

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE LIVING-WATER WELL.

"If thou knewest the gift of God, and who it is that saith to thee give me to drink thou wouldst have asked of Him, and He would have given thee living water."—JOHN IV. 10.]

Well of earth's blessing, living well,
Thy healing wonders who can tell!
Well of earth's blessing, clear and bright,
I quaff thy waters with delight;
They satisfy my appetite,
O living-water well!

Well of earth's blessing, how I see
Thy depth's great fullness all for me;
Thy depth a rich, exhaustless store,
Great depth of purity and power;
I draw and drink, and thirst no more,
O living-water well!

Well of earth's blessing, full and pure,
With Thee all blessing is secure;
For Thee sin's cisterns I forego,
Nor want nor weariness I know;
Thy waters satisfy me so,
O living-water well!

Well of earth's blessing, full and more,
Full to the rim and running o'er;
Thy streams, like those from Horeb's side,
That flashed their liquid, limpid tide,
Have maddened millions satisfied,
O living-water well!

—N. Y. Observer.

DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER J. H. WAGGONER, S. D. ADVENTIST,
AND ELDER PETER VOGLÉ, DISCIPLE.

QUESTION.—Do the Scriptures teach that the Seventh day was made a Sabbath at creation, for man's observance?

ELDER WAGGONER, affirms; ELDER VOGLÉ, denies.

ELDER WAGGONER'S FIRST AFFIRMATIVE.

"Do the Scriptures teach that the seventh day was made a sabbath at creation for man's observance?"

THE examination of a subject of so great practical importance as this, demands more care than I am able to bestow upon it, in the midst of other labors. That which I shall write I most earnestly believe to be truth, though I cannot hope to present it in a form as acceptable as might be done under other circumstances.

To our readers, I would say that, as disputants, it is expected that the views of the writers should be determined in their own minds; otherwise they could not honestly contend for their faith. But as readers, we ask you to suspend judgment, as far as possible, until the evidence is presented. And I pray that truth rather than victory may be the object of our labors.

The proposition now under consideration embraces two points: (1) When the Sabbath was made, (2) For what purpose it was made.

It will be well to consider what is the nature of the evidence required to sustain this proposition. For, as all have, to some extent, already formed opinions on the subject, some may be satisfied with less proof than ought by right to be given; while others may ask more, and of a different kind, than the circumstances justly demand. On this I notice that,

a. The book of Genesis, which contains a record of the facts of creation, is not a book of law, but a brief history, covering more than 2000 years from creation. And, b. It was not written at or near the time when the events transpired, but hundreds of years afterward. And, therefore, c. It was not written for the benefit or use of those who lived during the first 2000 years, as they were a long time dead when it was written. As might be expected in a book of this character, we often find evidence of the existence and knowledge of a law, when there is no mention of a law in the record. Thus, "Enoch walked with God: and he was not; for God took him."

This is a very short biography of a very eminent man, who lived several hundred years. It does not furnish the least clue to the rules of life observed by Enoch. But it will not do to infer that, because not a single law is recorded, therefore not a single commandment was observed by Enoch. We must apply the principles involved in the case from our knowledge of the relations and responsibilities of a moral agent.

Again, the imagination of the hearts of men was only evil, in the days of Noah; and Noah alone was righteous before God. But righteousness consists in right doing. 1 John 3:7. Therefore the difference between Noah and others was just this: he was obedient to the requirements of God, while they were disobedient and lawless. We are absolutely shut up to this conclusion, though the record makes no mention of any law obeyed by the one, or disobeyed by the others.

And again, the men of Sodom were wicked and sinners exceedingly. Now there is no record that any law was given to them; but we know that "sin is the transgression of the law, 1 John 3:4, and that "where no law is there is no transgression," Rom. 4:13, and no imputation of sin. Rom. 5:13. Therefore they had the law given to them, and they were its transgressors. Though the record contains no law, it contains positive proof that it was there. Had the record been written for them, to point out to them their duty, it must then have contained the law, instead of barely referring to it. In all such cases we find in Genesis, not what was necessary in a legal view to guide the lives of those living in that day, for it was not written for such a purpose, nor for them at all; but we find all that is necessary in a historical view to give us full assurance that moral relations were the same then that they are now; and that legal obligations were known by all, and were regarded by some, and disregarded by others.

The scriptures having a direct bearing on this present question are not numerous; therefore the testimony will not be difficult to collate. But indirect testimony is abundant.

Concerning that Sabbath which is the subject of our investigation, Ex. 20:10, says: "The seventh day is the Sabbath of the Lord thy God." On this information I proceed with my argument.

How, and when, was the seventh day made a Sabbath day?

Sabbath means rest; the Sabbath day is the rest day. Then to ascertain how and when the seventh day was made a Sabbath day, we must find the act by which it was constituted a rest day; and that will absolutely decide the question. Inasmuch as it is the Lord's Sabbath day (as himself declared), this rest must be the Lord's rest; and of course must stand related to the Lord's work. For as a rest necessarily supposes some work performed, the rest must be his, and his only, who performed the work.

Now I inquire, What was the work to which the seventh-day rest stands related? And no question can be more definitely settled by the Scriptures, than is this. Gen. 2:1, 2. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made;" Ex. 20:10, 11; "But the seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The same in Ex. 31:17; "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." And it is repeated in Gen. 2:3, where the reason is given for its sanctification; "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

This testimony is too plain to need comment, and too decisive to admit of an appeal. Its relation to obligation must be

mostly reserved for the second part of my argument.

Though in strict justice nothing is required to prove the relevancy of all of the texts above quoted, or to show their evident connection, yet when wrong impressions have obtained, it becomes necessary to guard the truth from their influence. Because the law is not given in form in Gen. 2, and because the observance of the Sabbath was directly enforced after the exode, it has been thence inferred that the Sabbath of the fourth commandment was instituted in the wilderness of Arabia, and that it is not identical with that of Gen. 2:3. But that inference is not in harmony with the Scriptures, and is altogether unwarranted.

Ex. 16 does not give any reason why the seventh day was the Sabbath of the Lord; why that title was given to that day instead of to another. There is therein a truth stated, viz., the seventh day is the Sabbath. There is also a duty enjoined in view of that truth, viz., to abstain from secular labor on that day. Therefore Ex. 16 does prove that the seventh-day Sabbath existed before it was proclaimed on Sinai; and it does prove that the obligation to keep it holy existed before its proclamation on Sinai. But it does not show why the seventh day was called the Sabbath; it does not state how or by what act it was made a Sabbath. It was recognized, not instituted; and enforced on the recognition. I repeat, in Ex. 16 there is found neither any act of instituting nor any reason for the institution.

The commandment given on Sinai gives the same reason for the Sabbath institution that is given in Gen. 2, and it gives no other. Both Gen. 2 and Ex. 20 say that God made the world in six days; both say that he rested on the seventh day; both say that he blessed the seventh day; and both say that he sanctified or hallowed his rest day. That which is said by one is said by the other precisely. Though there can be no reasonable doubt that the Sabbath of Ex. 20:8-11, is the same day that was enforced at the falling of the manna, circumstances plainly showing it, as it continued to be pointed out in the same manner for years after the commandment was uttered; yet the identity of these days is not so clearly shown in the record as is the identity of the Sabbath of Ex. 20 and the rest day of Gen. 2. For, as above stated, Ex. 16 does not give the history of the Sabbath institution as it is given in Ex. 20, and in Gen. 2.

That the absence of the word Sabbath in our English version of Gen. 2 has no bearing against this position, is shown in that (1) the words rest and Sabbath are the same. (2) The Lord said the seventh day is the Sabbath, and this because of his resting thereon. And (3) He did not make it a Sabbath in the act of blessing it, but in the act of resting on it. In one text it says "he blessed the Sabbath day;" and therefore it was already the Sabbath day when he blessed it. In the other it says he "blessed the seventh day, because that in it he had rested," or sabbatized, which teaches the same thing. There may be local reasons given for enforcing its observance, as there are in regard to all other duties (see Lev. 19:35-37, &c.), but the reason for the institution is given in Gen. 2, and Ex. 20. And there is no act of instituting it connected with, or relating to, any other reason than that therein given, or any other work than that of creation.

As preparatory to the second part of the argument on this proposition, and as showing the importance of a correct construction of the phrase, "the Sabbath of the Lord," I notice that the seventh-day Sabbath stands apart from all the other sabbaths, which were afterward ordained in respect to its title, the reason of its institution and the nature of the obligation to observe it. And 1st, its title. In any and all of the yearly sabbaths, such as were peculiar to the Jewish system, there is no rest of the

Lord from any work, given as their basis; and therefore they are not the sabbaths of the Lord as is the seventh day his Sabbath, or rest day. We find this distinction recognized in the Scriptures, as in Lev. 23. The yearly sabbaths are enumerated and enforced, "beside the Sabbaths of the Lord." Verse 38. As all the other sabbaths were local and contingent, limited to that dispensation to Israel, it was said in prophecy, "I will cause all her sabbaths to cease." Hos. 2:11.

2dly, The reason of its institution. We take the first sabbaths given Israel as peculiar to their dispensation: the fifteenth and twenty-first days of the first month, connected with the feast of the passover. These, as each of the other sabbaths peculiar to their system, were (1) to commemorate an event in their experience; (2) they were typical of future events; (3) they were yearly and not weekly sabbaths. The weekly sabbath, the seventh-day Sabbath, was made at creation, and commemorated that work; and in its institution was related to God's work only. But the others were related to man's action and condition as a sinful being. I cannot conceive how a greater difference could exist.

Had man never sinned it would then have been forever true, as it is to-day, that God made the world in six days. Had no system of redemption been devised or needed, it would still have been eternal truth, that God rested the seventh day, and that he blessed and sanctified his rest day.

But, on the other hand, had not man sinned; had no system of redemption been promised; had no types of the Redeemer's work been ordained; then none of the typical or yearly sabbaths would have been instituted. Had man not sinned, the whole train of circumstances by which those sabbaths were called into being, would not have existed. They all stand related to man's action as a sinner, and to Christ's work as redeemer. And as they point to, and have their fulfillment in, his work, they are appropriately denominated, "A shadow of things to come; but the body is of Christ." Col. 2:14-17. But the Lord's Sabbath, as has been shown, is of an entirely different nature. It is not so related to man's action as a sinner, nor to the work of redemption. It was not based upon any contingency, or upon any future work. But it had for its foundation a glorious work all finished and completed "when the morning stars sang together, and all the sons of God shouted for joy;" a work in which Jehovah himself delighted, and which he pronounced "very good."

And, 3dly, The nature of its obligation. A difference in this is the necessary result of the truths before stated. In three respects I notice this difference.

a. The obligation to keep the seventh-day Sabbath is based on primary and eternal truth. By primary truth I here mean that which grows out of the action of God alone—out of the original constitution of things; truth that existed before the fall of man, and would ever have existed had he never sinned. There is a class of secondary truths growing out of a perversion of God's work; out of the contingent relation we sustain to God since the fall. And all institutions, and obligations corresponding thereto, growing out of these secondary relations, are necessarily limited by their nature; they are typical or shadowy. I think that no person, on reflection, will dispute the ground I here take, that NO TYPICAL INSTITUTION OR MERELY POSITIVE DUTY CAN GROW OUT OF ORIGINAL RELATIONS; i. e., out of those relations existing from creation and by virtue of creation. And, on the other hand, NO MORAL OBLIGATION CAN ORIGINATE IN, OR SPRING FROM, A SECONDARY RELATION; i. e., a relation growing out of man's act of rebellion. In God's own mind all moral relations and duties originate. Man may, and he did, create the necessity for a scheme of restitution and redemption; but no part of this plan

is elementary. It owes its origin to *wrong-doing*; its necessity is laid in *sin* and *rebellion*.

b. The seventh day was from the beginning a hallowed or sanctified day. It was "holy to the Lord." Ex. 16: 23; 31: 15, "The holy of the Lord." Isa. 58: 13, "My [the Lord's] holy day."—*Id.* The obligation to observe it has *sacredness* as its basis; the commandment guarded an original, sacred institution. The Sabbath, like its twin sister, marriage, though often and much abused, comes down to us from Eden's purity and glory.

c. It is based on the right of property. God always claimed the seventh day as his; and this claim he based on facts as old and as unalterable as creation itself, as has been abundantly shown. But the obligation of the other sabbaths did not rest on any such original relation; and coming yearly, they fell at different times on all the different days of the week which God gave to man for his own work. The days of the week on which any of them fell (except when they fell on the seventh day) were not holy by reason of any blessing or sanctification ever put upon those particular days. The consecration, in their cases, attached to institutions which were temporary, and (as to the days of the week) were movable. God never claimed the right in them that he did in the seventh day. *He did not rest from his work on any of them.* They could not be the Lord's Sabbaths, or rest, as the seventh day was and is. In a word, the duty to keep the seventh day holy is based on the *original right of property*, specifically declared. And if the eighth commandment is moral because it guards the right of property, the fourth is moral for the same reason. Certainly, every relation upon which the institution and obligation of the seventh-day Sabbath depended, is as old as creation itself—as old as any of man's moral relations possibly can be.

The second part of this proposition—"For man's observance"—has very positive statements of Scripture to sustain it. But were that not the case, it grows so evidently out of the evidence here adduced, that it might even then be easily maintained if this argument be not overthrown.

ELD. VOGEL'S FIRST REPLY.

It is with pleasure that I enter upon the work now before me and attempt to throw some light on this and kindred questions. I am, however, quite as busy as Eld. Waggoner with other duties, and am in addition under the following disadvantages: With him, the questions to be discussed are daily themes and daily studies, and have been so for years; while with me, this is not the case. Having once fully settled in my mind on which side the truth lies, I have dismissed the subject to be recalled only on occasions like this, or once in a long while as a brief pulpit topic. Should Eld. Waggoner's arguments prove inconclusive, it will most likely be, not for the want of careful preparation, but for the lack of scriptural basis. Having an abiding faith that truth will triumph, I welcome this opportunity to give it expression.

