

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.

VOLUME 46.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 12, 1875.

NUMBER 7.

The Review and Herald
IS ISSUED WEEKLY BY
The Seventh-day Adventist Publishing Association.
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

COMING.

Coming soon, to read assunder
Every vain and worldly tie;
Coming soon, to fill with wonder
All who love and make a lie.

Coming, as the lightning flashes
From the east unto the west;
Coming too, 'mid fearful crashes
Tol'ning no millennial rest.

Earth shall feel the awful shaking
When the mighty Conqueror comes,
Mountains falling, valleys quaking,
Cannot quell the horrid groans.

Yet from out the wreck, an anthem,
Not of grief, nor yet of fear,
"Lo, our God, we've waited for him,"
Sweetly falls on prophet's ear.

Sighs and sorrows then are over,
Bliss and peace forever reign;
Hallelujahs sounding ever,
To the Lamb that once was slain.

O sinner, turn, while yet there's time,
Come, the Saviour calls to thee,
And freely offers love divine,
Love that makes the guilty free.

Come and taste his gracious sweetness,
Bread that fills the hungry soul;
Bow the knee to God, in meekness,
Spurn the tyrants long control.

Then with love and joy thou'lt greet him,
Coming with the angel throng;
With the righteous dead shalt meet him,
Joining in redemption's song.

H. M. VAN SLYKE.

Hamilton, Mo.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his Kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

REVERENCE.

BY ELDER D. T. BOURDEAU.

TEXT: "Surely the Lord is in this place; and I knew it not." Gen. 28:16.

THESE are the words of one who was aroused by a realization of sacred things. They were uttered by Jacob upon awaking from a dream in which he had seen the angels of God ascending and descending upon a ladder that was set on the earth and whose top reached to Heaven. He had also seen the Lord above the ladder encouraging him with these words: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed."

Jacob was fleeing from the face of his brother Esau. He was homeless and friendless, and did not realize that God was so near him; but upon discovering that he was so closely connected with God and sacred things, his soul was filled with reverential awe, and he was afraid, and exclaimed: "How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." But he did not stop here. He made an offering unto the Lord, and made a solemn vow that if God should spare him to return to the spot that he occupied, he would make it a place of worship, "God's house," and that of all that God should give him, he would surely give the tenth unto the Lord. After his return from his journey, and from his long sojourn at Laban's, he took his family, and all that were under him, with him to Bethel, and there sacrificed unto the Lord and engaged in solemn worship. But observe the high sense of sacred things that Jacob manifested to his household and

to all that were with him before going to Bethel. "Put away," said he, "the strange gods that are among you, and be clean, and change your garments."

In the case before us there is a remarkable exhibition of reverence, which is that disposition that leads us to respect our superiors and those who are older than ourselves, and to treat sacred things generally with that awe and self-abasement that their nature demands. This is one of the noblest dispositions that human beings can possess, as it grows out of the proper use of the organ of veneration, which stands the highest among the moral organs.

To revere our superiors is to give them their just due. It is to give them what their nature, age, position, and experience demand, viz., honor and an exalted place in our affections, thoughts, words, and actions. To refuse our superiors that honor that we owe them is a worse crime than to rob them of worldly goods. It is robbing them of their character. More than this, in some instances it is killing their character, and using the worst kind of deception, virtually representing them as occupying the second rank and we the first, contrary to the nature of things and the order of Heaven. If irreverence is so great a crime with reference to man, how exceedingly sinful it must be when committed against the great and holy God! But irreverence, manifested with reference to sacred things, or toward those whom God, for wise reasons, honors and exalts above ourselves, is disregarding God's order, exalting ourselves above God, and thereby showing him great irreverence. Pride and selfishness are at the bottom of irreverence. It is because men too highly esteem themselves, and are too much shut up to themselves, that they fail to render that respect to others which is their due. And how easy it is for the human heart to be deceived here, and to think that is right which is really wrong; that our rights are disregarded, while we disregard the rights of others; and that others slight and abuse us, while we slight and abuse others. And the more the mind runs in this channel, the greater will be its blindness and deception, until it will even dare to murmur against the Almighty, and almost undertake to tear him from his throne. At least, there is a disposition to do this. The mind has been so shut up to self and selfish interests that it cannot discern the nature of sacred things and the claims of superiors. The selfish organs have been so strengthened by undue and perverted action that their demands are imperative, and all the powers of body and mind must serve them. The moral organs are so weakened by disuse that if they act at all they do not act naturally toward God and superiors, but in a perverted manner, in the slavish and degraded service of self, to which everything must bow as to the supreme object of adoration.

This is by no means a fanciful picture. It represents the condition of the world at large and of too many religionists. How easy it is to manifest, apparently, great reverence toward God and sacred things, while self is the object that is worshiped. The heart is deceitful above all things. We should be very jealous over its workings, and should try its secret motives to know what principles actuate us. We should seek to know whether our religious duties are performed that we may get the praise of men and that our selfish interests may be promoted, or whether all that we do in religion is done to the glory of God, and with direct reference to the furtherance of his cause.

