

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE RESTORATION JUBILEE.

WHEN the last sun shall have risen
And his last day's journey run;
When these days and nights are ended,
And an endless day begun;
When the last repenting sinner
Shall have found the shepherd's fold;
And the sealed-up vision finished,
As by prophets long foretold;
When the cry—Behold, he cometh!
Shall by listening ears be heard;
For the watching and the waiting,
Bringing with Him his reward;
Then, a world redeemed shall see
A greater, grander Jubilee.

When the fullness of the Gentiles
Shall, as promised, be brought in;
And the glorious consummation
Shall have made an end of sin;
When the saved of every nation,
Every kindred, tribe and tongue,
Shall have ended their probation,
Then, that new song shall be sung:
"Glory, honor, adoration,
To the Lamb for sinners slain;
He has conquered, He is worthy
Evermore to live and reign.
Then a world redeemed shall see
A grand, a glorious Jubilee."

No more sinning, no more sorrow,
No more sighing, no more pain,
No more doubting, no more fearing,
Washed from every guilty stain;
Every spot and every wrinkle
Blotted out, and washed away,
In that precious blood-filled fountain
Opened upon Calvary.
All who come, and all are welcome,
Whosoever willeth may,
Bathing in that living fountain,
Wash their blackest sins away;
And the best performers be—
In this glorious Jubilee.

Grand, eternal habitations,
Where the blest shall have abode;
City that hath sure foundations,
Built by Israel's mighty God.
Nothing, nothing that defileth,
Or that hurts, shall enter there;
Nothing that by fraud beguileth,
Or by cunning that can snare.
There will be no hours of sadness,
Such as all must suffer here;
Sweet, unbroken joy and gladness
Shall pervade the atmosphere.
And there no jarring notes shall be,
At Heaven and earth's Peace Jubilee.
—W. Milne.

DISCUSSION ON THE SABBATH QUESTION

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

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

ELDER WAGGONER, affirms; ELDER VOGLE, denies.

ELDER WAGGONER'S SECOND AFFIRMATIVE.

I HAVE received and read your rejoinder, and am happy to continue my argument, believing with you that "truth will triumph," and praying that God may order our discussion to his own glory.

1. It is quite possible to lay down rules of evidence, and still violate the principles of just reasoning. Of this I think you have already given an illustration, which I will notice when I come to speak of the sanctification of the Sabbath day. It is not the statement of rules that is important, but conformity to them.

2. Your exception to the literal quotation and use of 1 John 3:4, "Sin is the transgression of the law," was to be expected from one occupying your position. Dropping the article from that text will not avail your purpose, as I think will be shown when we come to an examination of the New Testament.

3. You say of the sixth commandment, "So clear and express is this language that by no possible construction could a Jew make it lawful to kill." This seems to imply (and I notice it because I think you so intended) that it bound only the Jew. Will

you take a definite position on this point? Or will you leave it a matter of doubt just what you intend by this expression? Much is involved in this. There is no mention of the sin of profanity, not even by implication, in all the book of Genesis. Was blasphemy or profaning the name of God, a "transgression of the law"—or of any law—in that age? This question is really involved now, but if you do not choose to avow your position now, it will be relevant under another proposition, and then we will canvass this field. I will resume my argument.

Having examined the Scriptures in regard to the time when the seventh day was made a Sabbath, I come now to consider the second point, to wit, for what it was made.

We have already seen that, according to the Scriptures, "the seventh day is the Sabbath of the Lord" in a two-fold sense;

1. It is his Sabbath, or rest day, because that in it he rested. No other fact is revealed whereby it became his Sabbath. It is God's Sabbath alone, because none but God rested from the work to which it stands related. It is emphatically the *Creation Sabbath*, and as such is the Sabbath of the Creator.

2. It is the Lord's *by right and special claim*. When he said, "The seventh day is the Sabbath of the Lord thy God," it was not merely to establish the fact that he rested on that day; but it was the proclamation of a proprietary right in it, for it was the basis of the precept, "In it thou shalt not do any work." And again he said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13. See also Ex. 16:23, 25; 31:13-15; Eze. 20:20; Rev. 1:10. And though "The Sabbath was made for man," all those Scriptures wherein God claims a special right in it prove that it was made for man as a proprietor makes houses for his employes; they are his property, and to be used by them only in his service.

I have before called attention to the truth that the book of Genesis is not a book of law, but a history; and the evidence of the existence of obligation, and not the law itself, is what we are to expect to find in that book in regard to moral duties in that age. He who takes an opposite position; who claims that no duty existed before the exodus of Israel from Egypt except what is specifically recorded, or that nothing was wrong except what was expressly forbidden in the record, places himself in a singular position in regard to the revealed truths of that book. Perhaps no one would directly dissent from the position I here take. I pass to the record for proof of Sabbath obligation from creation.

First, I inquire, What is sufficient proof of the obligation of an institution? Two things, and two only, are necessary to prove an institution and its obligation;

1. The act of instituting.
2. The record of appointment.

I say, these are all that can in justice be required; but if we go farther and produce a precept enjoining its observance, in which the obligation is based entirely on the two facts, of institution and appointment, the conclusion is unavoidable that these facts determine the obligation.

I am willing to bear all the burden that justly belongs to an affirmant on such a question as this. And I freely confess that if I could not produce the act of making the institution, nor the act of its appointment, I would be ashamed to claim the existence of an institution, much more to urge any duty to observe one.

And 1st, *On the act of Instituting*. I have admitted that if we find no act of instituting, or no direct evidence of such an act, we have no right to infer the existence of an institution. But on this there is no just ground for controversy here. The evidence already presented on the making of the Sabbath is sufficient on this point, to wit, that God rested on the seventh day from the work of creation, and blessed the rest day, and claimed it as his own day because of these

acts, making them expressly the basis of the obligation to observe it. Scarcely any other institution in the Bible has evidence in its favor so clear, so strong, and so complete as this, that *the Sabbath was instituted at creation*.

2d, *On its Appointment*. The evidence of the act of instituting is positive proof of the existence of the institution, but it does not positively determine any measure of obligation in regard to it. The Scripture declarations that God rested on the seventh day, and that he blessed the rest day, indicate the regard he had for his rest day—the "sign" or memorial of his creative work. This alone would entitle the day to our high regard, and would be to us a sufficient reason for highly regarding it if we had proper respect and reverence for the *mind and blessing* of our great Creator. But that would not determine *how we should show our regard for it*. This is, however, determined with the utmost certainty by its *appointment*.

The position taken in the above paragraph shows how pointless are the remarks of Elder Vogel on the "necessary connection between God's resting and man's," and "man must rest simply because God rested." As he says, he is on the negative, and when I take that position it will be time for him to combat it. The reader will remember that I reserved the direct argument on the obligation to this number. I laid down some principles which he will never set aside; and I did say, and I repeat it, that God's resting on the seventh day is *the basis, and the only basis* OF THE INSTITUTION. And he need not query in astonishment whether I have read the book of Deuteronomy. I think he has read it to little purpose if he cannot make a better use of it than he has done in this article. If Deut. 5 gives the *reason of the institution* I would like to have it pointed out. Is the seventh day the rest day of the Lord because Israel came out of Egypt? Did God bless the seventh day because he brought Israel out of Egypt? Did he sanctify the Sabbath day because he delivered Israel from bondage? And if so, will Bro. Vogel show us the record? Here I stand on safe Bible ground. *The reason, and the only reason*, ever given in the Bible why the seventh day is the Sabbath, and for the blessing and sanctification of the Sabbath day, is that God rested from all his work of creation. *You say it was the Sabbath because Israel rested from Egyptian bondage*. But that is a reason of your own making; the Bible does not teach so. "The rest" which was promised them when they came out of Egypt they did not obtain until they gained their inheritance. It was the peaceable possession of the land of Canaan. Please see Deut. 3:18-20; 12:9, 10; Josh. 1:12-15; 21:43, 44. Your conclusions on these points I will notice hereafter.

Now I inquire, *When did the Lord appoint the Sabbath?* The answer to this question settles the second point in this proposition, for in its appointment we must find the duty of observance. The evidence of its appointment is found in the word *sanctified*, in Gen. 2:3, and *hallowed*, Ex. 20:11. The verb sanctified is a correct translation of the original, which is defined by Gesenius, "To make holy, to sanctify, to hallow. 1. To hold sacred, to regard and treat as holy; to keep holy. 2. To pronounce holy, to sanctify, e. g., the Sabbath, Gen. 2:3, also to institute any holy thing, to appoint. 3. To consecrate."

Dr. Clarke, whose ability on such a question is as much beyond dispute as is that of Gesenius, says,

"To sanctify, *kadash*, signifies to consecrate, separate, and set apart a thing or person from all secular purposes, to some religious use." Again: "Here the word *kadash* is taken in its proper, literal sense, signifying the separating of a thing, person, or place, from all profane, or common uses, and devoting it to a sacred purpose."

The English word *sanctify* is thus defined by Webster: "1. To make sacred or holy;

to set apart to a religious use; to consecrate by appropriate rites; to hallow." The second definition refers to moral agents; the third to means. The fourth is thus given: "4. To impart sacredness, inviolability, title to reverence and respect, or the like, to; to secure from violation; to give sanction to." *Hallow* is from the same Hebrew word and of course means the same.

I trust we shall have no difficulty on this point. Indeed the question of the Sabbath is not so encumbered with philological difficulties as are some others, for instance baptism. On the word baptism Webster does not conform to the uniform usage of the old Greek writers, nor to the general consent of Greek lexicons; so that in regard to baptism the English reader may become bewildered. But on the Sabbath the only difficulty is to believe the united testimony of the Bible and of Hebrew and English scholars. That no institution can be "appointed," or "set apart, to a religious use" except by an injunction or precept to those who are to observe it, is beyond denial. I would give Scripture illustrations of the use of the word sanctified, to sustain this declaration, did I think it necessary to so occupy the space. Or, I will yet do so if it becomes necessary! Inasmuch as the sanctification of a day consists in a precept for its observance for a special or sacred purpose, the record of such sanctification or appointment is positive proof of the obligation to observe it. But just such evidence is found in Gen. 2, in the record concerning the creation and the rest-day. From that point the obligation dates.

Compare this strong evidence in Genesis for the Sabbath with the facts concerning some other moral duties—say the third commandment. In all that book we find not a single intimation concerning this; shall we therefore conclude that profanity was not sinful before the law was given on Sinai? Or was this also "Jewish," and not sinful in the other nations? Evidently it was sinful, for the name of God was holy then as it is now. And so also of the Sabbath; only in regard to the latter, we have *recorded facts* to sustain our position, while Genesis is silent in regard to the former.

The assumption that God did not sanctify his rest-day at creation, but a long time afterward, is "an inference less than probable," doing violence both to the record and to reason. It does violence to the record, for it denies the order laid down by inspiration, wresting the third verse from the second chapter of Genesis in its relation to recorded events, and placing it somewhere else where inspiration never placed it. Such a perversion of sacred Scripture as that is very rarely seen. For if the events there recorded did not then transpire according to the order laid down, the record is calculated to mislead the reader, and he who takes a position involving such a consequence should have a very necessary, plain, and decisive reason for his position. But no such reason exists. How incongruous, as a record of creation, is the following reading of Gen. 2:3: "And God blessed the seventh day, and sanctified it when he brought Israel out of Egypt; because that in it he had rested from all his work which God created and made." And such an incongruity is produced by that theory. *He who asserts that Gen. 2 records events which transpired after the exodus should be able to furnish an obvious reason*. Whenever the sanctification of the Sabbath is spoken of in the Bible, it is based *only upon the facts connected with creation*. If there were some other reason given, which originated at some other time, then there would be some show of consistency in that position. But to thus mutilate the record, and take the facts of Gen. 2:3, from their evident and oft-declared connection is without any reason, or necessity—except that which is found in the theory which gives rise to the perversion.

Eld. Vogel, in his effort to sustain this assumption, asserts that Genesis was writ-

ten after Exodus and Leviticus, and I must notice his reasoning. (1) He says the opposite has in its favor only "unsupported conjecture." Not a very strong reason where there is only conjecture on either side. (2) He thinks if Moses had written Genesis before the exode, circumcision would have been so "impressed in his mind," by chap. 17, as to render the neglect spoken of in Ex. 4:24-26 improbable. That might be so and not affect the question. But if that is a reason, how shall we account for the neglect of circumcision during the forty years' journeying in the wilderness, under the leadership of Moses? Had not circumcision been "impressed on his mind" during that whole time? See Lev. 12:3; Josh. 5:5-7. (3) From the exode till Exodus and Leviticus were written, he thinks Moses was too busy to write Genesis! In this he assumes to know at just what time those two books were written. How did he learn it? Is this a "necessary inference" from any Scripture declaration? It is all groundless assumption. Dr. Smith (Bib. Dict.), with others, thinks there was no original division of the Pentateuch, but that it was written consecutively, and there are some good grounds for the supposition. But Bro. V. thinks it "can be clearly established" that Genesis was written after the other books. If this is, with him, "clear" evidence, what must his inferences be? But this is the kind of evidence on which he grounds his faith that the Sabbath was not sanctified at creation.

Having exhausted my allotted space I am obliged to defer some of my arguments till the next number.

Pres. Fairchild's Difficulty on the Sabbath.

J. H. FAIRCHILD, Pres. Oberlin College, in his Moral Philosophy, pages 261-4 inclusive, uses the following language in regard to the Sabbath, its change, &c. "The Sabbath, in its principle, is a law of nature; in its form, a positive institution. That positive enactment is found in the fourth commandment, 'Remember the Sabbath day, to keep it holy.' The form of the precept indicates a previous establishment of the Sabbath. Of this we have the record in Genesis, which presents the institution as coeval with the creation of man; an indication that the Sabbath was for the race, and not for a particular people. A Sabbath divinely appointed was desirable to secure uniformity and to give authority."

