after Pentecost, the 16th of June. I need not remind you of the many reasons for which it is not only very desirable, but even of urgent importance, that this collection should be, if possible, a more than usually large and liberal one. It is well known to all that the trials and embarrassments of our Holy Father have been multiplied during the past two years far beyond anything he has hitherto been obliged to indorse. The enemies of the church and of the Apostolic See have been pursuing and still continue to pursue with ever-increasing boldness their work of sacrilege and spoliation in the capitol of the Christian world. It is sought to reduce the Venerable Pontiff, who is already virtually a prisoner in their hands, to the still further humiliation of becoming a pensioner to the bounty of an unscrupulous government, which has usurped his rights and robbed him of his temporal goods and possessions. To this he firmly and nobly refused to submit. He looks to his faithful children throughout the world, confident that from this indignity, at least, they can and will protect and rescue him. Ours, then, is a share in the duty and privilege of supplying the wants and consoling the heart of our common father. I don't allow myself to doubt that his children in this diocese will perform their parts cheerfully and generously. Wishing you health and blessing, I remain, Rev. dear sir,

Very truly your friend and brother in Christ, JOHN, Archbishop of New York."

The above I copy from The Boston Pilot, July 6. I have italicized that which is particularly expressive of the fulfillment of the prophecy at the head of these lines, expressing the consumption of the papal dominion.

The following from the same paper shows the apparent confidence that the pope has in the ability of the church to outride the storm: "The persecution of Catholics has commenced in Germany, but they display courage under affliction and have notified the German government that the persecution of the church is folly. The church, said the Holy Father, remains triumphant. We have asked Prince Bismarck how it is that the once contented German bishops have, according to the expressed belief of the German government, been suddenly transformed into dangerous conspirators."

ALBERT WEEKS.

THE CARPENTER'S DREAM.—A poor man was a carpenter; and he often said to himself and to others: "If I was only rich, I would show people how to give." In his dream, he saw a pyramid of silver dollars, all new, bright and beautiful. Just then a

voice reached him, saying: "Now is your time! You are rich at last; let us see your generosity!" So he arose from his seat and went to the pile to take some money for charitable purposes. But the pyramid was so perfect that he could not bear to break it. He walked all around it, but found no place where he could take a dollar without spoiling the heap. So he decided that the pyramid should not be broken! He awoke to know himself, and to see that he would be generous only while comparatively poor.

Will It Pay?

ONE year ago I ordered the REVIEW for two families, at my expense, who seemed not able to pay for it. They have become deeply interested, and are both now keeping the Sabbath. While at our good camp-meeting in Minnesota, I bought Testimony No. 21, which I have read and re-read, much of it with deep interest. The blessing which I have received in reading those thrilling truths, would well pay me for going the long journey of one hundred and twenty miles to the meeting, where I obtained it. To the brethren in Minnesota I wish to say, Read again and again from pages 139 to 158. Mark pages 139, 140, 141, also, pages 151, 157, and 158. I shall take more stock in this direction. I think it pays. WASHINGTON MORSE. Dickinson Co., Iowa.

The Coming of Christ.—No. 4.

BY S. S. GRISWOLD.

MATT. 19: 27-29: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

The time when the above-mentioned events were to transpire, was when the Son of man should sit in the throne of his glory, or in other words, when he should come in his kingdom, which was the kingdom of God: the kingdom of Heaven so frequently spoken of by John the Baptist, and by Christ, as being near at hand, in their day. Those phrases referred to that new dispensation,—new order of things about to be introduced or established by Christ. He commenced setting up the kingdom of God, during his earth-life; that kingdom which was to endure forever. It was this kingdom to which the apostles were appointed, and in it, where they were to sit on the twelve thrones, spoken of, judging the twelve tribes of Israel, and it was as regent over this kingdom, that Christ was to sit in the throne of his glory, as the Son of man. The voice that spoke at his baptism, and on several other occasions, saying, This is my beloved Son, hear him, were the annunciations of his Father attesting Christ's heirship to the throne; and at his resurrection, out from among the dead, Christ was solemnly and publicly inaugurated, and set down on the throne of his glory.

This new order of things, is the regeneration spoken of in the text, where the apostles (except one, Judas) followed; and those that followed him into this regenerated condition, were by Christ appointed to fill positions of responsibility and authority in the kingdom of God which was then being established.

Christ has thus sat down upon the throne of his Father, who has clothed him with all power in Heaven and on earth, and is thus to sit, until he has subdued all things to himself; until he has subdued the rebellion, caused by sin and Satan, and restored this revolted world to allegiance to his Father, thereby delivering up the kingdom to the Father, that God may be all, and in all. During these times of the restitution of all things spoken of by the prophets since the world began, the heavens, the invisible world of spirits, are to receive or retain Christ.

Thus has Christ been enthroned as king, in Zion. And, during the gospel day, called often the last day, Christ is to administer the divine government over our world, and thus reign until every knee has bowed, and every tongue confessed that he is the Christ, the Messiah, the Anointed One, to the glory of God the Father.

In accordance with the above view, Christ promised to all who would forsake kindred and property for his sake and the gospel's, that is, for this kingdom of Heaven he was setting up, an hundred-fold in this time, during their earth-life, and in addition, eternal life, or blessedness in the life to come.

Matt. 13: 24-43, contains the parable of the tares, and Christ's explanation of it. That this parable was designed to set forth and illustrate the building up of the kingdom of Heaven, the true church, is plain. The sower was the Son of man, then sowing the good seeds of that kingdom, which were the children of the kingdom: the tares were the children of the wicked one—the devil, who sowed them; which includes all the enemies of that kingdom, especially the nation of the Jews. The field where the seed was to be sown was the world, society, community, the inhabitants of the world—mankind. The harvest, the ingathering, the result, was the end of the former dispensation; and the reapers were the angels, messengers sent forth to separate the good from the bad by the preaching of the gospel, by which the kingdom was to be purified. The bad were to be rejected, and as a consequence, there would be weeping and wailing; and then the righteous would shine forth, stand forth conspicuously, with power and glory.

That the above is something like the idea designed to be set forth in the parable is evident from the use of two terms, rendered in our translation world—end of the world. There is scarcely a more palpable violation of all rules or laws of translation than here. The field is the world. Greek (κόσμος), kosmos. Verse

39. The harvest is the end of the world. Greek (αἰῶνος), aionos. Verse 40. So shall it be in the end of this world. Greek (αἰῶνος τουτου), aionos toutou.

Here are two Greek words, entirely differing in their orthography and meaning. And yet the translators have rendered them by our one word, world; while the two Greek words, κόσμος and αἰῶνος, have widely different meaning. In verse 39, the field is the world. The word here used is κόσμος, which means the inhabitants of the earth—mankind, or in its limited sense, the Jewish people. See Grove's Greek Lexicon. In verses 39, 40, the harvest is the end of the world. So shall it be in the end of the world. In both of these, the Greek word, rendered world, is αἰῶνος, not κόσμος, which means an age or dispensation, and doubtless here refers to the Jewish age or dispensation. So shall it be in the end or closing up of the Jewish dispensation. The word, αἰῶνος, is never used, I think, to refer to the earth, and wherever the New Testament speaks of the end of the world, it invariably means the end of the Jewish dispensation, or, some age. The phrase, "end of the world," I presume, is nowhere used as referring to the end of this earth, either by Christ or his apostles.

In Matt 24: 3, where the disciples ask Christ, What shall be the sign of thy coming and of the end of the world, Greek, αἰῶνος, the end of the age or dispensation. Thus the coming of Christ was to take place at the end of the Jewish dispensation or that age.

The Latin translation carefully distinguishes between κόσμος and αἰῶνος, by rendering κόσμος by mundus, the world; and αἰῶνος, by consummatio, consummation, or closing up, like the consummation, or closing up of the Jewish dispensation, by the introduction of the Christian.

In the parable under consideration, the Saviour most expressly taught the hopelessness of reforming the Jewish church. Any attempt to gather out the tares, would root up the wheat also. Both the wheat and the tares in that church were to stand until the harvest, the time when the dispensation would come to an end. The harvest season was doubtless primarily the days of Pentecost, when the Christian dispensation was fully inaugurated; the kingdom of God came with power, when the Son of man was coming in glory, with the angels of God, including the apostles, and also those heavenly angels, who so frequently appeared, to aid the apostles in establishing the kingdom of Heaven, the Christian church, wherein the righteous did shine forth as the sun in the kingdom of their Father. Thus, before the apostles had gone over the cities of Israel the Son of man came, even while some who listened to him, had not tasted of death.

Remark. The coming of the Son of man, the coming of Christ, is not an event that terminates, or ceases to be, when he has come; but is a coming represented by the progressive form of the verb—a coming that is ever transpiring, never terminating. The Greek term (παρουσία) parousia, signifies a coming, approach, or presence, but in no sense the manner of the coming or presence, whether it be in person or in spirit. Hence the manner of Christ's coming is not determined by the word; and a question whether in the phrase, the coming of Christ or the Lord (Greek, τῆς παρουσίας), the παρουσίας is used as referring to the personal coming of Christ after his ascension. The coming is a continuous event, or includes a number of events, extending over a shorter or longer period of time. The closing up of one period by the introduction of another is the end of an age.

In 1 Cor. 10: 11, Paul speaks of the ends of the world coming on him and his brethren. The ends of the ages (Greek, τῶν αἰώνων), as though there were a number of ends of the world or ages, which is true, as the termination of any one special dispensation or order is an end of an age or world, as our translation has it.

In the parable of the tares, the harvest season, which was the end of the world, began on the day of Pentecost and is still going on. In the end of the world, the age, or Jewish dispensation, the tares which had been sowed were gathered out, and a new and more perfect order of things was instituted. The Christian dispensation superseded that of the Jews, the kingdom of God was fully set up and Christ was inaugurated as its king. Instead of a theocracy, such as the Jews had, we have a Christocracy, the divine government administered by Jesus, the Christ, who is now King of kings, and Lord of lords. On the white horse of divine truth this now celestial Captain of salvation is riding forth, conquering and to conquer.

Such is the coming of the Son of man as set forth in the parable under consideration. The events mentioned in the parable began their fulfillment soon after the ascension of Christ, and continue to have more and more their completion as one age after another passes away and is superseded by a brighter and more perfect coming one. Thus Christ, as the Son of man, is ever coming in his kingdom, unfolding more and more the glories of the latter days when the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God and they shall reign forever and ever.

REMARKS.

