

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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WHO SHALL BE THERE?

Who shall walk the golden pavements
Of that city built on high,
View with rapture Eden's glories,
Never seen by mortal eye?
Who shall wear the crown of glory,
Wave on high the victor's palm?
Who shall see the King in beauty,
And unite in life's sweet psalm?

Who shall walk by life's cool river?
Who shall meet the loved again,
And, united, part, no, never—
Never feel one throb of pain?
Who shall be where sin and sorrow
Are forever passed away,
Where shall dawn no sad to-morrow,
But shall reign an endless day?

Tell me, shall the proud and haughty,
Shall the rich and vain be there?
Can none without gold to offer,
In that city have a share?
Can no poor one, sad and weary,
Who in anguish sighs for rest,
Ever hope to reign immortal
In that land so fair and blest?

Lo! the answer cometh to me,
"Blessed are the pure in heart;"
All good things the meek inherit,
In Christ's kingdom have a part.
Poor and lowly, though the owner
And despised by rich and great,
They can claim far greater riches
Than the proudest man's estate.
—E. E. MILES, in *World's Crisis*.

General Articles.

CONSTANTINE.—NO. 3.

BY ELDER J. H. WAGGONER.

WE must not lose sight of the fact that in making the church attractive Constantine was glorifying himself. While the bishops readily accepted personal favors and counted them as so much gained to the cause of Christ, they in turn seemed to think they were glorifying God by extolling the emperor, with much of the same feeling that actuates the followers of the pope to this day. Thus Neander says:—

"It flattered his vanity to be considered the favorite of God and his destined instrument to destroy the empire of the evil spirits (the heathen deities). The Christians belonging to his court were certainly not wanting on their part to confirm him in this persuasion, having many of them come to the same conclusion themselves, dazzled by the outward splendor which surrounded the emperor, and which passed over from him to the visible church, and by looking at what the imperial power, which nothing any longer withstood, could secure for the outward interests of the church."

"Bishops in immediate attendance upon the emperor so far forgot, indeed, to what master they belonged that at the celebration of the third decennium of his reign one of them congratulated him as constituted by God the ruler over all in the present world, and destined to reign with the Son of God in the world to come. The feelings of Constantine himself were shocked at such a parallel!"—*Neander*, pp. 22, 23.

Willard (*Universal History*) says:—
"Surely it was not in the spirit of Christ, who said, 'My kingdom is not of this world,' that Constantine made it the religion of the empire; and from henceforth we find its heavenly influence sullied by mingling with earthly things."

Whelpley, in his *Compend of History*, says:—

"From this period the Christian church was loaded with honor, wealth, and power, nor did her virtue ever sustain a severer trial. The chief dignitaries of the empire could scarcely do less than imitate their master; and Christianity soon became a necessary qualification for public office. The church now no longer appeared in her ancient simplicity and purity; lords and princes were among her converts, and she was dressed in robes of state. Her ceremonies were increased; her forms of worship were loaded with pomp and splendor; her doctrines were intermingled with the senseless jargon of a philosophy equally absurd and vain, and the way seemed prepared not only for the decay of Christian doctrine and morality but of every science which distinguishes civilized from savage nations."—Page 206.

Guericke goes so far as to ascribe to Constantine and his unwise course the evils which befell the empire under Julian; and this not without a show of reason, as the following extract gives us to understand:—

"Julian, a nephew of Constantine the Great, who, when a child, had seen his nearest kindred fall a sacrifice to the jealousy of Constantine, and had been trained up in solitude by worthless teachers for the clerical profession, soon learned to look with a secret bitterness upon the existing state of things, while a Christianity thus forced upon him by a hated court could not take root in his heart."—*Ancient Church*, p. 244.

With worldly preferments came bitter jealousies between the bishops, and from the time of the Nicene Council there was unceasing strife and war of words about doctrines and forms. The example set by Constantine of compelling conformity was followed by the several bishops to whom he had given the power of determining causes in the State as well as in the church. And while his action in that respect was for the purpose of giving uniformity of faith to the churches, it had directly the contrary effect when imitated by a number of bishops, as their creeds differed and their powers conflicted. Thus unmistakably does an evil tree bring forth evil fruit, however much men may admire it in its growth. It was in this age that the controversy between the Arians and Trinitarians raged fiercely, and the temporizing policy of Constantine, who, in the vain hope of uniting them, now favored this party and now that, served to embitter both parties, and to render them more determined and vindictive as their hopes and fears were raised alternately. We may be excused for giving at least one specimen of church literature, coming to us from the age immediately succeeding that of Constantine, to show both the spirit and subject of the controversy. It is from the "Orthodox," or Roman side of the question:—

"Since, then, Nestorius, that God-assaulting tongue, that second conclave of Caiaphas, that workshop of blasphemy, in whose case Christ is again made a subject of bargain and sale, by having his nature divided and torn asunder, . . . since, then, he thrust aside and rejected the term, Mother of God, which had been already wrought by the Holy Spirit, through the instrumentality of many chosen fathers, and substituted a spurious one of his own coining, Mother of Christ."—*Evagrius' History*, p. 4.

Such effusions as the above, by no means scarce in that age, are worthy of the place they occupied, standing as they did midway between the inquisition and the corrupting influence of Constantine's conformity acts, which paved the way for the inquisition.

We turn now to the consideration of the story of Constantine's vision of the cross. By those who are wont to ascribe to Constantine the qualities of a genuine Christian, and to extol his actions as of great benefit to the cause of pure religion, this vision has been dwelt upon as an event of the utmost importance, yes, as the very turning point in the struggle between paganism and Christianity.

It is to be regretted that so often idle stories will obtain general credence and pass into history for settled truth, because they are

suffered to exert an influence which truth alone should be allowed to exert. There are few who have not heard the story that Alexander the Great, after conquering the world, wept because there were no more worlds for him to conquer, and the belief in this story has become so general that it is considered, in the minds of most people, a truth not to be disputed. Yet the story is utterly groundless. This will illustrate our remark. This story about Alexander, however, is entirely harmless. But not so the story of Constantine's vision of the cross. That has been used as an evidence that he was led by the Lord himself, even in his battles, and that he was the favorite of Heaven, chosen to establish the Christian religion in the Roman Empire. Yet history plainly shows that it is only an idle tale.

And here again we should feel called upon to apologize for the amount of evidence offered, were it not that we consider the subject one of real importance. For, surely, if Constantine did see such a vision, if Heaven thus miraculously called him to set up the cross of the Prince of Peace as the standard by which he should establish his empire and slay his enemies; if the life and acts of Constantine were not only favored but directed by the Lord, as his flatterers assumed, that fact should be well attested. But, on the other hand, if it was a mere fable by means of which a superstitious people were deluded into the belief that a selfish, jealous, ambitious warrior was divinely directed in his battles; and if this fable has been, and even yet is, used to give influence to systems or forms of worship invented by Constantine or adopted from paganism and forced upon the church by imperial authority, then too much pains cannot be taken to expose the cheat, and thus to rescue the minds of men from the bewildering mazes of traditional error.

We may say here with the apostle Paul, "If any man be ignorant, let him be ignorant;" that is, any man may choose ignorance if it pleases him. But there is no necessity for remaining so; for no point seems to be made more clear. Whelpley speaks of it thus:—

"There are various accounts given and various opinions formed concerning the conversion of Constantine. Whether his mind was swayed by the power of truth, or by temporal, political, and interested motives, is not easy to determine. It is related, and believed by some, that his conversion was miraculous. They say that he saw in the heavens the sign of the cross with this inscription in radiant letters, *touto nika, i. e.*, 'By this conquer;' and that upon this, he immediately embraced Christianity. His life and conduct were by no means eminent for Christian virtue; nor was he wholly free from crimes of the deepest dye."—*Compend*, p. 206.

He discredits the story on the just ground that Constantine's life, neither before nor after that time, gave any evidence of being guided by Heaven or influenced by Christian principles.

And Milman says:—

"The silence not only of all contemporary history, but of Eusebius himself, in his *Ecclesiastical History*, gives a most dangerous advantage to those who altogether reject the story."—*History*, p. 287.

Neander takes the same view of the case that is given by Whelpley above:—

"But the supposition of a miracle here is one which has in itself nothing to recommend it, especially when we consider that the conversion, as it is called, of the Roman emperor, such as it really was, could in no wise possess the same significance in the sight of God, who respected not the person, but looked upon the heart alone as an acceptable sacrifice, as it had in the eyes of men dazzled and deceived by outward show. In this particular way it is scarcely possible to conceive that a change of heart, which is the only change which deserves to be called a conversion, could have been wrought. Much rather might we presume that, in this way, the emperor would be misled to combine pagan superstition with a mere coloring of Christianity. And were we to judge of the

and which this miracle was designed to subserve, by the general consequences of the emperor's conversion on the Christian church within the Roman Empire, it might be questioned whether these consequences were really so benign in their influence on the progress of the kingdom of God, as they were imagined to be by those persons who, dazzled by outward show, saw in the external power and splendor of the Christian church a triumph of Christianity."

And in this connection he gives an additional fact which is of great importance, namely, that the story was varied to suit the different tastes of the different classes in his army:—

"Pagans saw, in this case, the gods of the eternal city engaged to deliver them from the disgraceful yoke. Among them, accordingly, was circulated the legend of a heavenly army, seen in the air, and sent by the gods to the succor of Constantine. Among the Christians, on the other hand, the story was propagated of an appearance of the cross."—*Neander*, vol. ii. p. 9.

This proves that it was not an appearance which the soldiers professed to see, but merely the story of an appearance, varied to suit the various superstitions of the parties and to give them confidence in their leader in battle.

Waddington gives a view of the question as comprehensive as it is concise:—

"In the first place, the story which we have shortly given is related by no contemporary author except Eusebius; next, it is related in his *Life of Constantine*, and not in his *Ecclesiastical History*; it is related in the year 338, or six-and-twenty years after the supposed appearance; it is related on the authority of Constantine alone, though it must have been witnessed by his whole army, and been notorious throughout his whole empire; and lastly, it was published after the death of Constantine. In an age, wherein pious frauds had already acquired some honor; by a writer, who, respectable as he undoubtedly is, and faithful in most of his historical records, does not even profess those rigid rules of veracity which command universal credit; in a book, which rather wears the character of a partial panegyric than of exact and scrupulous history—a flattering fable might be published and believed; but it can claim no place among the authentic records of history, and, by writers whose only object is truth, it may very safely be consigned to contempt and oblivion."—*Church History*, pp. 82, 83.

It should be noted that the influence of "Eusebius, the great church historian," is brought to bear in favor of the story, but it is not related by Eusebius in his history, but only in his eulogy of Constantine, which is generally regarded as not worthy of credit.

Dr. Dowling, whose subject led him to a careful examination of this and other events in connection with Constantine's career, says:—

"For my part I have no hesitation in regarding the whole as a fable. It was not till many years after it was said to have occurred that Constantine related the story to Eusebius, and in all probability he did it then by the instigation of his superstitious mother, Helena, the celebrated discoverer of the wood of the true cross (?) at Jerusalem, some 250 years after the destruction of that city and all that it contained, and the disappearance of the identity of its very foundations, under the plowshare of the Roman conqueror Vespasian. The subsequent life of Constantine furnished no evidence that he was a peculiar favorite of Heaven; and the results of his patronage of the church, eventually so disastrous to its purity and spirituality, are sufficient to prove that God would never work a miracle to accomplish such a purpose."—*History of Romanism*, p. 31.

THE best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments, in a man are of no account if they do not come down and strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

Christ's First Temptation.

"THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered." Matt. 4:1, 2. The person here tempted was Jesus. He was so named because it was said of him, "He shall save his people from their sins." The tempter was the devil, the prince of the fallen angels. The Holy Spirit suffered Satan to tempt our Redeemer, that by this means he might manifest his pure and sinless character. The Father designed that the very ways which the tempter employed to disqualify his Son for the work of redemption should increase his fitness for that work. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10. "Though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5:8.

The first Adam, placed in the garden of Eden, with everything pleasant to look upon and good for food, yielded to the power of Satan, disobeyed God, and fell. The second Adam, away in the wilderness, "with the wild beasts," after a long fast, and when suffering keenly from hunger, encountered the same wily foe, obeyed God, and overcame. We read, "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." Matt. 4:3.

Jesus in his mediatorial work "took upon him the form of a servant, and was made in the likeness of men." His human nature rendered him dependent upon his Father's providential care; and to have wrought a miracle by converting stones into bread, to supply himself with food, would have been to distrust God's promises and withdraw his confidence in his Father's all-sufficient power to provide for him. Satan doubtless pretended to be a friend to Jesus. He reminded him how much he needed bread, and advised him to take care of himself, at the same time insinuating that if he did not exercise his power, he would be wanting in proof of his divine mission; for he says, "If thou be the Son of God," &c., implying a doubt as to whether he really was the Son of God or not.