We may determine whether our reverence is directed toward God or toward ourselves by the answers that we return to such questions as the following: Am I as faithful in performing those religious duties which are done where no one but God can see me as I am in performing those duties that attract the attention of my fellow-men? Would I perform certain religious duties were it not for some temporal advantage accruing therefrom? Is my zeal in religion relaxed when I fail to receive the approbation of those whom I esteem? Do I revere my superiors as much

when they correct me for my errors as I do when they approve me for my virtues? In short, do I do all religious acts as I should were I in the presence of God and Christ, surrounded by the holy angels who worship with perfect submission and profound reverence, and who keep a strict record of our lives and motives in the books? I greatly fear that if all the motives that actuate us in our religious acts were carefully analyzed and laid open before us as they appear to God and holy angels, we would find ourselves to be more deficient even in reverence than we are naturally inclined to think that we are.

We urge this subject upon the serious consideration of our readers because of the sacred principles that it involves, and because its claims are almost universally disregarded. Irreverence is manifested to an alarming extent in the greater portion of the rising generation. In fulfillment of the divine prediction, 2 Tim. 3:1-3, most of the children and youth of this age are proverbial for their lack of respect for superiors and gray hairs, for disobedience to parents, ingratitude, profanity, and general insubordination. This lack grows up with them as they advance in years; and, having failed to yield to and revere superiors, it is almost impossible for them to submit to and reverence God. And unless persons possessing this trait get thoroughly converted, their selfishness, hatred of restraint, and domineering ways, must cause great unhappiness to themselves and to others, and must be a prolific source of trials wherever they go, especially if they find their way into the church; for of all kinds of irreverence, that kind is the most to be dreaded which is manifested under the cloak of religion, and which often appears in the shape, and under the pretense, of great reverence for God and sacred things, while self is really the great object toward which reverence is directed.

Irreverence is manifested in various ways. It caused Satan and his angels to rebel against the government of Heaven, and it causes the mass of our race to make it a light thing to transgress the law of the Most High, and to consider, as non-essential, those portions of divine truth which conflict with the desires and ways of the carnal heart. It opposes that religion which does not follow the popular channel. It despises restraint and the self-denying path the Redeemer trod. It does not readily discern the difference between the holy and the profane; between what God has sanctified, and what he has not sanctified; between what he has set apart to a holy use, and what he has given man for common purposes. It is dull to see, and slow to restrain, disorder and untidiness in divine worship or in the house of God. It sometimes enjoys coarse ways and expressions in worship. It would regard Jacob as being too particular when he enjoined cleanliness on those who went with him to worship the Lord, and would pronounce Moses proud or over-nice when he commanded the children of Israel to wash their clothes when about to hear Jehovah proclaim his holy law on Mount Sinai, or when he enjoined upon the priests to be clean in person and in dress when they ministered in sacred things.

Irreverence makes children think that their parents are greatly indebted to them, and that it would be too old-fashioned and beneath their dignity to consult their parents or superiors in important matters, or manifest childlike gratitude for favors received. It leads children to regard it as an outrageous thing, as insupportable bondage, to receive instruction or correction from those who have their well-being at heart, and would even give their lives to save them. It induces children to rise up above their parents, and treat them disrespectfully, and overlook their virtues, in view of errors that they may commit while bearing burdens and cares that the young cannot realize until they have had more experience.

Irreverence causes uneasiness in secret prayer, and induces many to rise from their knees before they have realized the blessing of God. It leads professors to read the word of God hastily, as though they were perform-

ing a wearisome duty, and to speak carelessly of God and sacred things, in singing, in prayer, and in testimony in social meetings. It prompts some who even have a form of religion, to quote scriptures jokingly, and induces many to withhold means from the Lord's treasury. It led ancient Israel to murmur in the wilderness, and at subsequent periods in their history, and caused them to speak evil of dignities, and thereby murmur against God; and it does not act less in this direction in these last days than it did anciently. Says Paul, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:10, 11.

Language and our finite comprehension are inadequate to fully set forth the evils of irreverence. May God by his truth and Spirit impress our minds with its exceeding sinfulness, and enable us fully to overcome it in all its workings and manifestations. If angels were cast out of Heaven because of their irreverence, can we expect to be admitted into Heaven while our characters are stained with the same shameful and debasing sin?

Before concluding my remarks, I wish to correct one impression that Satan makes upon minds through the deceitfulness of sin, which is this: That true reverence debases the soul, and brings bondage, unhappiness, and misery.

