

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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BEHOLD, THE BRIDEGROOM COMETH.

Up, awake! his summons hurried,
The watchers shout high on the turret,
Thy Lord, O Zion, comes to thee!
Through the midnight shadows falling,
Hark! clear and loud the voice is calling,
Ye prudent virgins, where are ye?
Rejoice, the Bridegroom's near!
Up, let your lamps shine clear.
Hallelujah!
Make no delay,
In fair array,
Go forth to meet him on the way!

Zion hears the watchers singing,
And up, her heart for joy is springing,
She stands and looks with watchful eyes.
Lo! He comes from Heaven glorious!
In mercy strong, in truth victorious!
The morning star breaks through the skies.
Now come our joy and crown,
Lord Jesus to thine own.
Hosanna!
We enter all
The joyous hall,
And hold with him the festival.

Glory be to Thee ascending,
From tongues of men and angels blending,
From cymbals and the harp's clear tone:
Thy city's pearly gates before us
Stand open, and we join the chorus
Of angels high before thy throne.
No eye hath seen the throng,
No ear has heard the song.
Oh! the glory!
There we shall be
And sing to thee,
Praises everlastingly!

—Christian Treasury.

DISCUSSION ON THE SABBATH QUESTION

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

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

ELDER WAGGONER, affirms; ELDER VOGLE, denies.

ELDER PETER VOGLE'S SECOND REPLY.

A few items, not immediately connected with the subject before us, deserve a passing notice.

When I gave "Thou shalt not kill" as an example of an express command, and said that by no possible construction could a Jew make it lawful to kill, I simply meant to emphasize the fact that the command is express, nothing more. It was wrong to kill from the beginning. Nevertheless, as given on Sinai, the command concerned none but a Jew.

My brother quotes Rev. 1:10, as applying to the Sabbath. It has no such reference, as I will show in due time.

I do not think it necessary to occupy more time in proving when Genesis was written, since my brother admits there is no proof that it was written before the transactions on Sinai. Eld. W.'s reply, however, makes me say that it was not written till Exodus and Leviticus were written. He should have quoted me in full by adding, "from the exode till Exodus and Leviticus were written, or at least the history therein contained had transpired, we find Moses so busy as to have had no time for such a work." Even if the Pentateuch was consecutively written, as Dr. Smith and others think, my position need not be false. The reasons I gave were only intended to show that my hypothesis has something in its favor. I have an argument that carries conviction with it, but owing to its great length prefer not to give it, since there is no need of it, there being no practical difference between us.

It is perhaps not best for my brother to say of an incompleting argument, "But this is the kind of evidence on which he grounds his faith that the Sabbath was not sanctified at creation." He shall have all the proof he can reasonably ask when I take

the affirmative. All that I intend at present to do, is to show that his proof-texts are thoroughly consistent with the hypothesis that the Sabbath was not enjoined on man till after the exodus.

The conclusion I draw from a comparison of Gen. 17 with Ex. 4:24-26, in favor of Genesis being written after the latter event is not proved to be false by the fact that the Israelites did not practice circumcision during their forty years' sojourn in the wilderness. It was evidently with God's approval that they did not practice it then, since they were not reproved for it. For real or culpable neglects they were invariably reproved, but not for this. In the case referred to in Ex. 4:24-26, the neglect was culpable, else the Lord would not have "sought to kill" Moses for it. We must distinguish between things that differ.

Eld. W. makes some distinctions with reference to the Sabbath, which, even if just, are not necessary to an understanding of the subject before us. He speaks of the Sabbath as being *constituted, instituted, and appointed*. I fear that in this he bewilders his readers, and, judging from what he says, he himself is not clear in his distinctions. As these by him are meant to be turning or salient points, he should have clearly defined them with reference to the subject before him. I suppose he intends to express nearly, if not quite, the same idea by the first two, and a different one by the third, yet constitute and appoint are practically synonyms. Webster defines each by the other, and Crabb gives them as synonyms with but a shade of difference. Something similar may be said of institute and appoint. Thus Gesenius, whom he quotes on *kadash*, says: "Also to *institute* any holy thing, to *appoint*," using them synonymously.

According to Eld. W., instituting the Sabbath made it a Sabbath, and appointing it enjoined it on man for observance. And he evidently regards the two acts as distinct in time; for he says: "In one text it says, 'He blessed the Sabbath day;' and therefore it was already a 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." Again he says that it is God's resting and blessing which "entitled the day to a high regard" with those who properly respect and reverence "the mind and blessing of our great Creator," without and before "appointment," and that the evidence of its appointment is found in the words "sanctified and hallowed."

I would like to ask, (1) If the seventh day was already a Sabbath in the sense of being a holy day, in virtue of God's resting on it, before he blessed it, what effect did the blessing have? (2) If God's resting and blessing made it holy, why then was it afterwards "hallowed"? and what effect had this hallowing on the day? (3) And if it is "in its appointment we must find the duty of observance," and "the evidence of its appointment is found in the words sanctified and hallowed," how was, or is, the day holy in itself? (4) Moreover, since "the sanctification of a day consists in a precept for its observance, for a special or sacred purpose," how is the Sabbath a moral and not a positive institution? (5) If "God blessed the seventh day, and sanctified it, because that in it he had rested," how is it that man had a Sabbath from the beginning? (6) Again Eld. W. insists that the Sabbath was "appointed" at creation for man's observance, and yet he tells us that "the Sabbath was directly enforced after the exode!" Of course, then, before the exode it was indirectly enforced. What was "the measure of obligation" of this indirect enforcement? Was it akin to that high regard and reverence men should have for "the mind and blessing" of God before appointment?

I fear that my brother is misled by the term *Sabbath*. It often and literally means nothing more than *rest*, and at times it is used to denote *sacred* or *religious* rest.

Sabbath day, then, often denotes only a rest day, and frequently also a sacred or religious rest day, "a rest holy to the Lord." We must not confound the two. It is at least possible for God to rest without making it thereby a sacred rest; and while his resting on any day would constitute that one day a rest day (Sabbath), i. e., day in which he "had rested," it would not constitute it a *sacred* rest day. For if the mere act of resting, because it is God's act, necessarily makes it a holy and to-be-repeated rest, then God's working on any day, because the act is God's, makes it a holy and to-be-repeated labor. Consequently, if God's resting on any day made that day "his property," laboring on any other day made it also "his property;" and it is as morally wrong not to labor on the day on which God labored, as not to rest on the day on which he rested. To what absurdities such reasoning would lead us! No, the Lord's resting did not make it a holy, sacred, or to-be-repeated rest, nor impart sacredness to the day on which he rested; and such expressions as, "the Lord's Sabbath," or "my Sabbath," are equivalent to "the Lord's rest," or "my rest," and, if understood to refer to his resting at creation, do not declare ownership, but simply the fact of his having rested as a fact. And rest here must not be understood of having been "refreshed" (for such an expression is only an accommodation to man's capacity as God's "repenting" is), but as equivalent to having ended work or ceased to labor. The Lord never becomes weary to need rest, nor does his spiritual nature require a special day for its culture.

Before "sanctifying" or "hallowing" the day—and "the sanctification of a day," as Eld. W. truly says, "consists in a precept for its observance for a special or sacred purpose,"—before "sanctifying" the day it was not the Lord's property any more than any other day, but afterwards it was; and that too in the same and special sense in which other requirements based on precepts were his property. "The Lord's Sabbath" or "my Sabbath" is of the same category so far as it expresses ownership, as "mine ordinances," referring to tithes, sacrifices, and such like, Mal. 3:7, and "mine altar," Mal. 1:7. Tithes, sacrifices, and altars, the Lord calls his, because he has enjoined them on, and requires them of, men, and so with the weekly Sabbath. The other sense of "my Sabbath," as already said, does not declare ownership, but simply a historical fact. We must not deceive ourselves by a double use of possessives, making them the same.

See again how Eld. W. is misled by the twofold sense of "Sabbath." He says, "He (God) blessed the Sabbath day;" and therefore it was already the Sabbath day when he blessed it." Before God blessed the seventh day, it was indeed the Sabbath day in the sense that he had rested in it, but not the Sabbath day in the sense of a sacred and to-be-observed institution, since it was not yet "hallowed." Hence, we read also, He "blessed the seventh day, because that in it he had rested." I have given these matters more attention than they deserve, but my opponent made it necessary, and I trust we will have no more of it.

Another point deserves a brief notice. Eld. W. says: "God's resting on the seventh day is the basis, and the only basis of its INSTITUTION. . . . If Deut. 5 gives the reason of its institution, I would like to have it pointed out." Let me avoid using the word "institution" lest we attach different senses to it. The chief reason why God gave the Jews the Sabbath (and I will show in due time that it never was given to any other people) was because they had labored in bondage. "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." Deut. 5:15. Strictly speaking, God's resting had but little to do with the Sabbath as a sacred rest on the part of man to God. God gave the Jews a sacred rest-day, because of, and in memory of, their deliverance from bondage, as the above passage clearly shows. But the question, *How often shall I observe this sacred rest? how many days shall I labor and then rest? and this mainly*, was determined by the facts of the creation week. Accordingly, when reference is made to creation in connection with the weekly Sabbath, the number *seven* or *seventh* always plays a prominent part. "God blessed the seventh day and sanctified it, because that in it (the seventh day) he had rested from all his work." "Six days shalt thou labor and do all thy work: 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: wherefore the Lord blessed the Sabbath day, and hallowed it." "Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord. . . . It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Gen. 2:3; Ex. 20:10, 11; 31:15, 17.

I return now to the consideration of Gen. 2:3, which I left unfinished in my first reply. "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." The blessing and sanctifying of the seventh day made it a Sabbath for man's observance. When, then, was it blessed and sanctified? Eld. W. says at creation; I say the passage *can*, without violence to any law of language, be understood of a much later date, namely, of some time after the exodus out of Egypt. In other words, it furnishes no proof that the Sabbath was not made for man's observance at so late a date as I assign. For the sake of testing this, I will assume that the Sabbath was given for man's observance after the exode.

1. The passage itself excludes the idea of a Sabbath for man's observance from the beginning. The seventh day was sanctified after the first seventh day was past, after God "had rested."

2. While narrating facts in Genesis, Moses would at times make comments thereon, as in Gen. 2:23, 24: "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." Moses comments, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." This is known to be Moses' comment by the fact that Adam then knew nothing of "father," "mother," and progeny. In like manner, the blessing and sanctifying of the seventh day, mentioned in verse 3, may be regarded as Moses' comment, called forth by the historic mention of the seventh day; as if he had said, "By the way, this reminds me that God blessed and sanctified the seventh day for man's observance after he had brought us out of Egypt." I fail to see the "incongruity" of which my brother speaks.

3. Anticipation, or prolepsis, is common in works, both sacred and profane, written after the event. Since Moses wrote, not only long after the creation, but also after the Sabbath was given, there is not the slightest impropriety in speaking of both events in connection, though widely separated in time. It is needless to give examples from profane writers; let a few from the Scriptures suffice.

John 11:1, 2. "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick." But

this anointing took place some time after Lazarus was sick (chap. 12:3), yet they are here joined because one suggests the other, as in the case of the seventh day. The language which my brother uses in reply to me is just as much against John. It won't do, John, to join these events; it is "doing violence to the record, and to reason. It does violence to the record, for it denies the order laid down by inspiration, wresting the third verse from the second chapter of Genesis [the second verse from the eleventh chapter of John] in its relation to recorded events, and placing it where inspiration never placed it!"

Matt. 10:2, 4: "Now the names of the twelve apostles are these: . . . Simon the Canaanite, and Judas Iscariot, who also betrayed him." (For the time of betrayal see chap. 26.) Comments by Eld. W.: "Such a perversion of Sacred Scripture is very rarely seen. For if the events there recorded did not then transpire according to the order laid down, the record is calculated to mislead the reader!"

Let us now hear from Moses in his Genesis 10:4, 5: "And the sons of Javan [were]; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." But the confusion of tongues transpired after the events of this chapter, see chap. 11:7, and the term "Gentiles" is of still later origin. Comments by Eld. W. again: "To thus mutilate the record, and take the facts of Gen. 2:3 [Gen. 10:4, 5] from their evident and oft-declared connection, is without any reason or necessity—except that which is found in the theory which gives rise to the perversion!" Poor Moses! he seems to have fallen into severe hands.

In Gen. 3:20, we have an evident anachronism, that is, an event introduced before its time: "And Adam called his wife's name Eve; because she was the mother of all living." Eve was not a mother till after the events recorded in this chapter, both before and after this verse, had transpired. See chap. 4:1. An anachronism in Gen. 2:3, is just as lawful, in itself, as one here; it does no more "violence to the record" there than here. And that there are facts stubbornly demanding some such disposition of that verse, shall be abundantly shown in due time.