The interpretation of Matt. 19: 27-29, turns wholly upon the meaning of the word regeneration, and the time when that regeneration, whatever it is, takes place. The word is defined by Robinson thus: (παλιγγενεσία) "new birth, regeneration, reproduction, renovation, restoration, restitution," and is applied to only two things: 1. A change by grace from a carnal nature to a Christian life, and, 2. The restoration of the outward and visible creation from its present decay and ruin to its original state. The only regeneration which takes place in this world in its present state, is a change of heart. There is no regeneration or restitution here from the evils of the course, sin, sickness, pain, decay and death. But if Christ refers to a regeneration to be accomplished for us in this life, the comma, after the word me, should be removed and placed after regeneration. Then it would read, "Ye which have followed me in the regeneration." But this, as Dr. Clarke well observes, would be an impossibility; for Christ was not a sinner, and needed no regeneration of that nature; and hence none could follow him in it. The regeneration must therefore be something to take place in the future. And such a regeneration (genesis, re-creating) is promised; even new heavens and a new earth. Peter says (2 Pet. 3: 13), "We,

according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." And these are to be just as literal as the heavens and earth that were before the flood, verse 6, and the heavens and earth which are now, verse 7; and the destruction of this present heavens and earth, to make way for the new, is to be just as literal as the destruction of the old world by water. Verses 6, 7. And this shall be when the day of the Lord comes. Verse 10. The promise to which Peter refers is found in Isa. 65: 17, where the Lord says, "For behold I create new heavens and a new earth." Here is the regeneration, re-creation, or re-creating. And John, blessed with bright visions of future scenes, was permitted to look forward and behold the fulfillment of this prophecy. Rev. 21: 1-5. Then shall Christ's followers sit upon their thrones of glory. Rev. 3: 21.

With Bro. G.'s criticism on the meaning of the words κόσμος and αἰῶνος, we are happy to agree. But we apprehend he utterly misinterprets our Lord's parable of the wheat and tares by making the αἰῶνος, age, refer to the Jewish age instead of the Christian. From such a view we dissent, because at the end of the Jewish age we find no gathering of the tares, the wicked, into bundles to burn, and no furnace of fire into which they were cast, and no weeping and wailing, except by the disciples of Christ, who were subjects of persecution and cruelty on every hand. The destruction of Jerusalem cannot be taken as a fulfillment; for that did not take place till some forty years after that age had ended. And when did the apostles shine forth in the kingdom of their Father? All but one of them are said to have suffered a violent death. And the oppression and suffering of the church in Paul's day, led him to exclaim, "If in this life only we have hope in Christ, we are of all men most miserable." What! Shining forth in the kingdom of their Father, and sitting on twelve thrones judging the twelve tribes of Israel, and yet of all men most miserable?

And has there been no sowing of tares, and no growing together of righteous and wicked since the end of the Jewish age? For the benefit of this age the instructions of Christ were given. For the benefit of Christians in this age, Matthew recorded this parable six years after the resurrection of Christ, when this age was introduced. It is very evident that the parable applies wholly to this dispensation; and when this dispensation shall close, now very soon, if we read aright the startling signs of this time, events shall transpire of so terrible a nature as to leave no doubt in any mind in regard to the fulfillment of the threatening which this parable contains.

In one instance, Heb. 9: 26, the expression "End of the world, (αἰῶνος, age,) undoubtedly refers to the end of the Jewish age, and in another, 1 Cor. 10: 11, ages are spoken of in the plural, referring to the ages which preceded the gospel dispensation. The expression "end of the world," occurs elsewhere only in the parable of Matt. 13, in Matt. 24: 3, and 28: 20; in all which it manifestly refers to the end of the present or gospel age. Take for instance, Matt. 28: 20: "Lo I am with you alway, even unto the end of the world." These were, perhaps, the very last words our Lord gave to his disciples just before his ascension into Heaven. The Jewish age had already ended; or, if we put it at the day of Pentecost, it was to end in ten days from that time. If the end of the world means the end of that age, then our Lord told them, "Lo, I am with you alway, even for ten days!" Is this all the promise he gave them? Is this precious legacy with which the church has comforted herself through all the succeeding ages, thus to be dissipated into nothingness? No. Lo, I am with you, my disciples, you who are present, and all who shall believe on me through your word (John 17: 20), as you go into all the world, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost; I am with you till this age on which you enter, this age of gospel invitations and blessings, shall end. The language can mean nothing else. No other interpretation, if it is proper to speak of interpreting language which is already as plain as it can be, is at all possible.

The harvest is the end of the world. That, says Bro. G. is the end of the Jewish age, and it commenced on the day of Pentecost; and we understand him that the harvest is still progressing. That age, then, is still ending, so we have not yet come to the end of the Jewish age. When will it end? This ending that never ends must be akin to that other theological anomaly, "the death that never dies," which can only find its counterpart in "the life that never lives."

The verb that denotes a progressive coming of Christ, he has failed to give us. The word coming (παρουσία) which is seventeen times in the New Testament applied to the coming of Christ, means exclusively a literal personal presence. See Liddell and Scott. In every instance of its use in the N. T. except where it refers to the coming of Christ, no one would think of giving it any other meaning. See 1 Cor. 16: 17; 2 Cor. 7, 8, 7; 10: 10, &c. The idea of a spiritual coming is a theological invention. There can be no such coming of Christ; for spiritually he is with his people, and all through this dispensation has been with them, according to his promise, "Lo I am with you alway, even to the end of the world." And when this dispensation shall end, then he returns to receive them, that they may be, not in a spiritual sense simply, but personally, present with himself. John 14: 1-3.

Gather sunshine about you instead of clouds.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 30, 1872.

ELD. JAMES WHITE,
" J. N. ANDREWS,
" J. H. WAGGONER,
URIAH SMITH, } . . . EDITORS.
RESIDENT EDITOR.

Samuel and the Woman of Endor.

In all arguments for the continued life and consciousness of the dead, 1 Sam. 28:3-20 usually holds a conspicuous place. In examining this scripture we will look at (1) the narrative, (2) the claim that is based upon it, (3) the character of the actors in the incident, (4) the facts to be considered, and (5) the conclusions to be drawn.

1. *The narrative.* Samuel was a prophet of God in Israel from 1112 to 1058 before Christ. Saul was king of Israel from 1096 to 1056, before Christ. Samuel anointed Saul to his office as king, and from time to time communicated instruction to him from the Lord as his counselor and adviser. At the time when the incident recorded in 1 Sam. 28:3-20, occurred, Samuel was dead. There was war between the Israelites, and the Philistines. The Philistines pressed hard upon Israel. They gathered their forces together in Shunem, and Saul, assembling all Israel to oppose them, pitched in Gilboa. Dismayed at the mighty array of the Philistine host, Saul's heart sunk within him, and he was sore afraid. In anxiety and trembling he cast about him for help. He sought the Lord, but the Lord answered him not. No dream was given, no token by Urim appeared, no prophet had a word from the mouth of the Lord to meet the circumstances of his deep distress. He thought of his old-time friend, the prophet Samuel, to whom he had so often gone, and who had so often directed his steps in times of doubt and danger. But Samuel was dead, and how could he consult him?

There was in the land a class of people who claimed to have power to communicate with the dead. This work, called necromancy ("a pretended communication with the dead"—*Webster*), had been strictly forbidden by the Lord Lev. 19:31; 20:27; Deut. 18:9-12, &c. And Saul in obedience to the command of the Lord, Ex. 22:18, had cut off, so far as they could be found, all persons of that class out of the land. Yet a few, controlled wholly by the devil, still practiced with caution and secrecy, their hellish orgies.

Whether Saul had ever believed in the reality of this work, or not, we are not informed. But it is certain that in his present extremity, his belief gave way to the pretensions of these necromancers, and the evil thought took possession of him that he could consult in this way with the prophet Samuel. So he inquired for a woman that had a familiar spirit, and was told of one at Endor.

Disguising himself, in order that the woman, knowing Saul's decree against witchcraft, might not fear to communicate for him, and going secretly by night, he sought the woman. The woman being assured that no evil was intended and no punishment should happen to her, asked whom she should bring up. Saul answered, Bring me up Samuel. And when she saw the object which her conjuration had evoked, she cried out with fear, and said to her royal guest, Why hast thou deceived me; for thou art Saul? He told her to fear not, but tell what she saw. She answered, An old man, covered with a mantle. "And Saul perceived," says the narrative, "that it was Samuel."

Samuel asked Saul why he had disquieted him to bring him up; and Saul answered, that he might make known what he should do; for the Philistines made war upon him, and God was departed from him, and he was sore distressed. Samuel then asked him why he came to him since God had departed from him, and had become his enemy. Then he proceeded to tell him that the kingdom was rent out of his hand because he had failed to obey the Lord; that the Philistines should triumph in the battle, and that on the morrow he and his sons should die. This was the finishing stroke to the already breaking heart of Saul, and, utterly overwhelmed with his calamities, he fell senseless to the earth.

Such are the essential facts brought to view in the narrative. Let us now look at what is claimed from them.

2. *The claim.* This can be expressed in few words. It is claimed that Samuel actually appeared on this occasion, and that therefore the dead are conscious, or that there is a spirit in man that lives on in consciousness when the body dies; and, therefore again, the soul is immortal.

The validity of this claim rests very much on the question whether the transaction here recorded was wrought by the power of God or by the devil. If by God, then the representation was a true one; if by the devil, we may look for deception; for he commenced his work by becoming the father of all the lies in the world, and continues it by assiduously circulating them. We will therefore consider,

3. *The character of the actors.* These actors were, first, the woman that had a familiar spirit; and familiar spirits are spirits of devils. Compare together Num. 25:1-3; Ps. 106:28; and 1 Cor. 10:20. This work of dealing with familiar spirits God had declared to be an abomination to him, he had expressly forbidden it, and sentenced to death all who practiced it.

The other chief actor in this scene was Saul. And what was his condition at this time? He had so long lived in violation of divine instruction that God had departed from him, and answered him no more by dreams, nor by Urim, nor by prophets, which were the ways he had himself appointed to communicate with his people. Query: Would the Lord refuse to communicate with him in ways of his own appointing, and then come to him by means the use of which he had expressly forbidden? We see then that neither of the actors in this scene were persons through whom, or for whom, we should expect the Lord to work. We will therefore notice further,

4. The facts to be considered.

a. The wonders wrought on this occasion, were all accomplished by the familiar spirit with whom this woman consorted. There were two things for this spirit to do: (1) Either to bring up in reality the dead person that was called for, or (2) to counterfeit the dead man so perfectly that those who were conversing with the familiar spirit would believe that they were conversing with their dead friend.

b. That it was not Samuel, but the familiar spirit personating Samuel, that appeared, is evident from that fact that this supposed Samuel, before holding any communication with Saul, put the woman on her guard, telling her that her guest was none other than Saul himself. This is shown by the fact that the woman as soon as she saw him, cried out with fear, not because Samuel really appeared contrary to her expectations, as some have supposed; for she did not cry out, "Samuel has come, indeed!" but because of what the appearance told her; for she immediately turned to Saul and said, "Why hast thou deceived me? for thou art Saul." This would not be the work of the real Samuel, to put the woman on her guard, to aid her in her unholy work of incantation.

c. According to the claim based on this transaction, it was Samuel's immortal soul that appeared on this occasion. But its appearance was, according to the description of the woman, an old man covered with a mantle. Do immortal souls go about in this way, in the form of old men covered with mantles? This renders it still more evident that it was the familiar spirit, imitating Samuel as he appeared while here upon earth.