So far he reasons like a philosopher, but when he speaks of the change, he attempts to overthrow the "uniformity" so necessary in God's plan. He first attempts to prove that a change is desirable by the following arguments, if arguments they may be called:

"If the old day were retained, the old associations would prevail. It would be difficult to turn the thought connected with the Sabbath from the old channel. A change of the Sabbath to another day, a day associated with the crowning event in the work of redemption, would serve this, and thus the Sabbath would be enriched by accumulated memories and associations. Such a change would seem desirable, if it were only allowable."

Why not let the old associations prevail? Is it not for our good to think of God's great work in creating the heavens and the earth? Why not think of the reasons which God has given us for remembering his rest day? If the old associations are good, reasonable, and right, why should they not prevail? for if they are founded upon the truth, they "must and will prevail." Why turn our thoughts from the old channel? The old channel is a good one, then why not sail in it instead of taking a new, which will land us on a sand bar. If, as the writer claims, the original Sabbath was a "positive enactment," "divinely appointed," and in its form a positive institution, why change? especially as we have no positive authority for it. So far as the associations are concerned, let them prevail, old and new, we can think of creation and redemption. Again we have a "monument" in baptism by which we can commemorate the resurrection of Christ, and thus in a degree commemorate the great work of redemption.

According to Mr. F.'s own proposition, the change would not secure the "uniformity" so necessary. The change makes confusion, which is contrary to the great plan of the Creator. "If it were only allowable." The candor of the writer in using

the little word *if* is admirable. This shows that he is doubtful in regard to the *allowableness* and lawfulness of the change. No! God will not allow it. If man attempts the change, he attempts to overthrow an immutable law.

But why is the change so desirable? Why desire to walk in new paths when the old are the safest and the best? "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16. So it is now. Men clamor for a change, and say as they did of old. Why is it so desirable to follow a multitude to do evil? Why so desirable to be on the popular side? Why so desirable to keep a day without one particle of authority for so doing?

He next assumes that the change is made, and in proof says: "As a historical fact, the change was made early in the Christian era, and has been maintained down to the present time." Further, "As to the authority of the change, only a word or two can be suggested here." True, the change has been made, or attempted to be made, but he does not tell when, where, nor by whom, neither can he tell, for no man can tell of any such change by divine authority. In regard to the authority for the change he is quite candid, as he says, "Only a word or two can be suggested here." It can be safely said that he has not room in his Moral Philosophy, nor will there be in any work he may write to give even one word of authority for the change.

Again, "We find no definite, express command, changing the Sabbath, but the manner of the change harmonizes with the genius of the gospel system." He is very truthful in the first part of the sentence and makes a very good admission, but the latter part is exceptionable. I would like to ask the learned writer a few questions: First, is it according to the genius of the gospel system to overthrow a positive "divinely appointed," and, I might add, perpetual, enactment of the old? According to what philosophy and what genius did the Son of God overthrow the works of his Father, when he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled? Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matt. 5:18, 19.

Did not Christ in these declarations plainly recognize the law, and consequently the Sabbath therein? Finally, does not the genius of the gospel system harmonize with the infinite genius of its great Author, who kept his Father's commands? If it be true that the manner of the change harmonizes with the genius of the gospel system, then that system must harmonize with the genius of the man of sin, of whom Daniel speaks (by inspiration), that he should think to change times and laws, Dan. 7:25, and with the genius of Constantine (a pagan emperor), who in A. D. 321 enacted the first Sunday law.

This supposed change then has been made, and "The wild solar holiday of all pagan times" (as it is called in the North British Review, Vol. 18, p. 409) has been maintained down to the present time.

But one more quotation: "That the ancient law of the Sabbath remains, only modified in one of its features, as a positive institution is probable, from the fact that all the reasons for the institution exist as of old. If this sentence is abridged as follows, it will be truthful. That the ancient law of the Sabbath remains as a positive institution is true from the fact that all the reasons for the institution exist as of old."

If it be true that the reasons exist (and all intelligent beings know, or ought to know, that they do), all the logical and sledge-hammer reasoning in the world cannot overthrow this proposition.

This modification in one of the "features" of the Sabbath is no less than an attempted change in the law of God; and that change, to the first day of the week, overthrows the design of the Creator in the law, for the law requires not the first day, nor a day, but the seventh day.

To make his proposition stronger, he puts it in Latin, "Ratione manente let manet," meaning, the law stands while the reason stands. The reasons for keeping the Sabbath will stand forever, for God rested on that day; and again, the prophetic finger points to its observance in the new earth, Isa. 66:23, therefore the law

must stand forever, and must be as immutable as the throne of God.

WM. PENNIMAN.

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Praying Always.

"PRAYING always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.

Prayer is the sincere desire of the heart. It may be expressed or it may be simply the meditation of the heart. The Bible expressly enjoins it as a duty of the Christian to pray. But there is, perhaps, no duty so very much neglected as prayer. We are too apt to be satisfied with the form of prayer, a few words night and morning, and we are content. And very many, it is to be feared, do not even pray a little. Too many pass on from day to day without a word of prayer—not even a thought toward Heaven. Such may lay claim to the name of Christian, but that is all they possess. They are not the followers of the meek and lowly Nazarene. The verse we have set at the head of this article brings to view a different nature of things. It says, "Praying always." We should keep our minds in a continual state of prayer. Indeed, the Christian may well find occasion to pray always; for there are little perplexities, little annoyances continually arising, to which we give way unless we are on our guard against them. And it is through these little things that Satan comes in like an armed man to overthrow the soul. Our Saviour taught us to pray; and it is a model prayer. Let us try to pattern more after it. We are taught to "watch and pray," and this not as though it were of but little account; but time and again does the inspired penman bring to our view the necessity of watching unto prayer. And our text says, "Watching thereunto with all perseverance and supplication." Watch perseveringly, do not give way. Watch! "Watch and pray, lest ye enter into temptation." Paul says, "Pray everywhere." Not pray when we are at home and can pray just as well as not; but pray everywhere. If we are away on a visit, let our light shine, and show our dependence on God by prayer. From James 5:13, 14, we learn that we must pray in affliction, and pray if we are rich. "Praying always," says our text. Pray everywhere.

But again, when we pray we should believe. "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." In the verse before quoted from 1 Tim. 2:8, Paul says we should pray "without wrath and doubting." And Jesus says again, Matt. 21:22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." But we are informed by the wise man, Prov. 28:9, that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Now it becometh us to look well to it, whether we are of this class. And right here comes in the words of our Saviour, by which we may know whether we are asking right; for we are informed in Rom. 8:26, that "we know not what we should pray for as we ought." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

If, then, by careful searching, we come to the conclusion that we are abiding in Christ the vine, and that the words of God abide in us, that we are trying to keep all the commandments of God, peradventure we may come even as the poor widow did to the unjust judge, with a determination that our case must be heard, and then, as Paul says in Rom. 8:26, 27, "The Spirit also helpeth our infirmities; . . . the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Oh! that we may get hold of some of this earnest desire of the Spirit in our own behalf.

When we consider the fact, that our Saviour found it necessary to spend much of his time in prayer, even all night in prayer to God, and going often away alone to commune with his Father, should not we poor mortals be always in prayer. Oh! that we might realize the need of more prayer. God is a prayer-hearing God. His ear is open to attend to our wants if we will only come to him in faith. And when we, as a people, get where we ought to be; when we fully heed the counsel of the Faithful

Witness; when we see our lost, our undone condition, without God and without Christ; when we realize our poverty, our blindness, and our nakedness, then will not God hear our cries? Will he not lay hold on us and lift us up? Will he not work a mighty work in the earth? And will not his name be glorified and honored by giving us of his Spirit in such abundance that all of God's people will move with power, and the work of the third angel soon be accomplished? I believe this will be the case.

Even now the Saviour stands at the door of our hearts knocking for admittance. But what is the matter? He stands there still—has stood there long. Oh! my dear brethren, let us open to the dear Saviour. Let us remove the rubbish that bars the door against his admittance. Oh! if we had zeal in the cause of God, then God could bless us. Or if we were in a cold condition there might be hope in our cases. But oh! we are lukewarm, a terrible condition, and soon to be spued out of the mouth of the Faithful Witness, and we don't know it. We think we are rich and have need of nothing. But oh, our poverty! God help us.

But how came we into this position? Have we not failed in heeding the injunction of the apostle, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance"? May the Lord help us to take heed to our ways, watch and pray, and finally may we be numbered with those who shall be called Israel, or prevailers.

H. F. PHELPS.

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Truth and Obedience Essential to Salvation.

ABOUT the most common objection that people raise against the truth is, that "it does not make any difference what a person believes if he is only sincere." This is almost always repeated as a last resort. Such was the case with a gentleman with whom we were conversing lately, who, failing to sustain his position by the Bible, availed himself of this oft-repeated dogma.

According to this theory, some of the most abject heathen will be saved; for it is evident that they are sincere. They would not be likely to voluntarily afflict themselves as many do, enduring excruciating tortures, casting their children to aligators to be devoured, and into the fire to be burned, and throwing themselves under the car of Juggernaut to be crushed to death, unless they believed these things would increase their happiness hereafter. But the Bible declares that such shall be destroyed. Ps. 9:17.

But it is evident that unbelief is the foundation of this position. Paul, in 2 Thess. 2:10-12, plainly tells us that those that believe not the truth shall be damned. We have seen the result of unbelief in the past. If the antediluvians had believed the warning God sent them by Noah they might have been saved with him. The same might be said of the inhabitants of Sodom and Gomorrah, and also of Jerusalem.

The Christians, after the withdrawal of the Roman army from around the city, made their escape, in obedience to the warning of the Saviour; while the unbelieving Jews were destroyed.

Thus it will be in the great day. Rev. 21:8. But it is not only those who entirely reject God's word that will fail to reach Heaven. Those only will get there who are fitted for it, "through sanctification of the Spirit and belief of the truth. To believe different from what the Lord has told us is to make him a liar. 1 John 5:10.

From the above scriptures, it is evident that the Lord will not only punish those who disbelieve his word, but will save only those who believe and obey the truth. When we present the evidences of the soon coming of the Lord and the preparation necessary to meet him, as brought to view in the three messages of Rev. 14, particularly the third, many people who profess strong faith in the Bible, rather than take up the cross and keep the fourth commandment, will settle back into this loose, lax position, that it does not make much difference what we believe, if we are only honest, and that it makes no difference whether we believe that the Lord is coming or not if we are prepared to die; but, according to the words of our Lord in Matt. 24:39, those that know not the time will be lost, for the plain reason that people will not prepare for what they do not believe is coming, and further, we are taught

that without faith it is impossible to please God; so that we cannot please him and disbelieve anything he has told us. Then how can any person please him when they have no faith in what he has said respecting his second coming, and the signs that should be given to show when that event is near. He says, "When ye shall see all these things, know that it [his coming] is near, even at the doors." No one can show that these signs are not now fulfilled. And he further elucidates the fact by the most forcible illustration in nature, the putting forth of vegetation in the spring, which is unmistakable evidence that summer is near at hand, and then adds, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

This expression of our Lord, "know that it is near," seems to us as emphatic a requirement as the one to love one another, although a different principle is involved. We would rather not be among those that add to, or take from, the word of the Lord.

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Glencoe, McLeod Co., Minn.

Is It True?

"A MAN may keep every one of the commandments, and yet not be a Christian." Thus boldly, publicly, and emphatically, declared a minister not long since. Is it true? We had the privilege of as boldly, publicly, and emphatically denying the truthfulness of the statement. But there are some who believe in the perpetuity of the law, who think it true that a man may keep all the ten commandments without being a Christian. It becomes, therefore, a matter of no little importance to determine, if possible, the exact truth in the case.

We are firmly of the opinion that perfect obedience to the law of God will constitute a perfect Christian. It is represented otherwise by those who teach the abrogation of the law. And it has ever appeared to us that the assertion, that a man may keep all the law and not be a Christian, is designed to belittle the character and sacredness of that holy law, and make it appear as a thing of insignificant importance. We are quite sure if this is not always the design of such teaching, it is the tendency.

We will now submit a very few reasons deduced from the Scriptures of truth, which we consider of sufficient weight to decide the matter. We will first offer an illustration that will assist, perhaps, in getting at our thoughts upon the subject. Suppose neighbor A has a farm adapted to grazing. He employs B to take care of his stock. He informs B that his whole duty consists in caring for his flocks. For a time he is obedient and faithful, but one day he wanders from the farm and crosses a stream, and when once over finds to his regret that he cannot return without assistance. Now while B is in this position his whole duty as a servant of Mr. A is the same as when he was on the farm, caring for the flock, but now he has placed himself in a position where he cannot do his whole duty. Now suppose Mr. A takes pity upon B, pardons his wrong, bridges the stream, and permits him to return to his post of duty. Now he can do his whole duty, which, while on the other side of the stream, he could not do.

Now it appears to us that the history of the human family presents nearly a parallel case. While man was in Eden, before he had sinned, his whole duty was summed up in the moral law. After he had departed from God by sin or transgression, his whole duty was the same as before, but he has now placed himself in a position where he cannot do his duty without assistance, any more than B could care for his master's flock while over the stream. But God takes pity upon helpless man, bridges the stream, institutes the plan of salvation, whereby man may come back to the Father and do his whole duty, which he could not do while away.

How is it then that we may get back to the Father where we may keep his holy law? "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." John 14:6. Then is it not plain? No man can do his whole duty without first coming to God through Christ. He must comply with the terms of the gospel before he can keep the ten commandments. The sinner must be slain by the law before he can be made alive unto God. He can be made alive unto God only through the Lord Jesus Christ; and he must be made alive unto God before he can perfectly keep his law. Thus we may understand how the law of the Lord converts the soul, Ps. 19:7, and

how that fearing God and keeping his commandments is the whole duty of man. Eccl. 12:13.