4. If even in none of the ways suggested Gen. 2:3 could be shown to be consistent with such a hypothesis as I make, here is another. Both sacred and profane writers often take up a line of thought and follow it to a certain point, then return and take up a second, carrying it forward to a desired point, then return for a third and fourth, or as many as they see fit. Even in prophecy, this plan is pursued. See Revelation, and Lange on Matt. 24 and 25. This is precisely what Moses did in Genesis. He began a line of history with the creation of the heavens and the earth, traced it past the making of plants, of animals, and of man, up to the making of the Sabbath for man's observance, which line ends with Gen. 2:3. He then returns to the very beginning at verse 4, brings up another line which ends with the fourth chapter, in the days of Enos, when "men began to call upon the name of the Lord." And in the fifth chapter he returns a third time, not now to the beginning, but to the creation of man, and traces another line. Even in the book of Exodus, the same course is to some extent pursued. Since Gen. 2:3 stands at the end of a line of history, it is with all ease and naturalness that it falls in with my hypothesis. While this is actually the case, yet, as compared with what is recorded immediately before and after the third verse, it may be looked upon as comment, prolepsis, or anachronism, according to the standpoint from which we view it. And thus the impregnable Gibraltar of a creation Sabbath is shown to be a fort of paper. What, then, shall we say of other passages which by their friends are confessed to be weaker?

I knew not, till copying it, that this article is so long; I shall atone for it by brevity in my next.

CEASING TO DO EVIL.—The prodigal, when he said, "I will arise and go to my father," became, in a measure, reformed from that very moment. How? say you. Why, he left the swine-trough; more, he left the wine-cup, and he left the harlots. He did not go with the harlot on his arm, and the wine-cup in his hand, and say, "I will take these with me, and go to my father." It could not be. They were all

left, and, though he had no goodness to bring, yet he did not try to keep his sins and come to Christ.

Halting.

AFTER the light has been set before a person, or a community, so plainly that their judgment is convinced, and admit it, why are some so long in deciding to obey? Is there any plainer reason than this, that they are in possession of a heart that is carnal, that is not subject to the requirements of God, neither indeed can be? Perhaps up to this time they have thought themselves to be very fair Christians, accepting the gospel according to the preaching of the day. But when the Sabbath and other reforms come up, with other points of doctrine which have been erroneously held or understood, they are brought to a stand. It becomes at once a test, and will manifest their true depth of Christian character. Some will manifest the disposition of the foxes of the desert. Dodging from one point of exit to another, they try to elude the final conclusion that their will must yield. Building for themselves a foundation of hay, wood, and stubble, they make ready to settle down again at their ease. But oh! the overflowing storm of God's wrath will soon sweep away the refuge of lies. Better dig deep and lay the foundation sure.

Again, some think they will wait a little, to have a few more move out, before they commit themselves. They had rather travel in a larger company; in other words, it would better suit their tastes to be a little more popular. Such, if not aroused, will sink, through weakness and temptation, beyond the reach of help. Oh, beware in time!

Others, who are wholly convinced, are waiting for a more convenient season. Business would suffer, or friends would scoff—some lion is in the way. We are admonished to seek first the kingdom of Heaven, then all necessary things will be provided for. In fact, there is not a position of doubting or of danger but provision has been made by Infinite Wisdom, if we will only take heed to the sure word. This spirit of lethargy is almost the very atmosphere of Satan, and a very special means by which he binds his enslaved victims till it is too late. He will try to cause us to have too diminutive views of life, by which the mind is dwarfed and rendered imbecile and indifferent in regard to our greatest needs. Oh! that such could have their eyes opened to see the snares of the enemy. Hear the words of the prophet, Jer. 13:16: "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness." See also 2 Thess. 2:10-12: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie," &c. And Isa. 66:4: "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear," &c. God loves those who are willing to take his vows upon them, let it bring more or less of loss in things of this life; but how quickly do such feel the recompense of reward, even here. It is the willing and the obedient that eat the good of the land.

I cannot close without referring to the words of the prophet Elijah to rebellious, backsliding Israel. 1 Kings 18:21, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." Read the whole chapter. What could be more thrilling and sublime, showing the power of the prayer of faith, and in demonstrating that "the Lord, he is God." Now the spirit and power of Elijah is in the preaching of the Advent messages, according to Mal. 4:5, 6, and God will as surely demonstrate that he is God, and that he is to be obeyed, as he did then. Oh! then no longer halt and stumble into perdition, but flee as a bird from the snare of the fowler. Read the prophecies of the Old Testament concerning the solemn time we are living in, written out as they were moved upon by the Holy Ghost. How sublime and lofty their writings. Read Isa. 3, 27, and onward, Hab. 3, the book of Joel, and others, too numerous to mention here. God's word will not return unto him void, but will accomplish whereto he has sent it. He knoweth them that are his, and will help the trusting, obedient ones, however weak and feeble they may be. A. M. LINDSLEY.

We Should Love God.

CONTEMPLATE Creation. God formed the earth, and beautifully adorned it. Graceful trees, with waving boughs, laden with flowers and fruit, formed the pleasant groves. Flowers of various hues decked the green carpet of the glade. Beautiful rivers rolled along, where sparkling stones and precious metals could be seen. The noble beasts, all gentle as a lamb, roamed about, while the merry songsters filled the sweet-scented air with music. How beautiful all must have appeared in the bright sunlight. Infinite wisdom had designed it, and omnipotent power had accomplished it. This delightful abode, the Father gave to man, and gave him dominion over all. How good a Father!

Contemplate Redemption. When man had forfeited all right to life and happiness, and justice demanded his everlasting destruction, God pitied him. "God so loved the world that he gave his only begotten Son," the most exalted of the heavenly host, the one nearest the Father, "that whosoever believeth in him should not perish, but have everlasting life." "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Such wondrous love as this we may not fully comprehend. When guilty man could not be saved and God's justice maintained, he gives up his well beloved, that he may die for us. Herein is love, boundless love, manifested.

Think of God's care. "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." The "hairs of your head are all numbered." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

"When through the deep waters, I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

Think that God always has done right. "The Lord is righteous in all his ways, and holy in all his works." In all his dealings with the children of men, the strictest justice has been done. He never made a mistake. All that he ever did was right.

Men may not understand now why he has done certain things as he has, yet we are taught that the people of God shall participate in the Judgment, when all things will appear in their true light, and then it will be seen that God has been "righteous in all his ways." When it is realized that infinite wisdom, infinite justice, and infinite love, have been manifested in all God's ways, men will love him more.

Think how he has dealt with you. O child of God, have you not great reason to love your Father? How often he has quelled your fears; how often he has calmed your troubled breast! In him you have found a place of rest. He has been to you a Friend, a Benefactor, a Father, and at times you have realized that he was specially nigh.

Now if we love God we will love his holy word. I love to read a letter from my dear father, when away from home, so if I love God I will love to read his good book, which tells me of his character, his will, myself, and my Saviour, who died for me.

If I love God, I will love to pray. I love to go to my father's house and talk to my kind father and mother. I love to be in their presence. So, if I love God, I will love to seek the place where he has said he will meet with me, and I with him can hold sweet communion. B. F. MERRITT.

Spiritualism.

I HAVE heard it said that the spiritualists claim Henry Ward Beecher as one of their number. Whether he is identified with them or not, his views of death are much like theirs, as the following from him will show:—

"Dying is changing form, changing position, passing out from a lower to a higher position. It is the spreading of the wings which had been unfolded before. It is crowning men, giving them the scepter. It is not coffins and decaying bones we are to think of. There are men who believe they are made better by spending whole days in sepulchers. Yes! if worms are men's best priests; when I think of death I think of immortality."

Mr. B.'s views of death are the general

views of the churches. They are standing quite strong on the ground of spiritualism.

Modern spiritualism has framed and brought out a platform, or system, that just meets the views of the churches. It is as they believe. They will accept of it. They can, and be consistent with their faith. Yet God in mercy offers the truth first. When rejected that leaves them to the strong delusion, to be deceived as men have never been deceived. 2 Thess. 2:9. Even the true, and faithful followers of Christ are to be strongly tempted. Matt. 24:24.

C. O. TAYLOR.

Fair Warnings.

FAIR warning of what? Why, that the coming of the Lord is near at hand, even at the doors. Matt. 16:27: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Here is a plain, unqualified declaration that the Lord is coming. Those who believe that this coming is to be a spiritual coming should read and study, Acts 1:9, 10, 11, which plainly teaches that Christ shall so come as the apostles saw him go. There is nothing there about a spiritual ascension or a spiritual coming; the 9th verse reads, "And a cloud received him out of their sight;" not a spirit, but the Lord himself. Christ assembled with the apostles personally, ascended in person, and will come in person, is the plain meaning of these passages, and many others that might be quoted.

Adventists generally are sorry to see so many deny their having any means of knowing when the coming of Christ is near at hand. Those who make this denial often quote Matt. 24:36. "But of that day and hour knoweth no man, no, not the angels of Heaven, but my father only." This passage, in the minds of many, settles the whole subject. The first part of the chapter, from which this quotation is taken, is as a sealed book to them. I am acquainted with no Adventists that profess to know of the day or hour of Christ's coming. But we do profess to believe, and to know, when that coming is near at hand. The evidence is plain that Christ intended to give his disciples the signs of his coming. Matt. 24:3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Here the question is plainly and pointedly asked. Did the Lord evade the question, and tell them it was not for them to know? No! just the reverse of this. The Lord tells them, personally, the signs that would take place, and the disciples seem to have been satisfied with the reply.

Why should not this reply satisfy us also? We have seen nearly all of those signs fulfilled, and yet many are not satisfied. Christ's answer to the apostles, the fulfillment of the prophecies, and the fulfillment of the signs, are a conclusive answer that the Lord intends that we who are now living should know that his coming is near at hand. The Bible and historical evidence should settle this question with all seekers after truth who are not afraid to meet it.

Dear reader, if you do not now believe in the near coming of Christ, I ask you to give the subject a careful, earnest, and prayerful investigation. At the same time study yourself a little, and see if you are not so wedded to the things of this world that you have more pleasure in them than you have in contemplating meeting your Lord at his coming. If so, throw yourself unreservedly upon him; seek for pardon and light, and be assured that if you do so you will get it. When you can truly say you would be glad to meet the Lord, then will the truth and light shine before you as it never did before. Then will you say that the warning is a fair one, that it is easily comprehended by earnest, prayerful seekers after truth. Christ knew that the warning would not be generally heeded or believed, and plainly told the apostles so, as recorded in Matt. 24:37-39, another evidence that his coming is near at hand; for the time has come when the majority will not endure sound doctrine. Men are now great lovers of pleasures, and evil men and seducers are waxing worse and worse, from day to day.

Dear reader, the prophecies are nearly all fulfilled, the signs have nearly all taken place, the third angel's message is being proclaimed. Take warning in time. Be found prepared to meet your Lord. The time is short. The great event will soon be

upon us. We must meet the Lord face to face. Think of this. Let us all try to realize this fact, show our belief by our actions, and do our whole duty. Let each one of us believe the Lord has some special work for us, and then so perform it that it may be well with us in the end, and that we may enter in through the gates into the city.

B. M. MINOR.

Mendocino Co., Cal., July 12, 1872.

Cut Loose from the World.

"Wherefore come ye out from among them, and be ye separate, saith the Lord."

How many of us have stepped out from the world, professing to be the followers of the meek and lowly Jesus? Let such of us as have ask ourselves the question, Do our actions correspond with our profession? Multitudes of professing disciples do not separate themselves entirely from the world. They retain too much of its garb, its spirit, and its practice, and thereby rob themselves of the highest joys of our religion, and of power to win others to its influence.

Instead of our conforming to the world, we should come out from it entirely, partake more and more of the spirit of Christ, and live nearer and nearer to God, that worldlings may see that in us which shall influence them to seek the Lord. Assuredly it will not be by conforming to the world, but by cutting loose entirely, that we shall be saved. And now, while probation lasts, let us work, and work more earnestly than ever before. Now is the accepted time. "There's resting by-and-by."

"I love thee, I love thee, and that thou dost know,
But how much I love thee, my actions will show."

MARY BALLARD.

Townsend, O.

Obedience.

ETERNAL life is promised to the children of men upon conditions of obedience to the requirements of God. If we willfully disobey our Maker, or carelessly neglect to perform those duties he has enjoined upon us, we need not entertain a hope of the life to come.

The whole duty of man is summed up in the following sentence: "Fear God, and keep his commandments;" Eccl. 12:13. The commandments require us to love God supremely. Says Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Obedience is the test of that love. We may make ever so high a profession of love to our Creator, we may even deceive our own hearts, flattering ourselves that we do love God, yet while we live in disobedience of any known requirement our profession will avail us nothing. Our sincerity is tested by unqualified obedience to the will of God.