True exaltation consists in bringing all the powers of body and mind into submission to the will of God and in harmony with the principles of holiness, so that all our faculties will be engaged in the exalted service of God in that sphere of usefulness to which they are best adapted, thus answering the noble object for which they were made. And to revere God, superiors, and sacred things, contributes more to bring about this glorious result than any other action of the soul. Is reverence, therefore, a debasing trait of character? Is not rather irreverence that trait which above all others debases the soul in bringing it out of harmony with itself, with its Creator, and with all that is good and praiseworthy? How strange it would be for one to become so perverted in his mental and physical vision as to call Heaven low with reference to the earth. This is not so strange however as for persons to become so perverted in their moral vision as to call reverence debasing and irreverence exalting.

Reverence brings bondage to the old man, but great freedom to the new man. The old man should be bound, and crucified, and wholly banished from us. Unless it is, it will bind us to corruption and death. It will do us good to have irreverence, pride, and selfishness, die in us, and to have the opposite traits reign in their stead. Then shall we be restored to our proper balance. Then shall all our powers act properly and harmoniously with reference to those objects to which they are best adapted in the nature of things. Then shall we find peace and real contentment, our worst foes having been overcome. Then will the Holy Spirit find a place in our hearts, and abide with us with all its comforting and restoring blessings; for we shall turn all our blessings to the glory of God.

The irreverent, the proud, and the selfish, are like the troubled sea that casts up mire and dirt. They are never satisfied, never truly happy. They are out of order, like a machine that needs repairs, and does not and cannot run smoothly. Their conscience condemns them. They crave that which belongs to another; and, if they get it, their better nature says, "There is something wrong; you are man, and not God; you are getting out of your place."

The honor you seek belongs to your superiors, or belongs to God. To obtain this honor, you undertake a work that you are unable to perform aright perhaps. You take responsibilities that others should bear. Give God the reins and the honor, and fill the place that you are adapted to fill. Then

shall you find rest to your souls. Imbued with the meekness and reverence that Christ possessed, your yoke will be easy and your burden light.

Dear brethren and sisters, sinners and backsliders, when we feel that all is not right, and are inclined to chafe and worry, not really knowing why, let us try the remedy Christ offers us, and learn of Him who was meek and lowly in heart. How many have made sad blunders, and brought sorrow and misery upon themselves by irreverence, by having their own way and disregarding the counsel of superiors.

Let us not be deceived by the thought that there is no pleasure in reverence. Those pleasures are of the highest type which grow out of the proper use of our higher powers. Veneration is that faculty which above all others links us to our Creator. Its proper exercise affords the greatest happiness that rational beings can enjoy. In this largely consists the happiness of angels, who worship day and night with the most profound reverence, awed by a sense of God's holy and exalted character, and filled with devout gratitude in the free enjoyment of his rich blessings. If we are unlike the angels in character here, how can we expect to enjoy their society in Heaven?

CONSTANTINE.—NO. 4.

BY J. H. WAGGONER.

THE story of the vision of the cross not only rests on the authority of Constantine alone, and was varied to suit different parties, but he said the vision was seen by his army, which is beyond all question a fabrication. No writer ever mentions such a thing; it was not a matter of current report, as says Mosheim:

"For though Constantine says that his soldiers saw what he saw, yet Eusebius derived his information solely from the emperor, and he names no other witness. . . . In his Ecclesiastical History, which afforded the fairest opportunity for introducing so important a matter, there is no mention of it whatever. This shows that when he wrote his history, that is, prior to the year 324, he was ignorant on the subject; and that it was not then generally a subject of conversation. Again, in his Life of Constantine, he frankly acknowledges that this prodigy seems almost incredible; but that it would be wrong to question the emperor's veracity; which is as much as saying, 'I believe the facts were as I have stated, because my most gracious lord bids me believe them; but if another person had told them to me, I would not believe them.'"—*Hist. Com.*, vol. ii, p. 475.

Eusebius professed to receive it from the emperor accompanied by an oath which Stanley does not consider of sufficient weight to prove it true. He says:

"That the emperor attested it on oath, as the historian tells us, is indeed no additional guarantee for the emperor's veracity; because, like princes professing piety in modern times, he appears to have been in the constant habit of adding an oath to almost every asseveration."

And Mosheim further informs us that the artifice of inspiring the soldiers with confidence by means of pretended prodigies, was not peculiar to Constantine. Thus he says:

"At the time the cross is said to have appeared to him, Constantine's great solicitude most certainly was not to establish and extend the Christian religion, but to vanquish Maxentius. Besides, Constantine was not then himself a Christian, and he used this vision, not to aid the Christians, but to animate the soldiers."

That it was "a military wile or stratagem," he says, "receives some countenance from the example of a similar artifice employed by Licinius; for soon afterwards, when Licinius was about to engage in battle with Maximin, he pretended that an angel appeared to him by night and taught him a form of prayer, which, if the soldiers should repeat, they would certainly gain the victory."—*Hist. Com.*, vol. ii, p. 473.