d. Saul did not see Samuel at all. But does it not read that "Saul perceived that it was Samuel"? Yes; but perceived how? Not by the sight of his eyes, but from the woman's description. The words "saw," as applied to the woman, verse 12, and "perceive," as applied to Saul, verse 14, are in the Septuagint different words. The woman actually saw the appearance before her; and here the word *eido* (*εἶδω*) is used, which signifies, according to Liddell and Scott, "to see, behold, look at;" but when it is said that Saul perceived, the word is *gignosco* (*γινώσκω*), which signifies, according to the same authority, "to know, perceive, gain knowledge of, observe, mark, be aware of, see into, understand," by an operation of the mind. In harmony with this view, is Saul's language to the woman, "What sawest thou?" and "What form is he of?" If any should say that Saul might have seen all that the woman saw if he had not been prostrate upon the ground, it is sufficient to reply that it was not till after he asked these questions that he "stooped with his face to the ground, and bowed himself." Verse

14. If Samuel had actually been present, Saul could have seen him as well as the woman.

e. The appearance which the woman saw, came up out of the earth. Was that Samuel's immortal soul? Are these souls in the earth? We supposed they were in the heavenly glories of the world above.

f. Is it said that, as the form came up out of the earth, Samuel had a resurrection? Then the conscious-soul theory is abandoned. But if this was a resurrection of Samuel, how could he come up out of the ground here at Endor, near the sea of Galilee, when he was buried in distant Ramah, verse 3, near Jerusalem? And if the old man was raised from the dead, what became of him? Did he go through the pains of a second dissolution, and enter the grave again? If so, well might he complain to Saul for disquieting him to bring him up.

g. This pretended Samuel told Saul that he and his sons would be with him the following day. Verse 19. If he was an immortal spirit in glory, how could Saul, whom God had rejected for his sins, go to be with him there?

h. Another sacred writer mentions this event in Saul's life, and assigns it as one of the two reasons why he was given up by the Lord to die. 1 Chron. 10:13.

5. *Conclusions.* What conclusions are inevitable from the foregoing facts? It is first of all evident that Samuel was not present on that occasion either as an immortal spirit from the third Heaven, or as one resurrected from the dead. For a. It is not consistent to suppose that God, having refused to answer Saul's petitions in any legitimate way, would have respect to them when presented through this forbidden channel.

b. It is inconsistent to suppose that an immortal soul from glory would come up out of the earth, as did the form which the woman evoked with her hellish incantations.

c. It is inconsistent to suppose that Samuel was resurrected bodily here in Endor, when he was buried in Ramah.

d. If he was raised, it must have been by God or the devil. But the devil cannot raise the dead, and it is evident that God would not, at least in answer to these agencies, the use of which he had forbidden under pain of death. God would not thus raise up his servant to talk with Saul on the devil's own ground.

e. It is incredible that such a man as Samuel, who held witchcraft as such a heinous sin, 1 Sam. 15:23, should first hold friendly converse with this abandoned woman in the midst of her incantations, and put her on her guard, before delivering his message to Saul.

f. It is the baldest assumption to suppose that any one, through this agency of the devil, would have power to summon at will any immortal soul from glory, or to raise any one from the dead, or that this woman, through her hellish incantations would have power to behold the holy Samuel, while Saul could see nothing.

But is it not said that the woman saw Samuel? Yes; and here is the only seeming difficulty in all the narrative. We find these four expressions: "The woman saw Samuel;" verse 12; "And Samuel said to Saul;" verse 15; "Then said Samuel;" verse 16; and, "because of the words of Samuel." Verse 20. And how could it be so written, it is asked, if Samuel was not there, and the woman did not see him, and he did not say the things here recorded?

Answer. This is easily explained by a very common law of language. Consider the circumstances. The woman stood ready to bring up any one that might be called for. She believed, of course, that they actually came, just as mediums now-a-days believe the forms they see are those of their departed friends. Samuel was called for, and this mantled old man appeared. She supposed it was Samuel; and Saul supposed it was Samuel; and then, according to the general law of the language of appearance, the narrative proceeds according to their supposition. When it says Samuel, it only means that form that appeared, which they supposed to be Samuel.

Secondly, the conclusion is apparent, that this was only a manifestation of ancient necromancy, sorcery, witchcraft, or spiritualism; a wholesale deception palmed off upon his dupes by the devil in disguise. Between the ancient and modern there is this difference: Then he had to pretend to bring up the dead from the ground; for the people then believed that the dead were in the lower regions of the earth: now he brings them down from the upper spheres; for the prevailing belief now is that those regions are populous with the conscious spirits of the departed.

Let no one then appeal to the workings of the witch of Endor to prove the immortality of the soul, unless he is prepared to claim openly that the Bible is a fiction, that ancient necromancy was a divine practice, and that modern spiritualism with all its godless blasphemies, and its reeking corruptions is the only reliable oracle of truth and purity.

Difficulties Considered.

HAVING noticed in the past some few of the reasons why a school should be established among our people, partially denominational in character, it is but reasonable that some of the difficulties connected with this subject should be considered.

That there are serious difficulties to be encountered, no one will dispute, who has given the subject reasonable consideration. But this being the case, it does not follow, by any means, that the enterprise should not be undertaken; for it is generally the case that in all beneficent enterprises these are to be met.

The question to be decided is, whether, on the whole, advantages will accrue from the establishment of such a school, in excess of the disadvantages? When this question is fairly considered we have no fears as to the verdict. The school is really a necessity, and the true policy is to proceed as fast as the opening providence of God will admit, to overcome the real difficulties in the way.

There has evidently been a feeling on the part of many of our people, that such a school as that proposed to be established among us would be an imitation of other denominations, and result in evil. That there are evils connected with theological schools such as those generally in existence, seems evident, though on the whole they have been beneficial. They have resulted in the education of the ministry, and in elevating the tone of public sentiment among the laity. And those denominations which have established such schools have been instrumental of more good than those who have not. And it is very doubtful if it can be shown that an educated ministry have not possessed as great a degree of spirituality as the uneducated. And while, on the one hand, there is danger of one class being proud and aristocratic, and losing their sympathy with the masses of the people, and of attaching too much importance to mere human knowledge and authority, there is danger at least equally great of the other becoming bigoted, narrow in their views, and of despising proper instruction of the mind, and of their religious exercises becoming a mere matter of excitement and animal feeling.

There are some things in connection with such schools, as commonly established, that we cannot imitate; one of which is their long course of instruction of from three to six years.

Our faith as a people in the nearness of Christ's coming utterly forbids the idea. We have too great a work to do, and too short a time to do it in, to take up so much time in mere preliminaries as this would imply. Those who are fitted by the proper gifts of mind cannot be spared from the work so long a time as this. Neither do we believe it is at all necessary. What is it that young men generally study in these schools that requires so long a time? It is well known that these students come forth generally much better posted in Greek and Roman mythology, the opinions of learned men, and the quibbles and dodges of scholastic philosophy, than they do in the contents of the Bible. It is no wonder that it takes so long for their courses of instruction, when we consider what they have to wade through. It takes much painful study to be able to successfully engage in the hair-splitting processes of argument by which Sunday is made to appear the true seventh day, for instance, or how a human, immaterial spirit, can live and burn to all eternity in an orthodox hell. No wonder that years are required to be able to do it successfully. We are inclined to think that the literal system of interpretation adopted by us, and by which our views of divine truth are explained to the people, will not require so much time to master. Especially when we go directly to the fountain, the Bible, from which to draw our supplies of truth, instead of following the crooked, devious streams of human tradition, or scholastic interpretation, to say nothing of a thorough knowledge of heathen classics. We believe divine truth is simple and easy of comprehension, when we are willing to accept its necessary conclusions. But when it is desired to engraft upon it heathen philosophy, and at the same time make it appear to be the real teaching of Scripture, it takes much study to do it successfully. We want all the real knowledge we can get, and we want to avoid that which has the appearance merely without the reality.

So far as the study of other languages is concerned, no doubt, as this school progresses, there will exist a necessity for instruction in some of the modern languages, and in those in which the Scriptures were written. This truth must go to all the nations around us, and to those who come among us especially. This will involve the necessity of an acquaintance with these tongues, so as to give ability to teach and translate, as well as to be able to meet the pretended knowledge of opposers who will appeal to the Greek when they they can make anything by

so doing. Not that all who should attend would be expected to acquaint themselves with these, yet they should be available to those who are called to labor in these several directions.

What further knowledge in them will be necessary? In this direction, a great saving of time will be the result, compared with those who attend established schools, as at present conducted, where a thorough knowledge of language, entirely disconnected from any future use of the student, is expected of all who attend.

But an objector will inquire, Where are teachers to come from to do all this? No doubt, this is a question involving some difficulty. We are a people of but few years' standing, and comparatively few in number, and this consideration would involve more difficulty than with older denominations. But I have no doubt it can be solved. Whenever a necessity exists for the supply of any given want in God's cause, he will provide means for such supply, when we do all on our part. A school is necessary for the proper advancement of his work. Therefore we believe he will provide in some manner for this supply, when of course we wisely use the means within our reach. If men and women are not now obtainable of the requisite qualifications in all branches of the work, he will furnish them. It will of course be for us to see how far proper gifts are now within reach before we doubt our ability to go forward with this undertaking, or expect him to work in an especial manner for us in this direction.

Without doubt, one of the greatest ends to be accomplished to make this school what it should be, is the creation of a moral sentiment in the place where the school shall be located, of sufficient strength to exert a leading and controlling influence for good over the minds of those who shall attend, so that while the intellect is being educated, the spiritual and moral may not suffer loss. It is well known that when the young largely congregate for educational purposes, it is very difficult at all times to hold in check that natural disposition so common among those of that age, to engage in nonsense, frivolity, or even dissipation. Our academies and high schools are generally full of practices inimical to morality and religion. Those who have never attended them little know what is often passing there. Individuals often go to them comparatively pure and unacquainted with vice, and come away moral wrecks. If it is a necessary consequence that this should be the case, it might well be doubted if it would be advisable to establish an institution among us for the instruction of the intellect at the expense of purity of morals. I see no other way to hold in check such influences, but to have a public sentiment sufficiently strong to frown down these dangerous tendencies. Such a public sentiment can only be created by having in the vicinity of the school, men and women enough of sufficient moral perception and stamina of character to stand up for the right at all times, and who will not tolerate wrong and iniquity.

Then with a body of directors of the right stamp, in the midst of such an influence, and with God's gracious blessing, the school might result in great good to every one in attendance. I presume no one will dispute the conclusion I have arrived at, the only question that will arise is, Where can these conditions be met? "Aye; there's the rub." I do not believe there is such a place in the land where this state of things fully exists at present. Is it possible to bring about such a condition of things? I believe it is. I believe there may be found individuals scattered here and there who could, without serious detriment to other interests, help form such a community, and be the means of great good in this manner.