Out of many proofs and considerations that might be offered to sustain the same idea, we will submit but one more, which we regard as entirely conclusive. It is the language of Paul in Rom. 8:7, 8. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

Can we be mistaken in our conclusion? The sinner that is in the flesh, that is carnally minded, cannot please God, cannot become subject to his law, it is impossible. Then comes the question, How is the carnal mind, that stands in the way of keeping the law of God, to be taken away? This question admits of but one answer, namely, Through Christ only, or by complying with the gracious terms of the gospel. Can carnality be put away? This point will not be disputed.

The sinner comes to Christ humbly confessing his sins, finds pardon, has the carnal heart removed, and then goes on to obey the law of God, which he was never in a condition to obey before. Now is not such an one a Christian? Most assuredly. Without conversion, no man can keep the law of God, and conversion can never take place without Christ and the gospel. The law of God cannot be too highly appreciated. But while we talk of its beauties, its importance, and its sacredness; oh! may we never forget to square our lives by it, through faith which is in Christ Jesus.

H. A. ST. JOHN.

Jesus Soon Is Coming.

WHAT a blessed thought to those that love God and keep his commandments. The trials and temptations which we have to pass through here are nothing compared with the glorious reward that is promised to those that overcome.

If we are so happy as to enter the pearly gates, partake of the tree of life, and live forever, shall we ever be sorry that we have suffered and borne crosses in this life, and denied self to please the Saviour (his sufferings were greater than ours can be), even if we lose this life laboring in the cause for the good of others? No, never! We shall be glad that our eyes were opened to see our danger before it was too late, and that we have, by God's grace assisting us, endured trials, subdued our wills, and overcome all our sins.

It is several years since I made up my mind to give up all for a home with Jesus. I love present truth; it is precious to me. I love to talk and read about it. It cheers my heart to hear that others are embracing it. I desire to live it out in every particular and be saved when Jesus comes.

NELLIE L. WILKINSON.

New Ipswich, N. H., Aug. 1, 1872.

The Two Laws.

From a Bible text-book published by the American Tract Society, I copy the following references concerning the two laws; one of which S. D. Adventists believe to be abolished; the other, still to be holy, just, and good.

H. M. VAN SLYKE.

LEVITICAL LAW.

- Given to the children of Israel, Lev. 1; Num. 3; Deut. 12.
Written on stones, Deut. 27:1; Josh. 8:32.
Placed in the ark, Deut. 31:24.
Read every seven years, Deut. 31:9.
To be copied by the king, Deut. 17:18.
Publicly read by Joshua, Josh. 8:34; By Ezra, Neh. 8.
Abolished by Christ, Acts 15:24; 28:23; Gal. 2-6; Eph. 2:15; Col. 2:14; Heb. 7.

LAW OF GOD.

- Is absolute and perpetual, Matt. 5:18.
Given to Adam. Compare Gen. 2:16, 17, with Rom. 5:12-14.
Given to the Israelites, Ex. 20; Ps. 78:5.
Through Moses, Ex. 31:18; John 7:19.
To be placed in the ark, Ex. 25:16, 21.
Is perfect and pure, Ps. 19:7, 8.
It is man's duty to keep, Eccl. 12:13.
Christ will magnify the law, Isa. 42:21.
Christ explained the law, Matt. 22:37-40.
Established it by faith, Rom. 3:31.
Blessedness of keeping it, Ps. 119:1; Matt. 5:19; 1 John 3:22, 24; Rev. 22:14.

Saints pray to understand the law, Ps. 119:18.

The wicked refuse to hear it, Isa. 30:9; Jer. 6:19.

The Coming of Christ.—No. 5.

BY S. S. GRISWOLD.

PROCEEDING in our examination of Scripture teaching on the coming of Christ, in Matt. 13:47-50, we read: "The kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

By the kingdom of Heaven here is meant the true Christian church, from which would be expelled every worker of iniquity. The time was at the closing up of the Jewish dispensation, *aiōnos*, age. Christ was speaking of the establishment of his kingdom then, as being near at hand.

But, as if to leave no doubt about his meaning, Christ explicitly shows what he meant by the kingdom in Matt. 21:33-45, in the parable of the vineyard. "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."

That this parable referred to the Jewish nation cannot be denied. The cause of God was the vineyard—the kingdom of God. This kingdom of God was to be taken away from the Jews, and given to the Christians. This took place at the close of the Jewish dispensation, called the end of the world; in which the angels, messengers, human and angelic, were to aid in separating the chaff from the wheat, the good from the bad, so that the righteous might shine forth in this new kingdom of their Father. It was in this new kingdom that Christ was anew to drink of the fruit of the vine, the Lord's supper. At this last supper, Christ partook of the cup in the old kingdom, under the Jewish dispensation; but after the kingdom of God was transferred to the Christian dispensation, he drank anew in his Father's new kingdom.

The parable of the vineyard settles the question as to what the kingdom of God was; and, also the time when it was to be set up. Now, as the coming of Christ was synchronous with the setting up of this kingdom, and as the setting up of this kingdom was synchronous with the overthrow of Judaism it follows that the coming of Christ and the overthrow of Judaism were synchronous events. And as the destruction of Judaism was the end of the world, or dispensation, and as Christ's coming was to take place at the end of the world or that dispensation, it follows that the coming of Christ is, as to its beginning, an event of the past. And, as he did not come personally, thus far our research goes to show that the Scriptures do not teach his personal coming.

The parable of the king's marriage of his son, as recorded in Matt. 22:1-14, is of similar import to the time then passing. The Jews were the first invited, but as they declined to accept the invitation, it was extended to the Gentiles. The coming, then, of the Son of man, was his coming in his kingdom; an event then commencing to transpire—an event then about to be.

When Christ was interrogated by the high priest as to whether he was the Messiah, the Son of God, Christ answered that he was, and added, "I say unto you, Hereafter, ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64; Luke 22:69. The time here mentioned was intended to commence, when the Son of man was to sit on the right hand of power, and to come in the clouds of heaven. Henceforth, from that time, literally, from the now, (*ἀπὸ τοῦ νῦν*), *apo ton nun*, from the now, from that time the high priest was to see (not with his literal eyes), to understand that the prisoner before him, Jesus, was to be elevated to a seat of power, in the divine administration; and to a coming in the clouds of heaven, the dispensations of the divine providence, to establish the kingdom of God.

To this throne of power Christ was elevated at his resurrection out from among the dead ones, those who had finished their earth-life and were denizens of the spirit-world (see Romans 1:4), and became the Son of God with power.

I have thus examined some of the prominent references to the coming of the Son of man as contained in the gospels; and they all, undoubtedly, had and are having their fulfillment in the overthrow of Judaism and in the establishment of the gospel of the kingdom, viz., the Christian dispensation.—There evidently is no reference to an end of this material globe, the personal coming of Christ, or the popular idea of the Judgment-day; but to that administration of the divine government, which Christ as mediator and king was to execute. The time when such language as, The kingdom of God being near at hand, as coming, as come, the coming of the Son of man, the end of the world, were all synchronous, and all began to have their fulfillment at the ascension of Christ, and the destruction of Judaism. Thus far we find nothing in support of the second-advent theory, but all in direct opposition to it.

REMARKS.

So far as pertains to the ground covered by the foregoing article by Bro. Griswold, the question which divides us is, To what dispensation does Christ in the parables of Matt. 13 refer? Bro. G. says, The Jewish. We say, The Christian.

That the term, "The kingdom," sometimes refers to the arrangement that has been put in operation for the salvation of men, may be admitted. In this sense the kingdom of Heaven, or kingdom of grace, has existed ever since such an arrangement was established, and has passed, and is passing, through several stages, the patriarchal, the Jewish, the Christian.

The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. This was spoken to the Jews, and was a prediction of their rejection as the especial people of God. There was to be a transfer from them to another people of the agencies God had instituted to save men. It has been fulfilled in the giving of the gospel to the Gentiles. The vineyard is now in the hands of other husbandmen. But the work in their hands constitutes the kingdom just as much as it did in the hands of the Jews. And its work is still in progress; and to this work the parable of the sower, the wheat and tares, the mustard seed, the leaven, the net of fish, &c., beyond any question have their application.

To show that it is not possible that these parables, some of them at least, like the wheat and tares, and the net of fish, were not fulfilled at the transfer from the Jewish to the gospel age, it is only necessary to consider that these parables bring to view the completion and end of the work which they are given to illustrate. Therefore they were not fulfilled at the end of the Jewish age; for the kingdom, in the sense of God's arrangement for saving men, did not there finish its work, and come to an end, but was only transferred to another people. Hence to say that these parables which illustrate the completed work of this kingdom, were all fulfilled when this kingdom simply passed from one of its stages to another, is altogether erroneous.

But this work is to come to an end. Christ is not always to officiate as priest. Mercy will not be offered forever, nor probation always last; for the time is coming, and that too in close connection with the second advent of Christ, when the sentence will go forth, "He which is filthy, let him be filthy still, and he that is holy, let him be holy still. Rev. 22:11. Christ is to take the throne of his father David, and then reign as king forever and ever.

This will constitute the future kingdom of glory which we are to seek, Matt. 6:33; which the church in this life, the "little flock," do not possess, but which is to be given to them, Luke 12:32, 33, for the coming of which we are ever to pray, Matt. 6:10; and into which we are to enter through much tribulation. Acts 14:22. This is the kingdom which is ushered in by the second coming of Christ in glory, the destruction of the living wicked, and the resurrection of the righteous dead.

It is by unnecessarily confounding the reign of Christ as priest on the throne of his Father, Zech. 6:12, 13; Rev. 3:21, with his reign as king on his own throne, 1 Cor. 15:24-28; Luke 1:32, 33, and mixing up these kingdoms of grace and glory, that all this confusion exists in relation to the second coming of Christ, and the supposed necessity has arisen for making that coming a mystical affair, and giving the language a spiritual meaning; a practice which Brooks in his Elements of Prophecy, p. 97, calls a device of Satan to render the Scriptures virtually useless.

That the separation between the good and bad spoken of in the parable of the net and fishes, is future, is evident from Matt. 25:31, 32: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left."

Christ has used the future tense to express the time of this gathering and separation; and it is to be when he shall come in his glory. At what point in all our world's history thus far have the nations been gathered before the Son of man, more than another? None whatever. They were gathered before him just as much before his advent as at that time, or as at any time since. If it refers to anything that has transpired in the experience of the race thus far, the text should have read, Before him *are* gathered all nations; for they have been before him just as much at one time as another. But no, they *shall* be gathered, different from anything before the advent of Christ, different from anything at that time, different from anything since: they shall be gathered and separated, and the righteous shall, as the result, go into everlasting life, and the wicked into everlasting punishment.

Then the gospel net will have been brought to shore, the good fish preserved, and the bad cast away.

"The Judgment! the Judgment! the thrones are all set, Where the Lamb and the white-vested Elders are met; There all flesh is at once in the sight of the Lord, And the doom of eternity hangs on his word."

ONLY he who respects the liberty of others is worthy of liberty.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 20, 1872.

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

Gratuities and Wills.

THE General Conference Address on gratuities and wills, which appeared in the REVIEW AND HERALD for Feb. 6, 1872, is from the highest earthly authority with our people, and is a candid and able statement of the principles of the subject. The address should be re-read, in the fear of God, by those who do not feel the importance of the principles therein set forth, with an earnest desire to learn duty, and a resolute will to perform.

But that which should be especially impressed upon the minds of the working men and women in the ranks of Seventh-day Adventists, is the consistency, and the real need, of acting the part of faithful stewards while they live, and while the cause of God can be benefited by the means in their hands. We are doubtless fast reaching the point of time when friends, many of them wealthy and liberal, shall be so numerous, and when there shall be so lively an interest throughout the ranks, that the treasuries of our different institutions and societies will overflow with means. In all probability, at the very close of our message to the world, hundreds of thousands of dollars will be urged upon the treasuries, for which there will be no room. This evidently will be the case, if we be allowed to reason from the past relative to the rise and progress of the work thus far.

Twenty years ago, the friends of the cause were very few, and most of these were poor. To start the work then, under such circumstances, demanded great exertion and sacrifice. A few noble men felt called upon to sell their only earthly homes, and use a considerable portion of their value to advance the infant cause. Among these we might mention the names of Hastings of New Hampshire, Edson of New York, and Smith, Lyon, and Kellogg, of Michigan. Others sacrificed, and donated to the cause liberally. Then, one dollar was worth as much to the cause, and told as much on the final result of its advancement and growth, and will tell as much in the reward in Heaven, as ten dollars put into the treasury ten years later, at the time the Seventh-day Adventist Publishing Association was incorporated. All sensible men and women, who have real faith in the cause they profess, will approve the liberal course of those who sacrificed so much for the cause twenty years ago. In fact, it was absolutely necessary that somebody should do as these men did, or the cause could not have started by those instrumentalities, such as God has ever seen fit to employ. God showed himself able to set a table for the Israelites in the wilderness, and he may do the same for his people under like circumstances, but it has ever been his plan to draw upon the means in the hands of his servants when it was needed to advance his cause.

And God has had an especial care for those who sacrificed liberally at an early period in the history of the cause. Most of them have much more of this world's goods than they had before they sacrificed to the cause. Some of them have fivefold, and some tenfold, more. But the reward that awaits them in Heaven is above all computation.

Others in our feeble ranks, twenty years since, might have done as these trusting ones did, and could have received the same reward in this, and in the world to come, who drew back, and most of them are not with us. Had they "come up to the help of the Lord, to the help of the Lord against the mighty," and used a portion of their means when it was so much needed, much more could have been done during the past twenty years to spread the truth, the influence of which would have increased in far greater proportion than compound interest, adding to their joy here as they see the cause advance, and increasing their reward in Heaven. But the golden opportunity is forever past. We do not say that God will not accept of their offerings, even now, if they repent of past neglect; but we do say that hundreds of dollars from their abundance now, cannot, from the very nature of the case, tell more on the cause on earth, and the reward in Heaven, than single dollars would have told had

they been put into the scanty treasury twenty years since.