There is great question among authors whether there was any foundation at all for the story; some, willing to spare the reputation of Constantine and Eusebius, think that a dream or freak of a disordered imagination might have given rise to the report of the vision. Thus Mosheim:

"Constantine was a vain man, and greedy of praise and glory, as his conduct shows; nor do his friends wholly deny it. I therefore think it will not be temerity to suppose he added somewhat to the truth; and perhaps he changed a mental and nocturnal vision into a day vision with the bodily eyes, for the sake of appearing great and favored of God

in the estimation of the citizens, and particularly the bishops."—*Hist. Com.*, vol. ii, p. 476.

Socrates, who gives some credit to Eusebius, for it was easy to palm off such things in that age of "pious frauds," states that Constantine was in great perplexity of mind when the vision was received:

"While his mind was occupied on this subject, and he was hesitating what divinity's aid he would invoke for the successful conduct of the war, it occurred to him that Diocletian had profited but little by the pagan deities, whom he had so sedulously sought to propitiate; but that his own father, Constantine, who had renounced the idolatrous worship of the Greeks, had passed through life far more prosperously. In this state of uncertainty, a preternatural vision, which transcends all description, appeared to him."—*Socrates' Eccl. Hist.*, p. 3.

This statement by Socrates certainly gives an air of probability to the suggestion of Mosheim, in which others have concurred, that in his trouble and uncertainty the emperor had a dream, or that he was so highly wrought upon that the cross which the Christians so highly regarded was presented to his imagination as the means of triumph. And we can only reconcile the statements of historians with the supposition that a dream, which was supposed to be supernaturally given, was afterward converted into a miraculous vision. Thus Sozomen speaks as follows:

"He regarded the cross with peculiar reverence, on account both of the power which it conveyed to him in war, and also of the divine manner in which the symbol had appeared to him."—*Sozomen's Hist.*, p. 16.

These words are quite consistent with the idea that the cross was presented in a dream which was supposed to be specially given of the Lord to lead him to reverence that cross. And on no other supposition can we understand the following testimonies:

"Eusebius gives the narration on the sole authority of Constantine who imagined that he had seen this cross; it was natural that in the troubled sleep of the emperor, on the eve of so eventful a battle, his dreams should be vivid, and their impression strong; but it is remarkable that Eusebius gives no evidence from the thousands of persons in the army, who must have seen it, if it were really a miraculous display of divine power, neither Sozomen nor Rufin, who wrote so soon after, make any mention of it. And it has been thought that Eusebius, hearing the emperor narrating his dream, mistook him as narrating a fact; for Constantine always stated that he was influenced by a dream, in making use of the sign of the cross in his army."—*Fove's Acts and Monuments of the Church, Note*, p. 59.

Mosheim also concedes a dream as the origin of the story; thus:

"Nor do we think it sufficiently proved that the divine power interposed here to confirm the wavering faith of Constantine by a stupendous miracle. The only hypothesis, then, which remains is that we consider this famous cross as a vision, represented to the emperor in a dream, with the remarkable inscription, *Hoc vince, i. e.*, In this conquer; and this opinion is maintained by authors of considerable weight."—*Eccl. Hist.*, pp. 79, 80.

But the editor of Mosheim thinks that in the above he has conceded more than the facts will warrant, and considers it quite incredible. There has evidently been made an effort to make the supposition of the dream conform as nearly as possible to the story of the vision. It is, indeed, hardly supposable that, if he had a dream, he saw the inscription given. That was doubtless an after thought. Maclaine's note to the above contains the following:

"This whole story is attended with difficulties which render it, both as a miracle and as a fact, extremely dubious, to say no more. It will necessarily be asked whence it comes to pass, that the relation of a fact, which is said to have been seen by the whole army, is delivered by Eusebius, upon the sole credit of Constantine? This is the more unaccountable as Eusebius lived and conversed with many who must have been spectators of this event, had it really happened. . . . The sole relation of one man concerning a public appearance is not sufficient to give complete conviction; nor does it appear that this story was generally believed by the Christians, or by others, since several ecclesiastical historians, who wrote after Eusebius, particularly Rufin and Sozomen, make no mention of this appearance of a cross in the heavens."—*Mosheim, Eccl. Hist., Note*, pp. 79, 80.

And so also Keightley admits the dream only:

"This legend is related by Eusebius, on the authority of Constantine himself; but his narrative did not appear till after the death of the emperor, and in his earlier work, the Ec-

clesiastical History, he is silent respecting it. Another contemporary mentions only a dream, in which Constantine was directed, on the night before the battle with Maxentius, to inscribe the sacred monogram on the shields of his soldiers; and adds that his obedience was rewarded with victory. We take not on us to decide how much of fiction or of error there may be in the legend; but that no actual miracle was wrought we venture to affirm without hesitation, in accordance with our fixed opinions on the subject."—*History of Rome*, p. 315.