We may flatter ourselves, if we choose, that some of the obligations enjoined upon us are not essential to our salvation; that God will overlook the non-performance of them if we are only otherwise devoted, and live in strict accordance with the more important requirements of his word. But, "He who doeth all things well," surely doeth nothing in vain. Every purpose of God toward us is founded in infinite wisdom; and only those who will accept the guidance of his unerring judgment can be made meet to become partakers of his holiness.

Why should we deem that to be of minor importance which the great Creator of the universe has thought best for us to perform? Are we a better judge than the high and holy One, of what is, and what is not, necessary to fit us to dwell in his holy presence? If we would manifest that wisdom which will prove of infinite value to us, we will yield our own wills and opinions, and by cheerful obedience show forth our respect and reverence for our Creator.

Hear the Saviour's admonition: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. And again, "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

Oh! that we may strive to render that implicit obedience which will secure to us the favor of God, and insure us everlasting life in his kingdom.

MARY E. GUILFORD.

Castalia, Ohio.

Old Things Done Away.

I HAVE heard the above quoted to prove that the Sabbath was done away. For, say they, after Christ came, old things passed away, and all things became new. But they must have forgotten the other part of the

text. It reads thus: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Has he broken the law of God? How willingly does he now turn his feet in the way of his commandments. They are no longer grievous; for the law is now written in his heart. He who is in Christ will be wholly transformed. The things he once hated he now loves. It makes the covetous soul liberal, the fault-finding, and murmuring patient and forbearing, the proud and haughty spirit is now exchanged for a meek and quiet one. And how can it be otherwise, if he is imbued with the spirit of his Master?

We see this exemplified in the case of Paul. Now, behold him with the fury of a demon, entering the houses of the saints, hating men and women, committing them to prison. He will by no means allow them to speak for Jesus. But listen again, for it does the heart good to hear him. "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Now he possesses the meek and lowly spirit of that same Jesus that he so lately had persecuted. Oh! yes; and do we not need to cultivate more of the same spirit, that we may die to sin daily? grow up unto Christ our living head in all things? reflect his image more fully, having the blessed assurance that we are his, watching and longing for his appearing? Then we shall indeed be ready to hail his return with delight, and realize the glorious fulfillment of that prophecy spoken by the Lord to the beloved John so many centuries ago: "Behold, I make all things new." God grant that we may be ready to participate in the new creation.

SUSAN ELMER.

Ashfield, Mass., Aug., 1872.

Are We Like Them?

"When he slew them, then they sought him: and they remembered and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer." Ps. 78:34, 35.

THIS inspired language has reference to the Israelites while passing through the wilderness. When the judgments of God rested heavily upon them, they sought the Lord with diligence. When hundreds were dying from the effects of the bite of fiery serpents, when destroyed by the plague, when slain by their enemies, and at many other times when afflictions pressed them sore, how earnestly in their distress did they seek the Lord. And he, being full of compassion, forgave their iniquity, and destroyed them not utterly. Yea, many a time turned he his anger away, and did not stir up all his wrath. Many of the people of God have departed from him in prosperity, and with bitter repentance returned again in adversity. King David testifies of himself that "before he was afflicted he went astray." Jonah, by reason of his affliction, cried unto the Lord out of the belly of hell. But it is very dangerous to thus grieve the Lord and provoke his displeasure. To presume upon his mercy is attended with great peril.

We are prostrated upon the bed of languishing, and death-stares us in the face; how earnestly then we cry unto God that we may be prepared to die. Does death enter our family and snatch from our embrace a loved one; then, with tears of contrition, we seek God early. Are our earthly prospects suddenly blighted, and anticipated pleasure or enjoyment dispelled; then we feel the need of trusting in God, and of having a treasure laid up in Heaven.

Reader, let me appeal to you, and answer me in the solitude of your own thoughts. Are you the most thankful to God when the blessings of life are most abundant? When no visible mark of God's displeasure rests upon you, are you then the most grateful?

When health, happiness, and prosperity, attend you, do you then delight yourself most in the Lord? When seas are calm, and skies are clear, is it then, more than at all other times, that your soul is filled with a sense of the goodness and love of God? Do you love the service of God, the place of secret prayer, and communion with saints, most of all when your pathway is strewn with heavenly benefits? In short, does the goodness of God lead you to repentance and consecration? If you cannot answer the above questions in the affirmative, then is it not obvious that you need to seek at once for a hungering and thirsting after righteousness, a new conversion to God, that you may feel as did the psalmist when he exclaimed, "I will bless the Lord at all times: his praise shall continually be in

my mouth." Ps. 34:1. Are we like ancient Israel? If so, will we not be zealous and repent before we are spued out of the mouth of the Lord?

H. A. ST. JOHN.

Education in the Italian Army.

THE pope is a most inveterate hater of Victor Emanuel, king of Italy. Frequently, he curses and anathematizes, though of course all to no purpose. One of our countrymen, Robt. Patterson, D. D., of Chicago, writing from Turin, Italy, May 13, 1872, shows how the work of education is carried on in the Italian army, and how men are furnished for the army. No wonder that the pope, that renowned enemy of light and liberty, should fret and scold at the Italian government. But hear what Mr. Patterson says.

G. W. AMADON.

Another great agency of national education is the army of Italy, which, since the conquest of France by the armed German nation, has been remodelled on the Prussian system. The old conscription remains in force, by which youths, drawn by ballot, are inscribed in the category, and serve for nine years. From this, there is no exception. Even the monks, with the cord round their waists, may now be seen marching with the other conscripts to change their hoods and gowns for the Italian uniform. It is needless to add, that after nine years of army life few of these fine young fellows will return to the convent, whereat the Pope curses the king, the army, and the conscripts. He has a great gift of cursing. But, indeed, very few people wish to be conscripted for nine years.

To avoid it, however, is possible. A young man, between twenty and twenty-five, may offer himself for the Second Category, and serve for one year, supporting himself if not in active service. At the end of that time, he is simply one of the Reserve, called to drill forty days in the year, and liable to be called into line in the event of invasion. This, accordingly, is now quite a popular mode of service. Between these two plans, the whole population receives a military education. It is no longer armies, but whole nations, that are being armed, and drilled, and educated for the battle of the great day of God Almighty. And one most important element of modern warfare is education. An educated army can overcome any mob of barbarians. The needle-gun and the spelling-book, Euclid and rifled cannon! No wonder the pope swears.

To secure, then, the education of the army of Italy, there is a school department, just as there is an ordinance department. A field officer directs, and captains, lieutenants and sergeants give instructions. Every recruit must go to school, and must learn; and none can leave the army until he can read, write, and cipher. Promotion depends on education. Thus very few of the Waldenses are privates; they are either officers, or employed in the quarter-master's or engineer's staff. The result is, that in nine years every young man in Italy must learn to read, write, and cipher.

I add no comments on this remarkable revolution, now so effectively in progress. Can any Christian fail to hear the voice of the Spirit of God saying, "Let there be light"?

Christianity and the Advent.

LOOKING backward, Christianity includes the person, the personal life, the work, and the perfection of Christ in his glorification, as antecedent to the proper founding of the church on the day of Pentecost. Looking forward, Christianity takes in teleologically, as being essential to the completeness of divine revelation, the second coming of Christ and all the last events, among these the passing away of the present mundane order, the resurrection, the destruction of death, and the transition of the church from the state militant to the state triumphant. This transition implies an organic change in her constitution—a change in kind and in degree like that which her living Head underwent in passing from his state in the flesh to his state in glory.

Now the church is in her true state. This is intermediate between the ascension and glorification of her Head, and his coming again to judge the quick and the dead. She is indeed his mystical body, the actual Christianity, the established economy in which Christ lives and reigns on the earth. But the church is the actual Christianity only in a relative, not in an absolute, sense. It is self-evident, that the actualization cannot be more complete than the objective truth which is actualized; that the economy can-

not be more perfect than the mystery which originates, warrants, and fills the economy.

Christianity is itself only relatively complete. The second advent is still a future fact, not yet a reality; but though not yet real, it is nevertheless the culminating fact of divine revelation. It is the final grand event. This event will not be superadded, externally, to all previous acts of Jesus Christ, assuming that these are in and for themselves final and whole; but, being inwardly and dynamically related to the church, to Pentecost, and the ascension, it will come as the full ripe fruit of all antecedent revelation, and thus be the perfection, not only of Christianity, as to its general idea, but at the same time also of every necessary fact and element that enters into its constitution.

So mysteriously is the second advent related to every previous fact of revelation, that to deny it is to resolve the entire Christian faith into a delusive, empty dream; or to ignore it, and yet endeavor whilst ignoring it to form a true conception of the church or of our Lord, is to be so far forth necessarily disqualified for the attempt. Every conception of Christianity formed in the light only of what has thus far been brought to pass in the actual history of the world, will be as defective as was the conception which the unbelieving Pharisees formed of Moses and the Mosaic economy, whilst they refused to recognize in the incarnate Word, or in the first advent of Christ, the true end and fulfillment of the ceremonial economy which God established by Moses. Or, it is like an attempt to pass judgment on the meaning of the "blade" whilst we leave out of view the relation which the "ear" and the "full corn in the ear" bear to the blade.

There is another analogy that is still closer and more pertinent. The second advent is related to the antecedent revelation like the resurrection of Christ from the dead to his crucifixion, his life in the flesh, and holy nativity. The force and meaning of these mysterious facts became manifest by his victory over death. Until then, their virtue was in abeyance—was not an actual power of redemption. Being thus concretely related, we can form no Christian conception of his death but in the light of his resurrection. Could we suppose that Christ did not really rise from the dead, we would by the supposition at once resolve his life into a delusion or imposture, and reduce his crucifixion to the character of a heroic or merely tragical event.

So does the second advent fulfill and make real the sense and purpose of Pentecost, or the true nature and virtue of the church. Sin still prevails, though it is the mission of the church to save men from sin. Death still reigns over all men, saints and sinners, notwithstanding the promise that the gates of hell shall not prevail against the church. There is in her bosom forgiveness of sins and eternal life. Yet the law of sin is not abolished, and eternal life is still only possible and potential, not a realized fact. The possible and potential will become a glorious reality when Christ shall consummate the mystery of grace in his second coming; and in the consummation of his revelation also consummate with himself his mystical body. Until then the true nature and full meaning of the present, militant, interimistic period of Christianity, can as little manifest and authenticate itself perfectly, as could the victory of Christ, achieved in his death, be made manifest before he came forth in triumph from the state of the dead. In the second advent, accordingly, Christianity will become the absolutely complete divine revelation.—E. V. GERHART, D. D., in *Prophetic Times*.

The Gospel in Chronicles.

DR. ROBINSON gives the signification of the first ten names in 1 Chron. 1, as follows:—

- "Adam—Man in God's image.
- Sheth—Substituted.
- Enosh—Frail man.
- Henan—Lamenting.
- Mahalaleel—The blessed God.
- Jered—Shall come down.
- Enoch—Teaching.
- Methuselah—His death shall send.
- Lamech—To the humble.
- Noah—Consolation."

He renders it in this wise:—"To man created in God's image, but now substituted by man, frail, and full of lamentations, the blessed God himself shall come down, teaching; and his death shall send to the humble consolation."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 27, 1872.

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

Moses and the Prophets on the Place and Condition of the dead.

THE hoary fable that every man has in his own nature an immaterial, ever-conscience, never-dying principle, vaulting from the gloomy regions of heathen mythology over into the precincts of Christianity, and claiming the positive authority of Christ and his apostles instead of the uncertain speculation of Socrates and Plato, conceives that it finds a secure entrenchment in Luke 16:19-31, or the record concerning the rich man and Lazarus.

Into this record, as into the strongest of strongholds, it enters with every demonstration of confidence; and from its supposed impregnable walls, it hurls mockery and defiance against all opposing views, as the infatuated subjects of Belshazzar defied the soldiers of Cyrus from the walls of Babylon.

We venture to approach at least to reconnoiter. We venture further, from the record itself, even to lay siege to it, and dig a trench about it, which, if we mistake not will soon effectually reduce it, and all the arguments for immortality it is supposed to contain.

The first fact to which we call the attention of reader is that Christ, as the result of this narrative or parable, or whatever it may be, refers us to Moses and the prophets for light and information respecting the place and condition of the dead. In the record the rich man is represented as requesting that Lazarus might be sent to his brethren on earth, lest they should come into the same place of torment. How would he prevent them? By carrying back to them information respecting the state that follows this life; by telling how it fared with the covetous rich man who had enjoyed his good things in this life, and induce them to live such a life here as to avoid the condition into which he had fallen.