We come down to the time when our Publishing Association was formed, in 1861. Then, friends were comparatively few, yet fifteen thousand dollars were raised for the Office building, printing material, and stock, besides sustaining the cause in other departments. One hundred dollars appropriated to the cause, then, would tell as much upon the cause, in its final results, as one thousand dollars did ten years later, in 1871. Those who, from lack of faith in our message, or from covetousness, withheld means from the cause ten years since, let the golden opportunity pass, never to return. God may accept their free-will offerings even now; but ten dollars will not tell more in the cause in 1872, than one dollar, ten years since.

And in this proportion will the free-will offerings of God's people decrease in real value, until there shall be no room for them in the treasury, and they will be disposed of by those who withhold them until that time when as expressed by the prophet, "They shall cast their silver in the streets, and their gold shall be removed. [Margin, for a separation, or uncleanness.] Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. 7: 19. That will be a fearful day for those who have let the cause of God languish for want of the very means they might have given without experiencing the least want; but which they covetously withheld.

In view of the foregoing facts, we appeal to the friends of the Lord and his cause to do their duty, and to do present duty now. Whether you make your will, or do not make a will, in either case it is your duty to open your hands wide to the wants of the cause now, when your means can accomplish good. Hundreds of our people, who have had an indistinct idea that at some future time the words of Christ, "Sell that ye have, and give alms," would be obeyed by all believers, have withheld from the treasury needed means, which they have used in making improvements, that their property might bring more money in the "selling time," as it has been termed. This has been simply a delusion of the devil imposed upon them, in harmony with their feelings of covetousness. The "selling time," so far as the extreme wants of the cause are concerned, and the great reward to be gained by so doing, is evidently in the past.

That those who profess the truth will sell, and many sell rashly, and for small considerations, and that the rapid increase and wide extension of the work will call for much means, we doubt not. But no one who will candidly consider the foregoing will fail to see that it is simply preposterous to neglect present duty in view of some future selling and giving time, when the cause cannot be advanced by their hoarded means. Then he who professes to believe that the last message of mercy is being given, and has a double, or triple competency, or even more, and withholds his hand from the cause, while he exerts himself to obtain still more for the fires of the last day, is simply insane. He is blinded by Satan, and is going directly from, and not in the way to, eternal life. And what makes the case appear most painful is the fact that blindness and stupor, resulting from neglect of present duty, come over these so that in all probability they will be aroused to the terrible mistake they are making only when it will be too late to make acceptable offerings to the Lord.

We cannot see that it is necessary for our people to sell their only homes at the present time, as some did twenty years ago. Should those in our ranks, who have more than a liberal competency, bring their surplus means to the treasury, a fiftieth part of it could not be used. Or, should all our people put into the treasury a tithe of their yearly increase there would be abundance. Instead of a tenth of their increase, the Seventh-day Adventists do not put into the treasury more than a fiftieth part of their annual increase. Let us see.

Probably the New England Conference comes up to the plan adopted by our people nearer than any other. That Conference averages on Systematic Benevolence alone, ten dollars to a member. See page 13, of the work entitled, "An Appeal to the Working Men and Women in the Ranks of S. D. Adventists," advertised on the last page of this paper. And, probably, the Michigan Conference comes up to the figures as near as our other Conferences generally, and much

better than some. Michigan has a membership of 1800, and pays only \$6000 s. b., or three dollars to a member. Now suppose that the members of the New England Conference come up to the figures, and no more, and that the members of the Michigan Conference are worth as much as the members of the New England Conference, and no more, then the annual s. b. of the Michigan Conference should be the handsome sum of \$18,000. But from actual knowledge of the facts in the case, to quite an extent, we are satisfied that the average wealth of the members of the Michigan Conference is at least one-half more than that of the New England Conference, so that, should Michigan come up to her own adopted figures, the s. b. of our State Conference would not be less than \$27,000. If the foregoing is fairly stated, we have the humiliating fact that our Conference, whose s. b. is only about \$6000 annually, comes up not one-fourth to her own adopted plan.

But let us look still more faithfully into this important subject. A tithe of our increase is a tenth part of the annual increase of our entire property. This is not reached by the man who puts down his property at \$10,000, and pays only \$100 during the year that his property increases to \$12,000. His actual increase was \$2000. A tithe of this increase is \$200. He paid \$100 only, and robbed the Lord of just \$100. "Will a man rob God?" "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 8-10.

We cannot expect the blessing of God upon our people, and that the cause of his down-trodden truth in our hands will prosper gloriously until we obey his voice in reference to tithes and offerings. And right here is one of the most important departments of the work of the officers of our Tract and Missionary Societies. It becomes their duty, according to the constitution, see page 15 of "Appeal," "to bring about, as far as possible, equality among our people in the payment of Systematic Benevolence, in accordance with the plan adopted." We solemnly believe that the s. b. of the Seventh-day Adventists scattered throughout the United States is not one-fiftieth of the actual annual increase of their property, or, on the whole, one-fifth of what it should be. Here is work to be done. To bring our people up to their own adopted figures will require patience, brotherly kindness, love, and energy. The power of moral suasion is the only earthly force that can be employed in harmony with the name, Systematic Benevolence. But men who have not the moral courage, and the faithfulness to investigate, and leave no proper means untried to bring all our people up to the figures, are not worthy of offices in our Tract and Missionary Societies, or to go about from church to church as teachers of the people. There are but two departments of work for our ministers. One is to enter new fields and call out disciples. The other is to labor with our churches, to bring them up to correct positions, Systematic Benevolence not excepted. Those ministers who cannot do either, have no just claims on the treasury, and should turn to some other calling. We suggest that the duty of God's people relative to securing to the cause what God requires of them in point of means at this time may be summed up in the following order:

1. That they all come up to the figures on Systematic Benevolence adopted by our people. Let every man and woman assess his or her property at the figures they would ask for it in case they wished to sell. Then, acting upon the adopted plan, that the increase of property is equal to ten per cent interest, a tithe of our increase would be one per cent annually on all our property. Hence the man whose property is worth only one thousand dollars pays annually only the small sum of ten dollars, or about twenty cents each week, while the man who has ten thousand pays one hundred dollars annually, or about two dollars each week. And while the aged, and infirm, and widows, who are in limited circumstances, may be excused from coming up to the adopted plan, if they chose, the deficiency on their account should be made up tenfold by those young members of our churches whose wealth still remains in their strength to labor, and their ability to accumulate.

2. That those who know that their actual in-

crease is more than one per cent annually on their property, pay into the treasury cheerfully a tithe of all their increase, whatever it may be. With many it would be from two to five or more per cent of all they possessed at the end of the year.

3. That those who have robbed God in tithes and in offerings in past time immediately bring to the treasury their trespass offerings. The amount is stated in Lev. 5: 15, 16.

4. That those who have received at the hand of the Lord great spiritual blessings on themselves, or on their families; or have been especially blest in the good things of this life, bring unto the Lord thank-offerings liberally, in the spirit of rejoicing and gladness of heart.

5. That all those who have more than a competency, whether they make a will or not, use their surplus means liberally, as the rapidly increasing cause, with its corresponding wants, demands. He who withholds his surplus means from the cause, and puts it into his will for the benefit of the cause by-and-by, after his decease, when perhaps it will not be worth to the cause of God a tithe what it is in 1872, and then to be handled by an administrator whom he would now hardly trust to transact business for him to the amount of twenty-five dollars, is, to say the least, making a great mistake. Why not appropriate your surplus means now, when it will tell the most for the cause of God, and while you live, and can see to its appropriation yourself? Why not! Oh, why not!

A brother in Oakland Co., Michigan, known to us only by name and the sensible manner (though not in all respects the most legal form) in which he is discharging his stewardship, sent to the REVIEW AND HERALD Office for a form of a will. He was informed that the specifications of wills were so various that, probably, no form had ever been printed, and that we could not fill his order. In a short time, however, a hundred dollars was received from the good brother, with the statement that it was a part of the amount he had willed to the Publishing Association. And in a short time he forwarded one hundred dollars more with the same statement. Sensible! He could not wait till he should be dead before the means in his hands designed for the advancement of the cause should be appropriated, and doing good. Certainly not; for now it is most needed, and will do the most good. And who could so well appropriate it as himself? Adopting the judicious maxim of Dr. Franklin, that "if you wish to have a thing half done, employ a hand; but if you would have it done, then do it yourself," this brother was the very man to appropriate his surplus means while he was alive, and could attend to it himself.

6. That there are persons who should make their will, and thus secure to the cause of God that portion of their property they wish to be thus appropriated. These are of the following classes: (1) The wealthy who have more property in their hands than they wish to leave to children, or to more distant relatives. They should immediately decide upon a division of their property, as they would like to have it divided in case of their decease, then make their will legally, and then appropriate to the cause of their surplus means as the wants of the cause demand. If necessary, at any time, they can make another will, disannulling all former ones. A case comes to mind where a devoted sister lost her infidel husband, he leaving one hundred thousand dollars at least. Soon the sister died, leaving this amount of property to two or three inexperienced children. The influence of this amount of property upon those children could scarcely fail to ruin them, both for this life, and the life to come. We have no doubt but if the real wishes of this godly mother had been carried out, at least twenty-five thousand dollars of this property would now be in the treasury of the Lord. She should have made her will immediately on the death of her husband. She delayed a little too long, and her portion of that large estate fell to her children, whose portion was already too large for their safety. (2) Persons who have but a few thousand dollars, and have no children, and no near relatives they wish to share their property. These may be aged, or infirm, very liable to die suddenly. These should make their will. While they live, they should reserve enough to warrant them a support. When they die, their property can be used as they had designed.

It will be seen by referring to pages 73 and 92 of the "Appeal," that the amount of legacies for the benefit of our institutions is very small.

At least three-fourths have been lost by imperfect wills, and considerable by unfaithfulness of administrators. If all those who have died in the faith the past ten years had made their wills, and had made them strictly legal, disposing of their property in the fear of God, in accordance with their own free choice, the legacies represented in this book would be twenty-fold what they now are.

Judging from those wills already administered, which secured legacies to our institutions, not one in ten of the wills, now on deposit by their living framers, excepting those drawn under competent legal advice, would stand the close test of law. We close by saying to all those persons who feel that in case of sudden decease their will should be made, be sure that it is not only made in season, and to your mind, but in strict conformity to the law of the State, kingdom, or province, where you reside. And to all, whether you do, or do not, make a will, we would say, the living, interesting, important present, demands your serious and prayerful consideration relative to the immediate appropriation of a liberal portion of your surplus means. While it may be the will of God that the very poor should cast the two mites into the treasury to test their love, and that all should take some part in the work of cheerful sacrifice to the Lord, it seems most in harmony with reason and the word of God that those who have a double or triple competency should at once commence to liberally cast into the treasury of their surplus means.

JAMES WHITE.

Colorado Ter., Aug. 7, 1872.

Hygienic Book Fund.

On the occasion of the S. D. A. General Conference, which held its annual session in this city, December 30, 1871, a delegation from the several States of the earnest friends of the cause of health reform were invited to make the Institute their home during the period of their stay in the city, which was from one to two weeks.

Ample provisions were made by the Directors for the accommodation of all, and it seemed to be the highest pleasure of Physicians and Helpers to make all feel at home, and to make the occasion a happy one.

The opportunity for interchange of thought by those who had intelligently and conscientiously adopted the principles of the great health reformation was excellent, and each seemed to be delighted with the important facts in each other's experience. And thus the time happily and profitably passed away.

New Year's, by appointment, the ample Institute Hall was crowded with visitors and citizens, who listened to brief remarks relative to the origin and design of the Health Reform Institute, when the following platform was read, unanimously adopted, and the paper signed by more than one hundred friends of the cause.

"1. God, in the creation of man, established laws pertaining to both his moral and physical natures, which, had he always obeyed them, would have given him immunity from sickness, and would have perpetuated life. Sickness and suffering had their origin in the violation of these laws.

"2. As man cannot have eternal life without strict obedience to moral law, so he cannot have deliverance from the terrible bondage of sickness and premature death in this world without strict observance of physical law.

"3. The moral and physical natures of man are so intimately related that it is impossible to live in violation of either of these laws without doing violence to the other. Physical law, therefore, in its sphere, is as sacred and binding upon man as moral law.

"4. The gospel teaches that man should live healthfully as well as righteously.

"5. We recognize in nature the power to restore to health without the aid of medicines. The true Physician supplies conditions: Nature cures.

"6. Our *materia medica*: Good food, pure air, pure soft water, light, heat, exercise, proper clothing, rest, sleep, moral and social influences.

"7. Our motto: Temperance in all things. Not only in eating, drinking, and in labor, but in everything that tends to exhaust the vitality of the system.

"8. It has been well said: 'A contented mind is a continual feast.' A well-founded trust in God is the best and surest promoter of cheerful-

ness of mind; and without this all other means may fail."

With the extremes of those who are capable of taking no other than a narrow view of important subjects on the one hand, and the cry of "radicalism" by those who bend to popular practice, custom, and the indulgence of appetite, on the other hand, the friends and supporters of the HEALTH REFORMER and our Health Institute take their stand upon the above platform.

And while they gratefully acknowledge, and accept, the doctrine of Christian temperance, clearly set forth in the Sacred Scriptures, they recognize the providence of God in the scientific demonstrations of this great subject in the able writings of Graham, Trall, and others who have proved true to the principles they have espoused and taught.