No doubt Sozomen believed there was a dream as above stated, but no more. And Mosheim, Historical Commentaries, vol. ii, p. 476, says, "Neither had Rufinus heard anything of it, for he likewise speaks only of a dream." This renders it still more probable that a dream, by a fraud which was not considered sinful in those days and under those circumstances, was turned into a miraculous vision, to suit the purpose of the narrator.

Milman regards it in the same light in which it is presented by Socrates. He says:

"And so for the first time the meek and peaceful Jesus became a god of battle; and the cross, the holy sign of Christian redemption, a banner of bloody strife. This irreconcilable incongruity between the symbol of universal peace and the horrors of war, in my judgment, is conclusive against the miraculous or supernatural character of the transaction.

"If at this time Christianity had obtained any hold upon his mind, it was now the Christianity of the warrior, as subsequently it was that of the statesman. It was the military commander who availed himself of the assistance of any tutelary deity who might insure success to his daring enterprise. Christianity, in its higher sense, appeared neither in the acts nor in the decrees of the victorious Constantine after the defeat of Maxentius."—Page 288.

This idea of adopting a "tutelary deity," who should be propitious in battle, was purely pagan, and there is sufficient evidence that Constantine did not renounce this pagan view while fighting under the labarum, or sign of the cross. It was not to him an emblem of peace, but a pledge of conquest, a token of victory.

We have said that such a dream was only probable, as furnishing an explanation of the origin of the story. But there is no certainty that even that was an actual occurrence. Waddington thinks the emperor himself was deceived by some appearance which his enthusiasm, perhaps by the weakness of sickness or passion, or the excitement of events, converted into a miracle. Of this idea he says:

"It is the only supposition which can save both the intention of the emperor, and the veracity of the historian."—*Eccl. Hist.*, p. 83.

But this will be hard to accomplish, put whatever construction upon the story we will. For if Constantine and his army did not actually see this day-vision, how was it possible for him to be deceived so as to believe that they did? It would hardly be possible to save the emperor's reputation, even allowing the fact of the dream. On the other hand, if the vision was seen by Constantine and his whole army, how could it be that Eusebius should be ignorant of it for about twenty-five years after its occurrence, and then learn it only from Constantine? And how, then, should all his contemporaries be dependent on him for a knowledge of it? Look at it in any light we please, it bears on its face the evidence of fraud on the part of Constantine, and great credulity, if not duplicity, on the part of Eusebius.

The reader may have noticed, in a quotation given from Waddington, that that historian says Eusebius "does not even profess those rigid rules of veracity which command universal credit." This is an impeachment of Eusebius which may surprise many who have been accustomed to regard the testimony of Eusebius as reliable beyond all question. But before blaming Waddington for this statement, it would be well for the defender of Eusebius to consider well whether it is possible to extricate the eminent bishop from the dilemma in which he has involved himself by his version of the story of the vision of the cross. We do not ask merely what may be probable, but what view of it is possible by which he may be rescued from the reproach of having sacrificed the truth upon the shrine of his hero. And from this we turn to find other historians taking as strong ground against the reliability of Eusebius as does Waddington. Thus Gibbon, in a quotation already given, says:

"And the courtly bishop who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events."

Certainly it is not the part of a faithful and candid chronicler of events to pass over such actions, and those so well known as Constantine's unnatural slaughter of the members of his own family. Neander ascribes the course of Eusebius to the fact that he was so blinded by the favor of Constantine and the splendor of his court that he really believed the emperor was specially inspired! But he who is so blinded by pomps or favors that he cannot discern the criminality of such acts as Constantine was guilty of as late as 326, can scarcely be relied upon to guide in a just view of interesting and important events. Or, if he was not blind to the criminality of those things, he is still more worthy of blame in passing over the crimes in silence and lauding the perpetrator as a pure Christian and inspired warrior and statesman.

Obedience.

THERE is nothing more lovely in the character of a child than implicit obedience. Obedience lends a charm to all other graces, and though the features of the child may possess little that is attractive to the casual observer, yet to those who may witness the ready, cheerful obedience rendered to superiors, there is a grace in every motion.

We are told of the Lord Jesus that after he had astonished the learned doctors in the temple at Jerusalem by his wise questions and answers, he returned home with his parents, and was subject to them. Jesus, the Son of God, given as our great exemplar, did not think it beneath his dignity to submit to authority; but how many children in these days seem to look upon the least restraint as an uncalled-for severity. They are often loth to perform the duties assigned them, however slight. Children do not realize that men and women are governed by rules of right and propriety, so that to learn strict obedience in youth is to form a firm basis for the trying period of more mature years. They who in their youth cultivate a cheerful, obedient spirit are far more likely to become good citizens and noble Christians than those who pursue a directly opposite course and complain at every restraint, thus sowing for themselves and others the seeds of shame and sorrow.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee," is the command written amid the thunders of Sinai by the finger of God. And by following this command, how much pleasure children have in their power to give. It is not to be expected that children can know as much as those who have experienced care and contended with the ever-varying vicissitudes of this life; yet it has become no very unusual occurrence to see those who, by their language and deportment, seem to think themselves far superior in experience and wisdom to their gray-haired grandparents and other elderly friends.