Having considered the nature of this temptation, and the motive which Satan presented to give it effect, let us now see how Jesus met and repelled it. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The expression, "It is written," frequently occurs in the New Testament, and refers us back to the Old Testament Scriptures. Whatever is written there is always referred to by Christ and his apostles as sufficient proof of any doctrine to be believed, or duty to be performed. The scripture to which our Saviour here referred is written in Deut. 8:3: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not; neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

This passage was very appropriate to the circumstances in which Jesus was then placed. Israel journeyed forty years in the wilderness, when they were ignorant as to how they would be provided for. God wanted to teach them to put their trust in him and depend wholly upon his word; and he verified his promise unto them, and fed them with bread from heaven. "Man did eat angels food." Jesus knew that he was in the path of duty. God by his Spirit had led him into a solitary place to fast and pray, that he might be better prepared for the work he would have to do, and the trials he would have to endure.

Jesus when he was upon earth ate and drank to sustain life, but he did not make it his first inquiry, What shall I eat, or what shall I drink? Oh, no. He made it more than his meat and drink to do his Father's will. He said to disciples, "I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent me, and to finish his work." Jesus was tempted, yet without sin. He was always obedient, his faith never wavered, he overcame, and he is set down at the right hand of the Majesty in the Heavens, there to make reconciliation for us.

Satan is working in this world with all power. He has agents helping him all through the land. They design to overcome the little company who are striving to keep the commandments of God. We need to fortify ourselves mightily to withstand their influence. Then let us give heed to the exhortation of the apostle, and have on "the whole armor of God" and "above all take the shield of faith." Jesus in every encounter with the adversary held fast to this shield. He fully believed every word which proceeded out of the mouth of God. It is only such faith as this, that will make us valiant soldiers for God and his truth.

Satan can do nothing with those who by faith stand upon God's immutable word. They may be looked upon as the filth and offscouring of the world. They may have to follow Jesus into prison and to death, or they may be banished to the most solitary place in the earth, but God will not forsake them. He has promised, saying, "Fear thou not; for I am with thee; be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

We can be strong in the Lord to endure every trial, while we look by faith beyond earth's confites to the victor's crown. We have only a little longer to stay in this wilderness of sin, only a little longer to battle with our foes. Then Jesus the mighty Conqueror will come to deliver his faithful ones, and take them home to reign with him forever in his kingdom.

THIRZA M. POSTER.

Vienna, Wis.

American Heathen.

ONE Sunday morning Mrs. Livingston Guyer walked into church very late, as was Mrs. Livingston Guyer's custom, and at every onward step the drops and bugles on her mantle shook, and the hard ball trimming on her dress rattled, and the beads around her throat clinked, and her hoop ear-rings struck the beads, adding to the clatter, and the dangling ornaments on her bonnet struck like tinkling cymbals.

There was a missionary in the pulpit that day, a man browed by foreign suns, who had come to tell the fashionable New York audience of the benighted heathen whom the church of Christ was trying to convert.

He told them of the Feejee Islanders who arrayed themselves in fantastic garments covered with curious ornaments, and draped with fringes of beads and balls. He described the rings they wore pendent from their noses, and the bracelets that encircled their arms and ankles.

The audience listened attentively, and their sanctimonious faces said, as plainly as words could say it, "From all such folly, good Lord, deliver us!"

An old-fashioned fellow sitting under the gallery, one Common Sense, thoroughly unprejudiced, and somewhat unpopular, looked hard at Mrs. Livingston Guyer, and taking into account the fringes, beads, and ornaments, on her dress, and the hoops pendent from her ears, and the bracelets on her arms, thought there was a distinction without a difference between this woman and a Feejee Islander.

The missionary told his audience of the Burmese women who colored their faces to make them beautiful, and discolored their teeth by chewing betel-nuts. He gave account also of the Africans who blackened their eyebrows with antimony, and stained their finger nails red.

The faces of the audience expressed surprise at such unnatural practices; but the old-fashioned fellow in the corner fell to studying the face of a belle present, whitened by some preparation of chalk, and reddened by rouge, and he regarded attentively the teeth of a man discolored by the use of tobacco. He knew, moreover, there were complexions in that audience bleached by eating arsenic, eyes brightened by the use of belladonna, and masses of hair changed by some decoction from the natural tint to a fashionable hue, and he could n't, for the life of him, see why the heathen were worse in this respect than these people in a high state of civilization.

The missionary informed his audience that heathen devotees tortured their bodies by unnatural compressions and painful attitudes, thinking to appease the anger of an offended deity.

The faces of the audience indicated pity for such ignorance; but Common Sense glanced over to a man whose boots were instruments of torture to him, and to a woman whose head was poised in an unnatural attitude, shoulders thrown distressingly high, and a waist compressed until her muscles, sinews, diaphragm, heart, lungs, and liver, failed to do the work allotted to them by nature; and, reflecting that this bodily contortion was adopted to propitiate the goddess Fashion, he wondered if the missionary might not return to foreign lands with tales of American heathen.

The missionary told his audience of heathen mothers who threw their children into the Ganges, and cast them before Juggernaut, as offerings to their gods.

The audience shuddered convulsively at the monstrous tale, but Common Sense had his eye fixed on a shivering child standing within the cold shadows cast by the church. Its neck and arms were bare, and its little knees, blue with the biting cold, knocked together painfully as the child waited for the nurse who held protracted discussion with a boon companion. Common Sense recognized the child as the representative of a large class given up by their

mothers to the absurdities of fashionable dress and the incompetency of servants, until disease and premature death were the result; and he wondered if heathen mothers in their sacrifices were more culpable than American mothers in their neglect.

The missionary told his audience of the divisions of caste. He informed them that the higher orders despised inferior grades; and if a person fell to an inferior rank, his old companions in the former caste had a right to subject him to insult, and put upon him every indignity their scorn might conceive.

Great astonishment was written on the faces of the audience; but Common Sense looked straight at a fashionable woman who shrank from her poor neighbor in the pew, and that very day had refused to speak to a woman whose social position had once been equal with hers, but who, through reverses of fortune, had sunk to a lower station. He thought, with such examples before him, that the orders of caste in heathen society had a parallel in the social divisions of American communities.

The missionary told his audience of the heathen belief in oracles and omens, and their practice of consulting jugglers and priests in important affairs of life.

The audience smiled contemptuously at their folly; but Common Sense thought of the multitudes who consult fortune-tellers and clairvoyants in important affairs, and saw before him men and women who believed in signs and old witches' fables, and latterly had even put faith in a board called Planchette, and he pronounced them not one whit less heathenish than the nations in foreign lands.

The missionary horrified his audience by his account of heathen parents who sold their beautiful daughters into slavery, and for a consideration doomed them to a life worse than death.

The audience wept over wickedness like this; but Common Sense remembered a marriage ceremony in that Christian church, where the bride was young and beautiful, and the bridegroom old and ugly. He remembered the smiles of the bride's parent as he gave away the fair girl to the cruel-visaged foreigner, and the disgust on the bride's face as she shrank away from the man who claimed her as his wife. "Gave her away" were the words the parent used; but they were not true. Sold her away, he should have said; sold her into slavery for money and position. That parent sat within the house of God that day, and in his heart condemned the heathen bargain; but Common Sense saw, with his clear-sighted vision, that the Christian contract was alike criminal.

The missionary told his audience of the heathen festivals, with their offerings of gold, fruits, and flowers, and sometimes human lives. He described the attendant drunkenness, debauchery, and immorality, in language that made the Christian audience before him shudder.

Common Sense beheld the shudder with a sarcastic smile. He knew of festivals in America with offerings of gold, fruits, flowers, and not unfrequently excesses that were suicidal in their nature. He knew that debauchery and drunkenness often marred these social feasts, and that the tone of morality was exceedingly low. He could look around the Christian audience, and see men who, in their club-houses, were no better than the degraded heathen; and women who, in the excesses of fashionable society, violated their marriage vow of love and honor, and sacrificed their true, pure womanliness in the dance and wine-cup until they could not cast the stone of condemnation at their heathen sisters.

The missionary told his audience of the abject condition of many foreign tribes who herded together and lived in miserable huts in an atmosphere of filth and degradation.

The refined Christian audience sickened at the description, and on their incredulous faces was written questioning if such things could be.

Common Sense frowned at the incredulity, and wished they might take a step only a little out of Broadway, where the New York poor huddled in cellars and crowded tenement houses, breathing an air of filth and contamination, and living lives of lowest degradation and crime. It were easier to believe in foreign heathen with such a sight of American heathen.

The missionary talked of the nations who bowed to idols and gods of their own making.

The Christian audience devoutly thanked God that they were not like those poor heathen; but Common Sense was picking out of that Christian audience men and women who bowed to Mammon, Fashion, Pleasure, Ambition, and a thousand gods of their own making.

At the close of the service, the missionary made a powerful plea for foreign missions, and solicited a contribution for ameliorating the condition of the benighted heathen.

The audience responded liberally, for their

hearts had been touched, and Common Sense smiled approval. His smile was followed by the suggestion that another contribution double the previous sum be taken for ameliorating the condition of American heathen, and advancing the cause of home missions.

The audience were utterly confounded, and highly indignant. They did not understand Common Sense at all.—*Harper's Bazar.*

Dumb-Bells.

"WHEN I was managing a cotton-mill," said Mr. J——, "the girls in the weaving-room used to complain that they could not make the bobbin-boys hear them call for more bobbins. I finally bought several bells, and for a little time they worked well. No matter if the boy was at the other end of the room, the bell made itself heard above the clatter of the looms, and the girl was supplied with full bobbins.

"But by-and-by the girls began to complain that the boys were getting careless about the bells, that they did not pay attention, and they were hindered worse than before. The boys answered that they did not hear the bells, the girls did not half ring them any more. I charged them both to be careful; but things kept growing worse, till finally the overseer came one day and said there would soon be a pitched battle between the weavers and bobbin-boys if something was not done.

"So I went up to the room and took position by one of the looms. When the bobbin-boy was not very far away I rang the bell, but he paid no attention. I studied over the cause a little, and it flashed upon me. A great deal of oil is used about the machinery, the girls' hands were greasy, the bell-metal porous, and often snatching up the bells by the metal instead of the handle, they had become filled with grease, and would give scarcely more sound than a wooden bell.

"I made a strong solution of sulphuric acid, stood the bells in it awhile, and after they were cleansed and returned to the weaving-room there was peace again between the boys and girls."

But those dumb-bells furnished a text for many reflections to me. I thought, to how many people has the once clear, decisive voice of conscience become a dull sound. When Mrs. A—— asked me to take a dollar chance in an easy chair that somebody had given to a church, and I asked her wherein lay the difference between venturing a dollar there and in any gambling saloon, she told me that she was once just so prudish; but she had thought and prayed over the subject a great deal, and had received light. "The good end justified the wrong means!"

When I asked Mr. B——, the liquor-seller, how he dared to deal in the accursed stuff that made widows and orphans, and filled hell with victims, he coolly answered, "Well, to be frank with you, I did have a great many qualms of conscience at first, but I reasoned on the subject, and did not allow myself to be guided by any morbid sentimentality, and as I never sell but to men of means and good pay, who could and would get it somewhere else, I concluded I might as well sell it and get the profit as any one else, and my conscience never disturbs me now at all on the subject." His dumb-bell was saturated with whiskey—perhaps I ought rather to say—muffled with greenbacks.

Miss C—— reminded me again of the dumb-bells when she told me a few days ago, "When I first joined the church I did n't care to dance any more; I really was so squeamish as to think dancing and card-playing were inconsistent with a profession of Christ. But after a little I fell in with many other church members who enjoyed these amusements, and theater and circus-going, just as much as ever, and I concluded I had been overnice and self-conceited in my ability to judge as to the propriety of the matter. I concluded if I set myself up as too good to do what other Christians did, I might be a stumbling-block, and in that way fail to be, as Paul says, 'all things to all men, that I might win some,' or something to that effect. And the more I do as the rest do, the more I am convinced that my later conclusion was the better one."

"My poor young lady," thought I, "what a very dumb bell yours is—soaked in pleasure and self-seeking!"—M. H. W. J., in *American Messenger.*

Famous Men's Weaknesses.

FERDINAND II., Grand Duke of Tuscany, was also, it appears, the slave of his infirmities. He was often seen walking up and down his apartment between two large thermometers, at which he anxiously and continually glanced, putting on skull caps, of which he had five or six in his hand, according to the degree of cold or heat that the instrument pointed toward. So,

too, with the Abbe de St. Martin, who, in the seventeenth century, was so notorious for his monomania. He had always nine skull caps on his head to keep him from the cold; and on the top of those he put a wig, which, of course, was never by any chance in its proper position. More than this, he wore nine pairs of stockings, one over the other; his bed was of brick, under which there was a furnace, where he made a fire in order to obtain just that amount of warmth that he desired. The Jesuit Ghezzi wore seven caps under his wig, Fourier, the mathematician, who had returned from Egypt nearly dead with rheumatism, suffered severely when he found himself in a temperature below 20° Reaumur; and a servant followed him about everywhere, in readiness to offer him additional coats and wrappings. During the latter years of his life, when rendered *hors de combat* by the asthma, from which he had suffered since his youth, he lived almost entirely in a kind of box, which allowed no deviation of the body, and allowed nothing to pass except his head and arms.—*Shilling Magazine.*

Ventilation.