The visiting friends, wishing to give a definite expression of their gratitude and confidence, presented the following paper, which was also signed by more than forty visiting friends who were present at that meeting:

"By the kindness of the Directors and managers of the Health Institute, we have enjoyed its hospitalities for a number of days, which has given us an opportunity of observing the good order, the quiet, and the neatness of this institution; the care manifested on the part of the Superintendent, Physicians, and Helpers, to have everything harmonious and right in every respect, the bounteous supply of purely hygienic food and good water, thorough ventilation of rooms, cheerful and pleasant surroundings, with its marked religious influence, and the entire absence of all frivolous, unseemly deportment, which is so often manifested where so many of all ages and both sexes are congregated.

"We heartily commend this Institution to all those who are in need of the recovery of their health, as a place to which they may safely resort, with the reasonable hope of receiving the best care and most skillful treatment; where they will not be imposed upon by exorbitant prices, or by being treated with neglect; where they will be sure to find all and everything pleasant and cheerful, and where they may expect to meet the blessing of God.

"We shall carry away from this Institute the most pleasant remembrances; and with this expression of our gratitude we leave the assurance that all who labor here in this blessed work shall have our encouragement, our sympathy, and our prayers."

It was at this meeting that we introduced the matter of Hygienic Book Fund, passed round a paper for pledges, which not only met with success in promises of future payment, but several hundred dollars were then and there paid. And, although no general call has been made for donations to this fund, it has, without any effort of the kind, reached the sum of \$1,489.00. With this good beginning we start off with courage and full expectation of raising the Twenty Thousand Dollars.

We here give the names of twelve who have helped make up the \$1,489.00. Let others file in.

| | |
|--------------------------------------|----------|
| White & wife, James, | \$200.00 |
| Abbey, Ira, | 100.00 |
| Hare, Jacob, | 100.00 |
| Kellogg, H. W., | 100.00 |
| Root, E. H., | 100.00 |
| Palmer, D. R., | 75.00 |
| Abbey, Samuel I., | 50.00 |
| Butler, E. P., | 50.00 |
| Glascok, Eli, | 50.00 |
| Grant, Newel, | 50.00 |
| Landon, Betsey (tea & coffee money), | 50.00 |
| Ward, Bro., | 50.00 |

We here take pleasure in calling especial attention to the liberal donation of sister Betsey Landon (tea and coffee money), which she wished understood was a sum saved during a certain period by abstaining from the unnecessary and hurtful use of these slow poisons. Should all our people follow her example, and put into this fund only what they save each month in abstaining from tea, coffee, chewing, smoking and snuffing tobacco, with all such appurtenances as pipes, tobacco-boxes, and snuff-boxes, the sum annually that would come pouring into this Book Fund in behalf of health, and reform, would be at least five times the entire sum suggested.

We appeal in the name of reason and religion, and in behalf of besotted humanity, Let us follow sister Landon's example, and let the thank-offerings come pouring in from all directions, as tributes of true gratitude in view of our happy

emancipation from the slavery of these poisons.

A large edition of the most important work from the pen of Dr. Trall is in print. His essay on tobacco-using is a work for the time, and as a duty we owe to the chewing, smoking, snuffing thousands in each State of the Union, ten thousand copies of this work should be distributed in our country alone, each quarter.

And then we have a large edition ready of the doctor's most brilliant effort in his scientific exposition of the Hygienic System, in contrast with the iniquitous practices of drugging. We regard his late work, entitled, "The Hygienic System," peculiarly adapted to the general reading public at this time, and well calculated to shake confidence in the several schools of drug practice, and thus prepare the way for the reception of further light. God has given us as a people the great subject of health reform, not that we should treat it in a manner to disgust the people, but that it may be a sort of John Baptist to prepare the way for the greater light of the last message of mercy.

Among the inferior benefits of change from the common habits of life to those conducive to health and happiness, is money saved. The *Health Reformer* now (Aug. 1872,) makes its monthly visits to more than six thousand families. And we safely conclude that four thousand of these, at least, are true reformers. These four thousand families have left the use of tobacco, tea, and coffee, the annual expense of which, in cash paid out, would be from ten to sixty dollars a family. But we will put the average cost at twenty-five dollars to each family. The money saved, then, by four thousand families of reformers, in abstaining from tobacco, tea, and coffee alone, would be the handsome sum of One Hundred Thousand Dollars.

But this is not all the money saved by those who carry out the principles of health reform. The amount annually paid out to the doctors by those who adhere to old habits, is nearly as large as that paid out for tobacco, tea, and coffee. Then add to this the sum paid out for patent medicines, and the total would not be less than twenty-five dollars to a family. This, too, is saved by true health reformers, amounting, in four thousand families, to not less than a second One Hundred Thousand Dollars.

And, again, this is not all that is saved by the reform. The vegetarian diet, consisting of the grains, vegetables, and fruits, which is indeed the *fat of the land*, is far less expensive than the food usually eaten of flesh, butter, sweet cake, and pies, lard, saleratus, pepper, vinegar, pickles, allspice, cinnamon, ginger, nutmeg, &c. When we first left these, and purchased for our family only such articles as flour, meal, vegetables, and fruits, we were surprised to see how little it cost to live. The change was so great that we really felt embarrassed over the fact that our grocery bills were almost next to nothing, and we begged of Mrs. W. to make out a memorandum of eatables for us to purchase in town, that we might have the pleasure of paying out some money to live. In our own family, ranging from ten to fifteen persons, we have saved annually, by adopting the reform diet, not less than one hundred and fifty dollars. But we will put the average saving in the four thousand families of health reformers, in consequence of changing to a more healthful diet, at twenty-five dollars to each family, making the third sum of One Hundred Thousand Dollars. The total amount saved, in money only, by those subscribers of the *Health Reformer* who have fully adopted the reform, is the very handsome sum of Three Hundred Thousand Dollars annually.

But all this talk about money saved is hardly worthy to be put in print compared with physical, mental, moral, and spiritual benefits, derived from correct habits of life. Health is man's capital, the value of which cannot be computed in dollars and cents. And self-denial of hurtful indulgences strengthens and elevates the moral powers while the mental and spiritual become clearer with an improved physical condition.

The real health reformer who is true to the principles he adopts, enjoys a comparative freedom from pain, a clearness of thought, a calmness of nerve and temper, a release from dark forebodings and the horrors of a diseased conscience, which constitute, in a very great degree, the pleasure of existence. His senses are clear and keen, and he enjoys the glories of nature wherever his eye meets them, and the delights of a restored taste in the proper use of healthful food. Such an one finds himself, as it were, in

a second Eden, almost in the enjoyment of the natural blessings of the first, when "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

True, we are not really in Paradise restored to its Eden glory; but having it in full prospect, soon to be given to the pure, we really do not see the need of passing an imaginary and self-made purgatory in reaching the heavenly plains. Thousands of our readers know, by happy experience, the things of which we speak. To those who do not, we would say, Change from your gross habits of life; wash up; and cheer up. God lives and reigns, and wills that you may be well and happy, and make the best of the ills of this mortal life; and, if true to God and yourself, he will, ere long, give you life eternal.

Health reform, with the money saved, and all its inestimable blessings, is a Godsend. We appeal especially to our friends who rejoice in the reform: What shall we render to the Lord for these benefits? Shall we covetously invest the money saved, in lands, houses, horses, carriages, furniture, fine clothing, and the like? Or, shall we consecrate it to the cause of health reform as a thank-offering to God for the good we have received? Those who love self supremely will do the former. Those who love God and humanity, the latter.

We are making arrangements to publish largely on the health question. We shall issue tracts, pamphlets, and books, upon the subject in such numbers, and at such prices, as to encourage their active and extensive circulation. We design immediately to raise a fund of twenty thousand dollars, in donations from the friends of the reform, that we and our friends, and the tract societies in different parts of the country, may have health publications to give to those who do not choose to purchase.

Twenty thousand dollars may be regarded as a large sum for this object. But it is only one-fifteenth part of the amount annually saved by the reform, according to the foregoing computations. Does the reader say that our figures are too large? Then we will take off one-third, leaving the amount saved by our people by adopting health reform, only two hundred thousand dollars annually. And if it be regarded by any still too large, we will reduce it to only one hundred thousand dollars saved. This would be a handsome sum to divide between our Health Institute and a Health Tract Fund.

Now shall we come right up to the work, and show to the world that our benevolence can be reached by facts and figures which present a clear duty to our fellow-men, and that we can be moved by principle, and through love to our fellows, instead of through the debased avenue of morbid appetite as in the case of church festivals?

JAMES WHITE.

Genealogies.

THERE is a prevalent mania for hunting out the history and genealogy of families; and much time and expense are expended upon enterprises of this kind.

If this occupation were prompted by real love for our ancestors, such efforts might be approved of; but the motive is generally to foster a sort of family pride, and to minister to vanity.

If the record of the sins of our ancestors were all exposed to our view, the sight would cause us to sicken at the idea of giving to their memories too great praise.

As an amusement, this business of investigating old records, and counting the dead and living limbs upon the family tree, may be as innocent as any; but the real condition of things forbids those who have an understanding of the times to meddle much with these things.

You receive letters from relatives, as to this or that branch of the family, and your attention is diverted from useful employments, to find records, to write out facts, historic and traditional; and your time, strength, and mental ability, are heavily taxed—for what?

To what does it amount, if your ancestor was a native of Scotland, or France, of England, or Ireland, of Russia, or Norway, if you are only one of the family of Christ, a co-heir with Christ, of that heavenly inheritance?

It is right, to a certain extent, to record the noble deeds of our progenitors. It is right to feel that good men went before us in the battle of life, and laid the superstructure of our prosperity; that in war and statesmanship there were Alfreds and Washingtons; in morals there were Luthers and Wesleys; but let us use moderation in these matters, and reserve our love and zeal for the work of bringing back our world, as far as possible, to its Creator, whom nearly all have forgotten in their pursuit of trifles.

JOS. CLARKE.

God purifies the world by gentle zephyrs as well as by north winds.

LOVE'S REST. ZEPH. 3:17.

Toiling and watching and waiting,
Oh! how the heart is oppressed;
Would there could be an abating,
And rest be appointed, love's rest.
Oh! it is sweet, and I wish it were meet,
To sigh for a season of rest.

With hoping and longing and fearing,
Our hearts are all throbbing to-day;
But life's shining portals are nearing,
They scatter the darkness away.
I wish it were meet, I know it is sweet,
To long for the coming of day.

Brightly the waters are flowing
From the throne of our Father above,
Greenly the tree of life, growing,
Kept by the same Father's love.
Oh! it is sweet, and I'm sure it is meet,
To hope for a rest in his love.

Cease then, my heart, thy repining,
Hope will be turned into joy,
Toiling to rest, I'm opining,
Pure and without an alloy.
Sure it is meet, and oh! it is sweet,
To rest where there's fullness of joy.

Watching and waiting still longer,
Fears have departed my breast,
Loving has made my heart stronger,
For rest is appointed, love's rest.
Oh! yes, it is meet, and surpassingly sweet,
To find in his bosom a rest.

D. H. LAMSON.

Progress of the Cause.

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

Flushing, Mich.

THE meetings at this point have been of an interesting nature. Since our last report, which appeared in REVIEW of July 23, we have sent one, recording the progress of our meetings; but for some unknown cause it failed to reach its destination.

We have continued our meetings in the tent and in three different school-houses, also in a grove about eight miles distant. The school-houses have been crowded to their utmost capacity; and upon two occasions the people could not all get in, and consequently were obliged to return home. At the grove meetings, from one hundred and fifty to three hundred have been present each time. The best of attention has been given to the word spoken. Meanwhile the congregations at the tent have been large.

Our hearts are cheered and we are much encouraged to labor on as we see men and women deciding in favor of the truth.

Sabbath, July 20, we held our third Sabbath meeting. About fifty were present. The Spirit of the Lord was present to aid in the preaching and social meeting. Several testified, for the first time, their determination to obey the truth. At the close of the meeting a vote was taken and some twenty-five arose, expressing their determination to keep the Sabbath. The next day, Sunday, the Methodist minister made another attempt to sustain the Sunday institution by the common so-called arguments they use from the New Testament. We reviewed his discourse in the evening before a congregation of four hundred. After the discourse, a vote was taken requesting all that were convinced that the seventh day of the week is the Sabbath of the Bible to arise. Quite a large part of the congregation arose. When the vote was reversed, not one arose in favor of the Sunday institution.

Sabbath, the 27th of July, we enjoyed another good meeting. About sixty were present. After a discourse, we had a precious social season. We presented, on this occasion, a covenant for those to sign who had made up their minds to keep all the commandments of God and the faith of Jesus, as brought to view under the third angel's message of Rev. 14. Thirty-eight signed this covenant.

Last Sabbath, Aug. 3, we enjoyed the fifth Sabbath meeting. In the forenoon, a discourse and social meeting. About seventy-five present. In the afternoon, a Bible-class was instituted, which upon this occasion proved a success.

Monday morning, Aug. 5, we took down the tent in order to pitch it six miles west of this point. This gives us an opportunity to follow up the interest in and about Flushing, and to maintain the interest at this point which has been awakened by the preaching in the school-houses and grove; and also to reach many who have not as yet had an opportunity to hear. The tent is now nicely located six miles west of Flushing. This evening, Aug. 7, while this is being written, the truth is being spoken to a deeply interested congregation of about two hundred and fifty. This is our first tent meeting in the country.

We have been in this vicinity about seven weeks. Have given seventy-five discourses. The interest to hear is still good. As near as we can judge, about fifty have commenced to keep the Sabbath. We have sold about \$35.00 worth of books, and have obtained a few subscribers for our periodicals.

We wish to follow up the interest until all who will embrace the truth shall take a decided stand in its favor.

We wish to give to the Lord all the praise, and work in his cause in such a manner that at last it may be said to us, Well done, thou good

and faithful servant, enter thou into the joy of thy Lord.