Are the issues of sufficient importance to warrant the effort? and where shall this school be located, and such a state of things be found? These are questions of importance, and in reference to which there is likely to be a diversity of opinion. For my own part, I am inclined to think it should be in the vicinity of our other institutions. Some of those who will be needed to assist in the school are connected with the publishing department, and it would be difficult to act in two different places. The benefits of the school, in some measure, might be shared in by those young people connected with our other institutions. Our libraries and books of reference will be in connection with our publishing interests, and might at the same time be available for the school. And lastly, the very same state of society and influence so much needed to surround the school, is just as necessary to mold and benefit the Office and Institute as the school. If they are in different places, there is a necessity for two such instead of one, involving nearly double the effort. Still, I am not strenuous upon this point. That the issues involved are of the greatest possible importance, seems very clear to me. I believe, with all my soul, that this is the work of God, and it must soon go through all the land, and will, if we use the means God has given us. Those qualified to go out must be instructed and sent into the harvest field already white. Have our people any hesitation when it comes to this point? If so, I pity their lack of faith. The great danger I feel is, that we stop, and hesitate, and doubt whether God really has owned this work or not. Some, I fear, are in exactly the same position the Israelites were after God had brought them

through the Red Sea, and shown his wonders in Egypt, and fed them with manna from Heaven. Because they suffered temporarily for lack of water, they tempted God by saying, "Is the Lord among us or not?" Ex. 17:7. The Lord was greatly displeased with them, and they fell by the way. So will those who now hesitate and doubt, if they have had the full blaze of light that some of us have. I for one believe God is in this work; and further, that the necessary means for its advancement are designed by him, and should be used by us. The instruction of proper individuals to sound this glorious message to the world, is certainly one of the most obvious means to help forward the work of God, and must be used by us if we retain the favor of God. Believing thus, and realizing the great necessity that exists of having the proper conditions of success, by establishing such a state of public opinion at Battle Creek, or some other place, as will conduce to the healthy condition of the school, as well as the other institutions already in existence, it seems to me absolutely necessary that proper persons should hold themselves in readiness to act their part in this position. God has several times spoken to us on this point. It is somebody's duty to heed the call, and some, I am sure, already know their duty in this direction. Such, in the end, will find that "obedience is better than sacrifice," and that their best interests will be subserved by heeding the light.

Immense consequences are dependent upon this point. It will be absolutely out of the question to establish such a school as we should have, unless suitable individuals meet the great want existing in this direction. Those who should lead out in calling for means to establish such a school, never can feel clear in doing it till they feel sure that the proper conditions exist to insure safety when it is established. The school itself would be a curse, if it was not controlled by proper influences. It would be a terrible thing to bring large numbers of young people together, to suffer moral loss and backslide from God, and then go from the center of the work to disseminate doubts in regard to the work itself.

Already the important interests centering in Battle Creek demand more than a common watchcare to keep things moving in the right direction; and were it granted that the church there were fully up to the best churches among us, in their influence, yet would it be necessary that a stronger interest should be created for good, because the circumstances there are peculiar and demand especial and leading influences of the right character. The establishment of such a school makes it necessary that there should be persons living there, of means, and, above all, of large, benevolent hearts, possessing piety and devotion to the cause, who would esteem it a privilege to furnish homes for young people, for small remuneration, and who would take a great interest in their soul's salvation, and have a parental watchcare over them. When young people leave their own homes and go among strangers, how important that they be thrown among proper influences. That such a state of things does not exist to a large extent at present, at Battle Creek, is sufficiently evident to those best acquainted with matters there; and it would be really impossible, as things are at present, there, to have such a school as this cause really demands.

But this article is already more lengthy than I intended. There are many things of which I would like to speak, but I will not do so in this. This is a great and important theme, and I hope that those among us better qualified to do it justice, will take their pens, and set the subject out in proper colors. Difficulties no doubt exist. But as this is the cause of God it will not go backward, but forward. These will be overcome as others have been overcome, connected with other institutions. I do not expect it to be accomplished at once, but that our school, already started on a small scale, will grow up under the prospering hand of God as his providence shall indicate, till it shall fill the place of usefulness he has designed it to fill. Individuals may help forward the good work by doing their duty, or may hinder it by holding back. In the one case, they will have God's blessing, and a good conscience. In the other, God's frown. It is for each to choose his own position.

Perhaps it will be proper for me to say a word in closing these articles upon the subject of this school, as to my motives and design in writing them. I have written what I have, merely to express my feelings and views as to what seems to me an important subject of consideration by our people. I have no wish or intention to act a leading part in establishing this school, I leave that to more experienced hands, to those who have gained the confidence of our people by faithful management of important matters, in the past. When such a state of things exists as will warrant safe action on the part of our people, no doubt those will be heard whose voice will inspire general confidence among us.

In the meantime, I wish all to know that I am in hearty favor of a school when it can be established upon a proper basis. Its objects are important, and it must add greatly to the progress of this truth, when carried out in the proper spirit.

May our Heavenly Father guide his people in this important matter, and give them clear light, and may all act well their part in that

sphere of action they are best qualified to fill.
GEO. I. BUTLER.

Mt. Pleasant, Iowa, July 15, 1872.

Very Consistent.

TRUTH is always consistent, always harmonious, with itself. No amount of cross-questioning will make truth contradict itself. All its parts agree. Not so of error however. It is always contradicting itself. It can not run long without crossing its own track and revealing its crooked ways. The opposers of the present truth often furnish good illustrations of this fact. Thus, only last Sunday I heard the Presbyterian minister at Albert Lea, in his prayer, tell the Lord how fast the light and truth were spreading, and what a good prospect there was that ere long the glorious time would come when the nations would learn war no more, and the kingdoms of the world would become the kingdoms of the Lord, and then the millennial reign would set in.

This was very well; but in the sermon the minister admonished us that ere another harvest comes, the archangel's trumpet might sound and all earthly scenes would end. Now both could not be true. If the world is to be converted and then enjoy a thousand years of peace and glory, certainly the end of all things could not occur before that. We could not have a thousand years of peace and prosperity on the earth and still have the end come this year.

Yet how often we hear men say that the Lord may come to-night, or to-morrow, or at any time so far as we know. Then they will go right on with an argument to prove that the world must all be converted and enjoy the millennium before the Lord can come! There could scarcely be a more glaring contradiction.

D. M. CANRIGHT.

Too Much Caution.

A FARMER may be so cautious as to neglect the proper season for putting in his crops. The merchant may be so fearful as to neglect to supply his store with seasonable and salable goods. Such caution, all will see, is altogether unprofitable.

We have a message to proclaim. As a people we hold that it is contained in Rev. 14:9-14, and it is briefly comprehended in verse 12: "Here are they that keep the commandments of God, and the faith of Jesus."

Now if we go into a locality, and spend whole weeks in proclaiming the commandments of God, and defer to speak of the faith of Jesus, lest it may be unpopular, and so continue to defer it, we fail to proclaim the third angel's message, and leave the ground for enemies to occupy, who will take great pleasure in declaring the faith of Jesus in their own way, and thus frustrate the work of God.

It is not an open question what we must declare. The faith of Jesus is, and has been, from the first, a part of the third angel's message (and well do our enemies know this); and those who have been most faithful in proclaiming all its parts, have been uniformly most successful in winning souls, and most evidently owned by God in their work.

The faith of Jesus is a part of this message. Too much caution in proclaiming it, is as dangerous as too little; and he who is ashamed of this part, is unfit to proclaim any part of the truth. God will bless and sustain proper zeal and fearlessness in the defence of truth.

JOS. CLARKE.

Sunday not the Seventh Day.

THE following is the copy of a letter written by myself, the 8th of the present month, to Dr. Isaac M. Wise, Jewish Rabbi, of Cincinnati, and his reply to the same.—

DR. ISAAC M. WISE, Dear Sir: Three ministers of the denomination known as Seventh-day Adventists (myself among the number), are in this place trying to urge upon the people their obligation to obey the fourth commandment as given in the decalogue. We are met with the position that what is now known as Sunday, the first day of the week, is the original seventh day that Jehovah blessed in Eden, and that the Sabbath now observed by the Jews is the original sixth day of that first week of time. The statement was made that this has been, and is, the opinion of all the most learned Rabbis among your own people.

Query: 1. Is it true?

2. It was stated that the 15th and 16th of the month Nisan or Abib comes each year on the days of the week now known as Saturday and Sunday. This last looks unreasonable to us. Will you have the kindness to explain on both these points, and oblige those who hold some things in common with your people.

Please address soon,

D. H. LAMSON.

Almont, Lapeer Co., Mich.

To this the following reply was received to-day, July 17, 1872.—

CINCINNATI, July 15, 1872.

D. H. LAMSON, Dear Sir: In reply to yours of the eighth inst., permit me to state, that there is no Rabbi now, nor has there been one, who will not admit that all Jews consider and know by uninterrupted tradition that their Sabbath is the seventh day of the week. Any assertion to the

contrary is untrue. It is, furthermore, not true that the 15th and 16th days of Nisan or Abib occur every year alike, since this depends on the cycles of the moon and the established computation of time connected therewith.

If I can give you any encouragement in the holy work of restoring the true Sabbath you will always find me ready to serve you.

Yours,

ISAAC M. WISE.

Circulate the Reformer.

MRS. B. had friends who were strong believers in the Christian religion, firm advocates of the Bible Sabbath, and who were looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. They had often conversed with Mrs. B., who was by no means a scoffer, or one void of religious impressions, but who took no especial interest in those truths that gave so much consolation to her friends. Publications were loaned her, yet no lasting impression seemed to be made upon her mind. Finally she was induced to subscribe for the *Health Reformer*. The truths it contained advocating health, from a moral and religious standpoint, soon opened an avenue to her heart whereby the Spirit of God commenced to lead her mind into those truths that before had no especial interest for her. Thus the work went on until without ever hearing one sermon, or receiving any light except that given her by the Spirit of God accompanying his holy word to her heart, she was led to embrace the commandments of God, and rejoice in the Sabbath of the Lord. To those who are interested in the truths advocated by our periodicals, if you have friends where every other effort has failed to interest them in these truths, we recommend a similar course. There is a power in truth that will bring men to Christ, when it is left to do its work accompanied by the Spirit of God; therefore let the light spread. Its divine rays will penetrate the moral darkness that encloses honest souls, and in due time great fruit will be seen as the results of every judicious effort in this direction. S. N. HASKELL.

Disappointment.

DOUBTLESS many were disappointed in learning from the last REVIEW that Bro. and sister White cannot attend the eastern camp-meetings; and some may feel as though it would not pay to attend them: while others who may attend may do so with but a faint expectation of receiving that benefit that they otherwise would. Now while we all appreciate Bro. and sister White's labors, is there not danger of our looking to them to have them do for us what we should do for ourselves? Is not this one of the many burdens that have weighed them down, and had much to do in lessening Bro. White's power to labor, and kept the church from obtaining the strength and experience they need, and can find only in bearing their own burdens?

Dear brethren and sisters, let us look to Jesus. Let us cast our burdens on the Lord, and he will sustain us. If we lack wisdom, let us ask of God who giveth to all liberally and upbraideth not, and the promise is, "it shall be given" us. James 1:5. Let us carry out the instructions we have already received from God and his servants.