And what was Abraham's answer? "They have Moses and the prophets. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." That is to say, Moses and the prophets had given them just as positive information respecting the condition into which man passes from this life, as could be given them by one who should re-pass the portals of the grave and rise from the dead.

The significance of this declaration should not be overlooked. It throws us right back upon the records of Moses and the prophets for information upon that subject respecting which the incident here related is claimed to be full and sufficient testimony.

We therefore inquire what Moses and the prophets have taught us respecting the place where the scene here depicted is represented to have taken place. What place was this? Answer, *Hades*; for this is the word from which hell is translated in verse 23. In hell, *hades*, the rich man lifted up his eyes, and saw Abraham and Lazarus, afar off, though still within sight and speaking distance. The New Testament was written in Greek, while Moses and the prophets wrote in Hebrew. What is the Hebrew word answering to the Greek *hades*? Answer, *Sheol*. These are the equivalent terms in the two languages. All that a Hebrew writer meant by *sheol*, a Greek writer meant by *hades*, and vice versa. The question, then, is simply this. What have Moses and the prophets taught us respecting *sheol*, and the condition of those who enter therein?

Meaning of *hades* and *sheol*. These words denote the common receptacle of the dead, both righteous and wicked. The righteous dead are there; for at the resurrection they raise the victorious shout, "O Death, where is thy sting? O Grave [Gr. *hades*] where is thy victory?" 1 Cor. 15:55. And the wicked dead are there; for at the resurrection to damnation it is said, that death and hell [Gr. *hades*] deliver them up. Rev. 20:13. That the *hades* of the New Testament is the *sheol* of the Old, Ps. 16, and Acts 2:27 bear testimony. Thus Ps. 16:10 says, "Thou wilt not leave my soul in hell [Heb. *sheol*];" and the New Testament, as above, makes a direct quotation of this passage by saying, "Thou wilt not leave my soul in *hades*."

Use of the word *sheol*. This word occurs in the Old Testament sixty-five times. It is rendered hell and grave each thirty-one times, and pit three times. With our Lord's special endorsement of what is there written concerning it, we may look with interest at the facts brought out by the testimony of Moses and the prophets.

All alike go there. Thus Jacob says, "I will go down into *sheol* [to use the original word in place of the English rendering], unto my son mourning." Gen. 37:35. Korah and his company went down into *sheol*. Num. 16:30, 33. All mankind go there. Ps. 89:48.

What goes into *sheol*. *Sheol* receives the whole man bodily at death. Jacob expected to go down with his gray hairs to *sheol*. Korah, Dathan, and Abiram went into *sheol* bodily. The soul of the Saviour left *sheol* at his resurrection. Ps. 16:10; Acts 2:27, 31. David, when restored from dangerous sickness, testified that his soul was saved from going into *sheol*. Ps. 30:2, 3.

The duration of its dominion. Those who go down into *sheol* must remain there till their resurrection. At the second coming of Christ, all the righteous are delivered from *sheol*. All the living wicked are then turned into *sheol*, and for one thousand years it holds them in its dread embrace. Then it gives them up, and judgment is executed upon them. Rev. 20:11-15.

Location of *sheol*. It is in the earth beneath. It embraces the interior of the earth as the region of the dead, and the place of every grave. Eze. 32:18-32. It is always spoken of as beneath, in the interior of the earth, or in the nether parts of the earth. See Num. 16:30, 33; Isa. 5:14; 14:9-20; Eze. 31:15-18; 32:18-32. Referring to the fires now preying upon the interior parts of the earth, and which shall at last cause the earth to melt with fervent heat, the Lord through Moses says: "For a fire is kindled in mine anger, and shall burn unto the lowest *sheol*, and shall consume the earth with her increase, and set on fire the foundation of the mountains." Deut. 32:22. Jonah went down into *sheol* when he descended into the depths of the waters, where none but dead men had ever been. Jonah 1:2.

Condition of the righteous in *sheol*. They do not praise the Lord there. David so testifies: "In death there is no remembrance of thee; in *sheol* who shall give thee thanks?" Ps. 6:5. Hezekiah uttered the same great truth, when he was delivered from death in answer to prayer: "I said in the cutting off of my days, I shall go to the gates of *sheol*; I am deprived of the residue of my years. . . . Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind my back. For *sheol* cannot praise thee, death cannot celebrate thee: they that go down into the pit, cannot hope for thy truth. The living, the living, he shall praise, as I do this day: the father to the children shall make known thy truth." Isa. 38:10-19; Ps. 115:17; 146:1-4.

Condition of the wicked in *sheol*. They are still and silent there. David, in a prayer indited by the Spirit of God, says: "Let the wicked be ashamed, and let them be silent in *sheol*." Ps. 31:17. In 1 Sam. 2:9 we read that the wicked shall be silent in darkness.

General character of *sheol*. It is a place of silence, secrecy, sleep, rest, darkness, corruption and worms. Job says: "So man lieth down, and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep. Oh! that thou wouldst hide me in *sheol*, that thou wouldst keep me secret till thy wrath be past, that thou wouldst appoint me a set time and remember me. If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:12-15. Again he says: "If I wait, *sheol* is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of *sheol*, when our rest together is in the dust. Job 17:13-16; 4:11-19; Ps. 88:10-12.

There is no knowledge in *sheol*. This fact is plainly stated by Solomon through the Spirit of inspiration: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in *sheol* whither thou goest. Eccl. 9:4-6, 10. When

man goes in there, his very thoughts perish. Ps. 146:4.

Such are the great facts concerning *sheol*, or *hades*, revealed to us in the books of "Moses and the prophets." Their statements are literal, plain, explicit and unequivocal. In opposition to all these, can it be maintained that in *sheol* and *hades* there is consciousness, wisdom, device, knowledge, happiness and misery, as is popularly claimed on the authority of this record about the rich man and Lazarus? If not, and if *sheol* is such a place of silence, darkness, inactivity and unconsciousness as they declare, can the use of such language as is employed respecting the rich man and Lazarus in this very place, be accounted for?

These are the questions now to be determined; and they will next claim our consideration.

The School.

THE first term of school is now closed. It has been successful beyond the expectations entertained by any when it commenced; and none who have attended, so far as we have learned, have any fault to find with the school, but are well satisfied with the manner in which they have been taught, and the advancement they have made.

It is decided to commence the second term the 16th of September next, the Monday following the close of the Michigan Camp-meeting. This will give opportunity for those coming, to attend the meeting if they wish, and have ample time after its close to prepare for the commencement of the school.

The committee expect those who come, to so far appreciate the situation, as to realize that the acquiring of an education involves earnest and severe labor, and that they will consequently be studious and diligent in their work. It is the aim of the school to be thorough as far as it goes; hence it is recommended that no one take any of the higher studies till he is able to show, on an examination, a good practical knowledge of the common branches below. Provision will be made to teach any branch which a sufficient number to form a fair class may wish and are prepared to study.

And if those come in who give evidence that the school will not benefit them, either from lack of studiousness, or because their course and influence are wrong and pernicious, rather than that they should remain to be a detriment to others, after due admonition and failure to reform, such will be promptly dismissed to their homes. Without discipline of this kind, a proper moral influence cannot be maintained in the school, however strong it may be in the community where the school is located.

Vigilant efforts will be made to have all the influence without and within of the right kind; and we shall trust God to work in matters which human foresight cannot discern, and restrain where human influence cannot reach.

We cannot feel otherwise than that the school has an important place to fill in the work of God, and that it must therefore succeed. The way for the people of God to sustain it, is first for those to come, who have been called upon, to stand as a body-guard around this and the other institutions located here; and secondly, for those to patronize it who need its immediate benefits.

SCHOOL COMMITTEE.

"Cry Aloud!"

THE following sensible thoughts, under this head, are from a recent number of the *Sunday-School Times*. They have the right ring. The writer is Alexander Clark. Let the trumpet give "a certain sound!" G. W. A.

Suppose a town on fire: would it not be ridiculous for a man who knew it, leisurely and coldly to announce the fact? Imagine a neighbor, at such a time, measuring his words thus: I say, friends, let me tell you a thing or two. The indications are clear to my mind, from the smoke and cinders in the air, from the heat and roar of the hour, as well as for other reasons which I might state, that this town is on fire. My conviction is that danger increases, and I would suggest some action in reference to the matter. Indeed, I would recommend that you go at your earliest convenience and quench the flames.

If a man were to bring tidings so, we should call him a fool. His careful speech would belie the tidings of his tongue. Nature prompts another manner of communicating such news: It is unstudied, anxious, pulsing, leaping language, throbbing into ringing outcry, "Fire! Fire! FIRE! Help! Water! Ladders! Buckets! Run for buckets! Quick, for ladders! Ho! ho! FIRE! FIRE!"

The sweeping flames do not allow tedious

talk. The blaze licks up all lingering and lurking phrases. None but the short, round, compact, bounding and resounding words can announce a fire.

Sinners are in peril of fire. The flames are kindled and spreading. Souls are housed in inflammable tenements. The wind fans the increasing conflagration every moment, higher and broader. The crisis is full come for action. There is no salvation but in flight, in battle with the overtaking blaze, in sturdy application of the waters from the gospel reservoir. The Bible contains the only extinguisher of the fire, the words of truth and grace. The preacher is a trifler who proclaims the situation in a cold and formal manner. Monotony is mockery. Sing-song is absurd and criminal. The word of life and salvation must ring out in good earnest, rise from the heart, leap from the lips, rouse the people! Every syllable must tell. No tone can be wasted in apologies or compliments. The sinner is asleep, and the sleeper must be awakened. Make the gospel message ring and thrill, and startle dull, dead souls, till they cry out for rescue in Jesus.

But some of the church's snorers will shuffle over, and call such preaching sensational! Anything that arrests attention, stirs the people, fills the church, starts the deep inquiry after Jesus Christ, is called excitement, fanaticism, or something worse! But until the people can be both attracted and edified, the church will languish, and souls will perish more and more.

Apply the foregoing to the present truth for these last days. This is the day of alarm and of crying aloud, as the prophet declares; for the day of the Lord is at hand. Joel 2. All nature is sounding the alarm, the nations are sounding it, the scoffers of the last days are sounding it. Shall we come behind in our part of the work? No, "Blow the trumpet; sound an alarm: Let the inhabitants of the land tremble, for the day of the Lord cometh; for it is nigh at hand."

As You Please.

A YOUNG minister zealously laboring to make it appear that Christ came as a legislator, and gave a new law to supersede the law of ten commandments, said, "Jesus Christ was under the law of ten commandments, and kept it, if he was a mind to."

We are subject to some law, either new or old, as all will admit. And Christ sets us an example of obedience, as is certain from his own words. Now if he kept the law he was under, if he pleased to do so, we are bound in duty to keep the law to which we are subject, if we please. It is easy to keep any law, either new or old, in this way; and it is a way that accords well with the teaching of those who say the law of the Most High has been abolished. It is a way that harmonizes with the carnal mind, which is enmity against God, is not subject to his law, neither indeed can be.

R. F. COTTRELL.

What Is the Difference.

ONE of the most common objections against the Advent doctrine, the one most frequently heard, and everywhere used, is this argument: "If we are only prepared to die, what odds does it make whether we believe in the coming of the Lord or not? Supposing that the Lord's coming is near at hand, if we are prepared for death, we are prepared for that." This argument seems to perfectly satisfy them, so that they are not at all concerned to inquire any farther respecting the signs of the times; and even if they are convinced that the end is near, they see no especial importance in making any preparation for it. It serves as a sort of cordial, or soothing syrup, to allay all anxiety, or any further trouble in the case. It is the devil's easy chair, in which they feel perfectly comfortable and willing to be rocked to sleep.

Now we maintain that this is a false doctrine and will prove the ruin of those who trust in it. For this we are prepared to give sound reason and good Bible evidence. 1. We are nowhere in the Bible, either by prophets, or apostles, or any other inspired writer, ever taught to prepare for death. This is a new theory and entirely unknown to the Holy Scriptures; hence, it must stand on an unsound basis. The Bible does exhort us to prepare to meet our God, to prepare to stand in the Judgment, to prepare for the coming of the Lord, to prepare for the resurrection, to prepare for life; but never to prepare to die.

And there are important reasons why this doctrine is unsound. Let us consider a moment. The day of Judgment, the coming of the Lord, and the end of the world, will certainly take place sometime. No Bible believer will dispute this. In these events, not only all men upon the earth at the time, but all the generations of men, from Adam to the last man, will have an interest. Every individual will have a case of life and death pending there. The coming of these events will close up all human probation, and seal the doom of all men. So grand, so terrible, so important an event, the world has never seen. All other events sink into insignificance compared to it. Now, is it reasonable to suppose that God will give no signs, no warning to the world, when this event is

near? If not, he will do differently from what he has ever done in the past.