I. D. VAN HORN,
S. H. LANE.

Wisconsin Tent.

WE are laboring on. God is blessing our feeble labors. We are now through with the prophecies, state of the dead, and the Sabbath, and have cleared up objections. We have just tested the people. There are about fifty who have testified to the truth of our positions and are keeping the Sabbath. One of this number has come eight miles afoot, then walked home after meeting. Many others are favorable, and will keep the commandments.

I wish to notice our dear Bro. Williams in this place, who has done very much for the cause and our comfort. He is a merchant at Mount Hope. When we came here, he felt opposed. He now shuts up his store on the Sabbath, and is thoroughly established in the present truth. May God bless him and his family.

Many others have been just as ready to aid us, for which they have our thanks. Tears fill our eyes as we pen these lines. God bless the dear friends at this place.

Popular theories had driven many here into infidelity. Most of these are now believers in the truth. We held our first Sabbath meeting last Sabbath. We had a glorious meeting. Twenty-two warm testimonies were given.

I believe I am not alone in saying we have never seen greater manifestations of God's Spirit than here. Four men have offered five hundred dollars toward building a meeting-house. But we must get organized before we can build a church. I am soon to organize a tract society here. Ministers are our only real opposers, with few exceptions. We are in good spirits, not exalted, but more humble as we see more fruits of our labors. We are trembling under our burden. Are you holding us up, brethren, in your prayers? If you could be here and see hungry souls come, three, four, and five hundred at a time, to hear this truth, you would weep for joy. They go away, saying, That is what sinners need. Oh! that we had more men to go forth weeping, and come bearing in sheaves to the Lord. We have always had a falling away when we came to the fall of Babylon, pride in churches, testing on the Sabbath, &c., but here, the more we preach cutting truth the closer hungry souls seem to cling.

Brethren, don't forget us. How many long and sleepless nights we spend thinking and praying for help. Oh! we must not, we will not, fail. We intend to stay here till the work is established. We have left our work too soon heretofore, and Satan has destroyed the lambs in our absence. We may stay all summer here if interest continues to increase. We are glad to hear of our dear sister Sanborn's hopeful condition. She is recovering. God is with us. Brethren, go on.

D. DOWNER & TENT COMPANY.

Mount Hope, Aug. 12.

Northern Illinois Tent.

OUR camp-meeting broke up June 4. We pitched our tent the same day in Aledo, and commenced meetings the following evening. We continued till the 17th, preached seventeen discourses and held three prayer and social meetings.

We did not expect to stay a great while in Aledo when we went. Our reasons for going were, First, The weather was so unfavorable on Sabbath and first-day of our camp-meeting, that but few from Aledo could attend, and it was understood that quite a number were anxious to hear our views, especially on the Sabbath question. Secondly, The sects were determined if possible that we should have no opportunity of presenting our views to the people; and now, inasmuch as we had our portable meeting-house on the spot, it was thought best to erect it and see what could be done.

We did not see all accomplished that we desired; but we feel to thank God for what has been done. Bro. Whitham and sister Reed of Aledo have been keeping the Sabbath alone in their respective families for about three and a half years. Their companions are now heart and soul with them in keeping all the commandments of God. There were, besides, two young ladies who took their stand with us. This we feel more than pays for the effort put forth.

In justice to the servants of God who so faithfully labored at our camp-meeting, and especially to sister White, we would state that God greatly blessed their labors to the good of sister Whitham, effectually removing prejudice, and placing her where she could candidly hear and weigh evidence.

The thinking and unbiased all acknowledge that we have the truth, and we have hope that a few will yet be led to obey it.

As we were undecided as to where to pitch our tent, and realizing that the good impressions made and resolutions formed by the young at our camp and tent meetings should be strengthened and nourished, we decided to hold meetings in the large school-house in the neighborhood where our brethren reside, over another Sabbath and first-day.

We are happy to report that ten of the youth have taken a noble stand for God and his truth.

On first-day, June 23, nine willing souls followed their Lord in baptism, and on Sabbath, July 20, four more, making in all thirteen added to their number. It is the fervent desire of our hearts that these dear souls may all prove faithful, and reap a rich reward in the kingdom of God. If the church here will make an earnest effort to live out the principles taught by our blessed Saviour, they will have a powerful influence for good in this section of country. God grant that they may, and that the smiles of the Good Shepherd may ever rest upon them and they feel secure under his tender watchcare.

June 27, brethren Greer, Douglass and Ditto, brought our tent, stakes and lumber, to this place, and kindly aided us in pitching it. May the Lord reward these dear brethren, and the entire church at Aledo, for the interest they have manifested in the cause, and their willingness to bear burdens, and work for the prosperity of the truth, and the good of souls. It is our earnest desire that the spirit of sacrifice may never die out of their hearts.

We have been at Pleasant Green over five weeks; have preached fifty-one discourses. Many of the people are convinced, but it is difficult to get them to act. The United Presbyterians predominate, consequently the people are greatly opposed to changing. Many talk and act as though it would be much more honorable to stick to error, than to turn to truth, and "thus show a vacillating mind" (?)

The hurry of haying and harvesting has been somewhat against us. A few have taken their stand with us, and we have strong hopes that the seeds of truth that have been sown will find good soil in many hearts and bring forth fruit unto eternal life. We remain yet another week. Brethren, pray for us.

T. M. STEWARD,
R. F. ANDREWS.

Pleasant Green, Ill., Aug. 5, 1872.

Wisconsin.

JULY 10, left home, by invitation, to join Bro. Downer with the tent at Mt. Hope. Have tried to assist in the work here. Quite a number have already decided to keep the Sabbath, and many more are very much interested. I desire to live before the Lord in that way that I can have his approbation from day to day, and know that I am his, and that he accepts of me. Oh! the responsibilities that rest upon the servants of the Lord that are called to proclaim these solemn truths of the last message of mercy to the world! How much we need the presence of the Lord, and how little we can do without it! One wrong act or word may drive some soul away from the truth. I desire to do what the Lord has for me to do with an eye single to his glory.

S. E. SUTHERLAND.

Mt. Hope, Wis., Aug. 9, 1872.

Glencoe, Minn.

WE are having some little encouragement here, though not much. Our congregation (now in the midst of harvest) has been about forty on an average. Sunday night, about two hundred. Last night we took a vote on the Sabbath question. About seventy-five voted in favor of the seventh day; but not one for first-day. Then six voted to keep the Sabbath. We have some hopes of enough more to make a company of ten or a dozen. There are quite a number who are friendly to us. We introduced the *Reformer* one evening, and obtained thirteen subscribers for it. Have sold a few books.

As usual, the Methodist minister boasts great things as to what he can do, and will do when we are gone. But he is very unpopular, and hence amounts to but little.

For the benefit of those who are running leaky tents, we would say, that a tent will shed rain much better wrong side out than it will right side out. That is, put the rope out. This I have proved several times. Our Minnesota tent is only 8oz. ducking, and when put up right side out, leaks like a sieve. We took it down and put it up with the ropes out, and though we have had heavy, driving rains upon it, it does not leak at all. Next week we go to Hutchison, sixteen miles north-west, a little village of about three hundred inhabitants.

Aug. 5.

D. M. CANRIGHT.

Bushnell, Mich.

OUR quarterly meeting at Bushnell will not soon be forgotten. By ten o'clock Sabbath morning, a goodly number of brethren and sisters were assembled in a beautiful grove for worship. Brethren were present from Orange, Orleans, Greenville, Vergennes, a few from Matherton, two from near Marshall, and two from Gaines, near Grand Rapids.

The meeting commenced by prayer, with but a few; but soon load after load came in, and in a short time the seats were filled.

Twenty-nine gave in their testimonies in quick succession. After a few moments' intermission, Bro. S. H. Lane called our attention to Heb. 3:12, 13, which impressed us that modern Israel were in danger of "departing from the living God," as did ancient Israel, by "unbelief."

Social meeting again at 3 P. M. After a season of prayer, sixty-four testimonies were given

in a manner and spirit that showed that the truth of God has a place in the hearts of these friends.

At nine A. M. on first-day, spent three quarters of an hour in social meeting. Forty-three bore testimony. After this a short time was occupied in hearing reports from visiting brethren, or those who had been appointed to visit sister churches, according to the plan reported by Bro. King. At 10:30 A. M., an interesting discourse by Bro. Lane from Acts 3:19.

At 2:30 P. M., Bro. Lane preached the funeral discourse of Bro. Martin Brigham's wife. This brought it forcibly to our mind that we are in an enemy's land; but another thought to cheer us is that a time is coming when the last enemy, death, "shall be destroyed." Thank God for his word and promises. "Roll swift around ye wheels of time, and bring the welcome day!"

All seemed to feel that we had had a good meeting. How necessary that we use these means of grace, as it is our privilege, that we may be strengthened for the last great conflict.

ELAM VAN DEUSEN.

Minnesota.

SHORTLY after our good camp-meeting in Wisconsin, I went to Minnesota. Here is great need of labor among the Scandinavians, and a large field. Arrived at Albert Lea August 12. Spent the Sabbath with the Danish brethren at Riceland, ten miles from Albert Lea. Returned and preached two sermons in the tent to the Norwegians. Over thirty of them requested to have meetings continued among them. The court-house was offered to me to hold meetings in as soon as repaired. I promised to return as soon as circumstances would permit.

I had a pleasant and profitable interview with Bro. Canright. Helped to pack up the tent on Monday, and then returned to Riceland. I have held meetings here three weeks in two school-houses, seven miles apart, alternately.

We are now in the midst of harvest, yet the results, prospect, and interest, are far better than I dared to hope for when I considered circumstances, prejudice and former bad influence from some Sabbath-keepers.

Some brethren have moved away from the place, and there were only fourteen members of the church in this vicinity. The second Sabbath we enjoyed a blessed season as three willing souls were buried with Christ in baptism. Four have united with the church, and seventeen others have commenced to keep the Sabbath of the Lord. Some see new light and beauty in those very doctrines which they formerly shunned; others are aroused from their sinful slumber, and others start out for the first time in their life to serve the Lord. I have obtained six subscribers for *Advent Tidende*.

In this place, Clark's Grove, I am in the midst of a large Baptist church. I have not presented the Sabbath question here yet. One of their preachers is much interested, and Mr. L. Jorgensen, who for many years has been a missionary among the Scandinavians, attends regularly. With the blessing of God I hope that more souls here may be brought into the truth.

JOHN MATTESON.

Clark's Grove, Freeborn Co., Minn., Aug. 4, 1872.

Quarterly Meetings.

WE gave up our monthly meetings, as they destroyed the interest in our Sabbath-school. Our present mode of meetings is this: We have quarterly meetings, and the churches generally meet. Then we appoint two brethren to meet each church once in each quarter, one to be an elder and the other a lay member. At these meetings the ordinances are attended. So each church has the ordinances once in three months. We think this arrangement will result in much good. At each quarterly meeting we have a report from each laborer. They give the results of their visits.

S. H. KING.

West China, Mich.

THE meetings at West China are discontinued till after harvest. One lady of ability, both natural and acquired, has accepted the truth from the ranks of the world. By invitation, I am now with the tent company at Holly.

A. WEEKS.

Michigan T. and M. Society.

QUARTERLY REPORT FROM DISTRICT NO. 5.

NUMBER of members, 75. Amount of money received, \$53.00. Number of pages of tracts given away, 3693. Number of pages of pamphlets given away, 218. Total number of pages given, 3911. Number of pages of books loaned, 6585. Number of families visited, 55. Number of subscribers for the *Health Reformer*, 5.

J. F. CARMAN, Director.

Potterville, Mich., Aug. 12, 1872.

Iowa.

MEETING at Cross Township, in Bro. Thos. Porter's neighborhood. There was a good representation present from Anamosa and Marion. Bro. Shireman spoke of the dangers of being

overcharged with the cares of this life. This was meat in due season, a word timely given.

After a few words on the subject of watching and praying, opportunity was given for social meeting. The interest of the meeting continued, and there appeared to be a disposition to work.

There has been no meeting here since Bro. Jesse Dorcas spoke to the people; and as Bro. Porter has been distributing tracts, and trying to live out the truth, an outside interest has sprung up.

Bro. D. T. Shireman spoke in the afternoon, reading from the word and showing our faith, stirring up our minds to follow on to know the Lord. The interest was good.

S. T. CHAMBERLAIN.
Anamosa, Iowa, July, 1872.

The Key of Knowledge.

"WOE unto you, lawyers! for ye have taken away the key of knowledge." Luke 11:52.

"My people are destroyed for lack of knowledge." Hosea 4:6.

Few of those who fill responsible positions in the world seem to realize the power they exert in shaping the destiny of their fellow-beings. The more important the trust committed to man, the more important is it that his mind should be illuminated by the Infinite Mind, and his heart warmed by the love of God, and that his powers all be consecrated to God, that he may be a proper instrument, in the hand of God, to perform the assigned work.

"Ye have taken away the key of knowledge." Beware, ye influential men, lest you do this unwittingly. Have you thought how easily you can take away this key from some poor soul? A trusting heart and an inquiring mind will gain the desired knowledge. But should you cause distrust in the holy word, or impress the mind with the thought that it cannot be understood, the key—the motive that prompts the penetrating power that unfolds the truth—is gone.

Why is it that so many millions of conscientious men and women in this land of Bibles are so ignorant of God's will, and can see no way to God but through that great barrier of church, priests, pope, and saints? Because the key of knowledge has been taken from them. Every creed that prescribes a faith, and says, "Thus far shalt thou come in the knowledge of the doctrines of the Bible, but no farther," takes away the key from those who adhere to it.

I suppose the most common and effectual way of taking the key of knowledge from the people, in these days, is by impressing the mind with the thought that the declarations of the Bible are to be taken in a spiritual sense, that God does not mean what he says, and therefore learned divines must be heard to explain before it can be understood.