So far as our readers are concerned, I expect a careful weighing of the evidence in order to an enlightened conclusion. I cannot ask you to lay aside prejudice, save in that mean sense which closes one's eyes against the admission of light; but in that noble sense of having already judged the case so far as investigated, you cannot but cling to present convictions unless a fuller and juster view of truth should hereafter compel a change. No one can set aside his convictions at will, but only upon evidence preponderatingly to the contrary. Remember, however, that *willful* ignorance is sin. "He that knew not (his lord's will), and did commit things worthy of stripes, shall be beaten."

For the sake of future reference as helps to investigation, and in order to prevent tedious repetitions, I will proceed to lay down some rules upon which, I think, we will not disagree. These I denominate

FIVE DIFFERENT WAYS OF ASCERTAINING BIBLE TEACHING.

Evidence may be of five different kinds; that is, Bible truths may be taught or made known in five different ways.

1. By express command or statement.
2. By necessary implication or inference.
3. By probable implication or inference.
4. By inference less than probable.
5. By approved precedent or example.

(1) An express command or statement is one where the command, fact, or truth in

question is fully, clearly, and unmistakably expressed; as, "Thou shalt not kill." Deut. 5: 17.

So clear and expressive is this language that by no possible construction could a Jew make it lawful to kill.

(2) A necessary inference or implication is one where the doctrine taught, or the truth or fact communicated, is not expressly stated, but necessarily implied; as, "Be ye not unequally yoked together with unbelievers," &c. 2 Cor. 6: 14-18.

Marriage is here not named as forbidden, yet who can escape the conclusion that it is unlawful to marry an unbeliever?

(3) A probable inference or implication is one where the matter in question is neither expressly stated, nor yet necessarily implied, but quite likely meant; as, among the works of the flesh, Paul names "revelings." Gal. 5: 21. The revel (*koomos*) was "a festive procession in honor of Bacchus (which was led through the villages, *koomoi*, with songs, games, &c.). In N. T. a nocturnal revel, lascivious feasting and revelings with songs and music. Rom. 13: 13; Gal. 5: 21; 1 Pet. 4: 3.—*Greenfield.*

This is a darker picture than the modern dance presents, yet it has so many features like it as to be probably included in this prohibition.

(4) An inference less than probable is one where the evidence is not definitely in favor of a given position, and yet there is nothing against it; or, where facts seem to point both ways, but with unequal force and the preponderance is feeble.

Thus, the Jewish Christians were in doubt respecting *meats* and *days*. The fact that God had formerly forbidden them to eat certain meats, and had enjoined certain days upon them as holy, led them to think that these observances may yet be acceptable to him; while the fact that they were now under a new dispensation seemed to indicate that they could now only in such ways please him as were enjoined or divinely recognized under this new dispensation. This is the field of "doubtful disputations," and here all are free to do as they like. See Rom. 14: 1-6.

(5) An approved precedent or example is such practice of the apostles or apostolic churches as met apostolic approval and was not in its nature temporary or local. Thus, a. It is right to follow the approved practice of apostles and apostolic churches. See Phil. 3: 17; 1 Thess. 1: 7; 2: 14.

b. Some practices were not approved; these we are not to follow. See Acts 15: 37-39.

c. Some practices were temporary and local in their nature; such as,

(a) *The Nazaritic vow with its attendant sin-offerings.* Acts 21: 23-26; 18: 18; comp. Num. 6: 1-21. This was local, being practiced only by Jewish Christians; and temporary, having met its antitype in Christ, and the temple being now destroyed, no such sin-offering can be made. It took some time to fully understand the fact that Christ was the end of these things.

(b) *Circumcision.* This was local, being practiced by converts from the Jews (Acts 16: 3; 21: 21; 1 Cor. 7: 18, 19), but not by the Gentile Christians (Gal. 2: 3; 5: 2; Acts 21: 21, 25); and temporary, having an antitype. Col. 2: 11.

(c) *Paul kept Jewish Sabbaths.* We read, Acts 18: 21, that he bade the Ephesians farewell, saying, "I must by all means keep this feast which cometh at Jerusalem." This feast I think was Pentecost, which was a yearly sabbath. I am aware that some commentators think it was the passover; if so, there were two yearly sabbaths to be observed in keeping this feast, since it began and ended with a sabbath. See also Acts 20: 16. The sacrifices which were included in keeping such feasts, we have already seen to be local and temporary, and so were the feasts and sabbaths which Paul kept. Col. 2: 16, 17.

The reason why Paul and other enlightened teachers observed all these things and allowed others to regard them is found in 1 Cor. 9: 20, and is declared to be one of expediency: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under (the) law, as under (the) law, that I might gain them that are under (the) law."

When summed up, we have the following as

THE VALUE OF THESE FIVE DIFFERENT KINDS OF EVIDENCE:

I. An inference which is less than probable has only a speculative value; that is,

it may be a basis for an *opinion*, but not a basis for faith, being too far removed from certainty.

II. A probable inference partakes more or less of certainty, and is a sufficient basis for moral action. Where nothing better can be had it is decisive, but can never outweigh or stand against an approved precedent, a necessary inference, or an express command.

III. A necessary inference is as conclusive as an express command or statement, since it admits no other conclusion.

IV. An approved precedent is an authoritative example, and remains in force till authoritatively set aside.

V. An express command or statement is an end to all controversy.

With these preliminaries, I proceed to review Eld. Waggoner's first letter. Let it, however, be well understood that I am strictly on the negative, that I have nothing to establish, but that it is my duty to examine the scriptures relied on by Bro. W., and show that they are inconclusive as respects his affirmation. This may be done in two ways: (1) By showing that they are irrelevant; or, (2) *That they are fully accounted for on the supposition that the Sabbath was not enjoined on man for sacred observance till after the exodus out of Egyptian bondage.*

I agree with Eld. W. that the design of Genesis was not to furnish a rule of life for the patriarchs, but to give the Israelites and posterity a bare outline of the history of that period which it covers. That Moses wrote it, is conceded by all Christians; and that he did this after he had written Exodus and Leviticus can be clearly established by such considerations as these: (1) There can be nothing but unsupported conjecture urged in favor of an earlier date. (2) He could not have written it before he came to deliver the Israelites from bondage; for in Gen. 17, circumcision is so impressed on his mind as to render such neglect as is recorded in Ex. 4: 24-26, improbable. (3) From the Exodetill Exodus and Leviticus were written, or at least the history therein contained had transpired, we find Moses so busy as to have no time for such a work.

That the patriarchs, especially the antediluvians, had rules of life traditionally preserved, and enlarged by their prophets, which are very meagerly reproduced in Genesis, is unquestionably true. But in speaking of these things, Eld. W. makes an unwarranted assertion. "Sin is the transgression of the law." 1 John 3: 4. . . . Therefore, they had the law given to them." The expression, "the law," when the "the" is not the result of renewed mention, has a definite meaning and refers to the whole Mosaic code, as I shall show under the third proposition; but with Eld. W., it means only the ten commandments, and all of them. This is a convenient way he has of begging the question by assuming that the Sabbath then existed. The patriarchs had indeed a law; for "where no law is there is no transgression," but they had not the law. McKnight justly renders 1 John 3: 4, thus: "Every one who worketh sin, worketh also the transgression of law; for sin is the transgression of law."

"Ex. 16," Bro. W. says, "does prove that the seventh-day Sabbath existed before it was proclaimed on Sinai; and it does prove that the obligation to keep it holy existed before its proclamation on Sinai." Granted; but this is no proof that man was under obligation from creation to keep it. What he says respecting its not having its origin there and then will be remembered and refuted when I take the affirmative of the next proposition.

I freely admit (1) that Gen. 2 speaks of the Sabbath as hallowed for man; and (2) that Ex. 16: 20; and Gen. 2, are identical as to the day of the week. I know well what has been said to the contrary on both of these points, especially on the last by Peter Akers, in his Chronology; but all these positions are untenable and untrue, as will abundantly appear, though indirectly, as we proceed.

My brother reasons from the fact that the Sabbath in the ten commandments is associated with the Lord's resting at creation that it existed for man's observance ever since. "Sabbath means rest; the Sabbath day is the rest day. Then to ascertain how and when the seventh day was made a Sabbath day, we must find the act by which it was constituted a rest day; and that will absolutely decide the question. . . . As a rest necessarily supposes some work performed, the rest must be his,

and his only, who performed the work." Just so; but as man performed no work in creation, he could not rest, could have no Sabbath then, since "a rest necessarily supposes some work done." There may have been a Sabbath then for the Lord to keep, and for him only; he only worked, and "the rest must be his, and his only, who performed the work."

I would further add, that there is no such moral or necessary connection between God's resting and man's, that man must rest simply because God rested; for if man must rest simply because God rested, then man must work six days because God worked six in succession, and he dare not take a holiday at the peril of his salvation! This argument proves too much, and therefore nothing. The fact is, God's resting on the seventh day had nothing to do with man's resting till God sanctified or set apart that day, by express command, for man's observance. The connection between God's resting and man's having a Sabbath to observe is not necessary or moral, but arbitrary and positive. The Sabbath, therefore, is a positive institution, founded, not in the original constitution of things, but based on the mere will of the Law-giver. Before, then, any one can prove a Sabbath for man's observance to have existed from the beginning, it must be shown that at creation God so sanctified it. This, Ex. 20 does not do. It simply tells us that God "blessed" and "hallowed" the seventh day, but not *when*. For aught that appears in this chapter to the contrary, God may have blessed and hallowed it but the day before. Note also, it does not read, "God rested on the seventh day and this hallowed it," but he "rested the seventh day; wherefore the Lord, blessed the Sabbath day and hallowed it." Since man's obligation to observe the Sabbath depends solely on the Law-giver's will, when God saw fit to enjoin on man a Sabbath, any day could have been made equally holy.

That God had some reason for hallowing the seventh day in preference to any other, and that this reason was commemorative, may be very true. *But all commemorative institutions are positive, and dependent as to obligation on the will of the institutor, and hence not binding on man till formally proclaimed.* If there is an exception to this, I hope my brother will produce it.

From the preceding, it follows that all that Eld. W. has said concerning the nature of the Sabbath's obligation falls to the ground, and needs no detailed reply. I would only say that the Sabbath as obligatory on man is the Lord's property in no higher sense than any other positive or commemorative institution is.

My brother talks about "the reason" of the Sabbath's institution. Had he said the reasons (for there are at least two), he would be nearer the truth. The Sabbath is an edifice built on two foundation stones; namely, God's resting from his work, and Israel's resting from bondage. Deut. 5: 15. As a wise master-builder, God would not erect his superstructure till all the corner-stones are laid. And the fact that the Sabbath is built also on the last-named stone destroys much of the difference which my brother attempts to find between it and the annual sabbaths.

He asserts that "the commandment given on Sinai gives the same reason for the Sabbath institution that is given in Gen. 2, and it gives no other." Again: "The reason for the institution [of the Sabbath] is given in Gen. 2 and Ex. 20. And there is no act of instituting it connected with, or related to, any other reason, than that therein given, or any other work than that of creation." Can it be possible that my brother has never read Deuteronomy? In chapter 5: 15, we read, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Is not this another "reason" than that given in Ex. 20, and another "work" than that of creation? And is this found in Gen. 2? Did not the Lord assign this as a reason on Sinai, and himself write it on the two tables of stone? Moses certainly is competent to testify, and he says, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5: 22.

With my brother's argument from Gen.

2, I find the same fault as with that from Ex. 20. It does not say *when* God "blessed the seventh day and sanctified it." That passage was written long after the Exodus, after the Sabbath had been given. It merely identifies the seventh day of the creation week with that seventh day which was at *some* time made a Sabbath for man's observance. But of this, more fully hereafter.

"He hath Nothing in Me."

IN that sweet chapter wherein are transcribed Jesus' words of pitying comfort to his disciples—troubled and grieved at heart at the strange things that were about to come upon him and so reflect upon them—he says, "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." John 14:30. "And hath nothing in me!" Note the richness of the thought.

During all the life of Jesus, from early childhood he had been subject to all the attacks of the enemy; for the apostle tells us, "He was in all points tempted like as we are, yet without sin." Satan had "nothing in him." For forty days, when he was worn and weakened by fasting and trial, every device our ingenious enemy could invent was brought to bear upon him; yet, when all was done, he had "nothing in him." All through his ministry, temptations of every nature met him on every hand, yet at the close of this ministry he could still say of the archenemy, he "hath nothing in me." And this he said to the disciples who were trying to make his life a pattern; this is transcribed "for our admonition, upon whom the ends of the world are come." What a lesson for us. Surely it was not idly given, nor without intent. There are more of us who, strongly as we may desire to be like Jesus, can truly say that we have so nearly attained to our perfect Pattern that Satan hath nothing in us—that all his darts fall powerless from our shield.

No; the wounds and bruises at every joint of our often-too-carelessly-adjusted armor testify that he has too much power over us. Few of us have *nearly* overcome the world—none of us I think *entirely*, while many of us, I fear, are in the back-ground, contesting the same ground that has been fought over so many times. If we have prayed earnestly for help, have we not failed in watching thereunto? Else why is the enemy in possession of the same points that we wrested from him months, or perhaps years, ago?