WE must breathe or die. Bad air is poison, and breathing it is dying by degrees. From this come weakness, illness, death. Many a dull sermon, stupid prayer, and dead meeting, might be enlivened and improved by a little pure air. It is not hot air that does the mischief—we can bear almost any amount of heat; it is impure air—depressing, suffocating, deadly. God has poured out the air forty miles deep all around the globe, and it is a shame if we cannot get enough to breathe to keep us alive and well.

“But how shall we get the air? If we open the doors and windows, some who sit in the currents of air will take cold and be sick; our house has no ventilators, and we cannot please everybody if we try; what shall we do?”

Do this: Prepare a piece of wood three inches wide, and exactly as long as the breadth of the window, and beveled on the top and bottom just like the bottom of the window-sash. Let the sash be now raised, the slip of wood placed on the sill, and the sash drawn closely down upon it. If the slip has been well fitted, there will be no draft in consequence of the displacement of the sash at its lower part; but the top of the lower sash will overlap the bottom of the upper one, and between the two bars perpendicular currents of air, not felt as draft, will enter and leave the room.

This will give moderate, but constant, ventilation; and if houses of worship were also thoroughly aired between meetings, the healthfulness and comfort of many places would be greatly increased.

If, in addition to this, persons will dress easily and healthfully, making all the clothing at the waist fully *nine-tenths* as large as it is under the arms, so that they can inflate their lungs naturally, we shall have very few meetings disturbed or broken up by some one fainting away in a crowded house on Sunday evenings, and requiring to be carried out and to have their garments loosened, that they may draw a long breath, and so recover their senses.

God breathed into man's nostrils the breath of life. Let him take heed how he abuses the precious gift; and let him see to it that what he breathes is still the breath of life, and not the breath of poison, disease, and death.

Are we Bible Christians?

THIS is a very simple question, and each may answer, “I hope so!” and then dismiss the question. But stop! This will not do. To hope so is not sufficient. The interests at stake are too vast for the matter to be left in any doubt. Life, life, eternal life, with all its unspeakable joys, is at stake. There must be no doubt, but certainties. If we are Bible Christians, we must be living in strict accordance with all the Bible's teachings and requirements. If we are not Bible Christians, we are not true Christians. This proposition is self-evident, but it does not the less need our most solemn thought; for what we are most willing to admit, and most firmly believe, we are most apt to disregard.

Jesus declares, “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.” We are then to be judged by the obedience we yield to the will, that is, the law of the Father. We are to be judged, not by our favorite commentator, not by our pet sermonizer, not by the teaching of priest or minister, not by our own self-established standard, not by the opinions and customs of the circle in which we move, not by the church which accident, interest, or our friends, have induced us to join, but by the Bible alone. By the Bible we must live; for by the Bible we shall be judged.

If we are truly Christians, we shall follow Christ. “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word [the Father's], in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also to walk, even as he walked.” Christ proved his love by obedience. He delighted to keep each one of God's holy commands; denouncing him who should break ONE, even the least of the ten precepts comprising God's holy law of love.

Are we striving to walk even as he walked? Are we proving our love to God by our love to our fellow-creatures? Are our lives such that others, seeing our good works, shall glorify our Father which is in Heaven?

Soon our probation will close. Oh! solemn thought! Each going down of the sun brings us one day nearer to the Judgment—to the time when we must give account for the use we have made of all the blessings with which we have been entrusted. Let us prayerfully seek grace, strength, and wisdom, to daily take up our cross and follow Jesus, so that in the glad day of his coming we may be recognized by him as “doers of the word,” and hear spoken to us, “Well and faithfully done.”

CHAS. B. REYNOLDS.

Walking with the World.

[In the following lines the poet has most faithfully portrayed the existing state of the churches. Do we not see in this a fulfillment of the Scriptures? Matt. 24:12; 2 Tim. 3:1-5; Rev. 14:8; Rev. 18:2, 3. W. PEPPEK.]

THE Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
“Come, give me your hand,” cried the merry World,
“And walk with me this way;”
But the good Church hid her snowy hands,
And solemnly answered, “Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death;
Your words are all untrue.”

“Nay, walk with me but a little space,”
Said the World, with a kindly air;
“The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain;
The sky above me is always blue;
No want, no toil, I know;
The sky above you is always dark;
Your lot is a lot of woe;
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side.”

Half shyly the Church approached the World,
And gave him her hand of snow.
The old World grasped it, and walked along,
Saying in accents low,
“Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair.”
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
“I will change my dress for a costlier one,”
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

“Your house is too plain,” said the proud old World;
I'll build you one like mine;
Carpets of brussels and curtains of lace,
And furniture ever so fine.”
So he built her a costly and beautiful house;
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The Angel of Mercy flew over the Church,
And whispered, “I know thy sin;”
Then the Church looked back with a sigh, and longed
To gather her children in.
But some were off at the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.
Then the sly World gallantly said to her,
“Your children mean no harm,
Merely indulging in innocent sports;”
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of priceless souls
To the horrible gulf were hurled.

“Your preachers are all too old and plain,”
Said the gay World with a sneer;
“They frighten my children with dreadful tales,
Which I like not for them to hear;
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place which should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to Heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think he would take one child to Heaven
And leave the rest behind?”
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of her pulpits turned.

“You give too much to the poor,” said the World,
“Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children, they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in.”
Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, “I've given too much away;
I'll do, sir, as you have said.”

So the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

Then the Church sat down at her ease, and said,
“I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast;”
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
“The Church is fallen, the beautiful Church,
And her shame is her boast and pride.”

The angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of Heaven
From Him who sat on the throne,
“I know thy work, and how thou hast said,
I am rich; and hast not known
That thou art naked, poor and blind,
And wretched before my face;
Therefore, from my presence I cast thee out,
And blot thy name from its place.”
—MRS. MATILDA C. EDWARDS, in *Baltimore Christian Advocate.*

The Commentary

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

NOTES ON GEN. 1, 2.

GEN. 1:1. *God created.* “All visible nature is a multifarious association of very compounded substances, of which the particles must have been in some other state before they were compounded together. The single condition of the elements must have preceded their union in the composition; and thus it is physically impossible that a compound can have been eternal. Composition and eternity are as incompatible as to be and not to be.”—*Turner.*

The heavens. Rather the substance of the heavens. So *Aben Ezra, Ainsworth, Walton's Polyglott, Buxtorf, the Syriac translation, Robertson, and Dr. A. Clarke.*

Verse 5. *Evening and morning.* “A Hebrew phrase for the whole day.”—*Patrick.*

“It is acknowledged by all, that the evening and the morning are not here to be understood according to our common usage, but are put, by a *synecdoche*, each of them for one whole part of the natural day. But because it may be doubted which part each of them signifies, some understand by *evening* the foregoing day; and by *morning*, the foregoing night, and so the natural day begins with the morning or the light, as it did with the ancient Chaldeans. Others by *evening* understand the first night or darkness, which was upon the face of the earth, (verse 2) which probably continued for about twelve hours, the beginning whereof might fitly be called *evening*, and by morning the succeeding light or day, which may reasonably be supposed to continue the other twelve hours or thereabouts. And this seems the truer opinion. 1. Because the darkness was before the light, as the evening is put before the morning, verses 5 and 8, and afterwards. 2. Because this best agrees both with the vulgar and with the Scripture use of the terms evening and morning. 3. Because the Jews, who had the best opportunity of knowing the mind of

God in this matter, by Moses and other succeeding prophets, began both their common and sacred days with the evening, as is confessed, and may be gathered from Lev. 23:32.—*Poole.*

Day. “A day requires the existence and revolving motion of the earth alone. This is mentioned by Moses as beginning before the sun was made the center of our astronomical system. As this fact denotes the diurnal movement to be distinct from the sun, and independent of it, it is another instance of the correctness of the Mosaic account.”—*Turner.*

Verse 10. It is observable that God himself gave names to those creatures over which Adam could not exercise dominion; but left him to give names to the rest. Without doubt the original names were expressive of the nature of the creatures.

Verses 1-10. “The structure of the earth, and the mode of distribution of extraneous fossils or petrefactions, are so many direct evidences of the truth of the Scripture account of the formation of the earth; and they might be used as proofs of its author having been inspired, because the mineralogical facts discovered by modern naturalists were unknown to the sacred historian.”—*Jameson.*

Chap. 2:3. “This is evidently *historical*, and not by *anticipation*, for the reason subsisted from the beginning; and was more cogent immediately than it would be at a distance of more than two thousand years, when the command was solemnly renewed from mount Sinai, long after sin had marred the beauty of the great Creator's works, and it concerns the whole human race, as much as the nation of Israel. This is confirmed by the custom of measuring time by weeks, which has generally prevailed in the world; and which is most reasonably accounted for, by supposing it to have arisen from an original tradition handed down from Adam and Noah to all their posterity. And the silence of Moses concerning the observance of the Sabbath by the patriarchs, so proving that they were not commanded to observe it, will not render it so much as probable that they did not actually keep it, to those who attentively consider how much darkness rests on many similar subjects, in the scriptural history of the church. Yet some intimations are given in this book which show that the patriarchs divided time into *weeks*, and regarded the seventh day. (8:6-14; 29:27). The Sabbath, being made for man, was no doubt coeval with his creation. Even in the state of innocence, Adam and Eve were employed in dressing and keeping the garden; and though exempt from sin and suffering, yet their rational nature was capable of a far more exalted state; and they were taught to consider themselves as preparing for it by progressive improvement. The seventh-day, therefore, being blessed and sanctified by God, separated from common employments and consecrated to religious worship; on it especially they were required to remember their Creator, to contemplate his works, and to render him their tribute of thankful praise; and this would, even in paradise, be conducive to the glory of God, and beneficial to them; perhaps absolutely necessary to their safety and felicity, (Ex. 16:22-27; 20:8-11).”—*Scott.*

Seventh. “The Heb. *shabah*, from which comes the German *sieben*, and the English seven, is derived from a root signifying to be full, complete, entirely made up; seven, therefore, is often called the perfect number. No number recurs in Scripture so often; and as it cannot have an abstract virtue or significance, its constant use here carries in it some important allusion. What more probable then that it is founded on this history here?”—*Bush.*

“One of the most striking confirmations of the Mosaic history of the creation, from heathen sources, is the general adoption of the division of time into *weeks*, which extends from Europe to Hindostan, and has equally prevailed among the Hebrews, Egyptians, Chinese, Greeks, Romans, and northern barbarians. The other divisions of time arise from natural causes, respecting the sun and moon. The division into weeks, on the contrary, seems perfectly arbitrary, and to have been derived from some remote tradition (as that of the creation), which was never totally obliterated from the memory of the Gentiles.”—*T. H. Horne.—Comprehensive Commentary.*

Job 14:22: “But his flesh upon him shall have pain, and his soul within him shall mourn.” Stock translates thus: “But over him his flesh shall grieve, and over him his breath shall mourn,” and adds, “In the daring spirit of oriental poetry the *flesh*, or body, and the *breath*, are made conscious beings; the former lamenting its putrefaction in the grave, the latter mourning over the mouldering clay which it once enlivened.”—*Clarke.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 5, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH,

EDITORS.

Questions on the Sanctuary.

OUR remarks on this subject last week closed with the argument that the throne of God itself is a living, moving throne, and its glory, by the express testimony of the prophet, is manifested in different apartments of his holy temple. When, therefore, Christ ascended to a position on the throne of his Father, on the right hand of God, he did not necessarily go into the most holy place of the sanctuary on high.

To this we now add that in John's first view of the heavenly sanctuary, he saw the throne of God in the holy place. Rev. 4:1-6. Here John beheld, not Heaven opened, but a door opened in Heaven. And within the apartment opened before him, he saw a throne circled with the rainbow, and glowing like an emerald. The one seated upon the throne was the Father; for Christ is subsequently introduced as the one who took from his right hand the book sealed with seven seals. And before the throne there were seven lamps of fire, the antitype of the candlestick of the earthly sanctuary, which was placed in the first apartment. John's field of vision therefore, in this instance, lies in the first apartment of the heavenly sanctuary, and he there beholds the throne of God; and he sees the Father, the Son, the four and twenty elders, the four living creatures, and the innumerable company of angels acting together in reference to the salvation of man. Here, then, is positive proof that the first part of Christ's ministry before his Father was performed in the holy place.