I am thankful that Bro. and sister White are to visit California, to help the young cause in that distant land. Let us pray for them, and for the brethren and sisters in California, who for the first time will enjoy their labors. Let us love our neighbor as ourselves. Better, far better search our own hearts, confess our own sins, bear our own burdens, lean upon God, and go to the camp meeting and find Jesus there, than to look to Bro. and sister White, not do the work that we should do for ourselves, and not find Jesus at the camp-meeting. Let us stand by the work when the wheel rolls hard.

If Bro. and sister White are not to be at the camp-meeting, we should all make a greater effort to attend and help make up the deficiency. And may the mighty God meet with us by his Spirit, and build up his cause for Jesus' sake, and for the sake of perishing souls.

D. T. BOURDEAU.

Lincoln, Vt., July 24, 1872.

Good Points Well Put.

NOW AND then we receive acknowledgments in favor of unpopular positions from eminent sources. How far their authors will admit the practical application of their own views may not be so clear, but the following from the religious column of the *Albany (N. Y.) Journal* is to the point.

"The moral code given at Sinai has never been revoked or modified, but still stands with all its ancient authority. God's voice spoke to the Hebrews for all the ages and for all people, and the words uttered have gathered force as they have passed through the hands of the prophets, of Christ, and of his apostles. So also the grand gift of the second Pentecost was not for a temporary purpose or for the apostolic age, but as the inheritance of the church forever, an abiding ministry to the people of God through all time, designed to be more abundantly poured out and more widely diffused in the time of the latter-day glory than in the days of its first effusion."

Comment unnecessary.

S. B. WEITNEY.

TEMPTATION AND SIN.

"Behold the Lamb of God which taketh away the sin of the world." John 1: 29.

What though at times our Father's face
The darkness shuts from view?
What though the cause we cannot see
Of all he has us do?
The darkest night that round us lies
Is brightest day to him
Who each temptation keeps in view
As well as every sin.

What though our Father's face is hid,
And heavy weighs the cross?
Although the angry billows roll
We shall not suffer loss.
By these our dearest treasures come,
If faith but crown the wave.
He that can all temptation see
Can surely, surely, save.

Thou poor and stricken, weary heart
That longs for sweet repose,
Perceive the darkness flee away
A smiling face disclose.
Look up and claim a Father's love,
Accept the richest boon—
See! he that all temptation knows
Is coming, coming, soon.

Away with sorrows, doubts and fears,
Implant thy soul on Him
Who sits upon the throne of grace
To cleanse our every sin.
Behold in brightest colors set
Thy mansion's pure and fair,
No clouds to hide a Father's face—
The Lamb of God is there.

ETTA BOOTH.

Progress of the Cause.

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

Woodland, California.

BRO. LOUGHBOROUGH having left the tent to attend the quarterly meetings with the churches in Sonoma Co. and San Francisco, I am assisting Bro. Cornell with the tent. The interest is still good, but there are several causes that hinder many of the people from taking their stand; yet several have decided to obey the truth, and have kept the four last Sabbaths. So we are not discouraged. We were not acquainted with the business habits of the people of this valley, and commenced labor in Woodland at rather an unpropitious season. The people here had just commenced haying when we pitched the tent, yet we had a good attendance from the first, which steadily increased until we had about one thousand hearers on Sunday evenings; but just as the brethren had fairly begun to present the claims of God's law, harvest began, and that kept the country people at home.

Harvesting here differs from harvesting in the States, in that each farmer has so much of it to do. Almost the entire country is in wheat, and very little in hay or pasture. Hardly a farmer has less than one hundred acres of wheat to cut, and many have two or three hundred, and some have as high as eight, ten, and even fifteen hundred acres, and all of this is good, and much of it very heavy this year, while for the two years just past, the crops failed because of drouth. This, together with the fact that every few weeks we have a high, hot, dry wind that lasts for three days; and should such wind come in harvest time, as it frequently does, it would shell the wheat out so that it would not pay to harvest, makes the farmers now devote every moment and thought to saving the crop. Harvesting and threshing will occupy about two months, then the people will be at leisure.

The meetings in the tent have been kept up every other evening, and twice on Sunday, drawing about two to three hundred hearers, who principally reside in the town. Many of these say they can see no reason why we are not right in our views of the Sabbath, but they wish to hear what may be offered on the other side before they commit themselves.

The Campbellites are greatly agitated over our meetings. Their church is quite large, and several of their members are keeping the Sabbath, while many others believe it. This troubled the leaders (their minister, Eld. Pendegast, being East on a visit), so that they do not know what to do. The two principal under elders have each preached opposition sermons. Bro. Cornell took notes at two of these, and myself at a third, all of which Bro. Cornell reviewed, making the truth shine out very clear. We visit daily among the people. Several who never professed religion before have determined to start in the service of God.

When Bro. Ferguson and myself first came to this county, eight weeks ago, we commenced a course of lectures twenty-five miles north-west of this place, in Fairview school-house. In a few days we had double the congregation that ever attended there before; but the people lived so scattered, and the roads were so broken by ravines, that as soon as dark nights came on we had to close our evening meetings; yet some twelve or fourteen became very much interested, and say they believe we have the truth. But their large harvests stood in their way.

After we had given fourteen discourses in Fairview school-house and ten in the neighborhood four miles South, we were compelled to close our evening meetings on account of the harvest (it coming on two weeks earlier than elsewhere in this valley). I then commenced a

course of lectures in Cacheville, a little hamlet six miles from this place. The trustees gave me the use of the Methodist house of worship. The people turned out to hear, and I was told that my congregations more than doubled any that had ever been gathered there before. Bro. Loughborough came and preached once, and Bro. Cornell twice. I gave nine discourses, making twelve in all, in Cacheville. We had from one hundred to one hundred and fifty hearers. We had just got ready to present the claims of the Sabbath, when we had to close our meetings there on account of harvest. The people manifested much interest in all these places, and desired us to come again after harvest: "but," said they, "we have not raised any crop for the last two years, and now that we have a crop, we must save it before the hot wind from the north shells it out."

I shall visit all of these places again, and try, with the help of the Lord, to urge the people to obey God. Our courage is good. We know that God's hand is in this work. I want a more complete consecration to him to do his will. Oh! for grace to overcome. M. G. KELLOGG.
July 3, 1872.

Michigan.

JUNE 29, met with the church at Holly. Brethren and sisters here are quite scattered in different directions, but the most of them came together, and we had a good meeting at Bro. Lockwood's house. Bro. Potter met with us here and organized a Tract Society. A church whose members are scattered are better situated for doing good with tracts than living together, if each member will be active.

This organized plan looks very encouraging to me. It is a powerful arm, which may be used for very great good. Eternity alone will tell the full amount of good accomplished through this systematic circulation of tracts. But a little monthly might tell some of it here to the very great encouragement of the many workers.

Eld. Nobles, a Christian minister of Holly, met with us at this meeting and stayed while we celebrated the ordinances, and during a social meeting. He spoke very favorably and affectionately, and bade us God speed. I think there is a gathering influence in this church, but they very much need strength sufficient to build a meeting-house. I see no reason why a tent effort there would not add to the strength sufficiently to do this with the blessing of God.

July 6, at Byron. Held meetings in Bro. H. A. Teril's barn. This meeting was for the Gaines church. There was quite a general turnout, and some from Leighton. Found some here striving to live in the best light they have; others are discouraged somewhat, and need help. I tried to point them to the only true source of light and help, and encourage them to look up and lift up the head. I here formed a partial acquaintance with Bro. Hardy and his family. I found him very low in spiritual interest, and in need of help. I labored until I think I understand his case. God blessed in the effort, and I have strong hopes that he will yet take his place in the church. If he follows his convictions of duty, God will bless him and lead him into light and liberty.

July 13 and 14, at Wright. Spoke three times and attended two social meetings. The word of the Lord seemed to have free course, and the church were much encouraged.

In this place and in other places, I hear some talk that the erring should be dealt with very promptly. Well, I think this is right. But I suggest that the church do not pass an iron resolution, but one that will entwine round the hearts of the erring and lead them back to the fold. We were sinners when Christ died for us. He says, "Go in peace and sin no more." His Spirit in our hearts will lead us to weep over the erring. H. S. GURNEY.

Missouri.

JUNE 5 and 6, we pitched the tent in Clinton, and continued until July 3. In this time we gave twenty-five discourses, and held a discussion of six sessions of two hours each, with Eld. Stout (Presbyterian), on the Sabbath question. The wind was very high much of the time, so that we could not have meetings several evenings.

During my absence from this place since I first came here one year ago last winter, this Eld. Stout had spoken on many of the same subjects that I had spoken on, and warned the people against the heresy (as he called it), thus prejudicing their minds by misrepresentation. And when we pitched the tent in Clinton, the Presbyterians and Methodists started opposition meetings, and sent to Lawrence and Topeka for preachers, and stated before their congregations that we did not believe in the divinity of Christ, and that we held that infants would never be resurrected. These charges were answered to in the tent. Notwithstanding all the misrepresentations and opposition, there was quite an interest, and several decided to keep the Sabbath. The brethren at Big Springs were very much encouraged.

We sold seventeen dollars' worth of books. On the fourth of July we took down the tent and started for this place. Spent the Sabbath with the friends west of Palermo. Found them much interested, several having commenced to keep the Sabbath since I left. There are seventeen now keeping the Sabbath there. Our tent

arrived and was pitched in this place last Friday. We commenced meetings evening after the Sabbath. Have given three lectures to good congregations. Some four hundred out last evening. Pray for us.

R. J. LAWRENCE,
T. J. BUTLER.

Wathena, Doniphan Co., Kan., July 15, 1872.

The Vermont Tent.

WE held our first Sabbath meeting in the tent last Sabbath. Brethren met with us from Bristol, New Haven, Huntington, etc. The Lord also met with us by his Spirit. It was a solemn place. One decided to keep the Sabbath, and others are convinced we have the truth. The Sabbath question has been up one week. Yesterday, Sunday, the interest was intense. We expect opposition from the ministry. People are in the midst of haying, and we cannot do as much as we otherwise would; but we intend to be thorough. May God give us wisdom, and much of his Spirit in meeting the opposition, that we may not aim to take advantage of our opponents by harshly bearing down upon them, but that we may defend the truth in the spirit of our Maker.

A. C. BOURDEAU,
D. T. BOURDEAU.

Lincoln, Vt., July 15, 1872.

Maine.

WE have continued to hold meetings in this place since our last report. The interest has steadily increased. A few have taken hold to keep the Sabbath, and others are on the point of deciding.

Some of the ministers and church members are making great efforts to keep the people from coming to our meetings, but we think their course helps to open the eyes of the candid, for our congregation does not seem to diminish. We intend to remain in this place another week. Pray for us.

J. B. GOODRICH,
W. H. BLAISDELL.

Bridgewater, Me., July 15, 1872.

Northern Iowa Tent.

SINCE our last report we have given the Sabbath question and nature of man a good canvassing. The main point of difference seems to have turned upon the former. Its claims from a scriptural standpoint stirred the minds of the people so that they began to clamor for the "other side."