We cannot rise up and throw off at once the shackles of sin and then sit down in peace to await our Lord's coming. We must press on patiently, perseveringly, closely watching the ground we gain lest the enemy regain possession of it; and this not of ourselves, but through Christ who strengtheneth us. He over whom Satan had no power stands ready to help us. Why then are we not overcoming? We know that our robes must be made clean—why do we not succeed better in putting away our defilements? There are words to be spoken for the truth. Why are we not ready to speak them? There are sad hearts bowed down with discouragement and weariness. Have we no words of comfort and encouragement for them? There is work for us to do on every side. Why are we not ready to do it? Is it not because the prince of this world has such a hold upon us? Shall we yield ourselves to him and give up eternal life with the gates of the heavenly city just in sight?

If we felt ourselves in the grasp of some terrible foe would we not make every possible effort to escape? Would we not struggle for life? How much more then should we strive to escape from the hold of this strongest and most terrible of foes, who would drag us down from eternal life to inevitable ruin and death? Could we realize, when we are dallying with sin, even our favorite sins, that are so hard to give up, that we are playing with eternal life as with a toy, would we do it? Could we realize that every time we yield to temptation or pause irresolutely before what we have felt to be wrong that we are weakening our powers of resistance and so lessening our chances of eternal life, would we hesitate? Surely, the enemy hath blinded us or we could not thus trifle. Surely, the prince of this world hath much, very much in us. Our days of probation are nearing their close. Swiftly they pass on, one by one, and already we hear the rumbling wheels of the chariot that will usher in the last one.

Where are we? Drawing nearer to God, gaining victories daily? or, drifting uncon-

ciously further and further from him, while the chains that will drag us down to death are tightening around us? Oh! may we awake to a sense of our danger and, believing in God, so resist and overcome that when the redeemed of the Lord shall come to Zion we may be among them, and, looking back upon our life-struggle with gratitude beyond expression toward Him who hath delivered us from its snares and pitfalls, say of the defeated enemy, he hath now "nothing in me."

E. H. WHITNEY.

Kirkville, N. Y.

Improve Thy Gift.

"Neglect not the gift that is in thee." 1 Tim. 4:14.

GIFTS have been common from the earliest times as tokens of affection, honor, or respect. The same word is also applied to the blessings of the gospel and eternal life, which are pre-eminently gifts, and to the Christian graces for the same reason. The parable given in Matt. 25:14-31, illustrates the manner in which the Lord would have us use the talents, or gifts, which he has intrusted to us, and also shows us that as all our blessings come from God we are accountable to him, and should so use them as to meet his approbation. The man called his servants to him and gave to each one something—"according to his several ability"—representing the various gifts which God bestows on different individuals. He does not give the same to all, and he requires only according to what a man hath. Of course no one will be condemned for not having received more.

And now, what use did these servants make of what they received. The first and second employed their talents in such a manner that they doubled the original amount, showing the good improvement they made of them; but the third hid his talent, did not use it for any good purpose; and his reply to his master shows that he had no love for him, and no disposition to honor him, or even to be just toward him. His master therefore commanded that it be taken from him, for as he would not rightly use what he had, he could no longer have it, and it was given unto the one to whom was given the ten talents. "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken even that which he hath."

"A disposition rightly to use the blessings which God gives, is a preparation for more and greater blessings, and those who employ the blessings which God bestows in his service, and to his glory, will have their blessings greatly increased; while those that have not this disposition, who refuse to employ what God gives them in his service, and to his glory, when God calls them to an account will be deprived of all their blessings, and will have no more given them forever, and will, for their unfaithfulness, be punished as they deserve.

God graciously bestows upon different individuals different talents and gifts, and all are to use them according to his will. Paul speaks in Rom. 12:6-8; 1 Cor. 12:4, 28; and Eph. 4:11, of the diversities of gifts which are placed in the church; every man has his proper gift of God, and they are so distributed that none are without some gift, so that we can each, if we will, show our love for the Lord in using that which he has given us; nor can we avoid the responsibility, or neglect to cultivate and use the talent intrusted to us without great loss to ourselves. We should not despise nor neglect the smallest gift that comes from his hand. He bestows different measures of grace and means of influence upon different individuals, but always for the wisest reasons, and, "as God assigns to Christians their talents and opportunities, their condition and measure of influence, as will best promote his glory and the good of his kingdom, there is no more reason for strife among them, as to which shall be the greatest, than among the members of the human body. The perfection and highest usefulness of each, consists not in his possessing the talents, exerting the influence, or doing the duties of another, but in rightly discharging his own." All these gifts should be so employed that he can approve. It is not only necessary that we neglect not the gift he has given us, but we must make the most of it, increase it as much as possible, and use it to the best advantage. Paul exhorts Timothy to "Stir up the gift of God;" to awaken, increase, and render active, his qualifications for usefulness. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." These were his qual-

ifications for doing good, which he was to increase. We are also told to covet, or greatly desire, the best gifts, and what this was he tells us in the next chapter, 1 Cor. 13. As love to God and to man is the best gift which God bestows, all should most earnestly desire and cherish it in themselves and others.

We should be careful that we "neglect not the gift" he has given us, but seek to know how we may best improve it. We are none of us so weak but that he has intrusted us with something, with the command to "Occupy till I come," *i. e.*, use it in a right manner. Oh! let us strive earnestly to prove faithful. His coming is only a little way in the future, and if we neglect the gift he has given us, avoid the responsibility he would have us bear, think, oh! think what our position will be then. We have only a short time to work; let us awake, gird on the armor anew, stir up the gift of God, be more in earnest, and make a greater effort to show our love for our Lord, and, "As every man hath received the gift, even so minister to one another, as good stewards of the grace of God;" for we may be assured if we stand back, and come not up to the help of the Lord, he will raise up others to take the place we might fill, and to receive the reward we might have had, while we shall receive the punishment of the unfaithful steward. Who can bear the thought that such shall be their portion? Let us seek earnestly to know what the Lord would have us do; for, if he has a work for us, he will surely give us ability and strength to do it if we rely wholly upon him for help, and walk humbly in the path of duty, for he has thus promised, and his promises are ever sure to those who honor him. If we do our part he will care for and bless us, and if we prove faithful, when he comes he will bestow upon us the gift of God which is eternal life.

E. R. DEWEY.

Laborers Wanted.

"LABOR not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." John 6:27.

There are many persons who never think of opening the Bible, the true and infallible word of the Almighty, and reading therein, nor do they ever think of such a thing as attending public worship. Such, from heedlessness, prejudice, or hatred, concern not themselves about the things which are of the utmost importance, and their eternal good. A tract, to such persons, one of those silent preachers, a missile weapon, which the Spirit of God may direct in such a way and manner as to result in the conviction and conversion of precious souls, unassailable from any other quarter, is often the means used by our Heavenly Father in bringing whole families into the truth, and to the keeping of his (God's) Sabbath. And such being the case, as we know it is, why do we still loiter behind in heartless indifference, as though our hands and feet were tied, and our hearts not in the service of our Heavenly Master, but in the vain, foolish, and perishable things of this world.

We want to wake up, and go to work for the Master while it is yet day. We want to move forward, join in the noble work of spreading the third angel's message, the last message of mercy ever to be given to a dying world. What we want is to take hold of this work in real earnest. Let every man, woman, and child, become missionary laborers. Let no heart be cold, no hand idle, and no purse reluctant. Oh! that we may move forward while there is room left us in the ranks of those whose toil is goodness, and whose recompense is victory. Come, Christians, and engage in the service of God. Come cheerfully, come eagerly, fully determined to do something for Jesus, who has done, and is still doing, so much for us.

Have we ever been invited to an enterprise of such grandeur and glory as that of scattering the rays of light through a benighted country, and spreading abroad the oracles of the Lord our God, that some desolate family may read, heed, and obey, God's truths, and become a radiating point of grace and truth to a neighborhood of error and vice? If the majority of Sabbath-keepers could be constrained to feel the burden of the third angel's message, and would move forward and take hold of the work of distributing tracts, pamphlets, books, &c., pertaining to present truth, we should set forward a system of happiness, which would go on with accelerated motion

and augmented vigor until the coming of our Saviour, to reward every man according to his work.

M. WOOD.

Boston, Mass.

Gerhardt's Hymns.

As might be expected, there is a tone of sorrowfulness in some of Gerhardt's hymns, but mingled with the sad pathos there is a quiet, happy repose—the heavenly peace that comes from his simple trust, seeing the hand of his Heavenly Father in all his sorrows. In reading his hymns, we find that there is often a pathos, a gentle and refining melancholy, a tender sadness, which does not sadden. In his greatest sorrow there seemed precious intervals, when, by faith, he caught glimpses of a bright future; when, as to Stephen, the heavens were opened above him and he had such visions of Jesus and the coming glory, as made, for the time, existence a joy and an ecstasy.

It was in a dark day he wrote that hymn—

"Commit thou all thy griefs
And ways into His hands."

On account of some conflict with the king in his religious sentiments, he was ordered to leave the Nicholas church at Berlin, where he had preached for ten years, and quit the country. With his helpless family he turned his steps toward Saxony, his native land. The journey, performed on foot, was long and weary. As they turned aside to spend the night in a little village inn, his wife, overcome with sorrow, gave way to tears of anguish. Gerhardt, concealing his own sadness, quoted the beautiful promise—"Trust in the Lord; in all thy ways acknowledge him, and he shall direct thy paths." His own mind was so impressed by these words, that he turned aside and composed the hymn just referred to.

Late that evening, as Gerhardt and his wife sat in the little parlor, two gentlemen came in, and after some general conversation, said they were going to Berlin, to Gerhardt, the deposed minister. Madame Gerhardt turned pale with alarm, fearing some new calamity. Her husband, however, with entire self-possession, told the strangers that he was the man. One of the gentlemen then handed him an autograph letter from Duke Christian, of Meresburg, informing him that in view of his unjust deposition from the church in Berlin, he had settled a pension on him. Gerhardt, in the joy of that moment, quietly turned to his wife and gave her the hymn he had composed in the early part of the evening, when all was so dark and seemingly so hopeless. "See," said Gerhardt, as he handed his wife the hymn, "see how God provides! Did I not bid you confide in him, and all would be well?"

This incident gives new interest to the hymn we so often sing. We can take up the strain with a livelier trust and a sweeter hope, and sing with Gerhardt, as we never sang before:

"Give to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears,
He shall lift up thy head.

"Through waves, and clouds, and storms
He gently clears thy way;
Wait thou his time: the darkest night
Shall end in brightest day."

ADVICE TO MINISTERS BESET WITH GRUMBLERS.—Then, beyond that (*i. e.* patience), it is well to use a little worldly wisdom. While they are finding fault with you about doing this thing, do something else and draw them off from that. And then do something else. So keep them running from one thing to another. I have generally, in my own ministry, enabled myself to escape from long scrutiny on any one point!

I have noticed that when the railway train goes past certain villages, some very active and ambitious little dogs run after the cars. When the train starts off, the dog has the advantage, on the whole, and gains on the cars; as the train goes faster and faster the dog begins to have all that he can do; and as the train gets under full headway, the dog falls behind, and his bark dies away in the distance. Put on steam and go ahead.—Henry Ward Beecher.

"MADAM," said a husband to his young wife in a little altercation which will spring up in the best regulated families, "when a man and his wife have quarreled and each considers the other at fault, which of the two ought to advance toward a reconciliation?" "The best natured and wisest of the two," said the wife, putting up her mouth for a kiss, which was given with unction.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 6, 1872.

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

The Transfiguration. Matt. 17: 1-9.

WHEN our Lord was transfigured, on a high mountain of Galilee, before Peter and James and John, there appeared with him two other glorified personages, talking with him. These, the inspired narrator says, were Moses and Elias, as the disciples understood them to be. Luke 9: 30-33.

With what pleasure does the immaterialist meet with an account of any manifestation or action on the part of those who have long been dead; it has so specious an appearance of sustaining his views, or at least of furnishing him ground for an argument; for, says he, the person was dead, and this manifestation was by his conscious spirit or immortal soul.

So far as the case of Elias is concerned, as he appeared at the transfiguration, it affords that theory no benefit; for he being translated, never saw death, and so could appear in the body with which he ascended. This is conceded by all; and for this reason his case is never put in as a witness on this question, except by those who are so unfamiliar with the record as to suppose that he, too, once died, and here appeared as a disembodied spirit.

But with Moses the case is different; for we have in the Bible a plain account of his death and burial; yet here he appeared on the mount, alive, active, and conscious; for he talked with Christ. And so with an air of triumph, perhaps sincere, Landis asks (p. 181), "What then have our opponents to say to this argument? for they must meet it, or renounce their theory."

Were we Sadducees, denying the resurrection, and any future life beyond the grave, this case would lie as an insuperable barrier across our pathway; but so long as the doctrine of the resurrection of the dead is taught in the Bible, the incident is not necessarily against those who deny the existence of any such thing as a conscious, disembodied human spirit, since the presence of Moses on the mount can be accounted for otherwise than through such a medium.

This scene was either a representation, made to pass before the minds of the disciples, or it was a reality as it appeared. The view that it was merely a representation receives some countenance from the fact that it is called a vision. "Tell the vision to no man," said Christ; and, while the word vision is sometimes applied to real appearances, as in Luke 24: 43, it also is taken to represent things that do not yet exist, as in John's vision of the new heavens and new earth. Again, Luke says that they (Moses and Elias) "appeared in glory." Our Lord himself has not yet attained unto the full measure of glory that is to result to him from his work of redemption, 1 Pet. 1: 11; Isa. 53: 11; and it may well be doubted likewise if any of his followers have reached their full state of glory. If, then, the expression quoted from Luke refers to the future perfected glory of the redeemed, we have another evidence that this was only a representation, like John's visions of future scenes of bliss, and not then a reality. But, if this was only a vision, no argument can be drawn from it for the intermediate existence of the soul; for, in that case, Moses and Elias need not have been even immaterially present.