Noah's flood was a similar event. There God faithfully warned the world for a long period of time with regard to it. The overthrow of Sodom is another similar event. God sent his angels and warned Abraham, Lot and his family, and sent Lot out into the city to warn others. When God proposed to destroy Nineveh, he sent Jonah to warn them. He sent John the Baptist to herald the first advent of Christ; and Jesus himself warned them with regard to the overthrow of Jerusalem.

Now will not the Lord be as merciful in the last days as he was at these times, and warn the world at this time as he did then? We think he will; indeed, if we believe the Scriptures we know he will. Christ says directly that there shall be signs given in the last days to mark his coming. Luke 21: 25-28, That there will be a proclamation of warning given to the world in connection with the sitting of the Judgment, and the coming of the day of the Lord, is proved by many scriptures. Joel 2: 1; Rev. 14: 6, 7; 1 Thess. 5: 1-5. That God will send upon the world plagues, famine, pestilence, wars, and terrible destruction just previous to, and in connection with, the advent of Christ is abundantly taught. See Isa. 24: 1-10; 34: 1-8; Jer. 4: 19-25; 25: 30-33; Zeph. 1: 1-16; 2: 1-3; Rev. 16.

Now a preparation for death will not save them from these calamities. Hence, the Lord in mercy is giving an especial warning, that all who heed it may be prepared for these events and so escape them.

To illustrate this point, take the case of Noah. Suppose that the men in this generation had argued the same as our opponents do now. As they heard Noah preaching about the flood coming, they would have reasoned about like this: "Perhaps it is so, and perhaps it is not. We do not know, nor do we care. If we are only prepared for death; let the flood come." What would have been the consequences of such reasoning? Just exactly what the most of them did do; that is, they made no preparation whatever for the flood; and hence when it came they were all destroyed. Suppose that Noah himself had reasoned that way. Says he, "It is an unpopular doctrine; I am not exactly sure that it will come. It will be a big job to build the ark, and will require a great amount of means, and people will think me foolish in my preparation." So he says, "If I am only prepared for death, I certainly must be prepared for the flood; so let it come." If he had reasoned this way, and acted accordingly, he would have prepared no ark; and when the flood came, would have gone down to perdition with all the rest of them. None can deny this.

But farther, those who heard Noah preach, and rejected his preaching, or simply disregarded it, by so doing, despised God's message, neglected God's work, and showed their unbelief in what God was doing, thus bringing destruction upon them. When God sends out a proclamation, he does it to be believed; and men cannot lightly regard it, nor pass it by with indifference, without bringing the wrath of God upon them.

Just so it is in these last days. If the day of the Lord is at hand, and if God has given signs to mark its approach, and is giving a proclamation to prepare a people for it, then we cannot despise that work, reject it, nor even neglect it with impunity. When God gives signs, and a warning to the world, it is because he sees that it is needed. Those who refuse that work, of course are not found working with God at that time. In despising God's work, they despise the Lord, and thus will willingly bring the displeasure of God upon them. Supposing that Lot had reasoned in the same manner, he would never have left Sodom; but pleading that he was prepared for death, he would have stayed there, disbelieving the message of God, and perished with the wicked.

When John the Baptist came as the harbinger of the first advent of the Messiah, telling them to believe on him, who should come after him, they might have argued like this: I do not know who this person is, and as for being baptized in the water, what difference does that make with us whether we are or not, if our hearts are only right? We can live just as good lives, fear God, keep his commandments, love our neighbors just as well without performing that simple ceremony. When this man whom John is preaching comes, then it will be time enough for us to judge of his mission. But what was the result with those who did thus reject or neglect the mission of John? Hear the inspired record of God. Luke 7: 29, 30. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Thus we see that these men by rejecting the warning that God was giving them, rejected the counsel of God against themselves, and brought the wrath of God upon them.

Also those who crucified Christ were left to do that terrible deed, because they would not heed the signs of the times, nor understand the prophecies concerning the first advent. Matt. 16: 1-3. "The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening,

ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" Acts 13: 27. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."

So we understand it will be in the last days when the prophecies are fulfilled. To be accepted of God in any age we must be in harmony with his work at that time. If we reject and despise that, we are not really prepared for death; but when there is an especial preparation necessary to be prepared for some terrible calamity that is coming on the land, then if we neglect a preparation which God warns us to make he will not save us. As we have seen, this has always been so in the past, and we have every reason to believe it will be so in the second advent of Christ. D. M. CANRIGHT.

Glenoe, Minn., Aug. 4, 1872.

Nicodemus.

"The same came to Jesus by night." John 3: 2. THERE was wisdom in this act of Nicodemus, coming to Jesus by night, when the excitement and labor of the day was over; it might not have been altogether cowardice, or fear of public opinion, which caused Nicodemus to go to Jesus by night, but a wish to have the whole attention of the noble personage who had so wonderfully appeared, and who had done such mighty deeds, and had spoken so wisely at all times.

Nicodemus was an appreciative man. He could not sleep after hearing the great Teacher. His mind was deeply stirred, and he wisely chose to see the Master alone. He was not disappointed; for words of wisdom continued to flow from the lips of the wonderful man. The timid but candid Nicodemus was won to the truth, and when cruel hands had crucified the great and good, the wonderful Teacher, Nicodemus stood ready to do what kindness his ability afforded (see John 19: 39); for however timid he might have been before his conversion, he was fearless now.

One thing we learn from the case of Nicodemus: that he who goes even timidly to the Master, by night, will soon be disposed to defend his cause by day. The doctrines of Christ have a tendency to dispel all foolish fears, and to make a man bold in the cause of God.

Why should we fear? Should light hesitate to shine, apply to the fountain-head for a new heart and you will not be ashamed of Christ, or of his cause, or of his people.

JOS. CLARKE.

The Light of the World.

"YE are the light of the world. A city that is set on an hill cannot be hid." Matt. 5: 14. Thus the Son of God addresses his disciples. How divinely exalted the position of the humble followers of Jesus! The few who unreservedly consecrate themselves to God, and constantly labor to glorify him and advance his precious cause through sacrifice and self-denial, and scorn and reproach from without, evince that they are living branches of the "true vine." The Creator of the heavens and the earth holds them in a high and sacred estimation. He is their God and they are his people. Such are the light of the world.

Their communion is with God, who "is light, and in him is no darkness at all." And they have fellowship with his dear Son, "the true light, which lighteth every man that cometh into the world." Standing in close and holy connection with the Father and Son, the church become reflectors of the divine rays of heavenly light, as the moon reflects the light of the sun.

Sin and rebellion, moral darkness and spiritual death, are every where in the world. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises (or virtues, margin) of him who hath called you out of darkness into his marvelous light." 1 Pet. 2: 9. What language can more strongly express the favor of God toward his people? or their duty to reflect back his love and favor upon the world, from whence they are chosen?

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2: 15.

The sacred volume of inspiration unfolds to the people of God, the promise of inconceivable blessings, affording untold comfort and consolation in the deepest trials and afflictions. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Thy word is a lamp unto my feet, and a light unto my path.

Through the channel of a living and consecrated church, the Lord addresses the world. Through them, beams of divine light and truth are sent out to guide anxious souls to the haven of endless rest, as the towering light-house of Eddy-stone, directs the storm stricken mariner to a port of safety. "Ye are the light of the world." As the lighted candle or lamp is de-

signed to give light unto all that are in the house, so should the disciples of Christ, ever, and everywhere, let their light shine. Sacred, refining, and saving truths are committed to the servants of the Lord. A practical demonstration of which will go much farther toward winning and saving souls than much talk upon the theory thereof. "For it is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

God sends forth his people into his vineyard, not to sit in idleness, but to save souls, to gather with the Master, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified." Acts 26: 18. How exalted the work, though feeble the instrumentality. But inexpressibly great the result with him who goeth forth guided by the wisdom of Heaven, leaning for strength upon the all-powerful arm of Him who hath called him.

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

"This hope cheers the prospect that's gloomy and drear, And points to the haven of rest that is near."

On faith and obedience, light should constantly and incessantly shine out from the church. A living faith in God and the holy Bible will lead its possessor to a life of devotion and obedience. Faith and works go hand in hand. Present truth reveals present duty. The last sound of mercy to the last generation of men is now heard in the proclamation of the third angel's message. Rev. 14: 9-12. This message requires obedience to the commandments of God and the faith of Jesus.

The down-trodden Sabbath of the fourth commandment is being restored. How many professors, and even ministers, say, "I would keep the seventh day if the majority did." But he who sanctified the Sabbath in Eden, and commands its observance, calls for tried men, men of moral courage and fortitude, who will stand by the right, even though in the minority. Light on the law of God must be borne to a world lying in darkness. Who will let his light shine with reference to this all-important truth?

Jesus is quickly coming. The welcome tidings are sounding. The response of an obedient and faithful church is, "Even so, come, Lord Jesus." Here the church are not in darkness. "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5: 4, 5.

As Noah was warned of the approaching flood, and prepared an ark to the saving of his house, thereby escaping the doom of the ungodly, and as the disciples, through faith in the warning given by Jesus, escaped the impending judgments which hung over Jerusalem, utterly destroying that devoted city, and the unbelieving and disobedient Jews by tens of thousands, so will the remnant church have faith in the signs which unmistakably herald the coming of the Son of man, and make the needful preparation to welcome him with joy and gladness. They "look for him," and "love his appearing."

"Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." An intelligent and consistent faith in the immediate coming of Jesus will awaken the believer to a vivid sense of the importance of a preparation of heart to meet him in peace. To be cleansed from all sin, to have a sanctified heart and life, guileless lips, and a faultless tongue, we must be "purified, and made white, and tried."

This blessed hope is not a wild and delusive theory, as popular professors regard it. No; it leads to a close examination of the heart, of every motive by which we are actuated, and to the putting away of all evil, in thought, word, and deed. "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 3. Oh, what a work to get right in the sight of the great Searcher of hearts! And yet there is time, and the means and helps ample and abundant, if we walk in the light as it shines upon our pathway. Says the apostle, in speaking of the last church, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

Now the glorious light of the concluding message of mercy must be carried to those who sit in darkness and in the region and shadow of death. It must shine forth in the sacrifice, self-denial, consecration, humility, love, watchfulness, and prayer, of the true church. The end is near! Souls must and can be reached by the light of revealed truth. They can be turned from sin and transgression, from the traditions and long-cherished errors of the present age. They can be brought to love God, to honor his righteous precepts, and reverence and keep his holy Sabbath. He bids his people move out in faith, and he will attend by divine power, in winning souls to him. An inestimable reward lies before the faithful.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Who would not suffer with Jesus now, with the promise of reigning with him in the kingdom of God? Who would not hear the words, as they fall from his lips with accents superlatively sweet, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord"? There all the ransomed of the Lord meet to part no more. No tears nor death there. My soul says, It is enough. Praise the Most High for some humble place with his dear people here, in hope of rest in Heaven; "of an inheritance incorruptible, undefiled, and that fadeth not away." A. S. HUTCHINS.

Superficial Culture of the Age.

FROM an excellent essay on the "Importance of Radical Training," by D. E. Maxwell, D. D., read before the Alumni of Alfred University, and published in the *Sabbath Recorder* of July 11, 1872, we take the following extract showing the present degraded state of popular taste and sentiment. It is calculated to lead one seriously to inquire what can be expected of an age in which the tastes and feelings of the masses are influenced by such motives and run in such channels. He says:—

There may be good reasons why Horace Greeley should not receive the suffrages of the American people for President. I think there are. But some of us will keep insisting on better reasons than those suggested by the caricatures of Harper's, and yet those eminent journalists know full well that up to date, their strongest hold is upon those superficial qualifications of the American voters which would be much sooner moved to party lines by the picture of the great journalist riding to the Cincinnati convention on a pig, than by any solid reasons in the fitness of things. And on the other hand, we have the saddest commentary on the truthfulness of our indictment against the superficial culture of the age, in the fact that the pictures of our staunch standard-bearer must be considered incomplete if not rounded out by the professional whiff of smoke, which they say Gen. Grant can beat any other American in making. Since the days of "Tippecanoe and Tyler too," when log-cabins, raccoons, and hard cider, elected a President, I have not had a more painful illustration of my theme than the other day, when in a Grant ratification meeting in New Jersey, one of the speakers made what he seemed to think his best point, and which brought down the house, to his most evident satisfaction. He said Grant was passionless, emotionless, and never to be credited with feeling, and esthetical satisfaction, by any thing, except when perchance he succeeded in projecting a more than commonly graceful curl from the outward end of his ever present Havana. (Great cheers). It is humiliating enough to meet this vulgar habit and abominable vice all along the highways and byways, and be compelled to inhale the fetid stench second hand, from every loafer's mouth and nose, but it is intolerable to have it thrust upon us as one of the chief excellences of a presidential candidate, and to know that the American people are yet so superficial, so vulgar, as to be moved upon by just such appeals, as men riding pigs and whiffing smoke from a roll of tobacco leaves, more than by anything that appeals to sound sense and correct thinking as to what kind of a man he should be who aspires to stand for the suffrage, and be the representative man of a professedly enlightening and Christian nation.