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. Some children seem to think that their saucy replies, when addressed, are an evidence of their own sharp wit, whereas observers are often grieved and disgusted at their impertinence. A traveler once sought entertainment at a humble house along the way, in which he found quite a large family of children. When night came on, all gathered around the cheerful fire. The stranger, being a lover of children, noted their different dispositions and conduct; all were more or less noisy and inclined to impertinent disobedience, except one, a little daughter, who, being so plain and quiet, had not attracted the attention of the guest. But as the evening wore on, and the other children grew more turbulent and rebellious against parental restraint, this little girl, who at first seemed to possess no charms, became conspicuous by her gentle obedience to her parents, and her ceaseless endeavors to soothe and quiet the murmurings of her brothers and sisters. The stranger wondered, as he witnessed the scene around him, how he could have thought her face plain and unattractive; for by her behavior it had become clothed with grace and beauty.

Obedience is the key to favor with God; and what an infinite pleasure remains to the child who chooses the path of wise submission to superior judgment! It is a crown of glory to both children and parents. And when the period of manhood and womanhood is reached, youthful obedience will be found a safe foundation whereon to establish noble aims and honorable purposes, which, when accomplished, may bless the world.

And now let us examine the testimony of the Scriptures concerning the results of disobedience, and the rewards ever attending a humble submission to a righteous command; for, though obedience is a virtue so highly commendable in youth, it is not a virtue restricted to that period of life. When we read

the first chapters of Genesis, we are confronted with the direful results of disobedience; and as we continue our search down to the moment when God fulfills his threatened punishment against that sinful age, one instance of obedience stands forth brightly amid the reckless willfulness that led men to disregard God's solemn warnings. Noah, though no doubt ridiculed by the generation in which he lived, heeded God's command, thus preserving himself and family from the flood which engulfed a disobedient world. Noah was righteous before God, that is, he obeyed him. And he was preserved in sacred history a monument of trusting obedience.

Paul, when relating his conversion and Christian experience before King Agrippa, says, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

Now, we will suppose for a moment that Noah and Paul acted concerning the especial commands given them in the manner so habitual to some in these days. Suppose that Noah, when warned by God to build the ark, had replied, "To do this will require a great amount of severe labor, and after I have toiled to complete it, the flood may not occur, and then I shall not need it." Had he thus answered, he would have perished with the ungodly world. But instead of such rebellious inattention to the Lord's merciful commands, we find it recorded of him, "Thus did Noah; according to all that God commanded him, so did he."

Paul had gone to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord;" yet at God's command he instantly became indifferent to the opinions of men. "And straightway he preached Christ in the synagogues, that he is the Son of God." And all who desire to obtain that which is worth the possessing in this life, or the life to come, must walk humbly in faithful obedience to our Father's commands, and the everlasting inheritance, life and immortality through Jesus Christ our Lord, will be the sure reward.

OLIVE E. McCORD.

Oregon City, Oregon.

Blessings.

WHEN God placed our first parents in the garden of Eden he surrounded them with everything that could be required for their perfect happiness. We naturally think that were we to have the blessings given to them we would be very thankful, and zealous in obeying the Giver. With their example, and having seen the result of their course, we might not fall in the same way they did; but what use are we making of the blessings we now have?

Persons often look upon the blessings of others, especially upon riches, and say, "If I possessed these, I would make good use of them; but how few carry out this good resolution when the means are actually placed in their power."

Promises made in adversity are too often forgotten in prosperity. The Lord desires that we should have, and he will give us, all we will put to a good use. "No good thing will he withhold from them that walk uprightly."

Children that have everything they desire are not apt to appreciate the kindness of their parents; while those whose parents are in such circumstances as to render it necessary for them to deny their children in many ways will love and sympathize with their parents, though they may not always see that it is for their good to be denied. The Lord deals with us as with children; "for he doth not afflict willingly nor grieve the children of men." Says David: "Before I was afflicted I went astray; but now have I kept thy word." Again, "It is good for me that I have been afflicted; that I might learn thy statutes."

The danger from receiving great blessings is well shown in the case of Saul, who was made king of Israel when he was little in his own eyes and submissive to the will of God; but when he was exalted he departed from the Lord; also in the case of Solomon, and of the children of Israel as a nation; when they were in prosperity they soon forgot the source of their bounties and turned to idols; but in their distress they returned to the Lord.