We find equal evidence that when the time comes for a change in the ministration from the holy to the most holy place, there is a change in the position of the Father. The opening of the work in the most holy place is undoubtedly described in Dan. 7:9, 10; and there we find this significant language: "I beheld till the thrones were cast down [placed] and the Ancient of days did sit." The Ancient of days can be none other than God the Father. The expression that he "did sit," shows that he here took a position which, in this work, he had not before occupied. In other words, he changed his position from the holy to the most holy place. He thus having changed his position, there is room for the fulfillment of verses 13 and 14, which represent Christ with his holy retinue as being brought into his presence to receive his kingdom, glory, and dominion. This certainly did not take place at the time of Christ's ascension; and there is no place to locate it, without supposing some such movement, as is here suggested, on the part of God. These conclusions are necessary; and as they are the only ones which will harmonize all the Scriptures on the point, we may rest with all confidence on their correctness.

Our correspondent further inquires:—

"Has the temple described in Ezekiel ever been built, or is it yet future? Have you Thoughts on Ezekiel and Isaiah?"

Reference we suppose is made to Eze. chapters 40-46. And we answer unhesitatingly that that sanctuary never has been built, and never will be built; for the promise of it was a conditional promise, and the children of Israel never having complied with the conditions, God could not stultify himself by fulfilling the promise over those violated conditions. It was offered to them on condition that they should be "ashamed" of their iniquities and put them away. Eze. 43:8-11. But Jeremiah in his prophetic history of their future perversity, captivity, and final overthrow, speaking with sad certainty of what would be, as though it had already been, says: "Were they ashamed when they had committed abomination? Nay; they were not at all ashamed." Jer. 6:15; 8:12. And this is shown in the fact that when the decree for Israel's restoration from captivity went forth, all would not go up to the land where God's abundant blessing was promised. Ezra 1:5; 7:7; 8:15; &c.

But this prophecy does not belong to the future age: for Christ is to be the Prince and Shepherd over Israel in the glorified state. But in the prophecy it is a poor frail mortal, even offering a sin offering for himself. Eze. 45:22. Marriage and death are to be unknown in the age to come; but here are marriages, divorces, widows and death. Eze. 44:22. The prophet does not therefore refer to the age to come.

This prophecy would have been fulfilled, had the conditions been complied with, in the Mosaic dispensation: for it was to be when circumcision, divorce, distinction in meats, offerings of beasts, the Jubilee and the Levitical priesthood were in force, as the chapters referred to testify. See this subject fully canvassed in "The Sanctuary," by J. N. Andrews, second edition, pp. 62-66.

We have no works on Ezekiel and Isaiah.

The last question proposed is the following:—

"What text implies that Christ will put off his priestly robes? Please answer in the Review, as I am not the only one interested. These doubts are suggested to all who hear the doctrine of the 'Age to Come,' and future probation, which we think are wrong." w. e.

To justify the expression that Christ will put off his priestly robes and array himself in kingly apparel when he comes, we refer to Rev. 1:13, and 19:13, 16. The first text represents him during this dispensation, in the midst of his churches, and holding their ministers in his right hand. Here he has on garments suitable to a priestly work, the priest's girdle being especially mentioned. See Ex. 29:9, &c. The second text unquestionably applies at the time of his second coming; and then he has on apparel not at all suited to the position of priest, but that of a king, as he is expressly called, "King of kings and Lord of lords." Other scriptures referring to the same time represent him in a similar manner. Isa. 59:17; 63:1-4, &c.

And these text have a bearing upon that antisciptural soul-destroying delusion referred to by our correspondent, namely the idea of probation after the coming of Christ. For when Christ's priesthood ends, and he no longer acts as mediator between God and the children of men, there can of course be no more offers of mercy and salvation to the unreclaimed. Then he that is filthy will be filthy still; Rev. 22:11; then there remaineth no more offering for sin; Heb. 10:14, 18; then it is forever decided who are blessed and holy and have part in the first resurrection: Rev. 20:6; and all the rest are consigned to the second death, which is the lake of fire and perdition of ungodly men. Rev. 20:5, 6, 15; 2 Pet. 3:7. He who can see probation for the ungodly in these declarations and events, must be as blind as the human imagination can conceive or Satan could desire. We would say to our correspondent that he does well to reject such a doctrine. And we would adjure those who are troubling the minds of investigators with these things to desist from their unholy work. Away with such vagaries from the system of present truth. In the name of reason and revelation we protest against them. They have no more business to be associated with the truths of the Sabbath and the third angel's message than a minister of sin would have to be stationed in the courts of glory.

It is truly surprising that any who have investigated the system of present truth, should not be able to see that it is a system of divine harmony and unchangeable relation of parts. Each part is supported by, and each in its turn supports, all the rest. It is strange they should imagine that any point can be treated and adjusted without reference to the others.

As is perhaps natural, the enemy of truth seems most persistent in trying to trouble and unsettle minds in reference to the sanctuary; for that is the citadel of our strength; and the special point of attack is the idea that the cleansing of the sanctuary began, by the entrance of Christ into the most holy place, at the end of the 2300 days in 1844. Hence his scheme to make men believe that Christ entered the most holy place when he ascended.

Now it is easy to show that this position would utterly overthrow all the great lines of prophecy in the Bible. Let us try it on a few of them: If Christ entered the most holy place when he ascended, the cleansing of the sanctuary then commenced. Then the 2300 days at the end of which the sanctuary should be cleansed, terminated at the ascension of Christ. This would destroy at once the grand argument on the seventy weeks of Dan. 9, by which the first advent of the Messiah is demonstrated, and it destroys all the arguments by which it is shown that the decree to restore and build Jerusalem went forth 457 B. C. And inasmuch as the prophecies of Dan. chaps. 2, 7 and 8, are in their main features evidently parallel, and the 2300 days span very nearly the entire field of vision, if they terminated at the ascension of Christ, these lines of prophecy are crowded almost wholly back into the former dispensation, instead of reaching through this one to the end as they certainly do. So much for the prophecies of Daniel. By this view the four lines of the 2d, 7th, 8th and 9th chapters are utterly destroyed.

Again, the message of the angel of Rev. 10, is based upon the prophetic periods of Daniel, and goes forth in connection with the close of the longest of them. If that ended at Christ's ascension, this message was given then. But this is the same as the message of Rev. 14:6, 7; which consequently locates that message at the same time. The 2300 days bring us to the sounding of the seventh trumpet. On the supposition that they ended at Christ's ascension, six of the seven trumpets are thrown back into the former dispensation. The finishing of the mystery of God, which then takes place, Rev. 10:7; 11:19, is the basis of the proclamation of the third angel, of Rev. 14:9-12, which is likewise thrown back to the opening of this dispensation. But this message warns against the mark of the beast enforced by the two-horned beast of the previous chapter, which is thus carried back over 1800 years from our time. This beast does his miracles in sight of the leopard beast mentioned before him, so back goes that beast to the Mosaic dispensation. As this beast continued 1260 years, and first received its seat from the dragon, away goes the dragon for at least 1260 years into the past dispensation, almost to the time of Moses. Who knows but Moses himself was the dragon after all!

And further the seven last plagues, Rev. 16, are poured out upon those who received the mark of the beast against which the third angel warns them. They must have been poured out therefore away back somewhere near the opening of this dispensation, and must all be past; for they all fall upon the same generation. Compare verses 2 and 11. Then the battle of the great day has been fought, the great earthquake has transpired, the cities of the nations have fallen, every island has fled away, and the mountains have disappeared, and the voice from the temple has announced that it is finished; and for the past 15 to 18 centuries more or less, all has been over, the world drifting away beyond all the lines of God's prophecies, and his providence.

To such stupid driveling absurdities are we driven the moment we take the position that Christ entered the most holy place of the heavenly sanctuary when he ascended.

We might speak of the converse of all these propositions and show that every argument by which our views on any of the lines of prophecy mentioned, are sustained, are direct evidences to show that the cleansing of the sanctuary did not commence till the end of the 2300 days in 1844; and whoever gives up this point, must be prepared to meet the arguments on all the others. So we might take up any other point with a like result. But this is sufficient. All that is needed is a broad and comprehensive view of the temple of truth, to see the stability of every pillar by which it is upheld.

U. S.

The Weekly Cycle.

THE cycle of seven days to the week was plainly pointed out at creation, and no one can point to any thing else as its origin. And we have seen that no fact recorded in connection with the institution of the Sabbath will apply to any day but to the seventh day of that first week of time. Therefore, to assert, as Mr. Baird repeatedly does, that the commandment does not refer to the seventh day of the week is an evasion and a perversion of the law of God. It is only folly to assert that the phrase, "the seventh day," means a seventh day, or any seventh day after any six days. If that is the meaning of the language, then the phrase, "the sixth day," in Ex. 16, would mean any sixth day after an interval of five days. That is, if "the seventh day" is a term of proportion, and marks indefinitely a seventh of a cycle of seven, then also "the sixth day" marks merely a sixth part of a cycle of six. From this, it is easy to see that the order to gather manna on the sixth day, that is, on a day of a cycle of six, would soon come in conflict with the order to gather none on the seventh day; for the end of the sixth cycle of seven would coincide with the end of the seventh cycle of six. So absurd is this indefinite-seventh-day theory.

Dr. Edwards leads the way in which Mr. Baird has followed, saying, in his (so-called) Sabbath Manual, that the words six and seven in the commandment denote proportion, and not order. But the falsity of this assertion is too evident to require much argument for its refutation. For the word "seven" is not in the commandment, but the word "seventh," which is an ordinal number. Order, and not proportion, is the idea of the law. To justify this perversion, Mr. Baird says the commandment does not say the seventh day of the week.

This is a very weak evasion. It refers to no seventh day but that of the week. When God rested, and blessed the seventh day, only one week had elapsed; hence it was of necessity the seventh day of that week.

No other computation but that of the week was, at that time, possible. At the falling of the manna the seventh-day Sabbath immediately succeeded "the sixth day." Now this sixth day was either the sixth day of the week, or it was a sixth part of a cycle of six, after Mr. Baird's favorite method of computing cycles. But it could not have been a part of a cycle of six, for in seven such cycles it would coincide with the seventh day of a cycle of seven; and therefore the requirement to gather a double portion of manna, and that not to gather any, would have fallen on the same day. Hence it was the sixth day of the week, and the seventh day following it was the seventh day of the week. Again, while the Saviour lay in the grave, his disciples "rested the Sabbath day according to the commandment." And the day following was "the first day of the week." As every week has seven days and no more, the seventh day of one week must immediately precede the first day of the next week. Therefore it was the seventh day of the week which was then kept "according to the commandment." Nor could they have kept any other day of the week and kept the commandment. For the commandment is based entirely on the fact that God wrought six days and rested the seventh day of the first week of time. No other cycle but that of the week then existed, and the weekly cycle originated there, and there only.

We will illustrate the folly of Mr. Baird's method of identifying the seventh day. Say a man has seven sons; the first-born is named John; the youngest, Robert. The father makes a will, bequeathing to each of his sons one thousand dollars, but having a customary fondness for his youngest, bequeathes to his seventh son ten thousand dollars. John determines to gain the ten thousand dollars for himself; therefore he calls the family together, and places them in a circle; commencing just next to himself he counts around, and of course reckons himself the seventh! and on that enumeration claims the ten thousand dollars. Now John has thoroughly instructed them that "the seventh son" means one son after six others, no matter where you begin to count! And while Robert fully believes in the correctness of this method in regard to the claims of God and of his commandments, he is not so ready to admit it when his own rights are involved; and therefore he throws the matter into court where John's method of determining "the seventh son" is condemned on short hearing. And so, when God shall bring every work into judgment in the light of his own commandments, will be condemned all the petty evasions by which men seek to escape God's requirement to keep the seventh day.

On page 5, Mr. Baird makes a concession which is well to notice. He says the observance of the first day of the week "gradually grew up." This is a truth. His further assertion, that it grew up "under the authority and direction of the inspired apostles" would be worth more if he had produced any "direction" which any apostle ever gave for its observance. Dr. Scott says it grew up gradually and silently, by example rather than precept. And all candid writers say the same thing. Errors and traditions come up "gradually," and not by precept. But for duties, we have "the law and the testimony." Paul says that by the Scriptures we are "thoroughly furnished unto all good works." Therefore, that which is not required in the Scriptures is not a good work. "Sin is not imputed when there is no law;" and as there is no law for keeping Sunday, it is no sin not to keep it. "Where no law is, there is no transgression." Let any one prove the reverse of this if he can.—Waggoner's Review of Baird, pp. 13-17.

Which Is the Greater Wonder?