But let us consider it a reality. Then the presence of Moses can be accounted for by supposing his resurrection from the dead. Against this hypothesis our opponents have nothing to offer but their own assertions; and they seem determined to make up in the amount of this commodity what it lacks in conclusiveness. Thus Landis says, "Moses had died and was buried, and as his body had never been raised from the dead, he of course appeared as a disembodied spirit." And Luther Lee says, "So far as Moses is concerned the argument is conclusive." But against these authorities, we bring forth another on the other side, as weighty, at least, as both of them together. Dr. Adam Clarke says, on the same passage, "The body of Moses was probably raised again, as a pledge of the resurrection."

Before presenting an argument to show that Moses was raised, let us look at one considera-

tion which proves beyond a peradventure that what appeared on the mount was not Moses' disembodied spirit. It will be admitted by all that the transfiguration was for the purpose of presenting in miniature the future kingdom of God, the kingdom of glory. Andrews (Life of our Lord, p. 321) says: "The Lord was pleased to show certain of the apostles, by a momentary transfiguration of his person, the supernatural character of his kingdom, and into what new and higher conditions of being both he and they must be brought ere it could come. . . . They saw in the ineffable glory of his person, and the brightness around them, a foreshadowing of the kingdom of God as it should come with power; and were for a moment 'eyewitnesses of his majesty.' 2 Pet. 1: 16."

Who are to be the subjects in this heavenly kingdom? Ans. Those who are translated at Christ's coming, and the righteous dead who are raised from their graves at that time. Will there be any disembodied spirits there? None; for the theory is that at the resurrection, which precedes the setting up of this kingdom, the disembodied spirits again take possession of their resurrected bodies. Of this kingdom, the transfiguration was a representation. There was Christ, the glorified king, there was Elias, the representative of those who are to be translated; and there was Moses; but if it was simply his disembodied soul, then there was a representation of something that will not exist in the kingdom of God at all; and the representation was an imperfect one, and so an utter failure. But if Moses was there in a resurrected body, then the scene was harmonious and consistent, he representing, as Dr. Clarke supposes, the righteous dead who are to be raised, and Elias, the living who are to be translated.

The question now turns upon the resurrection of Moses from the dead; and if scriptural evidence can be shown that Moses was thus raised, this passage immediately changes sides in this controversy. That Moses was raised, we think is to be necessarily inferred from Jude 9: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." It will be noticed that this dispute was about the *body* of Moses. Michael (Christ, John 5: 27-29; 1 Thess. 4: 16) and the devil, each claimed, it appears, the right to do something with his body.

Some have endeavored to reconcile Jude's testimony with the non-resurrection of Moses, by claiming that the devil wished to make known to the children of Israel the place of Moses' burial, in order to lead them into idolatry; and that the contention between him and Michael had reference to this. But such a conjecture cannot be entertained, as in this case the contention would have been about the *grave* of Moses, rather than about his *body*.

But this dispute did have reference solely to the body of Moses. Then we inquire further what the devil has to do with the bodies of men. He is said to have the power of death; hence the grave is his dominion, and whoever enters there he claims as his lawful prey. On the other hand, Christ is the Life-giver whose prerogative it is to bring men out from under the power of death. The most natural conclusion, therefore, is, that the dispute took place on this very point; that it had reference to the bringing back to life of that dead body, which the devil would naturally wish to keep, and claim the right to keep, in his own power. But Christ rebuked the adversary, and rescued his victim from his grasp. This is the *necessary* inference from this passage, and, as such, is entitled to weight in this argument.

The chief objection to this view, is this: If Moses was raised so many years before the resurrection of Christ, how can Christ be called the first fruits of them that slept, as in 1 Cor. 15: 20, 23? how can he be said to be the first that should rise from the dead, as in Acts 26: 23? or be called the first-begotten, and first-begotten of the dead, as in Heb. 1: 6, and Rev. 1: 5? or the first-born among many brethren, the first-born of every creature, and the first-born from the dead, as in Rom. 8: 29 and Col. 1: 15, 18?

In answering these queries, we first call attention to an important fact: Several individuals of whom we have explicit account, were raised to life before the resurrection of Christ. The following cases may be cited: (1) The widow's son, 1 Kings 17, (2) the son of the Shunammite, 2 Kings 4, (3) the son of the widow of Nain,

Luke 7: 14, (4) the ruler's daughter, Luke 8: 40, 55, and (5) the resurrection of Lazarus.

These instances cannot be disposed of by making a distinction between a resurrection to mortality and one to immortality; for where does the Bible make any such distinction? or where does it give even an intimation of anything of the kind? Christ, in sending word to John of the results of his work, told the disciples to tell him, among other things, that *the dead were raised up*. And when the wicked are restored to life, it is called a *resurrection*, no less so than the restoration of the righteous. See John 5: 29; Acts 24: 15; Rev. 20: 5. But the wicked are not raised to immortality; therefore in the matter of being raised from the dead, the Bible recognizes no distinction on account of the different conditions to which the different classes are raised. Hence the cases referred to above were resurrections from the dead just as really as though they had been raised to immortality; and the distinction which some attempt to make is thus shown to be wholly gratuitous, and is excluded from the controversy.

The objection now lies just as much against the cases of those of whose resurrection we have the most explicit account, as against that of Moses; and the question next to be met is, Can those passages which declare that a number of the dead were raised before the resurrection of Christ, and those which speak of Christ as the first to be raised, be shown to be free from contradiction?

It will be noticed that the objection, so far as the words, first-fruits, first-begotten, and first-born, are concerned, rests wholly upon the supposition that these words denote exclusively priority in time. It instantly vanishes before the fact that these words are not confined to this meaning.

Christ is called the first-fruits in 1 Cor. 15, solely in reference to his being the antitype of the wave-sheaf, and in contrast with the great harvest that will take place at his second coming. This word is used in different senses, as we learn from Jas. 1: 18, and Rev. 14: 4, where it cannot have reference to antecedence in time. This is all that need be said on this word.

The word rendered first-begotten and first-born is *πρωτοτοκος* (*prototokos*). This word is defined by Robinson thus: "Properly the first-born of father or mother;" and as the first born was entitled to certain prerogatives and privileges over the rest of the family, the word takes another meaning, namely, "first born, the same as the first, the chief, one highly distinguished and pre-eminent. So of Christ, the beloved Son of God. Col. 1: 15." Greenfield's definition is similar. This word is used in the same sense in the Septuagint. In Ex. 4: 22 Israel is called the first-born; and in Jer. 31: 9, Ephraim is called the first-born; but in point of time Esau was before Israel, and Manasseh before Ephraim. Their being called the first-born must therefore be owing to the rank, dignity, and station to which they had attained.

And hence the conclusion is not without foundation that these words when applied to Christ denote the pre-eminent rank and station which he holds in the great work, rather than the order of time in which his resurrection occurred, a point to which no importance whatever can be attached. All hinges upon Christ, and all is accomplished by his power, and by virtue of his resurrection. He stands out foremost and pre-eminent in all these displays, whether they take place before or after his advent to this world.

The expression in Acts 27: 23 presents apparently the greatest difficulty of any. The verse reads: "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." As it stands in our common version it is difficult to reconcile this statement with the fact that a number were raised from the dead previous to the resurrection of Christ as already noticed, and we are led to wonder why Paul, knowing of all these cases should make such a statement. But if we mistake not the original presents a different idea. In Greenfield's Testament the text stands thus:

Εἰ παθὴν ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

We call the attention of those familiar with the Greek to this passage, and submit that it can be properly rendered as follows: "That Christ was to suffer, (and) that first from the resurrection of the dead he was to show light to the people and to the Gentiles."

Bloomfield, in his note on this verse, says that the words "may be rendered either, 'after the resurrection from the dead,' or 'by the resurrection;' but the latter is preferable." And Wakefield translates it thus: "That the Christ would suffer death, and would be the first to proclaim salvation to this people and to the Gentiles by a resurrection from the dead."

This is in accordance with what the same apostle declared to Timothy (1 Tim. 1: 10) that Christ brought life and immortality to light through the gospel. And viewed in this light, the text is freed from all difficulty. It simply teaches that Christ would be the first to demonstrate before the people, by a resurrection from the dead, future life and immortality for the redeemed.

The resurrection of Lazarus, and other similar cases, though they might show that the power of death could be so far broken as to give us a new lease of mortal life, shed no light on our existence beyond this mortal state. And the resurrection of Moses, supposing him to have been raised, was not a public demonstration designed to show the people the path to a future life. So far as we have any account, no one knew that he had been raised till he appeared upon the mount of transfiguration. Christ was the first one to show to the world by his rising from the dead, the great light of life and immortality beyond the grave.

Thus the last seeming objection against the idea that Moses had a resurrection is taken away; while in its favor we have his appearance on the mount, and the language of Jude, which can be explained on no other ground.

Let us then take that view which a consistent regard for scriptural harmony demands, though another supposed strong column on which rests the dogma of the immortality of the soul, goes down before it with a crash to the very dust.

Denominational School.

WE have long felt the want of a denominational school, for the especial benefit of those who feel it to be their duty to dedicate their lives to the cause of God as teachers of his word. One of the principal objects of such a school would be a thorough course of instruction in the fundamental principles of the faith and hope of Seventh-day Adventists. And nothing but the condition of the church at Battle Creek prevented the institution of such a school more than two years since.

In the autumn of 1869, we introduced the subject to our people at Battle Creek, and an Educational Society was formed. A circular was issued for pledges of funds to the Association. Many pledges were made, and some money was paid in. In our absence, on an eastern tour, this money was unwarrantably and injudiciously expended, and on our return, a state of things existed in the church that overwhelmed us in perplexity and discouragement, and nothing more was done.

Still feeling that our young men who are entering the ministry should have a brief course of instruction, especially in the truths of God's word, we introduced to the General Conference the subject of the Ministers' Lecture Association. This was formed, and two brief courses of lectures were given; one just following the session of the General Conference in 1870; the other following the Conference of 1871. But these could be but very brief, be beneficial to only a few, and came at a time when those on whom the Association depended to give lectures were wearied with the labors of the business of the annual sessions of our several societies. And the Ministers' Lecture Association also went down.

And still later, after the days of fasting and of prayer to the Lord of the harvest to raise up laborers, and the many responses from men in all parts of the field who felt moved to the work of the ministry, we felt the want of a denominational school more than before. We spoke upon the subject once before the church at Battle Creek, and conversed with several, Bro. Butler among the number. The subject took favorably with all. We have not hitherto been able to write. Others have spoken through the REVIEW. We feel deeply upon the subject, and shall speak freely and in the fear of God.

The action of our brethren in Switzerland in sending a young man of their number to Battle Creek, to be educated in our language, and in the doctrines and customs of Seventh-day Ad-

ventists of America, shows their confidence in the work, their sincerity, and the sacrifices they are ready to make for the advancement of the cause. This action on their part, and on the part of the young brother who has taken the long journey to our country for the above-named objects, should stir the heart of our people to the very depths.

Our people at Battle Creek should feel that they assumed a grave and weighty responsibility in consenting to become the instructors and guardians of the noble and Godly youthful Swiss now in their midst. Do they feel it? Do the young members of the Battle Creek church realize their responsibility? Our trusting brethren in Switzerland build their hopes for the spread of the truth for this time before the masses who speak the German and French languages in Europe upon the young men whom they drop into the arms of the Battle Creek church as confidently as the babe rests in its mother's lap. Shall they be disappointed in their American brethren?

It is not merely a knowledge of our language, and of our religious belief, that these men need. The most important qualification attainable for the ministry of the word when they return to their native land will be a deep-wrought experience in the things of the Spirit of God. This will depend very much upon their associations and influences around them. If they are all favorable, the experience will be correctly molded. If they are unfavorable, who can estimate the loss to the cause of truth in Europe? We repeat it. Our people assumed grave responsibilities when they consented to become the instructors and guardians of young men from Europe on whom our confiding people there build their hopes of spreading abroad the truth of God.

When they sent our much-beloved brother James Ertzenberger to our country, we dare not risk him at Battle Creek. We took him to our then Greenville home, furnished an interpreter for awhile, and a teacher, free of charge. He made our home his home at least nine months for the blessed pay of having this godly youth in our family. We can never forget his fervent French, then German, and finally English prayers, which he offered morning and evening for our household, for himself, for the brethren in America, and emphatically for his dear brethren he had left in Europe. As we pen the words, God bless Bro. Ertzenberger, tears come rushing in and blind our sight.

Probably our pen would not have taken this direction had we not read these words in REVIEW for July 16, under the caption, "The School," "A rare chance is now offered, especially to the young, to secure just that kind of mental and moral training that will fit them for usefulness." The writer urges attendance at the school. Now we suggest that he commences at the wrong end of the work. For several years, when our opinion and that of Mrs. W. has been asked by brethren and sisters relative to sending their children to Battle Creek to school, we have uniformly told them, that until a stronger influence could be exerted in that church in favor of health and dress reform, and to keep the youth separated from the spirit of the world, and to lead them to lives of consecration, their children would not be safe in Battle Creek. And this will be our testimony until decided changes take place.

In order to build up just such a school as Seventh-day Adventists need, the place to commence is to establish a right state of things at Battle Creek. And this never can be done, until the several State Conferences send representative men and families to Battle Creek, to whom shall be intrusted the welfare of our institutions located in that city. When this shall be done, and the benefits and blessings of a good school shall be made known, and suitable buildings and provisions be made, we warrant two hundred students within three months from the opening of the school.

Our brethren and sisters everywhere, who are able to do so, are feeling that they must educate their children. And their hearts are pained beyond expression to send them to those schools in cities and large villages where they will be surrounded with the strongest influences to lead them to perdition. But let them know, and let them feel assured, that at Battle Creek is the best school in our country, and that the influences surrounding are safe, the school being under the vigilant watchcare of men and women who have the salvation of the youth and the

prosperity of the cause in full view, and the question is settled with them. With feelings of inexpressible relief they will decide to patronize the denominational school at Battle Creek.