Accordingly, Eld. Martin (Methodist), from Mineral Ridge, was sent for to present it. He appeared on last Thursday and sent us word that, if we were willing, he would preach in the tent that evening, on the Sabbath question. It being granted, we were favored with an array of objections against the seventh-day Sabbath, and the favorite argument, "triumph of the truth," so often urged in favor of the first day of the week.

At the close of his remarks he publicly challenged us to discuss this question; at the same time prophesied that there would be no debate. Upon its acceptance, the following questions were finally agreed upon: 1. Do the Holy Scriptures enjoin Christians to observe the seventh day of the week as the Sabbath? 2. Do the Scriptures teach that the first day of the week is binding upon Christians as the Sabbath?

Tuesday evening, July 16, the discussion begins, and continues four evenings, each question occupying two evenings.

Since this attack, the ministers of this place have become bold. Eld. Corbin (Disciple) spoke in the tent at 5 P. M., Sunday, when he abolished the ten commandments, they being the old covenant and the "ministration written" on stones. We gave a short review to the same audience.

Eld. Potter (Methodist) asked for the tent on Monday night to give to the people the historical change of the Sabbath; taken from historians who kept the first day of the week, stating as his reason for so doing, that some of those whom we had quoted were men who had not kept any day. Strange conclusion indeed!

The interest is better now than at any time since we came here. The waters are troubled, and some are in the valley of decision. What the result of this may be is yet to be seen; but we hope that some good shall be accomplished. We are trying to put our trust in God, and we ask for the prayers of his people.

Bro. Osborn left us last week to begin labor with the Southern Iowa tent.

J. H. MORRISON,
R. M. KILGORE.

Homer, Hamilton Co., Iowa.

Avilla, Mo.

I LEFT home July 3 for the purpose of laboring with Bro. Blanchard in the tent the present season. Reached this place the evening of the 4th. Found Bro. Blanchard very busy, arranging his affairs so that he could leave. The tent had not arrived, but had been ordered by Bro. Butler, and is now on the way.

Spoke to the church Sabbath, the 6th, and since that time have visited many of the brethren in this place. We find they were greatly benefited by the plain, practical preaching given at the camp-meeting. Some still cherish in their hearts the leaven of unbelief, and the spirit of

fault-finding. May the Lord help them to cast out these evils, or they will assuredly cause them to be sifted out in the coming day of trial.

Sabbath, July 13, we spoke twice to the church at Georgia City. We were rejoiced to find them in a flourishing condition. They were brought out through the labors of Bro. Blanchard, and under the care of Bro. Wood, their leader, they are growing in grace and in the knowledge of the truth.

The day following, I spoke to the brethren in Nashville. We endeavored to show them that the day of the Lord is near, and hasteth greatly. We divided the evidences into three divisions; viz., civil, religious, and natural. The Lord gave us good liberty while presenting his truth.

Returned to this place the 15th. We have just learned that the tent has arrived. Pray for us, that our ministry may be blessed in the salvation of many. L. D. SANTEE.

Ohio.

SINCE our last report, two weeks ago, our meetings in the Ohio tent have continued every night excepting one, with three meetings on Sunday, including the evening. Congregations through the week have not been large, owing in part, no doubt, to the fact that the farming community are just now very busily engaged in reaping a fine harvest. The average attendance for the past two weeks has been about one hundred and ninety, with an audience of about six hundred on Sunday nights. Have sold about fourteen dollars' worth of books, besides distributing about 7,600 pages gratuitously.

There is considerable eagerness manifested on the part of the people to get our publications, which we regard as an interesting feature of the meeting. We are now in the midst of the examination of the Sabbath question, and we have reason to believe that the truth is taking hold upon the hearts of some. No opposition that we are aware of thus far.

We feel to praise God for his blessings to us up to this time, and our courage in the Lord is good. We hope and pray for heavenly wisdom, that we may be enabled to move just right in all things, and that God would use us as humble instruments in his hands of bringing some souls in this place to a saving knowledge of the present truth. Brethren, forget us not at the throne of grace. H. A. ST. JOHN,
A. A. HUTCHINS.

West Unity, William Co., O., July 15, 1872.

Almont, Mich.

FROM a private letter received from Bro. Lamson respecting the tent-meeting in Almont, we take the liberty to extract the following, which shows that the people are coming to very well-defined decisions one way or the other. He says:—

"It would be hard to cull from all our vocabulary, adjectives strong enough to express the hatred of enemies, or the love of friends. We have many things to encourage us, for which we render praise to our God. More than two hundred out last night (July 18), and the interest still up as high as ever."

An Outside View.

THE following from the *Romeo Observer*, respecting the tent-meeting in Almont, Mich., shows how the meetings are regarded from an outside standpoint:—

THE ADVENTISTS AT ALMONT.

Almont, July 11, 1872.

The Seventh-day Adventists came to this place about four weeks since with a sixty-foot tent, in which meetings have been held each evening and in the day-time of Sundays. Great interest has been manifested on the part of many citizens of the place and the surrounding country. The congregation at times has not fallen much short of five hundred, the average week-day evening attendance being about one hundred and fifty.

Opinion is divided as to the truthfulness of the positions taken. The whole town is stirred, and many are falling in with the ideas presented. Last Sunday, Rev. J. T. Hankinson, pastor of the M. E. Church, preached an opposition discourse, claiming that the first day of the week is the original Adamic Sabbath. The house was nearly filled with attentive hearers. In the afternoon of the same day a candid review of his discourse was given by Eld. D. H. Lamson, in the presence of a large concourse of citizens.

The final result of the meetings cannot be determined, though the probabilities are that a church will be established here. CITIZEN.

[From a second correspondence, dated the 15, we learn that the meetings are to continue until the 22d. The correspondent says, "The meetings are still increasing in interest, there being occasional appointments for prayer and conference before the evening services, in which many testimonies are given in favor of God and his truth, quite a number expressing their sympathy for the doctrines advocated."—EDS.]

Don't give up trying to do right. Whatever your trials may be, look above for strength to do your duty, and leave the result with God.

The New York Tent.

THE following articles will show to the readers of the REVIEW somewhat of the interest *pro and con* connected with the N. Y. tent. The first, from "Farmer," was published in the *Groton Journal*, a paper of Tompkins Co., published about four miles from where the tent is now pitched. The other is from the *Auburn Journal*, the official paper of Cayuga Co. We hope a goodly number of those "simple hearted and ignorant" ones, and, yet persons of "ability and influence" (query; how can they be both?), will come out decidedly on the truth, notwithstanding such "special pleading." But we will let "Farmer" and "Semper Idem" speak for themselves. E. S. LANE.

North Lansing, June 9, 1872.

MR. EDITOR, Dear Sir:—Attracted by your notice of the tent-meeting at Allen Grove, West Groton, I attended the meetings. They teach many new and strange things, but seem to prove every position they take from the Bible. They say, Search the Bible for yourself, but farmers generally here have neither the time, nor the learning, to decide questions of theology. They claim the seventh day, Saturday, is the true Sabbath, and all the Bible evidence seems to be on their side. I have talked this over with a number. Some have searched, but can't find just where the requirement to observe Sunday as first day is; so I am requested to write to you, to urge our ministers to go to the tent and give us the other side, for this question is raising great excitement around. If Saturday is Sabbath, we want to know it.

The tent people will not permit any collections, but if any able minister will come here and prove them wrong and settle this question, a purse would be made up to well repay his time and trouble, and if the tent people did not give him a full and fair hearing, we should know it was because they were afraid of the truth.

Won't you urge on the ministers that it is their duty to do this, since some of all denominations are going over to Saturday-keeping? I am not a professor, but want to hear both sides. Let us have the truth, the whole truth just as it is in the Bible. FARMER.

TENT MEETING AT WEST GROTON.

Something Original—Revival of Primitive Times.

MR. EDITOR: Since June 21, a sixty-foot circular tent has been pitched in the grove of Mr. Perry Allen at West Groton. Meetings are held therein morning and afternoon, Saturdays and Sundays, and on every evening.

Two ministers are with the tent, who preach alternately. They refuse to permit collections, ask no remuneration, pay cash for all they require, and live exclusively on ~~bread~~ bread and spring water. They declare the Bible should be understood just as it reads. They teach the unconscious sleep of the dead—that immortality is to be obtained only through Christ—that the wicked will be punished with everlasting destruction, and that obedience to all the commandments of God and faith in Jesus are the essentials to secure salvation—the only means to gain immortality.

They observe the seventh day (Saturday) as the Sabbath. In the language of one of them, "When a law is once enacted by proper authority, it must remain in full force until by proper authority it shall be repealed; and the repeal must be as plainly stated as the original enactment." They have repeatedly made the absurd and false assertion that no authority can be found in the Bible for the change of the fourth commandment; that there is no text that even inferentially demands observance of Sunday as the Sabbath. They are able enough speakers, and well versed in those parts of the Bible that seem to sustain their dogmas. They urge the people to read and study their Bibles for themselves (doubtless relying on the fact that in this busy, hurrying season it is impossible to do so).

With pretended meekness, they ask, "If any minister—in good standing in his own denomination—believes them in error, let him come to the tent; he shall have half the time, any evening, or any number of evenings he may desire; they have no desire to enter into discussion; all they desire is that the people may have the truth." This subtle sophism and special pleading deludes the simple-hearted and ignorant, who, attracted by the novelty, flock to the tent from all directions. Hundreds of pages of tracts are distributed at each meeting, thus scattering the seed of heresy broadcast through the country. Many honest souls are deceived; quite a number, some of influence and ability have already forsaken the faith of their fathers and embraced the teachings of these men.

Surely, this calls for the earnest efforts of our ministers of all denominations. Let them unite together, elect the most able among them, and, to the surprise and confusion of these tent people, accept their offer. Let a number of ministers go with the one elected, to sustain and assist him. Go with the Bible, and from its sacred pages read the declarations that shall convince all of their heresy and error of these new-fangled doctrines, and thus stay the spread of this delusive heresy, which, like fire, spreads with alarming rapidity, and if not checked at once, must result in wide-spread desolation and ruin.

Who, who, in the fear of the Lord and the strength of his power, will come up to the help of the Lord against the mighty.

Yours for the faith of our fathers,
SEMPER IDEM.

North Lansing, July 8, 1872.

Tract and Missionary Department.

Tract and Missionary Work.

THERE is no one enterprise among us that is better calculated to spread the light of present truth than the tract and missionary enterprise. And those who enter heartily into this work, and continue to walk in the opening providence of God, keeping the grand object in view, will find that God will signally bless their efforts. The more singly the eye can be kept on the work, the more devoted the heart to the enterprise, the more frequent the sacrifices made for its accomplishment, the more we shall enjoy the blessing of God.

The filling out of the quarterly reports will prove a great blessing, both to the individuals who make the report and to others.

1. It brings together different experiences, labors performed under different circumstances that are interesting to all, and very instructive to those who are desirous of doing something, but hardly know how or where to take hold.