Rum drinking and tobacco smoking and chewing are the giant twin vices that are to-day debauching the American people, undermining their physical, mental, and moral health. The figures which stand for the extent of this practice are perfectly staggering, and the statistics of their destruction of health and life and happiness, as well as their debauching effects upon the public morals, are still more bewildering, and yet, as a people, we have scarcely yet thought through the skin of this subject. No man can tell how many young men have been led to the cup that has in it the "poison of dragons and the cruel venom of asps," by the example of our great statesman, Wm. H. Seward. The last time I saw him he was pouring down his throat a full glass of intoxicating liquor, right before five thousand young men whom he had come to see and bid be good soldiers, and yet that wicked example, he then set them, was more than everything else that prevented men from being good soldiers, good citizens, good Christians, good husbands, good fathers. Who can tell how many young men will be led into the degrading servitude to tobacco, or confirmed in it, by the pictures, too true to life, of the man standing for us all, with the inevitable badge of his own weakness, and slavery to lust, blurring his otherwise manly face?

I do not wish to complain superciliously. I only wish to compass the theme set me. Let us train ourselves to think all through and through the problems of the hour, and adapt our instruction to the cultivation of such thorough thinking and acting as shall take hold of the heart of men and outwork all manliness of endeavor.

AFTERWARD

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparring,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint, groping in the sea;
Afterward, the pearly guerdon
That shall maké the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now, the spirit, conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"
—Sel.

Progress of the Cause.

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

New York Camp-Meeting.

THIS important meeting has closed, and we trust it has been one of profit to the cause. In company with Eld. Littlejohn we reached the ground Wednesday morning, and found quite a number of the brethren there, though most of the tents had not arrived. But they came in a short time, and soon there were thirty very nice looking tents up besides the large, sixty-foot tent. Yet the meeting was not as large as I expected. I should judge there were upwards of three hundred present. Bro. Haskell was with us, and assisted much in the tract-society and other business meetings, as well as in preaching.

The meetings were from the first interesting and solemn, and truly heart-searching times. Friday afternoon, Bro. Littlejohn called those forward who desired prayers, and almost all the congregation came to the front seats, and with weeping and brokenness of spirit many confessed their need of more of the blessing of God. Nearly all of these were persons who have made a profession and belonged to the church. We were sorry that the friends of the cause had not brought more of their unconverted friends with them. There are generally many persons in different parts of the field who are acquainted with our views more or less, who have not taken a stand with us entirely. They feel favorably disposed toward the truth as far as they know it. They need something to move them to take a full stand, and there cannot well be a more fitting place to accomplish these results than a camp-meeting, where our people are trying to draw near to God.

The spirit of the place is solemn, the preaching calculated to search the heart and bring it to a point of decision. People are far more likely to act sensibly at such a time, when sacred truth is made prominent, than when under the influence of the worldly spirit at home. We exercise an influence upon each other when we associate together, and we should avail ourselves of every legitimate means to overcome the worldly spirit so prevalent around us, and bring those to such meetings who need them. They should be searched out and persuaded to come, and be helped to see the truth in its fullness. We were sorry there were not more than ten or twelve such persons at our meeting. Several of our S. D. Baptist friends were with us, and took part in our social meetings, and to some of them we became much attached.

On Sunday, the outside attendance numbered some 1500. Seven were baptized Monday. The workings of the Tract and Missionary Society seemed to be beneficial to the cause, and a good degree of interest was manifested by its members. There was an increase of subscribers for the *Reformer* of over two hundred, and also of the *Instructor*, in its bounds, as well as some for the *Review*, and an improvement of some three hundred dollars in the arrearages on our periodicals since the establishment of the society, besides the scattering of many tracts and pamphlets. Surely, these things show some success, and give ground for encouragement.

Bro. Harmon Lindsay was designated by the Conference to represent New York, in company with Bro. Abbey now at Battle Creek, in assisting, as Providence should open the way, in helping forward the work. He expressed his design to act in accordance with this choice as soon as he could consistently do so. There seems to be a determination on the part of this Conference that the work shall go more in new fields, as will be seen by the resolutions passed in the Conference. We trust there will be encouragement in store for the friends in New York, and hope that God's blessing will rest upon them. GEO. I. BUTLER.

Richmond, Va., Aug. 15, 1872.

From the Vermont Tent.

THE tent remained at South Starksborough, or Jerusalem, over two Sundays. Sixteen discourses were given. There were nearly fifty persons in attendance last Sabbath. Three decided to keep the Sabbath. We think this is encouraging for an effort of thirteen days. We had to take down our tent yesterday to have it at our camp-meeting. The interest was good. Some were out from Lincoln. These two places should not be neglected. We left appointments for the Sabbath and Sunday after our camp-meeting, which several of those who heard us design to attend.

We were told that Jerusalem was a hard place. True, they are mostly sinners in J. But Christ came to call sinners to repentance, and we feel freer in such places than we do among proud, formal and bigoted professors. Our hearts were touched to see such a good attendance in the busiest season of the year, and to hear of several women who would help in the hay-field that their husbands might attend the meetings. There is force to these words of Paul: "Mind not high things, but condescend to men of low estate." Rom. 12:17.

On our way to camp meeting.

D. T. BOURDEAU.

Aug. 12, 1872.

Flushing, Mich.

ANOTHER week has passed since our last report. The interest to hear the truth has not abated in the least; and notwithstanding our tent is located in a newly settled country, the people come night after night from quite a distance and listen with marked attention to the word spoken. Our congregations range from one to three hundred.

Last Sabbath was a good day with us. We held a meeting in Flushing, also one in the tent, which is, as we stated in our last report, pitched six miles west of Flushing. There were about forty-five at the tent, and nearly forty at Flushing, the greater part of each congregation being those who have of late embraced the truth. Seven more expressed their determination to keep the Sabbath, by rising to their feet, four of whom signed the covenant to keep all the commandments of God. In the afternoon, we held a Bible-class at each point. All seemed interested.

Sunday forenoon, the people came in from all parts of the country, from eight to ten miles distant. The Spirit of the Lord seemed to accompany the word spoken in the forenoon and evening. In the afternoon, we held a Bible-class. The congregation became deeply interested, so much so that quite a number of questions were asked relative to our views. There is yet a great work to do here. We request the prayers of the people of God. I. D. VAN HORN,
S. H. LANE.

Bridgewater, Me.

WE closed our meetings in this place yesterday, Aug. 11, after having remained here six weeks. The interest seemed to increase steadily until our meetings were brought to a close. Our last meetings were very solemn and impressive. The Spirit of the Lord in a special manner seemed to rest down upon us. In our very last meeting, some decided to obey the truth and become commandment-keepers. We feel that the Lord has especially blessed our feeble and unworthy efforts, and to him be all the glory. Many who at first were prejudiced against us are now rejoicing in the truth.

While it became more and more evident from week to week that God was at work in this place, it could be plainly seen that Satan was at work also. Threats and attempts were made to cut down our tent by night, and we think that God especially guided and protected us, or it would have been done. It seemed that the Lord had raised up for us strong and faithful friends who were ready to stand by us in these hours of trial, for which we feel truly thankful. It appeared that this mob-like spirit, thus manifested toward us, was fostered, cherished, and helped along, by some persons who make high professions of godliness, and who should have been the first to have cast their influence in favor of law and order.

But, notwithstanding all the efforts of Satan against us, our meetings were generally characterized by good order and solemnity; and much credit is due the magistrate in this place for his timely advice and earnest efforts to maintain good order, and for granting us the privilege of worshipping God according to the dictates of our own conscience; and we are happy to say that he and his wife are now rejoicing in the truths of the third angel's message.

About forty have decided to keep the Sabbath since we pitched the tent in this place. Others are convinced that we have the truth, and we hope that they will soon take up the cross and be numbered among the commandment-keepers.

Yesterday, three willing candidates went forward in the ordinance of baptism, and we hope to see others follow soon. We have established a Sabbath-school and meeting in this place, and the necessary officers have been chosen. It seems that the work is not yet done here, and we should not feel like leaving now, were it not for the fact that our coming State Conference and camp-meeting are so near at hand.

May the Lord bless these dear brethren and sisters who have so nobly taken their stand on the side of truth, and may they succeed in the work of overcoming, and finally receive the crown of glory that fadeth not away.

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

Bridgewater, Me., Aug. 12, 1872.

Fish Lake, Wis.

SINCE camp meeting, we have been trying to advance spiritually. Held meeting and baptized two at the Tamarac school-house. At our last monthly meeting, in the brick school-house, two were baptized and added to our number. The interest seems to be deepening in some hearts, and we anticipate a profitable time when Bro. Sanborn returns. May the Lord help us all to do his will and reach home at last.

P. S. THURSTON.

Granville, Vt.

MET with the brethren here on the 27th and 28th ult. Some disappointed in not seeing more from other places. Trust our meetings were very profitable. On the Sabbath, spoke with freedom twice. The truth was well received by believers and friends. One was added to the church.

On first-day, the school-house in the place being occupied by the Methodists, we had no preaching. Near the close of the day, quite a number came together on short notice for prayer-meeting. Spoke to them a few moments on the "perilous times" of the last days.

Let it be borne in mind that we have a special work to do in getting ready for the immediate coming of our Lord and Saviour. Truths, the most solemn and weighty, are to be borne to the world, which will prove a savor of life unto life, or of death unto death. The doctrine of the speedy coming of Christ must be proclaimed. The down-trodden Sabbath of the Bible must be restored.

We owe those who see no beauty or scriptural harmony in the present work of the remnant church a duty, but it is not to return to them, it is in meekness and love to lead them to a knowledge of the truth. "Can two walk together, except they be agreed?" Amos 3:3.

A. S. HUTCHINS.

Aug. 14, 1872.

Minnesota Tent.

WE had hoped by this time to have something favorable to report; but are sorry to say that this is not the case. This was the most favorable location we could find, a village of 300 inhabitants, with a good farming country around, quite largely Americans. The truth had never been preached here and the way seemed to open favorably, so we pitched our tent and commenced meetings. The weather is good, roads are fine, good moonlight nights, and we have done all we could to advertise our meetings; and yet it is the same here as in every other place we have tried, little or no interest.

We commenced with an audience of fifty, and this has dropped off to about thirty, with no interest in those who do come. This is the fourth time I have pitched the tent in this State this year in the most favorable locations I could find. The result has been the same every time. Nor is there any way that opens before us. No one asks for any labor; though I have been in the State several months, and have inquired, and written, and traveled, as extensively as I could, yet I have never had a single invitation from any soul—Sabbath-keepers or any one else—to come and hold meetings in their place.

Wherever we have gone, it has been uninvited, and entirely among strangers. Have had to go directly to a tavern, pay the highest rate for board and everything we had, even to a box of matches. We have sold no books of any account, nor obtained but very few subscribers for the *Review*. Of course, under the circumstances, we cannot feel otherwise than a good deal discouraged. We know there are people who want to hear the truth. In coming to this State, we left numerous promising fields, where scattered brethren and interested friends were earnestly calling for help, offering to bear our expenses, furnish us a home, &c., if we would come and help them. And now to labor under such circumstances as these, at times, seems a little more than we can stand up under long. We shall probably soon have to close our meetings here. There is no opening before us—no calls for labor that I know of.

If there are any friends to the cause in Minnesota, who want labor where they are, and can obtain a house in which to hold meetings, and will board us while there, we are ready to go. If not, we shall return home; or we are ready to go to any other State where the people do want to hear. We are at your service, brethren, and we want to hear from you immediately. We cannot consent to have these fine fall months go by without some prospect of doing good.

D. M. CANRIGHT.

Hutchinson, McLeod Co., Minn., Aug. 18, 1872.

HE who can suppress a moment's anger may prevent days of sorrow.

HE who rules not his own spirit will likely be ruled by an evil spirit.

Wathena, Kansas.

WE commenced meetings in this place July 12. Our congregations have ranged from fifty to four hundred. We have had no disturbance to speak of, outside or inside of the tent, but good attention has been paid throughout. But the people seemed to be suspicious that there was something hid, so they watched to see it develop. They could find no real fault with what they heard. It was according to the Bible.