The existing school at Battle Creek is doubtless right. And it may be proper for young men, just entering the ministry, to attend the autumn term. But we do not believe that the church at Battle Creek is composed of such material, or that it is in a condition at the present time, to warrant the establishment of such a denominational school as the cause now demands. The guardians of such a school, as well as our other institutions at Battle Creek, should be men and women of experience, firmness, and zeal, to live up to all the light that God has given us as a people. We here confess that we have not the confidence in the qualifications of the Battle Creek church, as the proper guardians of such a school, that we had in 1869. Not that the church is in worse condition now than then; but we have learned, by unhappy experience, their almost utter destitution of the necessary qualifications to guard the fort, and properly nourish our institutions.

There was a time when the removal of our institutions from Battle Creek, because of the inefficiency and instability of the church at Battle Creek, as a body, was a matter of discussion in our General Conference. But the friends of the cause consoled themselves with the adoption of the plan to let our institutions remain, and exchange many of the families of Seventh-day Adventists, then residing at Battle Creek, for others from the different States, of the right sort. The adoption of this plan, and the efforts to some extent to carry it out, have resulted in turning back the current of floating Seventh-day Adventists (of course, the most unreliable), and have reduced the numbers very much, while but very little has yet been done to bring reliable families to head-quarters.

We have a hundred times regretted that our institutions were not moved from Battle Creek three years since, before the expenditure of \$25,000 dollars more in buildings at the Health Institute and the Publishing Association. The longer they remain, the more capital must be invested, and the more difficult the removal. Since that time we have completely broken down under the burdens there, the heft of which came upon us from the fact that the majority of the church seem almost destitute of moral backbone. And we are fully persuaded that one thing, and only one thing, can save the cause from reproach and embarrassment. We do not speak of the cause in Battle Creek alone, but the cause everywhere; for when the cause at the heart of the work suffers, the whole body likewise suffers. Bring twenty families to head quarters, as representatives from the several States, families of the right stamp, and the cause is saved. And until this can be done, we shall oppose the establishment of a denominational school at Battle Creek. The families wanted should be,

1. Those of piety, experience, and firm to stand for the principles and customs adopted by our people from the clearest light. Truth, like its divine Author, cannot be trifled with, without bringing down upon its unworthy professors the frown of God. We are a thoroughly organized people, and a unit. And as such it seems necessary, at present at least, to have one great center. Seventh-day Adventists of America should probably have but one place of publication. The work is gloriously started at Battle Creek, and it would be a terrible blow upon us to be obliged to move it. The same may be true of our Health Institute. And Battle Creek is the best locality for our first school. Then for Christ's sake, and the cause of truth's sake, let us have the right men to keep the fort.

2. They should be families of moral worth and standing in the communities where they now reside. And having made life a success, they have a double or triple competency, and can afford to spend much of their time in their riper years as counselors and directors in the interests of our institutions without pay.

The argument of Horace Greeley a few years since on the question of retrenching the salaries of congressmen was on this wise: That men were not fit to represent the people in Congress who had not sufficient breadth of intellect and energy of character to acquire a competency before being elected to the responsible office. And, therefore, the right men did not need large salaries. Greeley was right. Let his argument apply to the question in hand. Let us have

men at Battle Creek of ripe years, whose past has been characterized with industry, economy, sound judgment, and success, who can give a portion at least of their time during the balance of their business life to the cause of God, out of respect of the recompense of the reward at the resurrection of the just.

The interests we represent at Battle Creek do not stand in need of families who have so little moral standing, so few friends, or so little of this world's goods, that they can pack up between sunset and dark, and start the next morning and nobody around them know it, or care for it. God pity us, we have had too many such to be perplexed with, and to care for, during the years of our sojourn at Battle Creek. We appeal to the records in Heaven, and to the worthy poor, to widows and orphans around us the past twenty-five years, if we have not always given them sympathy, and, according to our ability, shared with them the more substantial good. But we must be allowed to more than suggest that there is room for them to live, and to love, and serve God, under the broad canopy, outside of Battle Creek. Let us have men and women of God at head-quarters who can afford to take time to lift at the great wheel of progress in the cause of truth and right, and who can give a strong lift, and a long lift, and a lift all together. Amen!

We do not deny that we are warming up on this subject. And why should we not feel over one of such vast importance? Although we now sit in the open door of a Denver, Colorado dwelling, in full view of the famous mountains of the "Switzerland of America," on whose sides are a thousand visible stripes and rings of snow, thirteen hundred miles from the place which is the principal subject of this article, we look back to its institutions, and associations, with which have been connected our toils, and hopes, and prayers, and sorrows, and tears, and joys, with feelings which may be expressed by these words of David, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem to my chief joy." Ps. 137: 5, 6.

On reviewing the matter we find it impossible to separate our feelings of interest from our institutions located at Battle Creek. We remember when they were not. We distinctly recollect our feeling on that happy morning when we took the first number of our paper to the post-office at old Middletown, Conn., in a carpet bag. We trace along our history of poverty, toil, discouragements, hopes, sorrows and joys, as the publishing work has come up to its present prosperity, and we find our feelings inseparably connected with it. It is a part of our very being. God has wonderfully prospered this part of the work. In point of means, at present the condition of the Publishing Association cannot be improved. The publishing work has increased the past two years to that degree that the two buildings are more crowded in 1872 than the one was in 1870. The next want of the Association will be another building, which will be the main one in which the work of printing, binding, and mailing, will be done, leaving the existing ones for offices and store houses. Such a building will cost at least \$30,000. And, thank God, when we get ready to put it up, our people will have their free-will offerings ready.

And, thank God, that our Health Institute is free from debt, and in a most prosperous condition. We now need a good denominational school. Let matters be as they should be at Battle Creek, and we will warrant \$50,000 for school building, and two hundred students.

We close this article without a single apology for our plainness of speech. If some, or even many, choose to entertain a different opinion, and give rise to, and succor, a feeling of murmuring at our plain statement of the facts in the case, it will be no more than we have met at every struggle to introduce each enterprise for the advancement of the cause. While we propose to stand from under the crushing loads of labor and care which others in times past have let fall upon us, we design to keep a good look-out, and fearlessly and seasonably sound the note of warning to our people, should we see them being blindly led into danger. Let us have a Denominational School, brethren! But we should also let the short-sighted recklessness of inexperienced leaders at Battle Creek, during the years 1866-1869 admonish us to lay a good foundation, and humbly follow the providence of God.

JAMES WHITE.

Denver, Col., July 24, 1872.

Is It True?

A BROTHER recently said to me, "God is testing his people." The thought was not at all new to me; but it was a word fitly spoken, and I have pondered it much since. Said he, "We are not to test others, but God is testing all." Solemn thought! Is it true? It certainly is. The last message is going forth; and certainly it is a testing message. And to profess faith in the truth, and nominally and outwardly to conform to it, is not enough. Thoughts are being weighed. Hearts are being proved and motives are being tried. Light has been given, and God and angels are watching and waiting to see the effect. All in Heaven are anxiously desirous that we should be saved; yet we are left free to act for ourselves. Shall we not be anxious for ourselves, and work out our salvation with fear and trembling?

In the REVIEW of July 23, Bro. Phelps has some good suggestions on tithes and offerings. I hope the article will be read to profit. It is indeed possible for a man to rob God. No reason can be given why God should not claim as his tenth of our increase at the present, as in past time. To use as our own what he has reserved to himself and claims as his own, is to rob him. And the rule has a general application. Then most men are robbing God. Those who profess faith in his word and profess to be his children, especially those who have the light of the last message and acknowledge it as present truth, should not be of the number. Yet doubtless many who profess the truth are robbing God.

We may rob God by withholding tithes; we can rob him by a wrong use of that which is put into his treasury; and those who receive of the means sacredly devoted to God and his cause, professing to devote their time to his especial service, can rob God by squandering the time which should be devoted to the salvation of men. Here is something for all to think of. None are exempt; God has a claim upon all. Let us each keep the question in mind continually, Will a man rob God? Am I robbing him? I have a sacred trust as a steward of God. Am I true to the sacred trust? He will require his own. Am I ready to give an account? All have talents of some kind entrusted to their care. Let us strive in future to be faithful in that which is entrusted, whether it be little or much. God is testing his people; and he wishes us voluntarily to choose to walk in the light and be saved.

Systematic Benevolence is not systematic compulsion. God's claims are set before us, not because he has need, but for our own good. It gives us a chance to try our own hearts; so that we may not be deceived and come to the Judgment unprepared. Shall we not co-operate with God in the matter of the greatest interest to us—our own purification and salvation? It is God that is waiting for us to form a character that can be admitted to his presence in glory.

R. F. COTTRELL.

Christ a True Missionary.

"AND the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." Luke 4: 42, 43.

It would have been very pleasant for those who received Christ on this occasion to have him settle with them as a preacher; and had Christ looked at his own case, he would have gratified them in complying with their request. But he came not to please himself, or to encourage in others a selfish spirit. There were souls in other cities who were as precious as those to whom he had just been dispensing the words of life, and he wanted them also to have the benefits of his labors. Therefore, he could not remain where he was.

Again, it would not have been for the best good of his followers to remain with him. It was only one part of their duty to receive his testimony; they must also reduce it to practice in their daily life. They must be scattered at different points, to reflect more generally the light which they had received from Jesus, and thus accomplish more good. They must make experiments for themselves in the Christian life.

They must get experience, which is knowledge obtained by practice, and not merely theory committed to memory. They must test the merits of Christianity for themselves, by reaping the benefits derived by practice, the sweets that true religion affords. Their graces must be tried and brought into exercise; and their defects of character must appear, that they may overcome them. They must learn the art of obtaining help from God by their own individual effort. They must grow by exercise, and bear their own weight, and not remain spiritual dwarfs, babes in Christ. In short, they must develop character in working out their own salvation with fear and trembling.

God wants us to cultivate a missionary spirit, and to realize the value of the truth, not only as we see it experienced and exhibited by others, but by having a part and lot in the matter. Then can we stand alone, if need be, amid the perils of the last days.

D. T. BOURDEAU.

"I KNOW THY WORKS."

"I know thy works," thou canst not hide
Thy deeds, nor e'en thy thoughts from me.
Canst thou the day of Judgment bide?
The storm of wrath and vengeance flee?

"I know thy works," naked and blind,
Thy heart is lifted up in pride;
How seldom dost thou seek to find
Where justice, peace, and love abide.

"I know thy works," and counsel thee
To buy of me gold tried in fire;
Anoint thine eyes, that thou may'st see,
And tune thy harp to Heaven's sweet lyre.

"I know thy works," therefore beware,
Remember thou art mortal dust;
Watch o'er thy life with jealous care,
Be faithful to each sacred trust.

"I know thy works," and thy reward,
According as thy works shall be;
If faithful, life I will award;
Unfaithful, death's thy penalty.

"I know thy works," and those I love,
I oft rebuke and chasten sore,
That I their faithfulness may prove:
That they may love and serve me more.

"I know thy works," therefore repent;
Obey my voice and overcome;
Accept the message I have sent
To fit thee for thy heavenly home.

Castalia, Ohio. MARY E. GUILFORD.

Progress of the Cause.

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

Iowa.

DURING the interval between the western and eastern camp-meetings, I spent two weeks in Iowa, mostly at my home in Mt. Pleasant. I found a few days' rest very agreeable, to say the least. I had an opportunity also to do some considerable writing.

I am happy to say the church in Mt. Pleasant is prospering. Since the organization last winter, we have a united church of some twenty-five or thirty members, and although our nominal membership is not as large as formerly, yet we believe the strength of the church is greater. We had an interesting communion season while with them, and we see no reason why the church may not prosper in the Lord if they make proper efforts to live humbly before him. Could a proper effort now be made in Mt. Pleasant with the tent, we believe much good might be done, and members added to the church. We hope this may be done in the future.

I made a visit to Decatur City, also, while in Iowa. This church has had but one visit from a minister since last tent season, and it seemed very desirable that labor should be given there, and things set in order. We had a profitable meeting. Nine were baptized. Bro. A. Caldwell was elected and ordained elder of the church. Bro. I. A. Fletcher was elected treasurer. He held the office of clerk before. We were very much pleased with their neat little house of worship which has been erected since the tent-meetings there. The brethren, though in moderate circumstances, have finished it all but putting in permanent seats, and are not in debt for it. The truth was preached in this place among the very first in Iowa, and for years there was a church here. But from certain causes unnecessary to mention, it was left for years, a few holding on in discouragement, till the tent came there last season, and now there is a united church of twenty-five or thirty.

Evidently the Lord determined to give them another chance for life. The brethren and sisters seemed greatly to appreciate my visit and the words spoken to them. Tearful eyes showed that hearts were touched. May God's blessing be with them, and may all walk in the light.

I am now in this place, on my way to attend the eastern camp-meetings. Brethren and sisters, pray for the success of these most important meetings.

GEO. I. BUTLER.
Battle Creek, July 31, 1872.

California.

SINCE my last report from the tent, at Woodland, Cal., the hurry of harvest came on, which greatly diminished the attendance at the meetings. It was deemed best to hold a less number of meetings during harvest.

As Bro. Cornell and Kellogg could attend to the interest in Woodland without me, I decided to attend the quarterly meetings with the churches. I learn by letter, from the tent, however, that quite a number have already commenced to obey the truth. We now design, after harvest, to give another brief course of lectures, to raise the interest again, if possible, before the anticipated discussion there in September.

The quarterly meeting at Santa Rosa, June 22 and 23, was interesting and encouraging. One more was baptized and united with the church, and three others expressed their determination to obey the truth, and expect soon to be baptized and unite with the church.