2. It stimulates others to go and do likewise, thus "provoking unto love and good works." Heb. 10:24. "For none of us liveth to himself."

3. By thus letting our light shine, it has an encouraging effect upon others; it builds up the cause of God, and edifies the church; hence, to take no interest in this part of the work brings discouragement and blight upon those who feel the burden of the work, so far as the influence of such may go.

Perhaps some may feel delicate about reporting because they do so little, but it is the many littles that accomplish the work. Were each member of a Tract Society numbering three hundred members to distribute one thirty-two page tract weekly (and this any society can do), it would amount to one hundred and twenty thousand and eight hundred pages per quarter; nearly five hundred thousand pages a year; and yet your individual quarterly report would only show a distribution of thirteen tracts, or four hundred and sixteen pages; and if each member should visit and pray with one family a week, it would amount to over fifteen thousand a year, and a very strong probability is that many of these families would be led to embrace the present truth, and would be stars in the crowns of those who were instrumental in their salvation in the kingdom of God. Hence, to report our labor and thus stimulate others to action accomplishes a two-fold work: 1. The direct result of our own individual labor, and 2. The effect it will have upon others. Therefore we say, Let the missionary spirit go on! Help forward the cause of God by fully and heartily co-operating with every move that tends to the accomplishment of the grand object of the gospel of Jesus Christ: viz., the triumph of his grace and truth, and unity of the faith. S. N. HASKELL.

LIVING IN VAIN.

Though our lot be calm and bright;
Though upon our brows we wear
Youth, and grace, and beauty rare,
And the hours go swiftly, singing in their flight:
If we let no glory down,
Any darkened life to crown—
If our grace and joyance have no ministry for pain
We shall live our life in vain!

Though for weary years we toil;
Though we gather all the gold
From the wealth of mines untold;
Though from farthest shores of ocean we have
brought the spoil;
At the last what have we won,
If we hear not God's "Well done!"
If the world's want and sorrow be not lessened
by our gain;
We shall live our life in vain.

The Form of Baptism.

It seems to me that a child who has been taught how to learn a lesson, would readily find the required form of baptism given in the New Testament, if its mind had not been biased by hearing false teaching and seeing it administered according to man's plan.

1. There was much water used. John baptized in the river Jordan. Matt. 3:6. He also baptized "in Aenon near to Salem, because there was much water there." John 3:23. Then much water was needed. Was ever any baptized without much water? There is no record where any one was.

2. They went down into it, and came up out of it. Jesus went up out of the water. Matt. 3:16. He must, therefore, have been down in it. We read of Philip and the eunuch, that "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts 8:38, 39. Was any one ever baptized without go-

ing down into the water and coming up out of it? There is no record of it. Then much water was used, and they went down into it and came up out of it. Now what was done while down in the water? Rom. 6:4, says, "We are buried with him by baptism into death." Therefore,

3. They were buried. "Buried with him in baptism, ye are risen with him," Col. 2:12. We have such words as "planted," "risen," and "born," to denote with reference to the form of baptism, and they imply an immersion and coming forth—a burial and resurrection.

Was any one ever baptized without being buried? There is no account of it. Then to be baptized we must go where there is much water. We must go down into it. We must be buried. We must be raised. We must come up out of the water to walk in newness of life. This form shows the burial and resurrection of our Lord.

B. F. MERRITT.

An Affecting Incident.

THE name of Jesus never seemed so inexpressibly sweet to me as it did the other day, as I heard the following affecting incident related, which lately occurred in this city:

A young married lady had been quite unwell for some time. She was taken worse, and her life was despaired of; but her husband forbade the attendant telling her of her danger, and only the day before she died, she told her the doctor said she could not live. Her agony was then indescribable. "Oh!" she exclaimed, "my God! my God! must I die? must I die? O Jesus, have mercy on poor me, have mercy. Can't I go to Heaven? Oh! can't I go to Heaven? Oh! send for all the ministers in the city." They sent for a Unitarian minister, who, on witnessing her agony, said, "Stop calling on Jesus, stop calling on Jesus. He can do you no good. Call on God; he can help you." Then she tried to repeat the Lord's prayer, but did not know it, and he would not assist her. Then she continued calling on Jesus Christ to have mercy on her and save her; and sinking away, she became speechless, and soon died.

Oh! what agony filled my heart as I heard of this sad incident right here in this Christian land. Poor, dying soul, forbidden to call on Jesus, the only name given under Heaven whereby we can be saved! Oh! how thankful I felt that no earthly tribunal could prevent me from crying, O Jesus, my adorable Redeemer, thou dost ever live to make intercession for us with groanings that cannot be uttered. Thou man of Calvary, thou didst die for poor, fallen man. Oh! this wondrous salvation! God so loved the world as to give his only begotten Son to die, that we might have everlasting life in that beautiful city which hath foundations, whose builder and maker is God. And I could but exclaim with the inspired apostle, Come, Lord Jesus, and come quickly.

"Oh! we long for thine appearing,
Come, O Saviour, quickly come;
Blessed hope, our spirits cheering,
Take, oh! take thy people home."

L. E. MILLER.

Council Bluffs, Iowa, July 23, 1872.

The Judgment.

ALL, both great and small, must be judged according to the deeds done in the body, whether they be good, or whether they be evil. They will be judged and receive their just doom. By whom are they judged? By the great God, the Creator of the universe and all its inhabitants; the all-wise and supreme Ruler. Before him all must appear, and his judgments are just. No fault can be found with his sentence. Justice and equity will characterize every decision.

Judgment must first begin at the house of God; and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

And the work of the Judgment is now going on in Heaven. Our thoughts, words, and actions, are set down by the recording angel. By these accounts in the books we shall be judged. And we know not how soon our cases may be tried by the heavenly court, and the final sentence be declared. And what shall that sentence be? Shall it be, "Well done," or, "Weighed in the balance and found wanting"? It is for us now to decide. We have a daily and hourly work to do. A work that will tell in our favor in the final day of accounts.

Every idle word, spoken in an unguarded moment, is put to our account. Every impure, vain, and unholy thought, every selfish motive, is put down.

Solemn thought! Oh! that we might have it impressed indelibly upon our minds, that we might ever realize the awful nature of the event. How differently should we act. How careful should we be of all our words and actions. We should set about the work of overcoming in real earnest.

How are we living now? How will our actions stand the test of the Judgment? Awake, O my soul, to the solemnities of this time! Arouse from thy stupor, nerve thy benumbed sensibilities, break away from the power of the evil one, and confess and forsake thy sins. Time is passing swiftly away; only a few more days are allowed us to prepare.

It is not a dream, it is not a vision; it is a solemn reality. Flee to Jesus, weary, sick soul. He loves you, and his blood will cleanse you from every stain. Mercy lingers but a little longer. Make haste to meet Jesus; for he will come in a little while for the humble children of God.

PHEBE A. WOLCOTT.

Ransom, Mich.

The Law Is Established by the Gospel.

A PLAIN proof that the law of the ten commandments, and, consequently the law of the Sabbath, is obligatory upon Christians, is found in the answer of the apostle to an objection to the doctrine of justification by faith (Rom. 3:31), which is equivalent to asking, Does Christianity teach that the law is no longer obligatory on Christians, because it teaches that no one can be justified by it?

To this we answer in a most solemn form of expression, "God forbid; yea, we establish the law." Now the sense in which the apostle uses the term, "the law," in this argument is unquestionably the same as that in which the law is spoken of in Rom. 7:7: "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet," which, being a plain reference to the tenth command of the decalogue, as plainly shows that the decalogue is "the law" of which he speaks. This, then, is the law which is established by the gospel; and this can mean nothing else but the establishment of its authority, as the rule of all inward and outward holiness. Then, again, the evil arising from Sabbath-breaking is greatly to be lamented; it is an insult to God, and how careful we should be that we grieve not his Holy Spirit.

To sanctify this day, we should consider it, 1. As God's memorial, pointing back to its divine institution, at the close of creation week. 2. As a day of rest; not, indeed, to exclude works of mercy and charity, but a cessation from all worldly labor and care.

3. As a day of meditation and prayer, in which we should cultivate communion with God. Rev. 1:10. 4. As a day of public worship. Acts 18:4; 13:44. 5. As a day of anticipation, looking forward to that holy, happy, and eternal Sabbath that remains for the people of God.

But here is the place, and now is the time, to learn perfect submission and obedience to his will, not doing our own pleasure, nor speaking our own words, on his holy day. And may God, through the influence of his Holy Spirit, impress these solemn thoughts on our minds, and write his law in our hearts, is my prayer. J. L. WOOD.

Santa Rosa, Cal.

Obituary Notices.

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

DIED, July 5, 1872, of consumption, Sister Olive Hornback, wife of Bro. Abram Hornback, aged 53 years, 11 months, and 18 days. She lingered several months under great suffering, but was resigned and submissive at all times. She died rejoicing in present truth, which she embraced while the tent was here in 1869. She leaves her husband alone to still suffer the trials of this life. She sleeps, we trust to be awakened in the morning of the first resurrection, when the Life-giver shall come to gather his saints. L. MCCOY.

DIED, of consumption, near Tipton, Cedar Co., Iowa, June 21, 1872, Bro. A. J. Nelson, formerly of Indiana. He died in the faith. Places have been found for his two boys according to the call in No. 2, present volume of the REVIEW. JESSE DORCAS.

The Review and Herald.

Battle Creek, Mich., Third-day, July 30, 1872.

Eastern Camp-Meetings.

Table listing Eastern Camp-Meetings for New York, Vermont, Maine, New England, Michigan, Ohio, and Indiana, with dates and Gen. Conf. Com.

We learn from the Advent Herald that the Evangelical Adventists of Vermont and Canada, have just organized a Biblical Institute...

The last number of the Advent Christian Times announces that an opposition paper is soon to be started by first-day Adventists in the West.

We learn from our exchanges of the death of Prof. N. N. Whiting, whose funeral took place in Williamsburg, L. I., June 15, 1872.

The Eastern Camp-meetings.

OWING to the expected absence of Bro. and Sr. White in the West, it is probable these meetings will not have the privilege of enjoying their labors.

Something Valuable.

"Progressive Bible Lessons for Children; to be used in Sabbath Schools and Families. By G. H. Bell."

We have long felt the necessity of such a work as this for the benefit of our youth. I earnestly commend this series of Bible Lessons to the teachers of Sabbath Schools...

Lancaster, Mass.

Tents.

Those wishing to attend the New England Camp-meeting will find it for their comfort to have family tents as far as consistent. Tents can be rented at reasonable rates of James Martin & Son...

Table showing prices for tents: For Tents 9 1/2 x 9 1/2, 9 1/2 x 12, 12 x 12.

S. N. HASKELL.

To the Churches in Vermont.

OUR camp-meeting and our annual Conference session for this State are forth-coming. Only about two weeks more to the time when they shall commence.

- 1. All the churches should arrange to represent themselves by Delegates at this Conference.
2. Reports should be made as required by the Constitution of our Conference.
3. Systematic Benevolence should be paid up to the close of the second quarter of the present year.