THE unbelief, repeated murmurings, and the disposition of the Israelites to turn to idolatry, after they had seen God's wonders in Egypt and at the Red Sea, and had seen his glory upon Sinai and had heard his majestic voice from its fiery summit proclaiming his holy law, is truly a wonder. The people of the present day are astonished at it; and, instead of accepting it as a true picture of fallen human nature, in which they may, as in a glass behold themselves, they come to the conclusion that that people were the most flagrantly wicked of any that have ever existed upon the earth. If we had

only been there and witnessed those miracles, how believing and obedient we should have been! We imagine that it we should not have been tempted to bow down to the idols of Egypt and other surrounding nations. Like the Jews in the days of Christ, the language is, If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

But the solution of the mystery is, idolatry was the fashion in those days—it was a common custom to break the second commandment of the decalogue. The same species of idolatry is not now in vogue in countries called Christian. It is not the custom in these countries to worship a calf, as in Egypt of olden time; but it is the custom to break the fourth commandment of that same decalogue, the utterance of the same voice that forbade idolatry. And there are many who, knowing that the holy law of God requires the observance of the seventh day, would willingly obey, only that it is the prevailing custom to observe the first in its stead. They would be glad if it were the fashion to do what God says, but it seems to them impossible, since all their friends and neighbors observe a different day. They may be so far enlightened as to know that the "man of sin," the great apostasy predicted by the apostles, the pope of Rome standing at the head, has made the change from the day God appointed—his holy rest-day—to another; yet since it is the established custom they fancy they can yield to it, and yet please God. As the ancient idolaters could follow the customs of their times, and though too much enlightened to regard idols as truly gods, yet could excuse themselves by the thought that they only worshiped the true God through the similitude of a graven image; so these seem to imagine that they can please and honor God, and keep in spirit the fourth commandment, while they openly disregard the God-appointed day, and keep in its stead the rival Sabbath of the man of sin—the day on which the popes have sabbatized, and not the one on which the great Creator rested from his work.

Now I ask, Is not this the greater wonder—that a people having the light of the experience of ancient Israel on record for their instruction and admonition (see 1 Cor. 10), and all the subsequent history of the Jewish people down to their rejection of the promised Messiah; and furthermore, all the light of the present dispensation, with its record of the fulfillment of the ancient prophecies and also the predictions of the apostles, warning all of the usurpations of the great apostasy and its corruptions of the word of God, thinking itself able to change God's times and laws (Dan. 7:25), and living at a time when these predictions have become matters of history, and also when the final warning against these corruptions is being given, is it not, I ask, the greatest of all wonders that people can disregard what God has said, and in its stead do what he expressly warns them against, and still hope to be accepted in his sight? If Israel and the "mixed multitude" that left Egypt with them were an astonishingly wicked rabble for falling into the customary sin of their times, what shall be said of those now living in this enlightened nineteenth century who, with all the light of the past and the present, can disobey what God has plainly said, because it is the custom to do that which he has not commanded? A substitute for what God has commanded is not acceptable. Nadab and Abihu offered strange fire before the Lord, and they died. (Lev. 10.) Can we follow their example and hope to live? Rather let us learn the lessons which the records of the past are designed to teach us, and so escape the dangers that are imminent. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

R. F. COTTRELL.

A Time for All Things.

"To everything there is a season." Eccl. 3:1.

How true are these words. See the various kinds of grain and fruits, and all the varied products of the earth, how each observes its proper time to mature. Notice the instinct of the birds, also, in their unerring migrations; how true they are to nature in all its changes. Notice, too, the wild beasts of the forest, how timely are their arrangements for the cold of winter.

Man made in the image of God, has a peculiar sensitiveness on this point. He loves to see order and regularity in all things, and to see

everything done by rule, and in its proper time. Who would think of nominating a president, canvassing for him, and holding the election, a year before election was necessary? Men would say, Wait till near the close of the term of the present incumbent, then elect the next one.

So, now, just at the close of time, is the very time for such a warning message to go forth as is contained in the third angel's message. Often, when people hear the present truth, they are surprised at its novelty, and they exclaim, "Why have we not heard this before?" We reply, It was not properly applicable to any generation before the present one, from the fact that this generation is the identical one which is to witness the sublime and terrible events of the last days. This generation must see the close of all earthly things; it must witness the seven last plagues, the first resurrection, the coming of the Saviour in all the glory of his Father with all his holy angels, and the translation of the righteous, and their ascent to worlds on high. Some must see the earth as it is desolated of its inhabitants. All must stand for or against this message. No one can be neutral then.

To such a generation, living on the confines of time, witnessing its closing scenes, looking each way into the past and the future, with the blazing light of the nineteenth century illuminating the darkest corners of the earth, to such a generation is this light given.

Could anything be more timely, more appropriate? Everything in nature, everything in science, everything in art, everything in revelation, points to this very generation, to this very time, in which probation is about to close and the Judgment about to begin in all its awful and decisive splendors.

Do men really think that God is jesting with them? Dare puny man contradict the word of Jehovah? Are such things as prophecy indicates as forerunners of the second advent to be passed lightly by? Shall we dare to slight the beacon lights of Heaven?

But we refer again to the common question, "Why have we not heard of this before?" We say in reply, Because it was not proper for God to warn our fathers of events which were to take place in the days of their children; but to us is this word preached, because we are to view these scenes, and to stand or fall in the great day of the Lord.

JOS. CLARKE.

A Frank Confession.

THE desk of a popular church was supplied yesterday by a man from abroad; and in the course of his remarks, he said, "I dare not try to enforce the doctrines of Christ and his apostles upon you; if I should, you would close your doors against me." I believe the above confession was made in sincerity, incompatible as it may seem with the great commission of our Lord. There are many other ministers who might with equal truthfulness make the same admission, were their real sentiments spoken; but this is an age when "truth faileth, and he that departeth from evil maketh himself a prey;" and rather than stem the tide of popular opinion, there is a disposition to wheel in to line, and keep step with the masses, until a position and an influence have been attained which it is hard to forfeit. Therefore, the truth is compromised to pander to the inordinate desires of the people, and to hold a place in their affections.

Notwithstanding the displeasure of God upon such a course, and perhaps the serious reflection of the guilty party at times, this course is persisted in until the Holy Spirit, as a reprove, ceases to make an impression in this direction. The reason for following such a line of conduct is given in the above frank acknowledgement. *The people will not bear the truth!* Is it true that we are living in the time spoken of by Paul, 2 Tim. 4:3, 4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables"—which times he calls, in the previous chapter, the last days? It seems plain that this is so; and like the children of Israel, when God was compelled to cast them off for contempt of his word, they say to their teachers: "Prophecy not unto us right things, speak unto us smooth things," for which God ordered it written in a book for the latter day (margin) that they were a rebellious people, and would not hear the law of the Lord. Isa. 30:8, 9.

Although this has been faithfully done, the people of the "latter day" have not sought instruction from it, but are in a similar position

toward God. In view of the time to come when these features should characterize the people, the apostle says: "I charge thee therefore before God, and the Lord Jesus Christ, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Whether the masses will hear or forbear, the path of duty is plain, and when the Judgment shall reveal the cases of all men, each will then have his former work measured into his bosom.

J. O. CORLISS.

Gray, Maine, July 26.

Preaching the Bible.

VERY many people find fault with our method of preaching because we read so much Scripture in our discourses. Nothing seems to them like preaching but taking a sentence for a text and talking far from it, telling anecdotes, &c. This style of harangue, for it is not worthy to be called by the name of sermon, is more popular in America than in the old countries. The following is from an account of a discourse by Dr. Parker, of London:—

"The sermon was one of a series of Sunday evening discourses, in which he was expounding the book of Nehemiah. The expository style being so much more commonly used in Great Britain than by American preachers, this seemed a peculiarly favorable time to study it at its best. Especially were we glad to hear him in it, as Dr. Parker himself spoke with much enthusiasm of the necessity of feeding the people with 'great masses of Scripture,' and with some contempt of the opposite method of taking a mere pinch of Scripture words with which to flavor a very copious dilution of human speculation. Solid gospel meat seemed to him much better than the poor water-gruel some ministers offer, on whose surface a text may float which has no vital connection with it."

That is an excellent picture of the modern essay style, which is called sermonizing—"a mere pinch of Scripture words with which to flavor a very copious dilution of human speculation." And frequently popular ministers will talk on some passing event, or some political movement, quoting a text of Scripture so that it may be called preaching, the text, however, having no possible relation to the matter of discourse. When Paul preached he "reasoned out of the Scriptures." Perhaps we have not done ourselves and our cause justice in styling our discourses "Bible Lectures." They are generally expository sermons, and people should be led to look upon them in that light. There is something in a name, and we should recognize, it. As long as we call an expository discourse a lecture, we are fastening on the minds of the people the idea that an essay with a "mere pinch of Scripture" to preface it is real preaching. Let us lead the people to respect, as a sermon, an argument or discourse which brings out and enforces Bible truth.—J. H. W., in *Signs of the Times*.

Now as Then.

As the sound of salvation through the cross broke upon the ears of the world in power and splendor at the opening of the present dispensation, it encountered the most bitter and determined opposition from all ranks of society. Those who wrapt themselves up in robes of self-righteousness, boasting of their communion with God were, with the most openly vile, equally its opposers. Both Jews and Greeks united in the effort to grind the life and power out of the truth, and lay its influence low in the dust. Blinded and maddened by Satan, they were unprepared to receive and appreciate the Heavensent tidings of mercy, the melodious notes of redemption to lost man. They recognized neither the love or providence of God in the plan of salvation through the death of his Son.

So the apostle says, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." A few received the truth, rejoiced in it, and suffered for it; sealing the testimony of their love for it with their blood, as millions have since done.

And again, says Paul, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weak-

ness of God is stronger than men." 1 Cor. 1:21-25.

Now as then, men set their own wisdom and human reasoning above the wisdom and reason of God. Now as then, there is a present truth; and now as then, the preaching of truth applicable to the present time is "foolishness" to those who do not believe; but unto them which believe it is "the power of God, and the wisdom of God."

It is no fault of the gospel system, in its grand adaptation to the wants and woes of the human family, that one class behold in it the surpassing wisdom and goodness of God, and reach out to receive it with unspeakable joy and gladness, while another beholds in it no attracting beauties. The rays of divine light and luster reflected by the gospel of the Son of God are obscure to the mind beclouded by sin and rebellion; so that to the one it is the savor of life unto life; and to the other, of death unto death.

Now as then, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. Let the carnal mind be exchanged by the power of God for "the mind which was in Christ Jesus," and then, as did the apostle, we may say, "I delight in the law of God after the inward man." And now may we, under the highest approval of Heaven, publish the truth, standing equally firm with the honor and throne of the Lawgiver. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. A. S. HUTCHINS.

A Calamity in Iceland.

VILLAGES DESTROYED, THOUSANDS MADE HOMELESS AND MANY PERSONS KILLED.

LONDON, June 12.—About six weeks ago there was a heavy rain of ashes and cinders along the northern coast of Norway, covering the ground several inches deep. Investigation revealed the fact that these strange materials, coming from a northwesterly direction like immense clouds through the air, were of volcanic origin. It was at once thought that there must have been an eruption of Mount Hecla in Iceland. A steamer was dispatched from Copenhagen, and that vessel has returned from Rejkjavik, with news of unparalleled disaster. It seems that the outbreak began on Christmas, and has continued ever since with scarcely any interruption. For seven weeks before Christmas the inhabitants were terrified by subterranean noises like thunder, which extended through nearly two-thirds of the Island. Early in January followed earthquakes in all directions, and at last, an old extinct volcano near Vatnaskud opened, and for four weeks continued to eject immense quantities of liquid fire, lava, ashes, and a muddy fluid mass at boiling heat. The village and some smaller hamlets and farms within a radius of twenty miles, were destroyed, and over a thousand people had to flee for their lives.

After four weeks this volcano ceased, but at that instant another extinct volcano, nearly a hundred miles away, near Myvatn, sent its burning mass upon the peaceful habitations around. This eruption lasted for several weeks, the village of Myvatn became a prey to the fiery elements, and the whole country for more than fifty miles around was devastated. More than eight hundred of the people are reported as having been rendered homeless.

Early in March, there seemed to be a general upheaval of the earth in the whole central portion of the island; new mounds, as it were, rose to the surface, some to a height of several hundred feet, and over a thousand feet in diameter at the base, amid tremendous shocks of thundering beneath. They split open at the top and vomited forth their burning contents upon the surface around them, covering a distance of 200 miles. Ten thousand people are said to have lost nearly all their possessions, and the remainder, who live nearer to and along the coasts, some forty thousand in number, are themselves too poor to support such a vast number of needy people. Several hundred persons are also reported to have perished. The world-renowned Geysers have dried up since the terrible eruption began, and instead of water, these mysterious funnels emit immense quantities of hot smoke and ashes, which, during the night, rising several thousand feet into the air, appear like gigantic columns of flameless fire, visible for hundreds of miles. It is said that no historic record of any volcanic eruption anywhere in the world compares with this, either in territory over which it extends, the number of newly opened craters, or [the time of its duration. The Copenhagen Government has issued an appeal, for aid to the sufferers.

SUFFERING HOURS.

Oh! how wearisome the waiting
For the sweet delights of sleep,
When, with languishing or sorrow,
One must lonely vigils keep
With the slowly passing moments
Through the weary hours of night,
Vainly wooing gentle slumber,
Waiting for the morning light.

May we trust our Heavenly Father,
To the great Redeemer live,
Whether with fresh throbbing pulses,
Which new life and vigor give,
Or with drooping, fainting spirit,
We await the Master's will;
Those who labor for him serve him,
Those who suffer serve him still.