Oh! that minds could be disabused, and souls made to properly appreciate the word of God.

Think not, dear reader, that it is useless for you to try to understand God's word. It is a kind letter from your loving Father to you. He did not make a mistake, as some shepherds do, and place the feed so high that the little ones of the flock cannot reach it. He understood well our natures and our capacities when he sent his word to us, and it is perfectly adapted to our wants. He did not err. And now the effort that we must put forth to gain a proper knowledge of the truth is just what we need to invigorate and prepare us to appreciate it.

Jesus would give you the key of knowledge. He says, "Search the Scriptures;" "Seek and ye shall find;" "Blessed is he that readeth and they that hear;" "Whoso readeth let him understand."

Read and study God's holy word, as a letter of kind admonition and instruction from a loving Parent, who, with the utmost solicitude, seeks your present and eternal good. It is his will that we should be noble men and women, and attain to the highest state of excellence, and his word points out the way.

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." Prov. 2:1-6.

B. F. MERRITT.

Prayer.

THE duty of prayer cannot be too faithfully performed. A few reasons in favor of private and family prayer are given by Paley, in his *Philosophy*. He says:—

"Private wants cannot always be made the subject of public prayer; but whatever reason there is for praying at all, there is the same for making the sore and grief of each man's own heart the business of his application to God. This must be the office of private exercises of devotion, being imperfectly, if at all, practicable in any other.

"Private prayer is generally more devout and earnest than the share we are capable of taking in joint acts of worship; because

it affords leisure and opportunity for the circumstantial recollection of those personal wants, by the remembrance and ideas of which the warmth and earnestness of prayer are chiefly excited.

"Private prayer, in proportion as it is usually accompanied with more actual thought and reflection of the petitioner's own, has a greater tendency than other modes of devotion to revive and fasten upon the mind the general impressions of religion. Solitude powerfully assists this effect. When a man finds himself alone in communication with his Creator, his imagination becomes filled with a conflux of awful ideas concerning the universal agency and invisible presence of that Being; concerning what is likely to become of himself; and of the superlative importance of providing for the happiness of his future existence, by endeavors to please Him who is the arbiter of his destiny: reflections which, whenever they gain admittance, for a season overwhelm all others; and leave, when they depart, a solemnity upon the thought that will seldom fail, in some degree, to affect the conduct of life.

"Private prayer, thus recommended by its own propriety, and by advantages not attainable in any form of religious communion, receives a superior sanction from the authority and example of Christ: 'When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.' 'And when he had sent the multitudes away, he went up into a mountain apart to pray.' Matt. 6:6; 14:23.

"The peculiar use of family piety consists in its influence upon servants, and the young members of a family, who lack sufficient seriousness and reflection to retire of their own accord to the exercise of private devotion, and whose attention you cannot easily command in public worship. The example also and authority of a father and master act in this way with the greatest force; for his private prayers, to which his children and servants are not witnesses, act not at all upon them as examples; and his attendance upon public worship they will readily impute to fashion, to a care to preserve appearances, to a concern for decency and character, and to many motives besides a sense of duty to God. Add to this, that forms of public worship, in proportion as they are more comprehensive, are always less interesting than family prayers; and that the ardor of devotion is better supported, and the sympathy is more easily propagated, through a small assembly, connected by the affections of domestic society, than in the presence of a mixed congregation."

Joseph's Coffin.

"And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." Ex. 13:19.

THAT coffin was no mere relic nor memorial of the dead. It was a confession of faith; of Israel's faith, of Joseph's faith, of Moses' faith. It embalmed a creed, and a creed of no common kind, of no earthly origin—the creed of Abraham, and Isaac, and Jacob—the creed of the church from the beginning. That coffin proclaimed to Egypt, to Israel, to the world, the one old patriarchal faith, life through death, the redemption of the body, the resurrection of the just. It was one of the most singular and expressive testimonies ever given to the hope of the church. It contained not so much a dead body as a living hope. It spoke in Joseph's name, and in Israel's, and said, We believe not in death, but in life; not in corruption, but in incorruption; not in the grave, but in deliverance from the grave; not in the triumph of the last enemy, but in his destruction; not in Egypt, but in Canaan; not in Pharaoh's palace, but in the mansions of a nobler king; not in the tent and pilgrimage, but in the city that hath foundations; not in this present evil world, but in the world to come, the new heavens and the new earth wherein dwelleth righteousness.

By that coffin, then, Joseph being dead, yet spake. He spoke to Israel; he speaks to us; yet he speaks not of death, but of life; yes, it is death that is made to proclaim life. It is the wrappings of mortality that are made the witnesses and pledges of resurrection, and of the inheritance which is incorruptible, and undefiled, and that fadeth not away.

It protested that death was not an eternal sleep, that corruption is not the law and doom of creaturehood, and that mortal-

ity was not forever; but it pointed also to another death, another bier, another tomb, out of which life was to arise. It not only said, "I believe in the resurrection of the dead," but I believe in Him who is to die, and be buried, and rise again—the seed of the woman, the son of Abraham.

It is with this better and diviner life that we have to do. Connection with this is everything to us. Connection with Joseph, either in life or death, could do nothing for Israel or for us; but connection with the Son of God, with his cross, his blood, his death, his tomb, can do everything. His death is life to us; his grave is resurrection. As many as touched him in his life—even the hem of his garments—were made whole; and as many as come in contact with his death and bier are quickened into newness of life.

But he is in Heaven, and we are on earth. How can we touch him now? Foolish question! The point of contact, and the way of contact, are the same as ever; and our belief in the Father's testimony concerning his death and resurrection is that which establishes the connection between us. And what have corporeal distances to do with the belief of a divine record, either in hindering or helping faith.

And the life of which we become possessed in believing this true record concerning Him who died for us, is a life of greater magnitude and fullness than that which our first father lost for us. "I am come that they might have life, and that they might have it more abundantly." It is a life unlike that of which the flesh or our natural birth makes us partakers. It is a life beyond Egypt, beyond the desert, beyond the earthly Canaan, a life which is hid with Christ in God.

It is a life which is consummated in resurrection; not fully tasted till this corruptible has put on incorruption, and death been swallowed up in victory. It is a life connected with an inheritance and a kingdom; a life connected in all its glorious issues with the return of Him who is our life, of him who is the first and the last, who liveth and was dead, and is alive evermore; for when Christ who is our life shall appear, then shall we appear with him in glory.—*Christian Treasury*.

Pope and Emperor.

THE conflict which, in consequence of the proclamation of Papal Infallibility, has arisen between the Pope of Rome and the Imperial Government of Germany, now threatens to assume dimensions which may make it ere long one of the great events of the nineteenth century. Until the convocation of the Vatican Council, the Catholic Church had been on so good terms with the Prussian Government that the bishops themselves, in their reports to the Pope, and in other official publications, did not hesitate to recognize the friendly sentiments of their Government. These relations could not be expected to continue when the Vatican Council declared the Pope to be infallible, and thus reasserted the claims of the mediæval popes to an absolute superiority over all the secular governments of the world. Although even now it proceeded with great caution and moderation, the government deemed it a duty to resist all efforts of the hierarchy to carry out its schemes.

The protection of Old Catholic priests and professors against the bishops, the introduction of liberal school laws, and expulsion of the Jesuits, were among the first measures adopted to this end. They filled the ultramontane party in and out of Germany with rage. The papers of the party threatened a defection of the whole Catholic population in the case of another foreign war; the bishops, in collective addresses to the Emperor, complained of the new persecution of the Church. But all this was only a prelude. Now the Pope himself has spoken. In a speech made to the deputies of a German reading society, which had an audience with him, he expressed his sorrow that the first minister of a powerful government, after victorious successes in the field, had placed himself at the head of the persecution; but he (the Pope) had notified him that a triumph without moderation is of no duration, and that a triumph which engages in a war against truth and the Church is the greatest delusion. Soon, however, His Holiness predicted that a little stone would be let loose from on high, which would shatter the feet of the colossus bent upon persecuting the Church. It was these last words which produced a sensation throughout Europe. They were generally

understood as an open declaration of war against Prince Bismarck or the German Empire, and as a call upon all Catholics in the world to cooperate for their destruction. When the advisers of the Pope perceived the fatal impression which the Papal speech had produced, they hastened to put upon it, as they have done so often on other occasions, a milder construction, declaring that by the colossus to be destroyed the Pope understood the system of modern liberalism. This construction is too tortured to meet with ready acceptance; and it is remarkable that even the organs of several German bishops do not withhold their disapproval of the overbearing imprudence of the Papal language.

In Berlin, the Imperial Government is fully satisfied as to the hostile intentions of the Pope and his intimate counsellors, and the official and semi-official papers declare that the gauntlet so defiantly thrown down will be taken up. What the plan of campaign will be is not yet fully disclosed; but already have diplomatic relations with the Papal Court been interrupted, and the Government shows itself fully determined to check the unfounded claims of the Pope and the bishops over the State and society. In this war, Bismarck has the unanimous support of all the parties in Germany, except the ultramontane. It is felt on all sides that the conflict is assuming a character which makes the conclusion of a definitive peace utterly impossible, and which can only end by the complete destruction of the one or the other of the two belligerents. Rome has again, and now more explicitly than ever before, shown that she never will cease her endeavors to crush out every non-Catholic form of religion; and the German Government and the German people appear to have now at last become fully aware that patronage and support given to Rome furnish to the Church of Rome new weapons. All in Germany, except the ultramontanes, view the coming conflict as a continuation of the great struggle of the Middle Ages between Pope and Emperor. Then Gregory VII. and his followers made the first great attack to destroy the independence of every form of secular government; and the brunt of the battles was for many centuries borne by the emperors of Germany, then the most powerful rulers of the Christian world. Though Germany no longer enjoys the same prominence among the civilized nations, it is the first Power to take up the war which Rome intends sooner or later to carry on against every nation of the globe. We need not point to the interest which every Christian country must feel in the issue of the contest. If, contrary to the general expectation, Rome should be able to coerce the German Government into a humiliating truce, she will more than ever be regarded as a dangerous foe, and we may expect on her part, in every country, a bolder aggressive policy against modern civilization. If, on the other hand, the German Government succeeds in annihilating the strength of the ultramontane party, it will undoubtedly be the severest blow to the Roman pretensions since the days of Luther.

Bismarck has the reputation that when he prepares in earnest for war, he examines more the efficiency than the morality of his plans. So it may be that he will have recourse to some measures that will not meet the approval of all those who cordially wish him complete success. Thus, if Prussia, as is reported, is busily at work to secure, in the case of the death of Pius IX., the election of a liberal successor, she will probably find it necessary to adopt measures of more than doubtful morality, and may forfeit the sympathy of many who now look upon her as the banner-bearer in one of the most important conflicts of the world's history. At all events, every new phase of this war will be watched all over the world with intense interest.—*The Methodist*.

God is often lost in prayer and ordinances. "Enter into thy closet," said he, "and shut thy door about thee." "Shut thy door about thee," means much; it means shut out not only frivolity but business, not only company abroad but company at home; it means let thy poor soul have a little rest and refreshment, and God have an opportunity to speak to thee in a still, small voice, or he will speak in thunder. I am persuaded the Lord would often speak more softly if we would "shut the door."

AN hour passed in sincere and earnest prayer, or in conflict with, and conquest over, a single passion or a subtle bosom sin, will teach us more of thought, will more effectually wake in faculty and form the habit of reflection than a year's study in the schools without them.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 20 1872.

Central Camp-Meetings.

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

Bro. and sister White are now spending a few weeks among the mountains of Colorado, seeking rest and health, on their way to California.

Important Articles.

It is unnecessary for us to say, Let the important articles of Bro. White in this number be carefully studied by all the friends of the cause; yet we feel like saying it.

His suggestions are sound, scriptural, and timely; and we ask all who can move heartily forward in accordance with them, to stay up his hands by their prayers and consistent life.

Political.

We said a few words last week on the subject of politics. What we referred to as especially to be avoided is the partisan spirit to which so many will give themselves up, and which will lead to such extravagance and recklessness in word and action.

If a person wishes, when the time comes, to go and deposit his vote he can quietly do so, and then go about his business, without plunging into the spirit, and heat, and strife, of the canvass.

But on which side shall I vote, if I vote at all? On this point we still say what we have ever said, and what has been and is our position as a body: While there are a greater or less number of men in all parties who are unprincipled and corrupt, there are sound principles in opposition to which we could not consistently move.

A New Work.

IMPORTANT TO THE FRIENDS OF THE CAUSE.

We have completed, and caused to be published at the REVIEW AND HERALD Office, a very important work, entitled, An Appeal to the Working Men and Women in the Ranks of Seventh-day Adventists.

This work, contains a statement concerning the organization of Tract and Missionary Societies, and their work. It gives the constitution by which they are governed, with many important explanations, and general remarks. It is supposed to give the name of each share-holder and donor, who has contributed to the Seventh-day Adventist Publishing Association, Health Institute, and the Book Funds, with the amount set to the person's name.

With this book in their hands, the officers of the Tract and Missionary Societies in the several States can, at a glance, see how much stock each State has taken in our Publishing Association, and the Health Institute. And more, they can see how much each church, and each individual, has taken, and who have not yet taken stock in these noble institutions.

The work treats quite fully upon the subject of Wills, and is, with its numerous stirring statements and its figures, a constant appeal to the working men and women in our ranks, to act in the fear of God, liberally, and to act now, or when duty demands action.

On receipt of order, a bound copy of the Appeal will be sent, post-paid, free, to the officers of our several Tract and Missionary Societies. Price, bound, post-paid, 40 cents; in paper cover, 25 cents.

JAMES WHITE.

Hygienic Book Fund.