Finally, an Eld. Finney, Disciple, a nephew of Prof. Finney, of Oberlin College, heard us on the change of the Sabbath, and challenged for a debate. The challenge was accepted, and the question discussed three days, having two sessions of two hours each day.

At the close of this debate, several took a stand on the Sabbath, and the interest increased to the close. On Thursday p. m. of last week, we had a meeting for the purpose of ascertaining how many would covenant to keep the Sabbath, and hold Sabbath meetings. Twenty-nine names were given in, and the list has since been increased to thirty five.

Last Sunday, eight were baptized, and three more on Monday morning. This includes those that embraced the truth last spring at Palermo, and west of that place.

One week ago, we were invited to go to Burr Oak Bottom, twelve miles north, where we spoke five times, returning Tuesday. Four decided to keep the Sabbath, and a deep interest was left on the minds of the people.

We closed our meetings here last Sunday evening, took down the tent yesterday, and shipped it for Half Rock, Mercer Co., Mo., near where Bro. T. J. Butler lives. He has gone to make preparations, and pitch the tent in that place, I remain here one week before joining him there.

Bro. Chaffee has been with us in this meeting. He spoke once, and helped much in singing and taking care of the tent.

We gave thirty-five lectures, besides the debate, and five north. Sold twenty-three dollars' worth of books, and gave away quite a quantity. Got six subscribers for the *Reformer* four months, and five subscribers for the *Review*. The interest was at the highest point when we closed. I intend to spend the week in visiting and helping to secure a place to hold meetings. Times are hard here. Wheat crop an entire failure, money scarce. Books sell slow. Many more would take the paper if they had money.

Brethren, pray for us, and for this large young Conference, and that the truth may prosper in our hands. R. J. LAWRENCE,
T. J. BUTLER.

Wathena, Aug. 20, 1872.

The Right Way Found.

[WE are rejoiced to receive the following communication from one who, after a careful examination of various views, is convinced that the position of S. D. Adventists is in the main in accordance with the infallible word of God, and that he cannot hope to evade the commandments of God and have eternal life. We trust he will not long be alone in his neighborhood, rejoicing in the advancing light of present truth.]

DEAR BRETHREN: I think I speak my true sentiments when I say I am thankful to God that some kind friend sent me the *REVIEW AND HERALD*. At first, I scarcely read it, and when I did, it was with prejudice. I then read it to find out what I supposed to be weak points, and determined to answer them to my satisfaction, as I went along. I have been in the habit for many years of reviewing in writing, for my own reading and diversion, various theological views.

Your paper suggested thoughts which I followed out from the Bible and other helps. I was soon astonished at the firmness and reasonableness of the positions, and chided myself at my ignorance that I was not able to set aside what I supposed to be fallacy. You may think I have become interested in a paper, in a doctrine, because I am not acquainted with any other, and have fallen in with it on account of the novelty. This is not the fact. I have been twenty years reading and studying theology, as a layman and local preacher in the M. E. church. I have carefully weighed with much research the doctrines of Universalism and Spiritism, and have investigated the points of difference between the churches. I read the *Baptist Examiner*, *Christian Union*, *North-Western Christian Advocate*, *Times*, and the *Crisis*. I have also read largely of infidel writings. After a careful study, I am convinced that the doctrines in the main advocated by your paper are the teachings of the *Holy Writings*, and feel constrained to write you. Perhaps my "countenance" will sharpen yours. It might give you a little help that one, though weak and unknown, was about determined to cast his lot with yours. I realize the detriment it will be to my worldly prospects to keep the commandments, but I cannot hope to evade them and have eternal life. There are none in all this country, so far as I know, of like faith.

Yours in hope of life through Jesus our Lord and Saviour. DR. E. TUCKER.

McCusta Co., Mich.

Another Word from the New York Camp-Meeting.

It has been my privilege to attend our late camp-meeting which has but just closed. In the providence of God it was a very interesting occasion, notable for the searching of heart. "Our sins like mountains rose before us." The testimonies borne, with hardly an exception, showed that the Spirit was in our midst, causing us to see our departures and neglects. Tears and confessions gave evidence of returning to God, and the promise was verified, "Return unto me, and I will return unto you, saith the Lord of hosts." Each one felt to heed the admonition not to confess the sins of others, but to discharge individual responsibility; and, thank God, each one felt convicted of his own errors. May this spirit abide with us at our homes, then will the servants of God be saved many trials and burdens, and the church come up in the favor of God. If we faithfully search out our sins, and exterminate them fully from our hearts, it will make room for a spirit of labor and self-sacrifice, and we will be enabled to help swell the loud cry of the third message, and share at last in the blessings of the redeemed. We then can see a literal answer to the cry for laborers, yet in a far different manner than many of us anticipated. Truly, how wise is God in all his purposes, especially in transmitting to us all a sphere in which to labor.

The Tract and Missionary Society recommends itself to every believing heart. It was set before us in a very acceptable manner by Bro. Haskell, and made very interesting by his relating a part of the life of sister H. More, showing, from personal acquaintance, her devotion and unremitting labor.

And again was the mirror of life held up before us by Bro. Butler in giving us the biography of Job. I think the view presented to each one of us, as we beheld our murmurings and lack of the Christian grace that sustained him through so many trials and deep calamities, was anything but flattering to us. As he expatiated on his virtues, his unprecedented patience, while suffering in the hands of Satan, clad in garments of humility, literally covered with sores and clothed with worms and clods of dust, bereft of every earthly blessing, and forsaken by the wife of his bosom, and annoyed by false accusers and the contempt of the children in the streets; yet he retained his integrity. No greater rebuke is chronicled in the Sacred Book than the life of Job and the question asked by God of Satan, if he had "considered Job that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil," reflecting upon the author of all sin his past course, his rebellion and fall, his untiring efforts to destroy precious souls. I say again, thinking I speak safely, We all felt ashamed, and saw ourselves as never before. The mirror was true to its design, reflecting our utter unworthiness. Now, let it not be truly said of us that we are like unto a man who beholds his face in a glass, and straightway forgetteth what manner of person he is, but let us try to get a view each day, scrutinizing each act in the light of the Judgment.

Our hearts were inspired to hope, and were encouraged, by the love and esteem that Christ maintains toward those who do the will of his Father. The family ties and bonds of love that exist in the hearts of brother and sister, the undying and unselfish love of the maternal heart, were most beautifully and aptly illustrated by the speaker.

Again were our hearts re-animated and cheered on Sabbath between the hours of public service to be assured beyond a doubt that the gifts, placed in the church as a wise provision from God, yet remain to bless his people, and will, until the last days. If any present had ever suffered from doubts, they must have been banished, as the evidence produced made this point in our faith invulnerable. The application made to this people made an impression. We could plainly see our neglect in reading and meditating.

Our meeting closed Monday evening with a social meeting which was by many considered the best, and thus was another yearly gathering closed, making one the less, and adding to us new responsibilities. Who of us will improve them, or attend the next, or, more to be desired than all this, who will be gathered with the saints upon Mount Zion?

ISADORE GREEN.
Sackett's Harbor, Jefferson Co., N. Y.

Experience.

EIGHTEEN months ago this morning, July 3, 1872, I decided to keep the Sabbath of the Lord. I had been investigating the subject of present truth, having traveled through wet and cold, storm and shine, to learn what I could about what was to me, then, a "new doctrine." I had made up my mind to read the New Testament through again, and also to read the "History of the Sabbath," before I formed an opinion as to which day was correct.

But I did not go mourning long. The Lord made known his will, and I tried to obey. Before day-break I meditated on his word, and felt a willingness to forsake the keeping of the first-day, though dear relatives and friends for a moment stood in the way, and I asked myself the questions, Will the Lord be as "a wall of

fire round about" me? Will the Lord sustain me? Instantaneously the response seemed to come, "The Lord will provide;" and I was happy in my choice.

Through the instrumentality of Eld.'s Rodman and Haskell, and other friends of the cause, I was enabled to learn just such truths as I needed at the time, and I trust I profited by them. To-day, the Seventh-day Adventists have my sympathies in their peculiar faith, and in the reforms they advocate. Never for a moment have I regretted making their acquaintance, for their religious belief was just what I needed to strengthen and sustain me under affliction, and to comfort me in my daily life.

Over fourteen years ago, I became connected with the Baptist denomination, and for some time I hesitated to withdraw myself from that body as my mother and two sisters were also members of the same church. At length, I concluded to ask for a letter of dismission in the following manner: I wrote out a sort of synopsis in the form of a letter, and attended one of the covenant meetings, and asked the privilege of reading the letter, as a member of the church. I accordingly read what I had to say in regard to my late experience and my new views, and before the exercises closed, they voted to give me "a letter of Christian character, in good and regular standing." I was of course gratified to get such a letter. When they recognize in me a "Christian character" they as much as say that I do no wrong in embracing the commandments of God, and really acknowledge me none the less Christian, virtually acknowledging the fourth commandment as well as the rest. Since I left the church, their pastor has preached against the Sabbath, and I hear that one member has said that he would keep the first day if it was wrong.

I would not give up my love of Bible-reading, nor, spiritually speaking, be set back where I was two years ago, for any consideration. I love the cause of present truth, and it does not terrify me as it used to, to read some portions of the book of Revelation. On the other hand, it inspires me with a new and more earnest faith, gives me new hopes and fresh courage to peruse with increasing interest the subject of the third angel's message and what is shortly coming to pass on this earth.

All to God I owe, and I will try to persevere in life's duties, looking to the right source for sustaining grace to help me through the unseen future. The REVIEW helps me much, and I read every item it contains, caring less and less for popular literature or story papers.

HATTIE S. SMITH.

Washington Co., R. I., July 3, 1872.

Hope.

Is there a person in the land that can truthfully say, "I have nothing to look forward to," or, in other words, "I have no hope"? If such there be, God pity them: for life to them must be dreary. They can only look on the dark side, and everything is so dreary and gloomy that they must be perfectly miserable! But need this be the case? Can we not be happy if we choose? Do we not all know that this world is a world of trouble if we have a mind to give up to it and let every misfortune mar our happiness? Of course, we have troubles that others know not of; but do not others have troubles we know nothing about? Then let us make the best of it, cheer up and be happy. Let us look through this vale of tears, to the home that is promised us in a brighter world than this. "Hope on, hope ever."

J. V. AUSTIN.

Berkshire, Vt., Aug. 10, 1872.

Praise Ye the Lord.

GLOOMY, and dark, and long, the night has been, and tears, and sighs, and groans, have been our portion here; but, glory to the Lamb that was slain, the bright eternal morn appears. Already its bright beams are seen in the distant horizon.

Mourning pilgrims, lift your heads. Banish sorrow and sighing. Lift your heads and rejoice. Soon will you see the King in his beauty, with all the shining angel hosts attending.

The trumpet of God shall sound, and the long-promised Redeemer shall come. Our salvation is drawing nearer. Weary pilgrims, up and adorn thee. Bridal robes are awaiting thee. Come, for all things are ready, the feast is preparing. Come, and welcome, without money and without price, is the gracious invitation.

"Onward then! not long I wander
Ere my Saviour comes for me,
And with him abiding yonder,
All his glory I shall see.
Oh! the music and the singing
Of the hosts redeemed by love.
Oh! the hallelujahs ringing
Through the halls of light above."
Council Bluffs, Iowa. L. E. MILLNE.

WHAT is once spotted with infamy can hardly be worn out with time.

A PARENT'S PRAYER.

The following lines were published a few years since. The article is one of uncommon beauty and excellence, and will find a ready and warm response from every Christian parent:

At this hushed hour, when all my children sleep,
Here in thy presence, gracious God, I kneel,
And while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel.
Parental love! O set thy holy seal
On these soft hearts, which thou to me hast sent,
Repel temptation, guard their better weal,
Be thy pure Spirit to their frailty lent,
And lead them in the path their infant Saviour went.

I ask not for them eminence or wealth,
For these, in Wisdom's view, are trifling toys;
But occupation, competence and health,
Thy love, thy presence, and the lasting joys
That flow therefrom; the passion which employs
The breasts of holy men, and thus to be
From all that taints, or darkens, or destroys;
The strength of principle, forever free;—
This is the better boon, O God, I ask of thee.

This world, I know, is but a narrow ridge,
And treacherous waters roar and foam below;
With feeble feet we walk the wooden bridge,
Which creaks and shakes beneath us as we go,
Some fall by accident, and thousands throw
Their bodies headlong in the angry stream.
Some sink by secret means, and never know
The hand which struck them in their transient dream,
Till Wisdom wakes in death, and in despair they scream.

If these soft feet, which now these feathers press
Are doomed the path of ruin soon to tread,
If vice, concealed, on her unspotted dress,
Is soon to turn to her polluted bed—
If thy foreseeing eye discerns a thread
Of sable guilt impelling on their doom,
O spare them not—in mercy strike them dead,
Prepare for them an early welcome tomb,
Not for eternal blight, let my false blossoms bloom.