Those who love and trust the Saviour,
Though they languish, may rejoice
As they listen to the accents
Of his sweet, consoling voice,
"Come, and cast thy burden on me;
I have gladly borne for thee
Deepest anguish in the garden,
Keenest torture on the tree.

"Art thou pressed with care and sorrow?
Man of sorrow have I been,
Yielding up the joys of Heaven
For a world enslaved to sin;
To redeem thy soul from bondage
I have dwelt on earth for thee;
To a bright and blissful mansion,
Come, then, trusting unto me."

—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.

Hammonville, Hart Co., Ky.

I HAVE stopped labor here for the present, as the rain breaks up our meeting nearly every night. I think I will wait until the weather is more favorable. I have had good attendance when the weather would admit of it, notwithstanding the prejudice. I am about two-thirds through with a course of lectures, and four have taken their stand on the Sabbath. There are a few more that are investigating. I will try to visit the brethren in Tennessee. Bro. E. B. Lane wrote, requesting me to do so if it was possible. S. OSBORN.

Round Prairie, Minn.

WE have been at this place two weeks, and have given some twenty discourses. This was considered an uninviting field for religious labor, but the young believers at Burnhamville and Greenwood needed help. We therefore set the tent where those at the last-named place could attend, and one of us has been at B. every Sabbath.

The interest has been better here than we expected. Ten have signified their determination to keep all the commandments of God. Most of them are making a start to serve God for the first time. Some came at first out of mere curiosity, they tell us, and then from interest could not stay away, and now they are rejoicing in the truth. The interest is still good. Others, without doubt, will soon identify themselves with God's commandment-keeping people. Urgent calls come in from other places.

Dear brethren, pray for us, that we may be guided by the Lord, and that his work may prosper in our hand.

We shall fill calls for help as fast as possible.

W. B. HILL,
F. W. MORSE.

Bristol, Vt.

I REMAINED here three Sabbaths following our Tract and Missionary meeting. Two more were received into the church, making nine new Sabbath-keepers added within a few months. While these brethren and sisters have been taking hold of the truth, the truth has been taking hold of, and doing a good work for, them; its legitimate fruits being manifested in inspiring in their hearts a love for reading the word of God, hitherto neglected, in the establishment of the family altar, and in assembling from Sabbath to Sabbath, to join with the people of the Lord in acts of solemn devotion.

We were happy to meet Bro. Jackman here. Himself and family have left their former Adventist brethren and united with those who are keeping the commandments of God. He enjoys a continual intellectual feast as he gathers and treasures up new light and truth on the great fundamental principles of the faith of Seventh-day Adventists.

In Ferrisburg, I held a few meetings. One Adventist brother firmly committed

himself on the Sabbath, commenced its observance, and met with us the last Sabbath I was at Bristol.

From here, I went to West Bolton, visited nearly every family of the friends, spoke to them on the Sabbath, and on first-day, administered the ordinance of baptism, and celebrated the ordinances of the Lord's house. The brother baptized has numbered almost fourscore years, and being very feeble several tried to dissuade him from an act so hazardous; but genuine faith in Bible baptism, and a firm trust for necessary support from the Saviour, brought him several miles on a rainy day to the rolling waters where he received scriptural baptism, for which, through the persistent entreaties of others, he in youth was induced to accept of sprinkling as a substitute, which had been to him a life-long regret. His companion, though a Methodist, rejoiced that the favored time had come when he could follow the divine example of the Lord and Saviour in baptism. Here, as at Jamaica, the figures on s. b. were materially raised, after explanation of duty on this point.

A. S. HUTCHINS.

Northern Michigan.

THE tent was taken down at Hubbardston the 19th, after a stay of five weeks. About one dozen decided to obey the truth, and many others were "almost persuaded" to be Christians. We met with much underhanded opposition, such as individuals privately advising others to remain away from the tent.

The wants of the cause were such that we decided to separate. Bro. Van Duesen went to N. Shades, Springbrook, and a place west of Carson City where there are some twenty-five or thirty Sabbath-keepers unorganized, some of whom have recently received the truth. He intends to effect an organization, so that they can be represented in the coming Conference.

I took the tent, and came to Muir, Ionia Co., which is a place on the line of the D. and M. R. R., a village of twelve or fifteen hundred inhabitants, with another nearly as large only one mile distant. The tent is well filled every evening, and the best of attention is given to the word spoken. Our publications are selling rapidly, and we hope to see a good work accomplished in this place. A. O. BURRELL.

Muir, Ionia Co., Mich.

North Pacific Mission.

OUR quarterly meeting is in the past. It was a success. The good cause here has been strengthened, and brethren and sisters have been much encouraged. On the Sabbath our new meeting-house was well filled with Sabbath-keepers and their children. At the close of the discourse, we called for those wishing baptism to rise up, when five responded, and were voted into the church. Then the call was made for others who had been baptized, and wished to join the church to rise up, and five responded to this call also, and were voted into the church. One aged sister who could not be with us sent a letter asking the privilege of being received into the church, which request was granted. We then went to the water, and there, on that beautiful Sabbath day, five were baptized, and the place was made solemn by the presence of the Spirit of the Lord. Thus eleven were added to the church, making our present number seventy-five. There are others, good, substantial persons, keeping the Sabbath who will sooner or later join us. Those keeping the Sabbath in this valley, counting the members of the church with their children, number about two hundred.

At our business meeting on Sunday morning, union and brotherly love were manifested throughout. At this meeting the church accepted the meeting-house from the hand of the Building Committee, and assumed the debt of eleven hundred dollars, by giving obligations without mortgaging the property. We rarely find such union of feeling as was manifested here, under like circumstances. A plan was adopted similar to our Systematic Benevolence, by which the debt and all interest can be paid within two years.

When everything was thus arranged, we proceeded to dedicate the house, which was well filled with attentive hearers. The discourse upon the "True Worship of God" (text, John 4:23, 24) was such as to lead the mind to adore the great Creator in spirit, and respect and honor his truth. As we gave the house to the Lord at the close of the service, we had evidence that he ac-

cepted it at our hands. The house is a building 32x46 feet and 18 feet between the floor and the ceiling, with a tower in front 9x9, projecting half its size outside, and a recess in the back end for the pulpit. This recess has two small windows which can be so adjusted as to give plenty of air to the speaker. The cost of the house is \$3000; and the *Walla Walla Statesman* says, "It is the best house of worship in Oregon or Washington Ter., except one, east of the Cascade Mountains."

The organization of a tract society was deferred for the present. All here would rejoice could Bro. and sister White make us a visit after the California Camp-meeting, and assist in organizing a T. & M. Society.

On returning here to Dayton, I find the interest even greater than when I left a week ago. Shall hope to establish a company of believers in the truth here. Pray for us.—I. D. VAN HORN, in *Signs of the Times*.

Dayton, W. T., July 7, 1875.

Antrim, Mich.

I WISH to let the friends of the cause know that we are still trying to keep the commandments of God and the faith of Jesus. It cheers our hearts to know that Jesus will soon come in the clouds of heaven. But we are pained to see those we dearly love sitting in the seat of the scornful.

Our hearts were made to rejoice last Sabbath and first-day by seeing those who have been long in the truth come from twelve to thirty miles with Bro. Byington to meet with us. The truth is good, and we feel thankful to the Lord for the help we received through his servant. Three more were added to the church, making, in all, eighteen. The children all love the Sabbath-school. With the help of the Lord we are all trying to live so that we may hear it said, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord." L. A.

Among the French in Illinois.

DURING the past three weeks, we have labored on new ground in Papineau and L'Erable, Iroquois Co., besides speaking to the brethren at their prayer-meetings and on the Sabbath. In Papineau the interest was limited to a few Protestant families, and, as the investigation was progressing, Eld. Auger, the Baptist preacher who opposed us last year at St. Anne, commenced to work against us in families, insinuating that he would like to meet us in discussion or conversation before them. We did not see how we could avoid a collision. Last Wednesday night we had a session on spiritual gifts and other points on which we had been falsely accused to injure our influence. This session lasted till midnight. And, although we had been anxious to commence with the Sabbath question, we were glad at the close that the other topics had come up first. God gave great freedom in defending unpopular truth, our brethren were strengthened, and prejudice was removed. It was 2 A. M. when we reached our resting place at St. Anne.

Yesterday (Sunday) we had a discussion with the same man on the Sabbath question. We felt that God greatly helped in presenting in a brief manner the main features of our faith on this question and in meeting objections; but we were very sorry that one or two of our brethren became so earnest in meeting opposition at the close of the discussion. It is always better for the cause that such interviews should close in an orderly manner and without excitement.

At L'Erable, our congregation was not large. It was equally divided between Roman Catholics and Protestants. We have aimed to get one or more witnesses to the truth at these points, that our brethren who have a measure of experience may be stimulated to labor on new ground as they have done in the past, while we go into entirely new fields. The work among the French in this country will require time and perseverance, because, first, the French are generally scattered; and, secondly, their past education, and their limited privileges and experience in religious things, will demand more patient instruction than is requisite to advance the cause among Americans. But we would labor where our lot is cast; and we desire above all things to do our work wisely and to divine acceptance.

D. T. BOURDEAU.

St. Anne, Ill., July 26, 1875.

A BROTHER writing from Ohio Co., Kentucky, says, "Adventism is not dead in Kentucky. It is growing all the time. I think if we could have a preacher here, there might be a church raised up in this place. Five or six persons here are keeping the Lord's Sabbath, and several believe in the second advent who do not keep the Sabbath."

Talk—Its Worth.

It is said that "talk is cheap," which implies that words are of no particular value, and could they be made an article of merchandise, and be bought and sold, they would bring but little at the present time, as the market is full. It is true there is a certain kind of talk that the world is full of, the market is clogged, and it is indeed cheap. It is compared to chaff which the wind carries away.

Talk is composed of words. They may be words of vanity, boastful, full of conceit and bigotry. They may be proud words, which from the natural heart—one not imbued with the divine Spirit—flow like a stream of darkened water, embittered with envy and sarcasm, that blast and wither as they go. These are "devouring words," that the deceitful tongue loveth. They are cruel and unmerciful words, wounding like a "sharp razor," leaving hearts all lacerated and bleeding, without one healing touch. Of such talk, the world is full; it cries, Enough.

There is a kind of talk, however, that is never overabundant. It is a kind that the world is in perishing need of. The market will never be overflowing with this kind. Its price is high. It is invaluable—more precious than rubies. It is compared to "apples of gold in pictures of silver." It is that kind of talk that emanates from a heart renewed by the Spirit of God. It is that kind of talk that has healing in its wings. It is full of charity. It loves mercy, and has compassion. It pities the unfortunate. It comforts the afflicted and sorrowing. It supports the weak and trembling, and gives courage to the desponding. Such is its mission, and its field is a world-wide one.

Sorrowing, afflicted, and disappointed hearts are all around us; and, while this is the case, shall we, members of the Tract and Missionary Society, sit idly down and mourn that nature has been so sparing in her gifts to us in not endowing us with greater ability to do good? As we look over the vast missionary field, extending from continent to continent, from ocean to ocean, and to the lone islands of the sea, and see the work that is being wrought, and hear the cry, "Come and help us," we wish for greater ability to do, and forget, perhaps, the work that lies at our own door.

There is work to be done. We need not stand idly by, excusing ourselves from doing because we possess the one talent only. Shall we not rather bless the Father of all good that he has provided a way whereby all, both small and great, he who has one talent, as well as he who has ten, may work for him?

We may not be blessed with the gift of eloquent speech to persuade men to become reconciled to God; but, by the blessing of Heaven, we can have hearts to feel for others' woe, can weep with those who weep, and rejoice with those who rejoice, and more than this, we are provided liberally with tracts and papers that are written with the greatest care.

With a heart prepared for the work, by watching for opportunities for a careful and wise distribution of these precious documents, we will find work to do for the Master. And as these papers pass from our hands into others', may a silent prayer ascend that God's blessing may attend them. Let us not be weary in the work of the Lord, but ever bear in mind the injunction of the wise man, "Cast thy bread upon the waters; for thou shalt find it after many days."

May the work of the Tract Society widen and deepen each succeeding week is the prayer of one who has an interest in the missionary work.

A. M. DRISCALL.

The Sabbath Made for Man.

"AND he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

In the beginning, God, who made all things, made also a Sabbath, and that Sabbath, the Saviour testifies, was made for man. This being the case, was that which was made for man against man, and therefore taken out of the way? And was that

which was made for man a yoke of bondage, as very many in this day contend? The Sabbath, it seems, is about all the yoke of oppression that opposers are able to find in the commandments of God, which the Saviour in plain words teaches us to obey.

By the manner in which the Jews observed the Sabbath, they made it a yoke of bondage; for they dared not do so much as attend to the wants of the sick on that day, and hence the expression is called forth, "The Sabbath was made for man, and not man for the Sabbath."