A. C. BOURDEAU. New Haven, Vt., July 11, 1872.

The P. O. address of J. N. Andrews is Lancaster, Mass.

Notice.

To the brethren of the Illinois Conference: When you draw P. O. Orders, please draw them on the Sterling P. O., Whiteside Co., Ill., as that is my market place...

IVORY COLCORD.

News and Miscellany.

"Can ye not discern the signs of the times?"

Cancer Cure.

I wish to tell how I cured my cancer last Summer, without pain or money. Eight years ago, a cancer came on my nose. It grew slowly for several years; the last two years it grew very fast.

CHARLES YARDLEY.

Pittsburg, Pa.,

EVIL RESULTS OF TRASHY LITERATURE.—The Hartford Post says that an elderly gentleman from Brooklyn, N. Y., has been traversing this State for several days in search of his son...

Adventists in India.

A CHRISTIAN sect of unknown origin and antiquity has been discovered by French missionaries in Louisiana, in India. By a voyage which extended thirty miles to the south of that place they fell in with a company of Shikhs...

Pocket Book and All.

A CONVERT recently stood on the shore of one of our clear and beautiful streams, as a candidate for baptism. When being adjusted in the proper manner for his immersion under the flood...

THE POPE'S SOVEREIGNTY.—The pope is the Lord and master within the area of the Vatican, whose only inhabitants are the servants of the pope...

Significant Items.

COMPILED FOR REVIEW BY F. A. BUZZELL.

A CHINESE Joss temple is about to be erected in New York city.

The money spent in banquets and balls for the entertainment of the Grand Duke Alexis in this country is estimated at \$2,000,000.

A bran new Chinese temple, recently dedicated in San Francisco, has two boss Josses at the door, and seventy-five Josses of smaller proportions inside.

The commissioners of public instruction in Davenport, Iowa, have stricken the Bible from the list of public school books.

A new attachment is now being made at Colt's armory in Hartford, Ct., for the Gatling gun. It is known as the "drum feeder," by which four hundred shots are discharged per minute.

The number of emigrants arriving at this port since Jan. 1 is 92,841, against 65,998, during the same period in 1871.

A terrible epidemic of some kind has appeared in the western towns in Brazil. Eight thousand out of a population of 13,000, have died.

Mayor Gaston of Boston has vetoed the order passed by the City Council for opening the Public Library on Sundays. The Mayor, advised by the City Solicitor, thinks the carrying out of the order would conflict with State enactments.

Attempts are being made to obtain the use of the Coliseum at the close of the world's Jubilee, for a series of world's prayer meetings.

"To be armed is the principal part of Germany's existence; France increases her army every day; Austria without her innumerable regiments would fall to pieces; that great peace-maker, the Pope, compels Italy to ruin itself in big guns and swollen battalions; the hosts of Russia cannot be counted; the Sultan boasts that he can put 700,000 men into the field.

The Peace Society.

THE English press in commenting on the late congress in Moorfields, thus states matters: "One hundred millions sterling will not cover this year the military budgets of the various European Powers, while to counteract this sinful expenditure the peace-gospelers propose to expend just £4,654.

THE Earl of Shaftesbury "lately stated in Exeter Hall that he had consulted with several of the most eminent British geologists, and was fully authorized by these learned persons to state that England was but the lid of a dreadful well of fire; that there might at any time come a crumbling of the surface, which would convert the whole island into one huge volcano!"

TEMPERANCE IN THE PULPIT.—Rev. Dr. Olmstead in warmly commending in the Watchman and Reflector the recent action of the Baptist clergymen on the subject of temperance, and at the same time rebuking the clergy for their neglect of the subject heretofore, makes this rather remarkable statement: "We have ourselves occupied the pew for the last quarter of a century, and have sat under the ministrations of half a dozen or more pastors, but we are compelled to say that from no one of them have we ever heard a single sermon or lecture on the subject."

A disaster of frightful proportions was narrowly escaped by the extra train returning to Chicago from the Springfield Convention. At 11 o'clock P. M. on Thursday a long train, laden with fully 1,000 people, left the city for the north, and, as was well known, contained the Greeley delegates. Many of the foremost men of Illinois were also on board. Shortly after leaving Springfield most of them had retired in the sleeping cars. Six miles northward of the city, while the train was running at the rate of 25 or 30 miles an hour, the engineer, looking out into the blackness ahead, saw the track cumbered with a great stack of timber. Instantly the machinery was reversed and the air brakes sprung, and the train brought to a stop with a shock that routed the crowd from their seats, causing the wildest confusion.

Appointments.

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

Maine Camp-Meeting.

THOSE coming to this meeting by rail-road, will stop at Pishon's Ferry, where they will find teams in readiness to convey them and their baggage to the Camp-ground.

No reduction of fair by rail-road is expected. Maine Committee.

Ohio Camp-meeting.

THIS meeting will be held at Mansfield, Richland Co., Ohio, on the same ground occupied last year, commencing Sept 12 and continuing to the 17th. We hope all our brethren will make an effort to come to this meeting, to work for the Lord.

O. F. GULLFORD, Camp-meeting; GEO. BISEL, Com.; WM. CROUSE.

THE next general quarterly meeting of the New England Tract and Missionary Society, will be held in connection with the camp-meeting, Aug. 28 to Sept. 2. We hope for a report from all the members in their respective districts prior to that time, so that a full, general report may be made at this meeting.

QUARTERLY Meeting of the Greenbush church will be held at the Colony School-house, in Duplain, Clinton Co., Mich., the 10th and 11th of August, 1872. Absent members are expected to report.

THE Missionary and Tract Society of the church of Norridgewock, Maine, will hold its next quarterly meeting at Norridgewock, Aug. 10, 1872. We hope all the members of this society will be prompt to send their reports to the secretary one week prior to this meeting, and to attend in person if possible.

MEETING of S. D. Adventists, September 7 and 8, in the School-house at Pleasant Valley, Potter Co., Pa. All the brethren and sisters are invited to attend.

QUARTERLY meeting for the church at Rockton, Ill., Aug. 17 and 18. Brethren from other churches are invited to attend. Bro Sanborn is expected.

MONTHLY meeting of the Seventh-day Adventists of Cattaraugus Co., N. Y., the third Sabbath and first-day in August at East Otto.

West BOLTON, Aug. 10 and 11. It is expected the ordinance of baptism will be administered. A. S. HUTCHINS.

Vermont Camp-Meeting.

THE place for our meeting this year is at Richmond, Vt., near the village, about one mile from Richmond station, on the same ground that we occupied a year ago.

Brethren, come to this "feast of tabernacles" prepared to work for the Lord. Let us begin now to prepare our hearts to seek God. Our meeting will be held Aug. 14-19, according to appointment of General Conference Committee.

LEWIS BEAN, Vermont Conference; H. N. AUSTIN, Committee; H. W. BARROWS, Committee.

Vermont State Conference.

THE Vermont State Conference will hold its next annual session at Richmond, Vt., in connection with the Vermont Camp-meeting, Aug. 14-19. We hope all will try to be on the ground at the commencement of the meeting and stay till it is closed.

LEWIS BEAN, Vermont Conference; H. N. AUSTIN, Committee; H. W. BARROWS, Committee.

Vermont Tract Society.

THE Vermont Tract and Missionary Society will hold its first annual meeting at Richmond, Vt., in connection with the Vermont Camp-meeting, Aug. 14-19. It is desired that the agents and librarians, and as many of the members as can attend, should be present.

A. C. BOURDEAU, Pres. Vt. T. and M. Society.

Business Department.

Not lost! In Business. Rom. 12: 11.

Business Notes.

JOANNA COLLINS: The History of the Sabbath is not completed.

To those who have ordered Spirit of Prophecy, Vol. 2, Faith and Hope, Vol. 2, and History of the Sabbath, we would say, that those books are not yet printed.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. A W Smith 42-1, Mary A Clement 42-1, S V R Cobb 38-1, A W Smith 41-1, C S Linnell 43-3, Ursus Affolter 42-1, N M Gray 41-17, Mildred P Hare 42-7, G P Bailey 41-20, F E Reading 40-1, Edwin Church 42-1, Lucinda Richer 42-1, M Wood 42-1, George Cobb 42-9, John Snow 42-1, Albert Wike 42-1, Mary F Wright 41-1, Danford Ayers 42-1, B B Warren 42-5, J H Gibson 42-7, M Marquart 40-1, G W Fletcher 42-1.

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MISCELLANEOUS. James King or son \$5.00 44-7, R Blinksen 1.65 40-14, A Fellows 3.00 41-1, R S Durfee 3.00 42-8, S B Sturges 4.00 43-18, A D Beers 3.00 39-22, C E P Howe 2.25 42-7, M W 7.50 41-1, Mrs Jane Henry 75c 41-7, John Cruise 15c 40-7.

Books Sent by Mail.

R A Worden 50c, R Tuttle 32c, Lewis L Clawson 20c, W Hamilton 50c, C J Doty 50c, M E Cornell 4c, W M Sharpe 35c, Rebecca Tuttle 30c, B B Warren 25c, W McNitt 35c, Albert Wike 25c, A C O'Reilly 35c, G E Chapman 50c, I A Fletcher \$1.75, A Scott 45c, A Caldwell 1.00, C E P Howe 2.75, T B Martin 3.60, A M Gravel 25c, M A Green 1.25, J H Waggoner 1.04, G W Colcord 3.81, Alex Carpenter 75c, A Caldwell 75c, Mrs H M Grant 25c, J Crandall 50c, M E Mace 1.00, J W Sawyer 20c, S O Winslow 25c, A T Oxley 4.10, Lucinda Richer 2.50, J Hare 10c, T C French 50c, Mrs S E Rogers 1.20, W M Emerson 50c, Sarah B Sturges 25c, James Dubois 25c, Sanford Rogers 25c, J P Hoffman 25c, S D Salisbury 25c, C S Tinnell 25c, R Thayer 50c, Nora M Gorton 3.75, M Ganson 25c, H Thurber 25c, M E Perry 30c, P C Rodman 2.14, J H Waggoner 89c, Mary Van Vlack 20c, David Downer 3.60, C Chittendon 3.25.

Books Sent by Express.

J P Rathburn, Byron, Shiawassee Co., Mich. \$2.00. Books Sent by Freight.

H C Blanchard, Carthage, Jasper Co., Mo. \$18.55. General Conference Fund.

D C Elmer \$1.00. Michigan Conference Fund. Received from the church in Bunker Hill \$15.00, Hastings 17.66.

Cash Received on Account. M S Burnham \$3.12, B L Whitney 1.50. Shares in S. D. A. P. Association. Wm Morehouse \$10.00, S B Vincent 10.00.

Donations to Health Institute. J D \$5.00. Book Fund,—\$10,000 Wanted. Amount previously acknowledged, \$4948.46.

Five Dollars Each. B J Rumery. Ten Dollars Each. S R Vincent. Miscellaneous. Maggie Wilkinson (thank offering) \$1.10.

The Review and Herald.

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