At Bloomfield, June 29 and 30, we were encouraged with some attentive listeners, who were led to our meeting by reading of tracts. The Bloomfield church are striving to press on in the work. Though some sisters of that com-

pany have severe opposition, not even being permitted to attend meetings, we were glad to learn that their hope is strong in God, and their love for these truths increasing. If faithful, they may share God's presence at their homes, and at last have a part with the saints in their glorious rest, where none can oppose or molest.

On my way to Santa Rosa from Bloomfield, I met with a family who have been for some time investigating the truth, and was glad to learn that this brother and sister had decided to obey. I have since learned that Bro. and sister Wilson kept the next Sabbath. May the Lord strengthen them in every duty.

I have now spent about two weeks' time in San Francisco. While attending the quarterly meeting here, I tried to strike against some dangers I saw, of pride creeping into the church. I have followed up the effort, and trust it is not in vain. I go from here to Petaluma and Healdsburg, to attend the quarterly meetings there, and then join the tent again.

It is just four years, to-day, since Bro. Bourdeau and myself first set our feet on California soil. We then hardly knew which way to turn. When we now look at the numerous friends of the truth the Lord has raised up, we are grateful to God. But we must not stop here. With God's blessing, we will push on the work, claiming still greater results.

We hail with joy the prospect of the coming of our dear Bro. and sister White. Their presence will give greater permanence to the work here, as well as satisfy the desires of so many who have wished to see them. We gladly welcome them to our mild climate, excellent fruits, and our homes, to enjoy a period of rest from their heavy burdens, leaving them to choose their own time to say what they have to say to us here.

May God bless them, and bless all his people and servants in their humble, faithful efforts to extend his truth. J. N. LOUGHBOROUGH.
San Francisco, Cal., July 18, 1872.

Glencoe, Minnesota.

AFTER staying at Albert Lea two weeks, we left without accomplishing anything. There was not interest to warrant a longer stay. Bro. Matson was with us the last Sabbath and Sunday, and spoke to the Norwegians. He remained in that vicinity to work among them. Following the best light we had, we came about one hundred and thirty miles north-west to Glencoe, county seat of McLeod county, a village of about three hundred. It is off the railroad. The people are mostly Americans. It is an entirely new field, and there are several other villages about the same size around it. All this, we thought, was favorable.

The way seemed to open well; so we began here. But the attendance and interest have been very small. We have had from twenty-five to one hundred, with once or twice two hundred or more. Now harvest begins; so our prospect is not very flattering. The few who do attend seem to be interested, and we have invitations out every day. We hope for a few here.

Bro. Levi Long is with me, and helps in preaching, &c. There are plenty of deers, bears, wolves, and other wild animals around here. This was the scene of the Indian raids a few years ago, and of those terrible fires last fall; so, of course, the people are poor.

We feel sorry that our efforts to help the cause in this State are not attended with better success. We may have lacked in wisdom; but we have tried hard to accomplish something. We still hope to find people who will hear the truth and obey it.

Bro. H. Grant writes encouragingly from High Forest, and also Bro. F. W. Morse from Martin county. We ask the brethren to especially pray for us that God may grant us some souls for our labor. We feel more than ever satisfied that our work will be of no account unless God guide and bless. We are all well. Our address is here for the present. D. M. CANRIGHT.
Glencoe, Minn., July 28, 1872.

Michigan.

We closed our last report with our landing, and commencing meetings in Grand Traverse county.

We arrived in Traverse city June 13, and it not looking favorable there for meetings, we commenced meetings June 14 in the town of White-water, eighteen miles north-east of the city.

Found here a few first-day Adventists. They were entirely ignorant of our people and our movements. All were much interested until the claims of the moral law were presented to them, when some lost their interest, and forgot their promises to obey what they saw to be truth. Three have moved out on the truth, and others are interested.

We have held nineteen meetings in this place, and four in the Sours district; but seeing no interest there, closed for the present.

We are now holding meetings at Spencer Creek and Torch Lake. Some are interested, and, we trust, will obey. There are some here who came out under the labors of Deacon Reed in 1844. They look back with joy to that time, but cannot tell why the Lord tarried. They see light on the sanctuary. We shall continue meetings as long as interest demands. P. STRONG,
D. W. MILK.

Spencer Creek, Antrim Co.

Northern Iowa Tent.

AT the close of our last report we were just entering upon a discussion on the Sabbath question. Though Pilate and Herod were made friends and re-enforcements were called in to stop the advancement of this troublesome question, the effort proved to be fruitless. The array of evidence brought forth by Bro. Morrison in favor of God's ancient memorial was such that its opponents were not prepared to meet it. While their positions conflict with the plain statements of the word of God, and are contradictory to each other, yet some are willing to accept them, and embrace them, in order to avoid the claims of God's holy law.

Over twenty have embraced the Sabbath, and others are fully convicted, and will yet obey. Some of these have embraced Christ for the first time. To God be all the praise.

Our meetings closed last night, and we take the tent down to-day. We have been here now over five weeks, and have given forty-three discourses. During our stay here we have had to let the tent down twice because of severe storms, and twice it has blown down, the last time, on Saturday night the ropes, being cut on the side next to the storm, gave way causing the center pole to be broken to pieces. Notwithstanding all this, we have not been prevented from holding a single meeting on account of rain or storm.

Bro. Morrison left me yesterday to return to his home. I am now left without even a tent master. But I trust I am not alone; for if God be for us, who can be against us; and I hope I have the prayers of his people.

We pitch the tent next in Hook's Point, Hamilton Co., and begin meetings on next Friday night. At this place we shall have regular Sabbath meetings. This will also be our address for the present. R. M. KILGORE.

West Bolton, Vt.

AFTER an absence of several weeks from this place, have spent a few days here. The Sabbath meetings have been regularly held, and I learn with good interest. Last Sunday evening, spoke to a few who could on a short notice come together at Bro. D. Fuller's. Have visited nearly every family. No one reports any cause of discouragement. Two have been added to the church since its organization in May. It is expected more will be baptized before the camp-meeting.

May the good work begun in the hearts of this dear people be perfected. Says the apostle, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 2-4.

The coming of the Lord draweth near. *It hasteth greatly.* Constant watchfulness and much prayer to God are necessary, that our minds be not too much absorbed with the thoughts and cares of this life, and so the great day of the Lord break upon us unawares. The Son of man, who fully realized the perils, and manifold dangers of the last moments of closing time, most solemnly bids us "take heed."

Oh! may our affections fasten with inexpressible fondness upon imperishable and eternal things, as though drawn by a holy, heavenly magnet.

A. S. HUTCHINS.

July 19, 1872.

Holly, Mich.

We left Almont with the tent July 23, and came to this place and pitched the tent to commence meetings Wednesday evening, the 24th. Bro. Lamson remained at Almont to follow up the interest there. Bro. E. B. Lane was with us until the 27th, when he was obliged to return home, and Bro. S. H. Lane joined us from the tent at Flushing, to remain until Aug. 2, when he leaves to attend the Grove meeting at Bushnell.

We have now had seven meetings, our congregation averaging from fifty to four hundred. We have thus far had the best of order, and attention to the word spoken. We feel very anxious for the result of this meeting, and desire the prayers of the people of God in our behalf.

H. M. KENYON,
W. H. HASKIN.

July 29, 1872.

Since writing the above, Bro. Ezra Brackett has arrived to join us in the work.

H. M. K.

Bridgewater, Maine.

SINCE our last report, the interest has steadily increased. About twenty-five have decided to keep the Sabbath since we commenced meetings in this place, but how many will succeed in overcoming and obtaining eternal life, remains to be seen. We had a social meeting in our tent last Sabbath, which was especially interesting. The Spirit of the Lord rested upon the meeting, and many good resolutions were formed, and important decisions were made. It was a day long to be remembered by us, and many of the people in this place.

We think we have good reasons for believing that the Lord directed us in coming to this place.

Although this was regarded as being the hardest place in the vicinity, yet the Lord has especially blessed the word spoken to the good of many. Notwithstanding many of the ministers and church members have taken a decided stand against us, and labored hard to keep the people from coming to our meetings, yet the truth has triumphed over all their opposition, and many are now rejoicing in the truths of the third angel's message. An interest to hear has been awakened in the surrounding country, and calls for labor are coming in from different directions.

Our tent is erected within a short distance of the boundary line between Maine and the province of New Brunswick. A goodly number from that side have attended our meetings, many of whom are convinced that we have the truth, and a few have commenced to keep the Sabbath. One brother, a first day Adventist, who lives in Woodstock, N. B., about twenty-five miles from here, being in this vicinity, and hearing of us, came and attended a few of our meetings and went home a Sabbath-keeper.

We intend to remain here a while longer, to follow up the interest. Pray for us.

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

July 22, 1872.

West China, Mich.

JULY 21, I commenced a course of lectures at this place. This is a farming community, and the people are in the midst of haying; but, notwithstanding, there is a good attendance.

The Spirit of God seems to be working upon the minds of some, and I trust that good will result from the effort here. The people are very kind, inviting me to their homes. Will, those that love the cause of God pray for me?

My address is Smith's Creek, Mich.

ALBERT WEEKS.

Wisconsin.

WE commenced meetings here July 14. We found we were without hand bills to publish our meetings, therefore did not expect a large hearing at first. We had three hundred and sixty the first night, which is an astonishing turnout considering our being located in the country. We have had from three to six hundred in attendance every night. People come from one to twenty miles. Some have been here from six miles every night. Breathless silence prevails during our meetings. After we have spoken from one to two hours, people will stand around in groups and talk of the wonders in the Bible that are so plain.

A Methodist minister, seeing his flock favorable to our faith, came into the stand, denied the Bible, and called us liars, fools, and infidels. He struck me once or twice, nearly throwing me out of the stand. I thanked him for not striking me in the face, and God helped me to bear it pleasantly. His own members were ashamed of him. But, as is usually the case, it terminated in good to us.

Yesterday, being Sunday, we spoke to the people four hours and a half. Perfect quiet prevailed with over six hundred people. Our subject was all new, being The State of the Dead.

It is said there have never been so many people together in one place in this town as at our meetings. The best feature of our meetings is that it is not all curiosity and vanity. We seldom close a meeting without seeing very many in tears. The power of our Master is certainly resting down on his servants and the people. Soon the test is coming. Oh! brethren and sisters, when you read this do pray God to help us here, that our final report may be like this one, to encourage you, and save men. I believe in the prayer of faith. Brethren, you can hold us up. We feel the terrible importance of this hour, when one misspoken word might change the present scene to one of disaster. We feel that we cannot, we must not, fail; and yet God must do the work. May we strip ourselves of everything carnal, be more humble, seek meekness, and seek it earnestly, that we may be able, with agonizing prayer, to move the great Arm that moves the world.

Oh! my scattered brethren in Wisconsin, let us do more this year for God than ever before! The more we try to do for him, the more he certainly will do for us. Lay up your treasures where they will not be burned. Come, let us one and all move out of carnal stupor, that God may not be ashamed of his remnant people.

DAVID DOWNER.

Mount Hope, Wis., July 22, 1872.

Almont, Mich.

THE tent-meeting in this place closed Sunday evening, July 21, having continued for nearly six weeks, and with increasing interest to the last. Almost the same faces have greeted us each evening, as also in day meetings, from the first, and not an appointment has been postponed on account of bad weather. Much prejudice existed in the minds of the people against the advent name, and many prophesied failure, as the ground had been occupied before by another party, claiming the title of Adventists, why were here with a tent about six years ago. No degrees, however, the feeling against us has melted away, and a multitude of hearts have been won to a sympathy with, and even affec-

tion for, the truths we love. When we look back a few weeks in the past, and see how great a change has come over the public mind, we can but say, "This is the Lord's doing, and it is marvelous in our eyes." For nearly two weeks we staid in the tent, boarding at the hotel, with scarcely a friendly word or look of encouragement, watching, praying, waiting, for the Lord to work. We had his promise, and that was enough. In his own good time the change came, and oh! how refreshing to our weary, anxious hearts. Words can never express the gratitude we feel for the kindly regard and tender care extended toward us, in all our work.

We desire to express thus publicly our thanks for the spirit manifested toward us by Mr. Bacon, keeper of the hotel, who furnished us a room with beds for all, at one half the usual price for such accommodations; and in our judgment, guests are seldom, if ever, more kindly entertained. We shall not cease to pray that the dear friends who have bound themselves to us by their own kindness of heart, may, in the great harvest now so near, find their reward. But oh! may we not forget the preparation of heart necessary to stand when that day shall appear. The burden of soul, the heart-felt anxiety we have had for the friends into whose faces we have so often looked, and around whose board we have so many times been made welcome, and above all, whose cases we have so continually in public, and at the family altar (in many cases newly made), carried before the Lord, can be only expressed by the unutterable longings written by the angels in the book above.

We have had, in all, three meetings on successive Sabbaths, which have been well attended. Have had, also, in all, three social meetings in the evening, before service, in which all have been invited to take a part. Sectional feelings vanished, and many, very many, warm-hearted testimonies have been borne on these occasions, and often our hearts were cheered to hear the truth confessed. The last conference meeting was held after preaching on the Sabbath, July 20. Not far from fifty testimonies were given in a short time, and when an expression was called for, at its close, to see how many would obey God, keeping ALL his commandments, over thirty arose who had never before clearly identified themselves with us as a people. Many say with tearful eyes that it is the best meeting they ever attended. May the remembrance of it be an incentive to activity and zeal in the Christian life.