God has blessed man by causing the earth to bring forth a bountiful supply of provisions, so that all might have plenty; but much grain, instead of going to feed the hungry, is made into intoxicating drink; and much labor and land, instead of being used to benefit mankind, is used in cultivating tobacco and other worse than useless articles. The earth produces a sufficient amount of clothing for all, but instead of being equally distributed among those who need it, much is consumed in gratifying the pride and vanity of the gay. The telegraph, railroads, sewing-machines, and the many other inventions, would be much greater blessings to humanity, if used only for good purposes.

When nations become rich, their wealth is used for the destruction of their fellow-beings

in war. Thus, while adversity is often a blessing in disguise, apparent blessings are frequently turned into curses. It seems to be human nature to spend the surplus of blessings in doing evil. Well is it for man that he is required to earn his bread by the sweat of his brow.

This subject has a bearing upon each one of us personally. Are we using the blessings God bestows upon us to his honor and glory? We pray for blessings; do we pray aright? Says James, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

F. R. RICHMOND.

Brightwood, Mass.

How, Where, and When.

WILL you be saved from sin? The Lord says that you and I are by nature the children of wrath, because all have sinned.

1. How, then, will you be saved?

The Bible points out the way: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

This grace and faith are found in Jesus, the Lamb of God that taketh away the sin of the world. The rule is very plain. Believe on him, take him for your goodness, accept him for your daily life, and live. Do not wait for signs; for the very moment you knowingly decide to have him for your all, that moment he decides to save you, and your witness will consist in the consciousness of your belief. This is the work of his Spirit; you need no better, indeed you can have no better, evidence.

2. Where will you be saved?

Will it be in the future world? in Heaven? No; for no one ever enters there until he is saved with a new heart of holiness like God's. You must, then, be saved in the earth. Christ came to this world, because souls must be saved here if anywhere. You should bear in mind that God so loved this world, and not the future, that he gave his Son for you here. The drowning man is taken while in the water, if ever saved. If not saved there, he is lost. So you must be taken by Christ while in sin, or be forever lost. "I am not come," he says, "to call the righteous, but sinners to repentance."

3. When will you be saved?

At death? Probably not, if you purposely wait until that event. Facts are all against you. Your mind will most likely be clouded or deranged by sickness; or death may come unexpectedly and leave you no time!

A ministerial brother of the writer lay very low with fever. When a friend called to visit him he said with great tenderness, "O brother, if I had not long ago fixed this matter of faith and salvation, I could not do it now; I am too weak." What a warning! Yet all who have borne testimony on this point agree that on a death-bed is the worst possible time to seek salvation.

The rule of sinning is also against you. If you be now really unwilling to turn to Christ at this moment, or if you neglect to do it, tomorrow will find you more unwilling, and nothing but a miracle can save you from this law of increasing guilt. But God has not promised to work such a miracle. Will you please read the seventh chapter of Romans?

Now is the day of salvation. Only give God your will and accept Christ in a common-sense way, and you may be saved this very moment. For we have the glorious promise of Love, that "whosoever will" may come.

It takes God no longer to save you in Jesus than it takes you to say in your heart, "I believe."

Satan is just now whispering to you that this is foolishness, that you can't have feeling or know at this moment that Christ saves you. But he is a liar and the father of it. Believe Jesus who drove the devil away, and who will drive him away from you. He has the word already to speak. Read Matt. 8:5-13; John 5:24; and Mark 5:36.

"Be not afraid, only believe."—E. Southworth.

How Saints May Help the Devil.

THERE was a young minister once preaching very earnestly in a certain chapel, and he had to walk some four or five miles to his home, along a country road, after service. A young man who had been deeply impressed during the sermon requested the privilege of walking with the minister, with an earnest hope that he might find an opportunity of telling his feelings to him, and obtain some word of guidance or comfort. Instead of that, the young minister, all the way along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity and foolish talking.

Some years after, when the minister had grown old, he was sent for to the bedside of a

dying man. He hastened thither with a heart desirous of doing good. He was requested to sit down at the bedside; and the dying man, looking at him and regarding him more closely, said to him, "Do you remember preaching in such a village, and on such an occasion?" "I do," said the minister.

"I was one of your hearers," said the man, "and I was deeply impressed by the sermon."

"Thank God for that!" said the minister. "Stop!" interrupted the man, "do not thank God until you have heard the whole story. You will have reason to alter your tone before I have done."

The minister changed countenance; but he little guessed what would be the full extent of that man's testimony.

Said he, "Sir, do you remember after you had finished your sermon that I, with some others, walked home with you? I was sincerely desirous of being led in the right path that night. But I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house while you were sitting down to your evening meal. I stamped my foot upon the ground. I said that you were a liar; that Christianity was a falsehood; that if you could pretend to be so earnest about it in the pulpit, and then come down and talk like that, the whole thing must be a sham. And I have been an infidel," said he, "a confirmed infidel, from that day to this. But I am not an infidel at this moment. I know better. I am dying, and about to be damned, and at the bar of God I will lay my damnation to your charge. My blood is upon your head!" And with a dreadful shriek, and with a demoniacal glance at the trembling minister, he shut his eyes and died.—Sel.