THOSE interested in the great health question feel deeply anxious that the Reformer shall spread far and wide. And at present nearly the only available means within our reach is the circulation of tracts and pamphlets upon the subject. Health is of priceless value. The confidence of the people is being shaken in drugs; and nature's remedies, proper food, pure water and air, light, exercise, and proper rest, are being held up, more or less, in nearly all the secular and religious periodicals, as the safer reliances for health.

The people are prepared to read, and we have just the reading for them, and want the means to publish

tracts and pamphlets to put into the hands of our Tract and Missionary Societies to judiciously scatter everywhere.

We invite attention to the article on this subject found on another page of this paper, and also invite thousands of true health reformers to follow the example of those who have donated liberally to the Hygienic Book Fund. Pledges should be taken at our camp-meetings. JAMES WHITE.

Michigan Camp-ground.

On the Mich. Central R. R., mail trains, and the Kalamazoo and Jackson accommodations, will stop at the camp-ground two miles west of Battle Creek station, from Sept. 3-10, but no freight nor express trains. Time your journey so as to connect with mail or accommodation trains on the Central, and have your baggage marked "camp-ground." Those coming from the west will of course stop before they reach Battle Creek, and those from the east will pass through to the ground west. The mail and accommodation trains run as follows:

FROM THE EAST.

Mail train leaves Detroit at 7:00 A. M. Jackson at 10:50 A. M. Reaches Battle Creek at 1:15 P. M. Kalamazoo accommodation leaves Detroit at 8:15 P. M. Jackson at 12:45 A. M. Reaches Battle Creek at 3:05 A. M.

FROM THE WEST.

Mail train leaves Chicago at 5:30 A. M. Kalamazoo, 11:30 A. M. Reaches Battle Creek 12:30 P. M. Jackson accommodation leaves Kalamazoo at 5:00 A. M. Reaches Battle Creek at 5:58 A. M.

Those who find it necessary to come on express trains, and those who come on the Peninsular R. R. will find teams at the depots in the city to convey them to the camp-ground.

Tents! Tents!

CHURCHES and brethren coming to the Michigan Camp-meeting should provide themselves with tents as far as possible. The camp-meeting committee have made an effort to hire tents, but can find none to be had in that way. They found four which could be secured by purchase, and have ventured to take them. They are 12x16, 10ft high, 4ft wall, costing at manufactory \$36 each. These will be held first for those who wish to buy; and if not sold, can be rented. But let none stay away, if they cannot get tents, as provision will be made for them in some way. This is the only camp-meeting for Michigan for this year. Let there be a general rally from all parts of the field. We should be glad to see many from other States. MICH. CONF. COM.

To the Churches in Michigan.

THE Conference for 1872 is right at hand. Choose your delegates. The following is the ratio: "Each church, to the number of twenty members, or under, is entitled to one delegate, and one delegate for every additional fifteen members," over the first twenty. Thus, if you have thirty-five members, you are entitled to two delegates, if fifty, three, and so on. Let every church have its delegate or delegates on the ground if possible. If this cannot be done, don't fail to make a full response by letter.

Bring reports which shall state,

- 1. The number of members at the time of last Conference.
2. The number of additions since that time, by letter, or conversion.
3. The losses, by death, letter, or apostasy.
4. The present number, after adding the gains and deducting the losses.
5. How many pay Systematic Benevolence.
6. What amount of S. B. is pledged.
7. What proportion you devote to Conference use.
8. How many Sabbath-school scholars you have.

Let every delegate before he leaves his home look these points all over, and see that he is prepared to report on every one.

THINGS TO BE LEFT AT HOME.

- 1. All home cares and perplexing affairs; everything that would harass the mind and distract it from the worship of God. Throw these all off, and come to give yourselves wholly up to the object of the meeting.
2. All roots of bitterness, personal jealousies and bickerings, and church trials generally, if you have any such on hand. We have been happily free from them thus far. Let us keep so. Let union prevail. Let love reign supreme. This ought to be the largest and best Conference and camp-meeting we have ever held. It can be. We expect it will be. MICH. CONF. COM.

The Work in Ohio.

DURING the last week of our meeting at West Unity the weather was quite wet, so that we could not accomplish what we desired and expected. On this account it was decided that Bro. St. John should remain there for a while.

I expected to pitch the tent again, and go on with another meeting; but the frequent rains prevented our taking it down in season to pitch it last week, and the near approach of the camp-meetings in Michigan and Ohio rendered it inexpedient to commence another tent-meeting at present.

The opportunity I enjoyed with Bro. St. John was pleasant to me; and I regret that he is so feeble physically. I fear that unless he shall be able to unite some manual exercise with his mental, he

will not long endure his labor as a preacher. I should greatly rejoice if Ohio had some earnest, vigorous, resident preacher, able to enter new fields.

Their are friends of the cause there ready to second and support any effort that may be put forth in this direction. More earnest prayer is yet called for that God will raise up laborers. Brethren in Ohio, do not be discouraged. In God is help. Hold on to his arm, and plead his promises. This cause is his, and it cannot fail. J. H. W.

Appeal in Behalf of the Health Reformer.

We are determined to get the Reformer before the reading public. To do this most fully it has been decided to offer four numbers of the present volume as a trial trip, for the very small sum of 25 cents. We are satisfied that if our friends can have the perusal of the Reformer for four months, they will not part with it lightly, but will renew their subscription for next volume.

Every family should have a chance to help in this matter. That all may have an opportunity, we propose that the Tract Societies, throughout the States where they have been organized, take the matter in hand and work for a few weeks with a will. We would propose that an agent be appointed in each church to call on every Sabbath-keeping family in the church and solicit subscriptions for friends at twenty-five cents each. Also that another agent—perhaps two or more in some places—be appointed to canvass among the people generally, for which special purpose there is a prospectus now ready at this Office, which will be furnished free on application. It is printed with first page of Reformer cover on one side, and prospectus on the other, to be used without sample copies of the Reformer. Of course no premiums can be given, and the work will have to be done without remuneration.

The above notice appeared in the REVIEW of July 16. It has been decided to continue this offer through September.

We are receiving subscribers at the rate of about fifty per day for the "Trial Trip," of four numbers for twenty-five cents. But most of this is entirely outside of Tract Societies. Our great dependence has been placed in Tract Societies, but as yet we have heard but little from them. This may be because they are not yet ready to send in. But we would suggest that the matter be hurried along as fast as possible, as it will accommodate us if all the business can be sent in to this Office before the first of September. However, business for the "Trial Trip" can be received as late as the 15th of September.

The present circulation of the Reformer is over 6000. We want it to reach 10,000 by next January. Let us show you all how easy it would be to have it reach much more than that. If each present subscriber will send but one name for the "Trial Trip," which will cost him but twenty-five cents, its circulation will immediately reach over 12,000. How small a sum that will be for each one, and still how much good it might accomplish as a whole. Let every person consider himself in duty bound to send from one to ten copies to friends on trial.

PUBLISHERS HEALTH REFORMER.

ERRATUM. On page 75 of this paper, last column, third line of the 4th paragraph, read "were fulfilled," for "were not fulfilled."

Appointments.

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

Michigan and Indiana State Conference.

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

U. SMITH, Mich. J. F. CARMAN, Conf. D. H. LAMSON, Com.

The Health Reform Institute.

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

S. H. KING, B. SALISBURY, S. A. MCPHERSON, E. H. ROOT, D. R. PALMER, J. F. CARMAN, JAMES WHITE, Directors.

The Michigan T. and M. Society.

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

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

QUARTERLY meeting for the Seventh-day Adventist church of Avilla, Mo., will commence Aug. 31, and continue over Sabbath and first-day. All are invited to attend. D. N. WOOD, Clerk.

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

QUARTERLY meeting at Dell Prairie, Wis., Sabbath and Sunday, August 24 and 25. One great object of the meeting is to form a Tract and Missionary Society of the churches of Dell Prairie and Hundred

Mile Grove. We hope for a general attendance of all members belonging to the Dell Prairie and Hundred Mile Grove churches.

P. S. THURSTON.

QUARTERLY meeting of the Poy Sippi, Wis., church, at the Cady school-house, Sept. 7, 8, 1872. Will Brn. Thurston and Baker please meet with us. Brethren and sisters are invited to attend. J. F. EASTMAN, Clerk.

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

QUARTERLY meeting for Mackford and Marquette churches, at Mackford, Wis., Sept. 7, 8. The friends of the cause in this district are earnestly requested to be present at this meeting. We hope that Bro. Sanborn will be present without fail to organize our Tract Society. RUFUS BAKER.

THE next quarterly meeting for the churches of Orleans, Orange, Greenville, Vergennes, Bushnell, Montclair, and Deerfield, will be held with the Greenville church the first Sabbath in November; and the churches will be visited as follows:— Orange, Sept. 14, Brn. Wm. Alchin and Maynard. Orleans, Aug. 19, Brn. Stephen Alchin and Hodges. Vergennes, Sept. 21, Brn. L. Kneeland and Howe. Greenville, Sept. 28, Brn. E. Vandusen and Towle. Bushnell, Oct. 5, Brn. King and Spencer Vandusen. Montclair, Oct. 4, Brn. Banks and Staines. S. H. KING.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

J. C.: Yes.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Catherine Rice 43-13, D T Rodman 41-1; L B Millor 42-10, S Chase 43-1, Mrs M A Easton 43-1, E H Seaward 40-18, Wm Stout 42-9, John Vogt 42 8, A K Crosby 38-8, Wm Dawson 41-20, Lafayette Hanna 42-8, Daniel Andre 42-4, B Webber 42-8, David Farnum 40-13, Mrs H C Turner 42-10, Cornelius Bice 42-10, Mrs M A Cook 42-10, George W Mills 42-10, J C Williams 42-10, George M Slough 42-1, C Linthicum 37-15, Wm Wright 42-1, A A Marks 42-1, W Gifford 42-14, R Sawyer 42-6, E T Thomas 42-8.

\$1.50 EACH. Luc Vuilleumier 42-10, L L Newcomb 42-10, David Filoon 42-10, Simon Fraser 42-8, Ann Oldshu 42-8, A F Stoner 42-8, H J Smith 42-8, L D Chambers 42-8, Frank Stewart 42-8, Horatio Squier 42-10, Warren Sutliff 41-2, Samantha M Coe 42-10, Wm VanSickle 42-10, Rebecca O Dudley 42-10, Wm H Leggett 42-10, Wm C McCutcheon 42-10, J M Waite 42-10, Mrs E Gardner 42-10, L H Ide 42-10, S N Haskell 42-10, Fidella White 42 10, O B Barton 42-8, V T White 42-8, John Page 42 8, Richard Pierce 42-8, G W Bard 42-8, T B Eslick 42-8, John Devore 42-8, W B Everheart 42-8, J D Ballard 42-8, H M Lucas 42-8, L H Butcher 42-10.

\$1.00 EACH. S G Wills 42 1, N P Hall 40-15, H S Hathorn 41-18, J S Porter 41-18, Wm Reed 41-20, Ann Bringle 41-1, M J Hill 42-1, J G Jones 42-1, F Troop 41-9, H Spencer 40-10, C N Russell 41-3.

MISCELLANEOUS. Wm Kerr \$4.00 43-1, Rev E Edmonds 75c 40-9, A E Kilgore 40c 40-9, J Annan 4.62 40-9, M E Flagg 1.58 40-9, A Wiley 3.40 40-9, S J Cameron 38c 40-23, W I Simonton 3.00 42-3, E J Bump 5.00 45-2, C Williams 75c 41-10, Mrs F E Reading 50c 40-14, Jacob Butcher 2.50 39-18, C Lofton 75c 41-10.

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

J G Krieschbaum \$10.00, Geo Drew 10.00, John Cook 10.00, Mrs J G Krieschbaum 10.00, O T Johnson 10.00, Reuel Stickney 10.00, Mrs Ann Stickney 10.00.

Shares in Health Institute.

Geo Drew \$25.00, J Dimmick and wife 5.00, Wm Harmon and wife 25.00.

Donation to Health Institute.

O T Johnson \$10.00.

Michigan Conference Fund.

Church at Bushnell \$50.00, Genoa 20.00, Oueda 10 00, Vergennes 25.00.

Cash Received on Account.

Rachel Cole 53c, H A St John 87c, R F Andrews \$1.25, J N Loughborough 200.00, Noah Carahooft 50c, O Mears 6.50.

General Conference Fund.

Mrs D Sterling (s n) \$5.20, S Elmer 75c, E Elmer 1.00.

Books Sent by Mail.

Wm Vansickle 20c, Mrs Rebecca O Dudley 20c, Geo E Stevenson 20c, Emily C Ashmore 40c, H H Standish 20c, Miss E Anderson \$4.40, Mr H Hale 25c, N Grant 50c, H Dayton 20c, A E Dart 2.00, O S Ferren 60c, S A Brown 4.00, P Jensen 10c, G W Colcord 3.48, J Crandall 1.00, H F Spear 50c, J W Moody 1.50, Mrs M A Reed 50c, Jesse Dorcas 25c, W W Wild 50c, L G King 25c, M Gardiner 20c, S W Sharpe 35c, S T Duffell 1.45, R H Stewart 1.80, John Copeland 50c, M Wood Bute 3.69, S O Winslow 50c, S E Abbott 50c, H S Gurney 1.00, Mrs J B McGinnis 20c, M W Steere 20c, Box 8 45c, E Hawley 25c, M M Russell 25c, Mrs B F Merritt 3.00, R D Benham 20c, Emily J Paine 50c.

Book Fund,—\$10,000 Wanted.

Amount previously acknowledged, \$4987.56. Fifteen Dollars Each. Renel Stickney. Ten Dollars Each. O T Johnson, John Cook. Five Dollars Each. B M Minor, Geo Drew. Miscellaneous. Mrs M A Cook \$2.50, Mary J Shattock 35c.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends on trial, \$1.50 year. Address REVIEW AND HERALD, BATTLE CREEK, MICH.