The Sabbath, then, was given us as a precious blessing, and not as a burden. He who properly observes it is each week strengthened bodily and spiritually, and at the same time is reminded of his Creator, the God who made all things. Sad, indeed, would be the condition of man without a Sabbath; yet how very many, after learning that the seventh day is the only Sabbath of the Lord that the Bible recognizes, take the unreasonable position that the people of this dispensation have no Sabbath, that that which was made for a blessing has been abolished, and that too by the Friend and Saviour of mankind. Such is the insane reasoning of men in this age of folly, when men love darkness rather than the clear light that is being shed upon the truths contained in the Bible. Such is the reasoning even of some of those who profess to be guides of the blind and teachers of the holy and righteous will of God. Are not the blind leading the blind? and shall not both fall into the ditch?

J. M. GALLEMORE.

Salisbury, Mo.

Heavenly Home.

WE are not far from that beautiful land that God promised to his people many years ago. God had the holy prophets of old mark the road to Canaan, and we have passed nearly all the waymarks thus given. We have but very few more to pass before we shall behold the metropolis of the promised land. Signal after signal of our near approach to the end of our journey has been given from above.

The great enemy of our race knows that we are very near the heavenly Canaan, and he will try to keep as many of us from entering as he can. He is making many believe that God has no right to command them in regard to eating and drinking. He made Eve believe that he knew better than God what she could eat and live; so she yielded to her appetite, and forfeited her right to her beautiful home. And Esau sold his birthright for the gratification of his appetite. Satan has learned that many will sell their birthright to a home in Canaan to gratify the appetite, so he will do all in his power to make us believe we have a right to eat anything the appetite craves. Therefore we are in danger of falling as did the children of Israel in the wilderness. The end of the journey is almost reached. Still, the remainder is the most difficult, and it will take great strength, both physical and moral, to go through. We are almost home. There we shall rest from toil and sorrow beyond the tempter's power.

MARY S. WILLIAMS.

Hardin Co., Ky., July, 1875.

Did Abraham Keep the Sabbath?

OUR opponents say, No! They tell us we have no evidence in the Bible that the Sabbath was observed before the time of Moses. But it is a significant fact that Moses dated the Sabbath back to Eden. If he knew that it had been observed all the way down to his time, his language is consistent with this fact; but if he knew it had never been observed, then his dating it back to creation without one word of explanation was a wonderful oversight.

But let us see if Moses did not teach that Abraham kept the Sabbath. Moses says, Gen. 26: 2-5, "And the Lord appeared unto him [Isaac], and said, Go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Then God had laws in the days of Abraham and he kept them.

The same writer tells what the Lord said to the children of Abraham when he brought

them out of Egypt after a sojourn of four hundred years in that land. Ex. 16: 4: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Then he had a law at least thirty-three days before it was given from Mount Sinai; and the people knew it, or they could not have been tested by it. It must have contained directions concerning the days of the week, or the gathering of the manna would not have tested their obedience to his law. These were the children of Abraham, and they had been taught the law of God that Abraham kept, and now they were to be proved to see if they would be the children of Abraham. Jesus said to this same people, John 8: 39, "If ye were Abraham's children, ye would do the works of Abraham." But God is going to test them. Hear him. Ex. 16: 5: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Then this was the way in which they were to keep the law.

Read verses 22, 23: "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said." (See verse 5.) Then this was not a violation of God's law. Moses continues: "To-morrow is the rest of the holy Sabbath unto the Lord." Hence, to obey God's law, they must observe the Sabbath. Verse 26: "Six days ye shall gather it; but on the seventh, which is the Sabbath, in it there shall be none." Then God's law before it was given at Sinai contained instructions about working six days and resting the seventh. The Lord says Abraham obeyed his law, and from the foregoing we see that to obey it he was obliged to keep the Sabbath.

Verse 27: "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." This was a violation of God's law. Verses 28, 29: "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" "So the people rested on the seventh day." That is the way to keep his law, and he says Abraham kept it; so Abraham must have rested on the seventh day.

Read also the testimony of Paul in Rom. 2: 25: "For circumcision verily profiteth if they keep the LAW; but if thou be a breaker of the law, thy circumcision is made uncircumcision." Then in order for circumcision to avail anything, a man was obliged to keep the law. Paul has just told us in verses 17-23, what law he meant. Circumcision was first given to Abraham; so Abraham must have kept the law, or his circumcision would have been nullified. Therefore, Abraham was a Sabbath-keeper, and a seventh-day-keeper, too, for thus saith the Lord.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Let us do the works of Abraham, that we may be his children. T. M. STEWARD.

New Rutland, July 19, 1875.

A Morning with the Pope.

WITH the pope, as pope, our friends, we presume, have not much interest. But all men are curious about those who occupy important positions; and the pope's is one of the most important in the world. The pope is, moreover, personally one of the best of men, kindly and courteous, seeking to make his visitors happy, and once seemed of liberal and charitable views. Doubtless if he had not taken it into his head that he was infallible, he would have been a benefactor, and possibly a peacemaker, instead of the mischief-maker that he is. To gratify those who may wish to know what kind of a life it is that he leads, we take the following account from the *Catholic Review*, translated from an article by Mr. Bernadille:—

"Winter and summer, the pope, notwithstanding his eighty-three years, rises at half-past five o'clock, and dresses himself without assistance. He nearly always awakens himself. After a short prayer, he enters one of the private chapels, where the blessed sacrament is always preserved, and which contains some precious relics, among which are a fragment of the crib of Bethlehem, and another of the true cross; a piece of the skull of St. John the Baptist, and some of the teeth of St. Peter. Then he prepares to say mass. At seven o'clock he descends to a smaller and less adorned chapel, where he says mass, and where those who have permission to do so, receive communion from his hands. He celebrates mass with great devotion, and with such piety that he is often moved to

tears. The holy father next hears another mass, said by one of his chaplains, and then, after giving his benediction to the priest and his assistants, he retires.

"It is now three-quarters past eight o'clock, and his Holiness takes his breakfast, which consists of a basin of broth and a cup of black coffee. Cardinal Antonelli now comes to confer with him, except on Tuesdays and Fridays, when he is replaced by his substitute, Mgr. Marino Narini. At ten o'clock the pope reads his letters, which, as will be easily imagined, are usually very numerous. He then looks over the *Ossavatore Romano* and *Voce della Verita*. Then again the special audiences. The men come in evening dress, with cravats. They genuflect thrice on entering, and then kneel before the pope, who raises them up. The pope is seated; his visitors stand or kneel. Cardinals and princes alone have the right to sit in the pope's presence. This is one of the most fatiguing parts of the pope's duty. The secretary's department is literally inundated with demands entreating audiences; and during the winter season, the number is incredible. At eleven o'clock, the pope takes a basin of soup and a glass of Bordeaux wine, which is sent to him by the Nuns of St. Joseph, and is made from a vine especially devoted to his use.

"Men only are permitted to enter the pope's apartments. When an audience is over, the sovereign pontiff rings a bell placed on a table, and another person is admitted by the prelate who is on duty that day. At about twelve or half-past, when the pope leaves his chamber to walk in the garden of the Vatican, or in the library, or perhaps, in Raphael's *stanze* and *loggia*, on his passage he sometimes meets a number of families, deputations, and persons, who are received in public audiences. He blesses their medals, rosaries, and the crosses which they bring in abundance. He exchanges a few words with them, and listens to their questions, and often pronounces a short allocution. At half-past one the pope returns from his walk. He dismisses his court, and re-enters one of his chapels, where he remains until two o'clock in adoration before the blessed sacrament. At three he dines."—*Sel.*

Not the Only Case.

WE have seen somewhere a story which is told by Bishop Ames of a slave-master in Missouri, in the days of slave-holding, who had a conversation with one of his bondmen who occupied the exalted position of a preacher to his race. His master said to him, "Pompey, I hear you are a great preacher." "Yes, massa, de Lord do help me powerful sometimes." "Well, Pompey, don't you think the negroes steal little things on the plantation?" "I's mighty 'fraid they does, massa." "Then, Pompey, I want you to preach a sermon to the negroes against stealing." After a brief reflection, Pompey replied, "You see, massa, dat would never do, 'cause 'twould throw such a col'ness over de meetin'."

There are some plain preachers, who do good service in rebuking popular sins with true moral courage. They do not, however, travel in battalions. There are far too many who are afraid that "col'ness will be thrown over de meetin'" were they to tell the truth, and the upshot might be the loss of a lucrative position. We do not mean that they purpose being guilty of falsehood. They simply yield to the policy view of the question, and omit to say many things that a close discharge of duty demands. They will not be as frank as the poor negro, and give the reason *why* they fail to be outspoken. It is, nevertheless, the dread of the "col'ness," and they shiver at the thought that there may be danger of being frozen out of their situation and salary.—*Sel.*

A Solemn Testimony.

DR. SPRING, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning:—

"I have seen Universalists and infidels die, and, during a ministry of fifty-five years, I have not found a single instance of peace or joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of merciful temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theater, rather than the house of God; and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity!"

Obituary Notices.

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

DIED, at her home in Berlin, Wis., May 7, my sister, Izah G. Putman, aged 39 years. Her disease was consumption. She leaves a husband and three children to mourn their loss. She embraced the present truth about ten years ago, under the preaching of Elds. Matteson and Sanborn, and was baptized by the latter. She was a great sufferer the last two years of her life, but was hopeful and patient, exhorting her husband and son to prepare to meet her when Jesus comes to wake the sleeping dead.

Mrs. Wm. W. CHASE.

[Will the Signs please copy?]

DIED, at Koronis, Minn., July 16, 1875, of inflammation of the lungs, Edna May, infant daughter of Bro. and sister Campbell, aged four months and fifteen days. Words of consolation from John 11: 25: "I am the resurrection and the life."

J. FULTON.

DIED, of inflammation of the brain, at Sturgis, Mich., July 9, 1875, our little Geime, aged six months. He was a bright and loving child, and although so young is greatly missed from our home. But we have laid him away in hope of meeting him again where sickness and death can never come.

J. B. & R. C. CANRIGHT.

The following account of the sudden and terrible death of Bro. James A. Wright is taken from the *Wauwasha Co. Argus*. Bro. Wright has been an honorable member of the Seventh-day Adventist church of Fish Lake for many years, and the church feel their loss very much. He attended our last camp-meeting at Sparta, Wis., and enjoyed the meeting the best of any he ever attended. He was burned the following Friday, and died Monday about one o'clock p. m., July 12, 1875. He testified that he never felt the sustaining grace of God so powerfully in his life as after he was burned. Funeral discourse by Eld. Olin, Methodist. Text, 2 Kings 20: 1: "Set thine house in order; for thou shalt die, and not live."

P. S. THURSTON.

"Last Friday morning, Mr. James A. Wright, of the firm of Wright & Lyman, set to work to make some 'asphaltum stain,' to be used in the paint-room of their cabinet shop in this village. As we understand, this stain is made of asphaltum and turpentine, and must be made over a fire. Mr. Wright built a fire in the stove and put the ingredients into a kettle, and the kettle over the fire. This has been done many dozens of times by the proprietors of the shop, in the same manner, and with the same conveniences. After a short time, it became apparent to Mr. Wright that the materials were getting too hot, and that they were about to take fire. Instant action was necessary. In case there was an explosion, the shop would certainly be destroyed, and his life with it. If he could get the kettle out of doors successfully, he might be burned but slightly, and the shop would be saved. He threw a sheep-skin over the burning kettle, placed his hands upon the sides, and started for the door. As he reached the door, the fire confined by the skin caused an explosion, which threw the blazing turpentine over his body, face and arms, and he was instantly ablaze. In the intense agony caused by thus being on fire, he uttered one terrible cry that started people in the vicinity to his assistance, he staggered across the street to a growth of weeds, and threw himself into them and rolled about, to put out the flames that were consuming him. Instantly a cry of fire was raised, the dense smoke that arose from the burning turpentine served as a beacon to tell where the fire was, and the streets were alive in an instant with men running to the scene, each carrying pails of water.

"Little or no damage was done to the building. The flames having been put out upon Mr. Wright, he was helped to his house, and medical aid summoned. An examination of the injuries showed that he was terribly burned. His left hand and arm were literally cooked, the flesh falling off in pieces, his back and left side burned to a crisp, his face and right hand badly injured, and various other marks of the burning turpentine. Physicians pronounced him beyond recovery, but everything was done to ease the terrible pain that was continually upon him. He bore his sufferings with Christian heroism and fortitude until death came to his relief. Mr. Wright was about 60 years old, has been a resident of this county for many years, was an excellent mechanic, good citizen, and an exemplary Christian. His loss will be sadly felt in Wauwasha. The sympathies of all our people go out to the stricken wife and children he leaves behind him. So sudden and terrible a death of a loved one must needs be a fearful shock."