Several dollars' worth of books have been sold, quite a quantity of large and small tracts given away, and to the present, we have obtained twelve subscribers for the REVIEW. More, doubtless, will desire the paper, whose attention has not been called directly to it. After the close of the meeting, Sunday evening, the tent was taken down and sent on its way to Holly, Oakland Co., where it will be pitched, ready for meeting, if the Lord will, Wednesday evening, July 24. Brn. Lane, Kenyon, and Haskins, left this morning for that place. I remain here, for a time, to follow up the work and set things in order as well as I can.

A large hall has been secured in which to hold meetings on the Sabbath, and prayer-meetings are appointed for two evenings in the week, Wednesdays and Fridays, at private houses.

We feel that there is a wide field before us, and earnestly desire that the prayers of the people of God may avail in our behalf, that the word preached by us may be indeed the power of God to many unto salvation.

D. H. LAMSON.

The School.

I HAVE looked with much interest upon this enterprise ever since its first mention in the REVIEW, but now that I have the privilege quite frequently of visiting the School now in progress, and successfully conducted by the teacher, Bro. G. H. Bell, my interest and confidence are more fully enlisted than ever before. And my most earnest and sincere prayer is that those who have the management and oversight of this new and important enterprise may take no step that there ever will be cause for retracting. It seems to me that it is far better to be contented to have our new and untried enterprises move slowly and in a humble sphere, with the opening providence of God, than to get in a hurry and take premature steps for their advancement, and perhaps have to suffer the painful experience of a wonderful reaction.

I feel constrained to say here that I firmly believe, by a degree of personal knowledge that I have obtained, that the institutions located here are prospering as never before; and all the true friends of this precious cause, who are ever looking to head-quarters with so much interest, have reason to thank God and take courage. Truly, those that have charge of these institutions have many very heavy burdens and responsibilities to bear and they need divine guidance, that they may ever move right.

I am happy here to state that I believe the most, if not all, who have responsible positions in these institutions are God-fearing men and women, and possess genuine piety and devotion to the cause we love. But they need the sincere prayers and co-operation of all God's people everywhere.

H. NICOLA.

Battle Creek, Mich.

Unparalleled Incendiarism.

NOT long since in looking over a circular of an insurance company, I noticed the following statement, which to me seems to present a fearful picture:—

"There has been, for the last year or two, an amount of incendiarism unparalleled in the history of the country. You seldom take up a newspaper without reading of the destruction of a large amount of property by fire, and in the majority of cases, these fires originated from incendiarism. A farmer, at this time, is hardly safe to discharge his assistants, if they are dishonest, or to give offense in any way to an unprincipled person whom he may deal with. It seems to be the most prevalent mode of revenge, and the numerous fires originating from this cause, and the vast amount of property destroyed, shows the alarming extent to which this most vicious of all crimes is carried at this time."

What a state of things is here set before us! What a statement is this for those to reflect upon who are preaching that a temporal millennium is about to commence; that a reign of peace is about to begin upon the earth. Just read the first statement again. This does not look much like the world's conversion; and yet ministers of the present day, with such statements as the above before them, will even tell us that the world is growing better!

What an utter depravity of the human heart this seems to indicate! When it has come to this, that it is not safe to discharge a servant, or in any way give offense, for fear the offended will seek revenge by doing that which not only destroys property, but endangers life, what may we not expect? What will the end be?

Would that we might all realize the true import of these things, and prepare for what is coming on the earth. E. W. WHITNEY.

Men and Things.

THE *Monroe Record* (Iowa) of June 1, has the following:—

ANOTHER DESTROYER.

Myriads of worms are at work in our public square, and clearing out the grass as they go, sparing nothing but a few spears of blue grass and certain weeds. The worms are one and one half inches long, nearly a quarter of an inch in diameter, of a dark golden hue, and have a tough skin. They are extremely active in their movements. Many suppose these to be the veritable "army worm." The same worms have entirely destroyed a large meadow, near Otley, belonging to Mr. Columbus Long.

The *Knoxville Democrat* says: Near this city, on the premises occupied by John Cromwell, a twenty acre piece of fine timothy waved in the breeze, but now, alas, nary zephyr stirs its undulating bosom. One day a scorched spot was noticed in one corner, and five days thereafter there was not timothy enough on the whole twenty to feed a sucking calf. Other meadows have suffered the same way. June 1.

Mr. Cromwell informs us that the worms travel in a row, and do not disturb clover, but their appetite for timothy grass is very hearty indeed.

New diseases, among men and beasts, new insects on the vines, new bugs on the trees, and new worms on the grass and grain, are constantly multiplying of late. Thus old earth groans more heavily under the curse as the end draws near. Our only hope is in the speedy coming of the Deliverer. All signs now indicate that this event is near at hand. The *Christian Statesman*, May 15, 1872, has on this point, the following:—

PROPHETIC SIGNS.

The very general expectation among Christian people of an impending revolution in the moral condition of the world, is nourished, not only by the intimations of prophecy, but by passing events. Passing by those natural phenomena, like earthquakes, famines, and pestilences, which are foretold as signs of "the end," there are deeper movements in human society that point unmistakably, as it seems to us, to marvelous changes in the near future.

RELIGION IN PARIS.

The *Evangelical Christendom* of April 20, thus describes the state of religion in Paris:—

"The annual meetings of religious societies are taking place in Paris. To all who remember them five and twenty years ago, when they were looked forward to as festivals, with their glow of bright hope and tangible results, we need scarcely say, the contrast is great. Long, but gradual sleep, the 'enchanted ground' drowsiness of the churches, caused decline long before last year's hurricane, which would have uprooted most, but for the timely generosity of foreign brethren. We never felt, until this year, from what a depth of declension the Lord's hand needs to raise our Protestant Christianity."

Thus, from all parts of the world comes up the same cry of spiritual darkness and death.

THE RIGHT SPIRIT.

A letter in the *Christian Union* describes the heroic conduct of certain converts in Bithynia, Asia Minor. I give it hoping, that their example may shame some in our land, who are violating the laws of God and their consciences,

to avoid much less opposition and persecution than these noble souls endured.

"Among the mountains of Asia Minor, in the old Roman province of Bithynia, there is a small city called Adabazar. Like most of the cities and towns of that region, its population is partly Armenian and partly Turkish. The Armenians are mostly farmers, stout, fierce men, hardened by the mountain air, and rendered sullen by the oppression of the government. When colporteurs first commenced to carry the Bible through this region, a few copies were bought by men in this city, who formed a small class of Bible readers, as they were called. For a long time they read in secret; but the priests learned what was going on, and then commenced a course of terrible persecution. At first it was not by open acts of violence, but by petty annoyances, that they tried to make these men recant. They were hooted at in the streets, their own families and friends derided them. But it was of no avail. The evening hours spent over the New Testament had been fruitful in strength and patience. Then harsher measures were tried. Anathemas were spoken from the churches, and they were declared excommunicated. Cut off thus from all intercourse with friends, finding it impossible to gain employment, they were deprived almost of the very food that was to keep them alive. No Armenian would sell to them, and the Turks cared little for the "Christian dogs." Still they would not yield. Then softer measures were tried. They were offered wealth, position, exemption from duties, every worldly advantage; but they were not to be tempted."

Was this conduct noble in them? Did they do right in obeying God against all this opposition? We all say that they did, and praise them for it. Then go thou and do likewise.

D. M. CANRIGHT.

Venturing for the Lord.

WHY is it not as proper to venture and sacrifice for the Lord as it is to do this for ourselves? You will see men starting out in life penniless and by venturing, borrowing, and giving their notes, they will succeed in acquiring property. Faith is required in temporal matters; so we are sometimes required to exercise faith to meet the demands that God has against us. And we should not content ourselves in giving to the Lord that which costs us nothing. 2 Sam. 24: 24. God measures our sacrifices by what they cost us and by the spirit of love with which we make them. The widow's two mites will bring her richer returns than the large gifts of the wealthy who put into the treasury. They put in of their abundance and to be seen of men; but the poor widow humbly gave in of her poverty all that she possessed. But it would not be sufficient for the wealthy to give as little as did the widow. They would not sacrifice in so doing, neither would they manifest love for God in return for his rich benefits.

God does not design that any one branch of his church should do all the sacrificing and have all the reward. We must all deny ourselves and suffer with Christ, if we would reign with him. Those who sacrifice as much in giving, etc., as the minister does in laboring in his calling, will have as bright crowns and as rich a reward as the faithful minister. D. T. BOURDEAU.

The Coming of the Lord.

WHAT ideas are formed in our minds, when we read or think of this phrase? To many, this coming of Christ is nothing more than the passing away of a soul from the busy scenes of this life, to the quiet rest of the grave. To others, it is the mere quickening of the inward man to more earnest action in the service of God, and an increasing desire to be conformed to the image of Jesus.

But how is it with us whose pathway has been enlightened by present truth, whose attention has been arrested, and hearts cheered by the solemn cry, "Behold the bridegroom cometh," and by the angel bearing the banner on which is inscribed the commandments of God and the faith of Jesus, who has long been calling on the children of God to rally round the standard, and join in sounding forth the last call of mercy. Those whose hearts beat in unison with Jesus in his closing ministration for poor perishing mortals, cannot look with any degree of indifference upon the fact that his second coming with all its fearful scenes for the wicked, and its untold glories for the righteous, will be witnessed by the present generation, and the knowledge that but few of the last sands of probationary time are left in which we can make any preparation for this sublime event, should awaken us to renewed and earnest action in securing for ourselves that meekness and righteousness, with which those must be clothed whom the Lord will hide in that day.

Oh! glorious thought, that the number to be saved is almost complete, and the place Jesus has gone to prepare is nearly ready, and to them that look for him he will appear the second time without sin unto salvation.

He is not coming to arouse his people to a more laborious effort for their own and others' salvation, nor to lay away his loved ones in silence and darkness; but he is coming to gather to himself his chosen and faithful ones, the pure and good of all ages, and they shall stand before him an exceeding great army, and his own right hand shall bestow upon each a crown of eternal life.

May all the readers of the REVIEW and a host of those within their influence be among the redeemed in the day of his second coming.

Berkshire, Vt.

C. R. AUSTIN.

A PHOTOGRAPH OF LIFE.

ANOTHER day, another day,
And yet another wears away;
Another year, another year,
How soon the close of life draws near;
On fleeting wings the hours pass by,
'Tis but a day, the end is nigh.
'Tis but a step from youth to age,
We glide so swiftly down life's stage;
And oh! what scenes of joy and strife
Are crowded in this one short life.
The flashing eye, the dimpled cheek,
The joy, the hopes of youth bespeak;
But all too soon maturer age
Will stamp them with her signet sage.
Too soon those velvet feet must press
O'er rude, rough paths of ruggedness,
Too soon that dimpled cheek will bear
The furrowed trace of grief and care;
Too soon that stately form will bow,
Too soon will change that youthful brow,
And the elastic step give place
To a more measured lengthened pace.
Then let the bright, glad morn of youth,
Be stored with gems of fadeless truth,
Culling each day what needful be
For this life and eternity.
O! let the early years be fraught
With only pure and lofty thought,
From all base lusts and grovelings soar,
Then when the scenes of life are o'er
Return to God all pure and true;
Pure as the snowflake or the dew,
Bright as the sun, bright as the star,
And leave no stain thy life to mar.

Mrs. D. McFALLS.

THE LIFE STRUGGLE.—The world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendancy. Every day and every hour of the Christian's life is this contest going on, and sad it is to think how often victory favors this earth and its sinful passions. The apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." If this watchfulness was needed on the part of the aged and long-trying servant of God, what care and diligence ought we, my brethren and sisters, to exercise, lest we should lose all in an unguarded hour! Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our heart's feeling, await us at every turn of life's devious ways, and blessed, indeed, is that man or that woman who meets them all without harm.

THOUGHTS FOR THE AFFLICTED.—A Christian under manifold trials replied to the following effect, to a friend who was condoling with him: "I look around, and I see how many there are who are much more heavily afflicted than myself. I look within, and I see how much corruption there is in my heart, which needs to be mortified, and which provokes the rod. I look downward, and I see that hell which I deserve, and from which grace alone has delivered me. I look upward, and I see that God whose hand overrules all events, and who doeth all things wisely and well. I look backward, and I see from how many troubles he has delivered me, and how many sharp afflictions he has made to work together for my good. I look forward, and I see that 'far more exceeding and eternal weight of glory' to which he is conducting me, and for which, by those afflictions, he is preparing me. And when I have looked in all these directions, I do not think much of my afflictions."

Obituary Notices.

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

DIED, in Townsend, Huron Co., Ohio, April 8, 1872, of chronic diarrhea and heart disease, Lydia Cheney, wife of T. R. Horner, aged 61 years, 9 months, and 22 days. Services were attended in the M. E. Church; discourse by Bro. J. H. Holt, from 1 Thess. 4: 18. Sister Horner embraced the truths of the third angel's message in the summer of 1858, under the labors of Bro. J. N. Loughborough. We have reason to believe that Sister Horner has fallen asleep in Jesus, and will arise to participate in the joys of eternal life when the Life-giver comes.

H. ABBOTT.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 6, 1872.

Eastern Camp-Meetings.

Table listing Eastern Camp-Meetings for Vermont, Maine, New England, Michigan, Ohio, and Indiana with dates from Aug. 14-19 to 19-24.

The Discussion.

We commence this week the publication of a discussion on the Sabbath question between Elds. Waggoner and Vogel, which will be one of great importance and interest.

Michigan Camp-meeting and Conference.

It has been decided to hold these meetings in Battle Creek. A beautiful grove has been secured a little west of the city, between the Michigan Central and Peninsular railroads.

Wanted Immediately.

A FEW Hymns and Tunes are wanted at the REVIEW AND HERALD Office, not already in our hymn-book, such as would serve the cause in a small collection of Hymns and Tunes, to be used at camp-meetings, social meetings, and when new fields are entered by our tents, or otherwise.