But if some useful path before them lie,
Where they may walk obedient to thy laws,
Though never basking in ambition's eye,
And pampered never with the world's applause,
Active, yet humble, virtuous too, the cause
Of virtue in the dwellings where they dwell,
Still following where thy perfect Spirit draws,
Releasing others from the bands of hell—
If this be life, then let them longer live, 'tis well.

And teach me, Power Supreme, in their green days,
With meekest skill thy lesson to impart,
To shun the harlot, and to show the maze
Through which her honied accents reached the heart;
Help them to learn without the bitter smart
Of sad experience, vices to decline;
From treachery, falsehood, knavery, may they start
As from a hidden snake, from woman, wine,
From all the guilty scenes with which such snares combine.

How soft they sleep; what innocent repose
Rests on their eyes, from older sorrows free!
Sweet babes, the curtain I would not unclose,
Which wraps the future from their minds and me.
But, heavenly Father, leaving them with thee—
Whether or high or low may be their lot,
Or early death or life await them—be
Their Guardian, Saviour, Guide, and bless the spot
Where they shall live or die; till death, forsake them not.

Though persecutions arches o'er them spread,
Or sickness undermine, consuming slow,
Though they should lead the life their Saviour led,
And his deep poverty be doomed to know,
Whatever thou shalt order, let them go;
I give them up to thee, they are not mine;
And I could call the swiftest winds to blow,
To bear them from me, to the pole or line,
In distant lands to plant the gospel's bleeding shrine.

When as a scroll these heavens shall pass away,
When the old grave shall offer up its trust,
When seas shall burn, and the last dreadful day
Restores existence to the scatter'd dust,
Then, Thou, most merciful, as well as just
Let not my eye, when elements are tossed
In wild confusion, see that darkest, worst,
Of painful sights, that ever parent crossed—
Hear my sad, earnest prayer, and let not mine be lost.
—Rev. L. Wilkinson.

Denying the Lord.

It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny his name or to burn incense to an idol. We deny our Lord whenever, like Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement and support to those who, for God's sake, and for the faithful discharge of their duty, are exposed to persecution and slander. Alas! many there are of whom it may be said, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus 1: 16.—*The Christian.*

The Abiding Word.

NO ARMY ever survived so many battles as the Bible; no citadel ever stood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of the British Museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance and

long ago found wanting. Greece faintly survives in its historic name; "Tis living Greece no more;" and the iron dome of the Cæsars is held in precarious occupation by a feeble hand. And yet the book that foretells all this survives. While nations, kings, philosophers, systems, institutions have died away, the Bible now exercises man's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read, and sifted, and debated, more devoutly loved, and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, and honored and abused, than any other book the world ever saw. It survives all changes, itself unchanged; it sees millions of other books engulfed in the stream of time, yet it is borne along triumphantly on the wave; and it will be borne along, until the mystic angel shall plant his foot upon the sea, and swear by Him that liveth forever and ever that time shall be no longer. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever."

The Lord Will Provide.

In a village near Warsaw, there lived a pious peasant, by name Dobry. Without any fault of his own, he had fallen into arrear with his rent, and the landlord determined to turn him out. It was winter, and evening, and the next day he was to be turned out, with all his family. As they sat in their sorrow, Dobry knelt down in their midst, and they sang:

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

Just as they came to the last verse—
"When thou wouldst all our need supply,
Who then shall stay thy hand?"

there was a knock at the window. It was an old friend, a raven, that Dobry's grandfather had taken out of the nest and tamed and then set at liberty. Dobry opened the window, the raven hopped in, and in his bill there was a ring, set with precious stones. Dobry thought he would sell the ring; but he thought again that he would take and show it to his minister; and he, who saw at once, by the crest, that it belonged to king Stanislaus, took it to him, and related the story. The king sent for Dobry, and rewarded him so that he was no more in need; and the next year built him a new house, and gave him cattle from his own herd; and over the house-door there is an iron tablet whereon is carved a raven with a ring in his beak, and underneath the verse—

"Thou everywhere hast sway,
And all things serve thy might;
Thy every act pure blessing is,
Thy path unsullied light!"

—Exchange.

DRAW upon content for the deficiencies of fortune.

EVERY vice hath a cloak, and creepeth in under the name of virtue.

Obituary Notices.

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

DIED, in North Kingstown, Washington Co., R. I., May 1, 1872, of paralysis, my dear father, Judge Harris Smith, aged sixty-nine years, seven months, and fifteen days. The deceased had been an active business man during the larger part of life, and, although he transacted business with credit to himself and satisfaction to others, yet he neglected the great plan of salvation, and his soul's welfare, till late in life. During his last sickness, which lasted over three years, he was convicted of sin and converted to the religion of Jesus. Nearly a year before his decease, through the efforts of one who used to read the Bible and publications of the Seventh-day Adventists to him, he acknowledged the true Sabbath, and ever after ably defended it. His faith in God was strong, and his heart overflowed with gratitude to him. His love to his Maker was manifested in a remarkable degree to all who cared for and called on him during his years of confinement.

His funeral discourse was preached from 1 Thess. 4: 13, 14. HATTIE S. SMITH.

OUR dear sister Almena Perry died recently, aged twenty-nine years. She endured a painful sickness for many months, which finally terminated in an abscess. Sister Almena was daughter of Bro. Johnson, deceased. She embraced the present truth under the labors of Bro. Waggoner many years ago, and adorned her profession with a godly life. She has passed quietly away, leaving a husband and three little boys to mourn, besides a Christian mother and grown up brothers and sisters. Oh! that they would but imitate her godly example, and thus with her have everlasting life in the soon-coming kingdom. R. M. THURSTON.

DIED, Aug. 4, 1872, at the residence of her son, in Rives, Jackson Co., Mich., of inflamed lungs, Frances Dunham, mother of Bro. G. G. Dunham, in the eighty-third year of her age. A comforting discourse was given by Bro. A. J. Richmond, to a large and attentive audience, from Job 14: 14. J. E. TITUS.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 27 1872.

Central Camp-Meetings.

Michigan, Sept. 4-10. Ohio, " 12-17. Indiana, " 19-24. GEN. CONF. COM.

Urgent letters from Bro. Loughborough in California determined Bro. and sister White to forego their contemplated delay in Colorado, and proceed at once to California.

One Word More.

This is the last number of the REVIEW that will reach our subscribers in this State before the camp-meeting. If it falls into the hands of any who have decided not to come to the meeting, we would earnestly say, Reverse that decision, and from this moment decide to come.

Save Time.

With as little confusion, and little delay as possible, we want to get into effectual working order at our camp-meeting. Two things will help greatly toward this result.

First, let each church, where they can, choose their tent-master or tent-masters in advance, and let these come on beforehand with the tents and pitch them, ready for the main company to take possession of as soon as they reach the ground.

Secondly, and more than all else, let every one by meditation, prayer, deep searching of heart, a consideration of our position and work, and the wants of the cause, drink anew into the spirit of the message, and so get into working order before he comes.

To those who receive this paper in season, we suggest that Sabbath, Aug. 31, be made a special day of seeking the Lord in preparation for the coming camp-meeting.

MICH. CONF. COMMITTEE.

An Earnest Appeal.

The following urgent call for help, recently received from Tennessee, is a specimen of the anxiety that exists in many parts of the country to listen to the truths we have to present.

We would that efficient laborers could be had to respond immediately to this call, and go to the assistance of these friends. Perhaps something can be done for them the coming fall.

BRETHREN OF THE REVIEW AND HERALD. Many citizens here are inquiring of me, Why do you not have a preacher; we want to hear more of that doctrine? All I can say is that we have done all we could to get one.

And now in behalf of many citizens, I write to all whom it may concern, that we deeply feel an interest in the great Bible truths proclaimed here by Eld. E. B. Lane, and would, through your paper, earnestly inquire of the church at large, Is there no one to help us? Must we still grope in darkness, and be tossed about with every wind of doctrine?

We know the harvest is great and the laborers are few; and if there is none for us, we would plead for the prayers of the faithful, that we may not be numbered among those that are lost in sight of the holy city.

Address to the Friends in Indiana.

PERHAPS it will be necessary for me to say a few words concerning our camp-meeting. I am aware that it is farther from the railroad than it should be if railroad convenience is the only or chief thing to be considered.

THE KING IN HIS BEAUTY.

Words by R. F. COTTRELL.

Music by ALFRED BOYNTON.

Musical score for 'The King in His Beauty' with lyrics: 1. The King in his beauty is coming, e'er long, Prepare ye, prepare ye to meet him! To share in his glory, and sing the "new song," Who He comes, not an infant, in Bethlehem born.

Musical score for 'The King in His Beauty' with lyrics: 3. With chariots celestial behold him descend, With glory in-ef-fa-ble beam-ing! And all the best an-gels a-round him at-tend, In Heaven's bright canopy gleaming.

Musical score for 'The King in His Beauty' with lyrics: 5. Earth's captives, now rescued, will sorrow no more, No hunger nor thirst shall annoy them; No pain shall afflict them, their sufferings are o'er, No sickness nor death shall destroy them.

Musical score for 'The King in His Beauty' with lyrics: eyes—No time now for in-do-lent dream-ing, tree; To pur-chase for reb-els a par-don. skies, A mul-ti-tude no man can num-ber, waits, Fair Zion's redeemed to present her.

special interest in fitting up the grounds and in caring for those from a distance. We are certain that we can give better accommodations here than we could to take the meeting away from the brethren merely to get near a railroad.

Bro. Elbert, and Bro. S. H., Lane held a tent meeting at Burlington, six miles from here, two years ago, but had to close before the test was fairly made.

We expect the first Indiana Conference will be held in connection with this meeting. Then do n't let one that has any interest in the cause stay away from this meeting.

This Conference will hold its twelfth annual session in connection with the camp-meeting at Battle Creek, Thursday, Sept. 5, at 9 A. M., for the election of officers, and to transact any other business that may come before the meeting.

THE stockholders of the Health Reform Institute will hold their sixth annual meeting at Battle Creek, Michigan, in connection with the camp-meeting, Friday, Sept. 6, at 9 A. M., for the election of Directors, and for the transaction of any other business that may come before the meeting.

THE friends of the cause in Peoria and Knox Counties, Illinois, will meet for quarterly meeting at Princeville, the first Sabbath and first-day in September, 1872.

THE next quarterly meeting for the churches of Orleans, Orange, Greenville, Vergennes, Bushnell, Montcalm, and Deerfield, will be held with the

convey them to the camp ground free of charge. We very much desire to see all the friends on the ground in time to pitch their tents and make all the arrangements necessary for their comfort before the time set for the meeting, so that we can spend the entire time in getting nearer to the Lord.

If the Lord will, there will be a camp-meeting held at Georgia City, in the north-west corner of Jasper Co., Mo., commencing Sept. 5, and continuing one week.

PROVIDENCE permitting, we will be at the tent-meeting at Mount Hope, in Grant Co., Wis., Sabbath and first-day, Aug. 31, and Sept. 1. And also the following Sabbath and first-day, Sept. 7 and 8.

POY SIPPI, to organize a Tract and Missionary Society the first Sabbath and first-day in September, 1872. The second Sabbath and first-day, with the Fish Lake church, at the school-house near Bro. W. Farrer's.

QUARTERLY meeting at Pontiac, Ill., Sept. 7 and 8. " " " Gridley, Sept. 14 and 15. Let all the scattered ones make an effort to get out to these meetings.

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

QUARTERLY meeting at Waukon, Iowa, Sept. 14, 15, 1872. QUARTERLY meeting of the Poy Sippi, Wis., church, at the Cady school-house, Sept. 7, 8, 1872.

QUARTERLY meeting for the churches at Little Prairie, Johnston, and Oakland, Wis., at Oakland, Sept. 7, 8. Hope for a general attendance.

QUARTERLY meeting for Mackford and Marquette churches, at Mackford, Wis., Sept. 7, 8. The friends of the cause in this district are earnestly requested to be present at this meeting.

THE next quarterly meeting for the churches of Orleans, Orange, Greenville, Vergennes, Bushnell, Montcalm, and Deerfield, will be held with the

Greenville church the first Sabbath in November; and the churches will be visited as follows:— Orange, Sept. 14, Brn. Wm. Alchin and Maynard. Orleans, Aug. 19, Brn. Stephen Alchin and Hodges.

Business Department.

Business Notes. BRO. A. B. WILLIAMS, Clinton, Wis., wishes to hire a good farm hand through the fall and winter, and then give him a good chance to work the farm on shares the coming year.

RECEIPTS

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

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The Review and Herald.

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