Daniel F. Holcomb, a Methodist ex-itinerant, and a neighbor of the deceased, says:—

"I wish to bear my testimony to the intrinsic worth of Bro. James A. Wright, through the columns of his own cherished paper. Though I could not indorse every feature of his creed, I could but admire the man. Some men are all creed and no principle; while there are a few, who are all principle, and no creed. Bro. W. occupied the middle ground. He had a creed which was dearer to him than life; but underlying this, there was a Christian principle deeply rooted and grounded in his very soul which served as the mainspring of all his words and actions. Nothing was permitted to take the place of his religion. This, with him, was first, and paramount to everything else; nothing of an earthly nature must intrude here. This, with him, was sacred ground; and no unclean thing was allowed to enter to defile it.

"He was a model man in all the relations of life. He was a kind husband, an affectionate father, an obliging neighbor, a good citizen, and a faithful friend. He was a living Christian, and a beacon light in this morally dark world so replete with danger, sin and sorrow. In short, he was thoroughly and persistently a man of God, walking in all the ordinances, and commandments of the Lord blameless, and verily he has his reward. Our loss is his eternal gain."

The Review and Herald.

Battle Creek, Mich., Fifth-day, Aug. 5, 1875.

The Camp-Meetings.

Table listing camp-meeting dates for Michigan, Vermont, New England, Maine, New York, Ohio, Indiana, and Kansas.

California Printing House.

LAST week we made a pleasant and very successful business trip to New York. Our California Printing House will be furnished with first-class material in a few weeks.

JAMES WHITE.

The Michigan Camp-Meeting.

CIRCUMSTANCES seem to be very favorable for a large gathering at this time. Half-fare rates on the railroads centering here, offer more than ordinary inducements for a large attendance.

It is now thought to be exceedingly doubtful whether a second camp-meeting will be held in this State the present season. It will not therefore be safe for the churches in the northern part of the State to remain away in the certain expectation that another meeting will be held nearer to them.

Remember the time, Aug. 10-17. Do not lay your plans so as not to be here till the meeting is half through, and then leave before it is half done. Do not clip the corners. Come to stay through.

Camp-Meeting Tickets.

THE Michigan Central R. R. will grant round trip tickets at one fare from Kalamazoo and Jackson, and all points between, to those coming to our camp-meeting, Aug. 10-17.

Stop at the Grounds.

THE accommodation and mail trains on the Michigan Central R. R. will stop at the camp-ground, about one mile west of the station in the city, Aug. 9-18.

To Correspondents.

J. O. C.: The question of the payment of s. b. on the Sabbath, is one which we think would be determined somewhat by circumstances.

J. ROBERTS: Our views of the Two Witnesses, Rev. 11: 3-13, will be found in Thoughts on the Revelation. The letters s. b. are the abbreviations we use for Systematic Benevolence.

MRS. H. CRAW: An exposition of Luke 23: 42, 43, containing the words of Christ to the thief on the cross, and of Phil. 1: 23, where Paul speaks of departing and being with Christ, will be found in "Man's Nature and Destiny" and "The State of the Dead," published at this Office.

R. C. WINTER: We do not see how the truth can be affected by the spurious claims put forth

by the Mormons. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." It is not necessary to a belief in the perpetuity of spiritual gifts to show them all in exercise; for those gifts are never manifested to gratify curiosity, or in obedience to a spirit of presumption, but only as the circumstances or necessities of God's people may require.

Information wanted.

WILL Eld. James White or Eld. U. Smith, be so kind as to inform the readers of the REVIEW AND HERALD whether carrying those boards on the camp-ground near Monroe, Green Co., Wis., from the large tent to, or near, the stand, on the Sabbath of June 19, was keeping the law of God as taught in the fourth commandment in the decalogue.

To the Churches in Maine.

As the time for our yearly gathering is drawing near, I wish to say a few words to the brethren and sisters in Maine. Our camp-meeting is held this year at Richmond, and half fare has been secured on the railroad.

Let us honor the Lord with our substance, and with the first-fruits of all our increase. Let us pray much for the blessing of God upon his servants and upon the camp-meeting, that much good may be done, and that many souls may be saved as the result of the effort.

Notice.

I WISH the church clerks in the Kansas & Missouri Conference to give me the number of members and amount of s.-b. in their respective churches without delay, so that I can make my report to the secretary of the General Conference.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Vermont Camp-Meeting.

No providence preventing, this meeting will be held at Essex Junction, Vt., Aug. 19-24, about one-half mile from the depot. Free return tickets will be given on the ground to those who come on any of the roads controlled by the "Vermont Central."

The New England Camp-Meeting.

THIS meeting will be held on the old ground near South Lancaster, Mass., Aug. 26-31. As this is the only annual meeting of the kind held in this Conference, and many of our brethren have had but little or no preaching during the past year, and as at this meeting we shall have the labors of Bro. and sister White, we shall expect a general rally of the friends of the cause.

Maine Camp-Meeting.

No providence preventing, this meeting will be held Sept. 2-7, 1875, at Richmond, Sagadahoc Co., Maine, 1 1/2 miles from the depot, 1 1/2 from the steamboat wharf, on the main road up the Kennebec River leading to Gardiner, on land owned by Wm. Grant, in a pleasant oak grove.

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its sixteenth annual session on the camp-ground at Battle Creek, August 10th, 1875, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

- Trustees: JAMES WHITE, HARMON LINDSAY, FREDDIE HOUSE, E. B. GASKILL, URIAH SMITH, S. N. HASKELL, JAMES SAWYER.

The Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, August 11, 1875. Delegates should be on the ground the first day of the meeting. Let the church officers make their reports in season; also let the s. b. treasurers make an effort to meet their pledges.

- Trustees: E. H. ROOT, J. FARGO, M. S. MERRIAM.

The Educational Society.

THE Seventh-day Adventist Educational Society will hold its First Annual Meeting on the camp ground at Battle Creek, Mich., Thursday, Aug. 12, 1875, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

- Trustees: JAMES WHITE, U. SMITH, E. B. GASKILL, H. LINDSAY, BENN AUTEN, S. N. HASKELL, J. H. KELLOGG.

General Conference.

THE Fourteenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., first-day, Aug. 15, 1875, at 9 o'clock A. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

- Trustees: JAMES WHITE, GEO. I. BUTLER, S. N. HASKELL.

New England Conference.

THE New England Conference will hold its next annual session in connection with the camp-meeting at South Lancaster, Mass., commencing Aug. 26, and continuing until Aug. 31. All companies of our brethren where Systematic Benevolence is organized should send their delegates, and fill out their blank reports, which each company will receive from the Secretary, in season for the meeting.

N. E. CONF. COM.

The Health Reform Institute.

THE stockholders of the Health Reform Institute will hold their ninth annual meeting at Battle Creek, Mich., in connection with the camp-meeting, Friday, Aug. 13, 1875, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stockholders who cannot attend will please see that their stock is represented by proxy if they have not already made provision of this kind.

- Directors: JAMES WHITE, U. SMITH, S. BROWNSBERGER, HARMON LINDSAY, BENN AUTEN, E. B. GASKILL, J. H. KELLOGG.

Vermont-Conference.

THE annual session of the Vermont Conference will be held in connection with the camp-meeting at Essex Junction, Aug. 19-24, 1875. It is expected that the different churches that compose this Conference will appoint delegates, so as to be fully represented here. Let us pray that God may give wisdom to guide in all the business affairs of the Conference.

Maine Conference.

THE next annual session of the Maine State Conference will be held during the camp-meeting at Richmond, Sept. 2-7, 1875. Let all of our churches and bodies of Sabbath-keepers take the necessary steps to represent themselves by delegation. If any cannot send a delegate, let them not fail to send a letter. We hope to see a general gathering at this meeting. Let none excuse themselves and stay at home. Half fare is obtained on the railroad.

J. B. GOODRICH, Pres. Maine State Conf.

THE annual meeting of the T. & M. Society of Vt. will be held on the camp-ground, Aug. 19-24, 1875. We hope the directors of the different districts will see that their reports are sent to the State Sec. in season for this meeting.

QUARTERLY meeting at La Porte City, Iowa, Aug. 14, 15, 1875. Bro. D. T. Shireman and other speakers are expected. All interested are cordially invited to attend. A. AMBURN.

THE Lord willing, there will be two days, meeting at Dryden, Lapeer Co., Aug. 7, 8, 1875. There will be an opportunity for baptism at this gathering. D. H. LAMSON.

DIST. No. 2 will hold its next quarterly meeting at Allen's Corners, Deering, Maine, Aug. 22, 1875. Let all see that their reports are sent in season to Willie-E. Morton, Director. J. B. GOODRICH.

QUARTERLY meeting for Dist. No. 11, N. Y. & Pa. T. & M. Society, at East Otto, N. Y., Aug. 21, 22, 1875. Bro. B. L. Whitney is expected. Librarians will please see that their reports are sent so as to reach us the 18th. Trains will be met on Friday at Cattaraugus. S. THURSTON, Director.

QUARTERLY meeting of the churches and T. & M. Society of Dist. No. 1, at the Mulberry school-house, two miles west of Beloit, Mitchell Co., Kansas, Aug. 28, 29, 1875. Will all the brethren prepare their reports of tracts distributed, letters written, and all labor done for the cause of present truth, and bring them to the meeting, or forward them by mail in season. O. O. BRIDGES, Director.

QUARTERLY meeting of the N. Y. & Pa. T. & M. Society for Dist. No. 1 will be held at Olcott, Niagara Co., N. Y., Aug. 14, 15, 1875. W. H. EGGLESTON, Director.

QUARTERLY meeting of the T. & M. Society of Dist. No. 5, Iowa, at Caloma, August 21, 22, 1875. WM. MORRISON, Director.

THE next annual session of the Maine T. & M. Society will be held on the camp-ground at Richmond, Sept. 2-7, 1875. J. B. GOODRICH, Pres.

Business Department.

"Not slothful in Business. Rom. 11:12.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

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MISCELLANEOUS. E B Town 50c 48-16, James Edington 50c 47-5, W H Hunt 50c 47-5, Francois Depas \$1.50 47-14, Ella Finn 30c 48-18, W H McKenney 30c 48-18, L Paul 50c 47-1, P W Van Houten 55c 46-18, Walter Mead 2.04 48-5, A W More 50c 47-5, A Nutty 50c 47-5, John Hughes 1.60 48-15, Wm Carty 1.00 47-2, Mary L Smith 50c 46-19.

Books Sent by Mail. D V Wood \$1.25, L M Showers 1.00, S S Rizer 1.00, L B Kneeland 10c, A M Stoddard 50c, A C Long 2.00, J P Jespersen 1.00, Eugene Ware 25c, Mrs Addie Hebard 1.00, Fannie E Parsons 14c, Mary L Barbour 1.00, M Wood 10c, F M T Simonsen 50c, Matthew Crawford 50c, E B Gillett 40c, Eld C L Boyd 2.00, Reuben Root 45c, Wm Livingstone 1.00, J Dorcas 50c, Mrs F W Mastick 1.00, Wm Pearson 25c, Wm J Boynton 10c, R Thompson 35c, L Paul 10c, F J Payne 1.00, John Roberts 30c, Wm Cottrell 1.25, James E Rankin 1.00, S D Salisbury 20c, Huldah Patterson 10c, Henry Pease 1.70, Hannah Craw 50c, Mrs M A Haskins 16c, I R Elliot 20c, Mrs Nettie Craig 1.25, Mrs Annie Lindsey 15c, Mrs G N Kinne 1.00, Wm Carty 10c, C T Lewis 30c, Emma Mosher 25c.

Books Sent by Express. Luke Milner, Lafayette, Ind., \$2.80, A O Burrill, Muir, Ionia Co., Mich., 28.71, Wm Culyvhouse, Ligonier, Noble Co., Ind., 4.88, S H Lane, Ligonier, Ind., 12.50, M B Miller, Bronson, Mich., 2.99, Eld O A Olsen, Fort Howard, Wis., 25.49.

Cash Received on Account. J H Rogers \$10.00, Signs of the Times 2.00, T S McDonald 13.05, Isaac Sanborn 75c, S T Belden 44.00, C W Olds 7.50, Ohio T M (E M Haskell) 5.00, John Vogt 2.25, Cal. T & M Society 6.75.

Michigan Conference Fund. Newton church (s b) per James Stiles \$14.50, Napoleon church, 17.00, Wright (s b) 121.58, Springport (branch of Jackson church s b) 16.83, Leslie (branch of Jackson church s b) 34.00.

Book Fund. Hans Ewoldsen \$4.00, Mrs Josephine House 5.00, G Newcomb Jr 50.00, W H Eggleston 50.00, M A Nourse 15.00.

Gen. Conf. Fund. George I Butler \$10.00. Gen. Conf. T. & M. Fund. Nancy Clafin \$1.00.

Swiss Mission. A friend \$2.50. Pacific Pub. Association. A friend \$2.00, Maggie A Stroud 3.00.

S. D. A. E. Society. A T Robinson \$10.00. Review to Poor. Nancy Clafin \$5.00. French Mission. Francois Depas \$3.60, Widow Depas 1.00.