New Postal Regulations.

FOR the special benefit of Subscribers to the Youth's Instructor we give the following from "Regulations under the new Postal code:" "Newspapers of small size, issued less frequently than once a week, may be sent in packages to one address at the rate of one cent for each package not exceeding four ounces in weight, and an additional charge of one cent for each additional four ounces or fraction thereof, the postage to be paid quarterly or yearly in advance."

Special Notice.

To all the clerks of the Seventh-day Adventists churches in the Wisconsin State Conference: We expect you to report quarterly, as your blanks indicate, to the secretary, E. R. Gillett, Albany, Green Co., Wis. Also the treasurers will be expected to send means by draft or post-office order payable to William Kerr, and direct to William Kerr, Monroe, Green Co., Wis.

P. S. THURSTON, Wis. Conf. I. SANBORN, Com.

IN the midst of changes of opinion, the lover of truth may often be recognized, and recognize himself, by one peculiar test: his temper toward those whom he thinks or professes to have left behind.

News and Miscellany.

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

THE government of Guatemala has ordered the confiscation of all the property of the Jesuits, and Nicaragua has also entered a crusade against this class, now so unpopular in certain parts of the Old World, and has ordered the Jesuits to depart from her borders.

It was my custom in my youth (says a celebrated Persian writer) to rise from my sleep to watch, pray and read the Koran. One night, as I was thus engaged, my father, a man of practical virtue, awoke. "Behold," said I to him, "thy children are lost in irreligious slumbers, while I alone wake to praise God." "Son of my soul," said he, "it were better for thee to be engaged in irreligious sleep than to awake to find fault with thy brethren."

A FARMER, whose cribs were full of corn, was accustomed to pray that the wants of the needy might be supplied; but when one in needy circumstances asked for a little corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him: "Father, I wish I had your corn." "Why, my son, what would you do with it?" asked the father. "I would answer your prayer," the child replied.

Giants.

GARAPINS saw a girl that was ten feet high. The giant Galabra, brought from Arabia to Rome, under Claudius Cæsar, was ten feet high. Fannum, who lived in the time of Eugene II., measured eleven and a half feet. The Chevalier Sorog, in his voyage to the Peak of Teneriffe, found in one of the caverns of that mountain the head of the Gunic, who had sixty teeth, and was not less than fifteen feet high. The giant Farragus, slain by Orlando, nephew of Charlemagne, was twenty feet high. In 1500, near Rounne, was found a skeleton whose skull held a bushel of corn, and who was nineteen feet high. The giant Racart was thirty-three feet high; his thigh-bones were found in 1703 near the River Morderi. In 1623, near the castle in Dauphine, a tomb was thirty feet long, sixteen feet wide, and eight feet high, on which was cut in gray stones these words: "Keutolochus Rex." The skeleton was found entire, twenty-five and a fourth feet long, ten feet across the shoulders, and five feet from the breast bone to the back. Near Palermo, in Sicily, in 1316, was found the skeleton of a giant thirty feet high.

What Royalty Costs.

IN England, the annual revenues of the public exchequer are \$423,000,000, of which the crown receives \$3,300,000. In Germany it is much worse. Its various public treasuries receive annually \$230,000,000, of which \$18,000,000 go into the pockets of the princes. The King of Prussia has a civil list of 4,500,000. The King of Saxony receives nearly \$1,000,000. The eccentric young King of Bavaria has upwards of three million florins a year, and the dull old King of petty Wurtemberg nearly \$1,000,000. The court of the little Grand Duchy of Baden cost the public treasury eight hundred and fifty thousand florins annually. Russia has an income of \$400,000,000, and pays \$11,000,000 a year for supporting the imperial court. Italy, with an income of \$220,000,000, gives the court of King Victor Emanuel annually \$4,500,000. Turkey's revenues amount to about \$80,000,000, of which the Sultan and his family consume \$6,700,000. The Spanish treasury receives annually \$143,000,000, and pays to King Amadens \$3,500,000. Portugal, with an annual income of \$25,000,000, spends \$1,000,000 for the royal court. The Kings of Greece, Belgium, Denmark, and Sweden have equally handsome civil lists; and the poor Emperor of Austria, with a beggarly \$5,000,000 a year, now protests that he cannot live on that sum, and that he must have \$2,000,000 more or go to the poorhouse.—Mail.

Appointments.

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

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,

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. All the churches and unorganized companies within the limits of this Conference are invited to send delegates, and to report their standing as required by the constitution of the Conference. Systematic Benevolence should be paid up to July 1, 1872. Brethren and sisters, let us not do the work of the Lord negligently.

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

New England Camp-Meeting.

THE providence of God permitting, the New England Camp-meeting will be held near South Lancaster on the Worcester and Nashua R. R., commencing August 28 and continuing until Sept. 2. Reduction of fare on rail-roads is expected as formerly, particulars given hereafter. Have your baggage marked Camp-ground, as the cars will stop at the Camp-ground. Those coming from the west, on the Albany

R. R., will connect with the Nashua train at Worcester Junction 10 1/2 A. M. and 3 1/2 P. M. Straw and provision will be furnished on the ground. Come so as to pitch your tents the day previous to the meeting. Let all the friends of the cause attend this meeting and bring those whom you wish to get converted. We expect Eld. Geo. I. Butler and others from the West. In behalf of the committee. H. B. STRATTON.

New England Conference.

THE New England Conference will hold its next annual session in connection with the New England Camp-meeting, which is to be held in a grove near South Lancaster, Mass., commencing Aug. 28, and continuing until Sept. 2. Let all the churches and companies of brethren, where Systematic Benevolence is organized, send their delegates to the Conference according to the following ratio: "Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members." Art. 7, Sec. 1, Constitution of New Eng. Conf.

Let all the friends of the cause make an especial effort to attend this meeting. Come up to this feast of the Lord the day previous, prepared to spend the entire time in seeking God. Come, bringing your families and friends that you wish converted. Come, bringing your thank-offerings according to directions given in Deut. 16:16, Num. 18:28-32, and God will meet with us.

S. N. HASKELL, New Eng. Conf. H. B. STRATTON, Com. A. W. SMITH,

Maine Camp-Meeting.

THIS meeting will be held Aug. 21-26 in Skowhegan, about one mile from Pishon's Ferry, on the old camp-ground where it has been holden for the past two years.

We hope the brethren in Maine will take a deep interest in this meeting and come from all parts of the State, prepared to remain until the meeting closes. We also extend a general invitation to the brethren of other States. Provision and accommodation will be made for man and beast.

The cars will stop at the camp-ground, August 20 and 21. No reduction of fare by rail-road is expected.

GEO. W. BARKER, Maine Camp-Meeting Wm. J. HAYNES, Committee. T. S. EMERY,

Maine State Conference.

THE Maine State Conference will hold its sixth annual session on the camp-ground in connection with the camp-meeting, to be held at Skowhegan, Aug. 21-26.

We hope every church will be represented by delegate if possible; if not, by letter. We also request that the Systematic Benevolence be paid up to July 1, 1872.

We earnestly desire that all should be on the camp-ground as early as Tuesday morning, in season to pitch their tents and arrange their affairs before the meeting commences. Let all who have reports to make at this meeting be prompt.

GEO. W. BARKER, Maine Conference A. B. ARWOOD, Committee. S. GRANT,

Ohio T. and M. Society.

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

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

Ohio Tract and Missionary Society Meetings.

Table listing District No. 5 meetings: Bowling Green, Aug. 17, 18, 1872; Dist. No. 1, at Bowersville, " 24, 25; " 2, " Belleville, " 24, 25; " 4, " Clyde, " 24, 25; " 3, " North Bloomfield, Aug. 31, Sept. 1.

The societies of the different districts are earnestly requested to report at the meetings of their respective districts that the director may be able to report at the annual meeting to be held at the time of the camp-meeting, Sept. 12-17.

The Michigan T. and M. Society.

THE Mich. and Ind. Tract and Missionary Society will hold its first annual meeting in connection with the Mich. Camp-meeting, Sept. 4-10. We hope for a full report in this Conference. Let all the members report to their respective librarians or agents in time so they can give a summary to their director; and it is expected that he will give the number of names and amount of labor done in his district to the President in time for the meeting.

E. H. ROOR, Pres. Mich. and Ind. T. & M. Society.

Quarterly Meetings in Minnesota.

Table listing quarterly meetings: High Forest, August 3, 4; Rice land, " 10, 11; Wells, " 17, 18; Jo Daviess, " 24, 25; Tenhassen, " 31, Sept. 1. Providence permitting, I will attend the above appointments STEPHEN PIERSON.

MONTHLY meeting at Pine Island, Minn., Sabbath and Sunday, Aug. 17 and 18. It has been thought advisable to hold a meeting at this place. One great object of the meeting is to form a Tract and Missionary Society, of the churches of Pine Island and Concord. We invite the counsel of some of our leading brethren who are acquainted with our circumstances, by letter, or by their presence. Invitation is extended to our Greenwood Prairie brethren. We hope for a general attendance of all members belonging to the Pine Island and Concord churches. H. F. PHELPS.

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

THE librarians of the eight district of the Michigan Tract Society will report to the director in season, so that he can be prepared to report at the annual meeting, in September next. S. H. KING.

QUARTERLY meeting of the church of Vernon, Isabella Co., Mich., will be second Sabbath and first-day in August. JAMES A. CONVERSE.

MONTHLY meeting of the Jackson church, at Tompkins, Mich., the second Sabbath in August. D. R. PALMER.

Ohio Camp-meeting.

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

We hope all our brethren will make an effort to come to this meeting, to work for the Lord. Be on the ground at the commencement of the meeting and stay until the close. Ample provisions will be made for man and beast. O. F. GULFORD, Camp-meeting G. BISKEL, Com. Wm. CROUSE,

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. The agent of each district should come prepared with a full report at this meeting.

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

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. This meeting will be one of interest as there probably will be more members present than at any quarterly meeting we have ever previously held, and it is in view of this, that we have postponed it until then. S. N. HASKELL.

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. Let us come one and all with the love of God in our hearts. Preaching may be expected. O. B. SEVY, Clerk.

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. By request, D. C. PHILLIPS.

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

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

WILL Charles S Rowley please give us his P. O. Address?

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 Pastors. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2 00 EACH. George Bates 42-6, F C French 42-4, David Farnum 38-13, D A Stockman 42-1, R G Cowls 42-8, Sarah C Webster 42-1, W Herald 42-1, People's Library 42-9, E J Timothy 41-1, W S Higley 40 16, E R Wood 42-7, Mary Losey 42-1, D N Fay 42 1, J G Brown 41-1, Henry Arnold 41-18.

\$1.50 EACH. Mrs Nathan Kilmar 42-8, John Arrick 42-8, John Dunlap 42-8, A F Morse 42 8, Wm Spencer 42 8, Eliza Bonifield 42-8, Wm Creeden 42-8, John Tucker 42-8, Warren Beebe 42-8, H J Lewis 42-8, N W Baker 42-8, James Fuller 42-8, Larkin Fortner 42-8, Sylvester Smith 41-7, C Stone 42-1, Rebecca Smith 42-1, Jane Higley 42-2, Harriet Rowley 40-8. \$1.00 EACH. Wm Ings 41-7, A Bonney 39-1, George Smith 41-6, J A B Calkins, A W Smith 42-1, P Luke 39-19, Reuben Root 41-14, J Sidelinger 41-8, E M Cleveland 41-8.

MISCELLANEOUS. C S Eastman \$4.00 42-19, H H Butler 3.00 41-8, Levi Stearns 4.00 40-14, R Town 3.00 38-6, E Cline 50c, 41-1, M Slayton 2.05 42-2, Matilda Weaver 5.00 42-1, A E Heaten 1.25 40-7, C H Parmer 75c 41-7, Mrs E French 2 50 41-14, A Vuilleumier 3.75 42-1, James Ertzenberger 2.25 42-1.

Books Sent by Mail.

C L Kellogg 75c, N Neeskin 25c, Wm Lawton 25c, J A Loughhead 50c, Sarah Hatch 25c, D S Plum 25c, N Chamberlain 20c, C Padgham 20c, A E Dartt 20c, Wm Evans 25c, Rev A M Hunt 20c, J B Goodrich 5.22, A W Flowers 25c, G W Worthen 25c, Mrs M L Worthen 25c, Progressive Community 4.40, E C Herzog 3 60, Eld James White 1.55, F Howe 2.10, R C Whiting 25c, C O Taylor 25c, J S McCord 35c, L M Ogden 1.00, C Carlton 25c, M Slayton 25c, L W Bates 1.00, V Pettier 18c, S Pettier 18c, James Pettier 18c, R Pettier 16c, M Shepherd 4.25, J G Sterling 1.50, D Malin 2.83, G Stilson 25c, E A Church 20c, Annie Humphries 25c, R C Straw 1.18, A H Sanders 20c, E Malone 35c, M A Winchell 1.50, E E Sanford 50c, J N Loughborough 5.73.

Books Sent by Express.

D M Canright Glencoe McLeod Co. Minn. via Blakely \$12.14, Joseph Lamont, care of Kincaid & Co. Mound City Kansas 6 76, D H Lamson Almont Lapeer Co. Mich. 4 00, S H Lane Flushing Mich. via Flint 18.74.

Michigan Conference Fund.

Received from the church in Montcalm \$17.16, Orleans 47.00, Vernon 18.50.

Shares in Health Institute.

Joseph Dimmick and wife \$20.00. Cash Received on Account. S H King \$29.50, David Malin 17c, Wm Phinney 55c, I Sanborn 5.00.

Shares in S. D. A. P. Association.

Charles S Rowley \$10.00, Huldah J Godsmark 10.00, Alexander F Brown 10.00.

The Review and Herald.

TERMS:

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