The Power of Forgiveness.

A SOLDIER, whose regiment lay in a garrison town in England, was about to be brought before his commanding officer for some offense. He was an old offender, and had been often punished. "Here he is again," said the officer on his name being mentioned; "everything—flogging, disgrace, imprisonment—has been tried upon him." Whereupon the sergeant stepped forward, and, apologizing for the liberty he took, said:—

"There is one thing which has never been done with him yet, sir."

"What is that?" was the inquiry.

"Well, sir," said the sergeant, "he has never been forgiven."

"Forgiven!" said the colonel, surprised at the suggestion.

He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply, "only I am sorry for what I have done."

Turning a kind and pitiful look on the man who expected nothing else than that his punishment would be increased with the repetition of his offense, the colonel addressed him, saying:—

"Well, we have resolved to forgive you!"

The soldier was struck dumb with astonishment. The tears started in his eyes, and he wept like a child. He was humbled to the dust. He thanked his officer and retired—the old refractory and incorrigible man? No; he was another man from that day forward. He who tells the story had him for years under his eye, and a better conducted man never wore Queen's colors. In him, kindness bent one whom harshness could not break. He was conquered by mercy and forgiveness, and ever afterward feared to offend.—Sel.

Too Late.

SOME are always too late, and therefore accomplish through life nothing worth naming. If such a man promises to meet you at a certain hour, he is never present until thirty minutes after. No matter how important the business is, either to yourself or to him, he is just so tardy. His dinner has been waiting for him so long that the cook is out of patience. This course, the character we have described always pursues. He is never in season at church, at his place of business, at his meals, or in his bed. Persons of such habits, we cannot but despise. Scores have lost opportunities of making fortunes, and receiving favors, by being a few minutes too late.

Always speak in season, and be ready at the appointed hour. We would not give a fig for a man who is not punctual to his engagements, and who never makes up his mind to a certain course till the time is lost. Those who hang back, hesitate, and tremble—who are never on hand for a journey, a trade, or anything else, are poor sloths, and ill-calculated for getting a living in this stirring world.—Sel.

On What Authority?

FOR what reason do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctified, and commanded mankind to keep holy? Papists have for Sunday observance the authority of their church. Protestants deny the authority of the church of Rome, and attempt to vindicate the change of the Sabbath by an appeal to the Bible. This is what we wish them to do. We ask them, therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week. The advocates of the change have none to offer. If they cannot present such a text, will they give us one which testifies that God ever blessed and sanctified the first day of the week? Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the first day holy, as a Sabbath unto the Lord? They acknowledge that they have none.

On what authority, then, do they exalt the first day of the week above the Sabbath of the Lord, which the commandment requires us to remember and keep holy? There is one reason urged for the observance of the first day of the week, which we will notice. "John was in the Spirit on the Lord's day." Rev. 1:10. It is claimed that "the Lord's day" here mentioned is the first day of the week. But we ask, What right have they to assume the very point they ought to prove! This text, it is true, furnishes direct proof that there is a day in the gospel dispensation which the Lord claims as his own; but is there one text in the Bible which testifies that the first day of the week is the Lord's day? There is not one. Has God ever claimed any day as his, and reserved it to himself? He has. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." Gen. 2:3. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13. "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

Then the seventh day is the day which God reserved to himself when he gave to man the other six; and this day he calls his holy day. This is the day which the New Testament declares the Son of man to be Lord of. Is there one testimony in the Scriptures that the Lord of the Sabbath has discarded his holy day, and chosen another? Not one. Then that day which the Bible designates as the Lord's day is no other than the Sabbath of the fourth commandment.

Will You Take the Responsibility?

A YOUNG man in Virginia had been sadly intemperate. He was a man of great capability, fascination, and power, but he had a passion for brandy which nothing could control. Often in his walks a friend remonstrated with him, but in vain; as often in turn would he urge his friend to take the social glass in vain. On one occasion, the latter agreed to yield to him, and as they walked up to the bar together, the bar-keeper said:—

"Gentlemen, what will you have?"

"Wine, sir," was the reply.

The glasses were filled, and the friends stood ready to pledge each other in renewed and eternal friendship, when he paused and said to his intemperate friend:—

"Now, if I drink this glass and become a drunkard, will you take the responsibility?"

The drunkard looked at him with severity, and said:—

"Set down that glass."

It was set down, and the two walked away without saying a word.

Oh! the drunkard knows the awful consequences of the first glass. Even in his own madness for liquor, he is not willing to assume the responsibility of another's becoming a drunkard.

What if the question were put to every liquor dealer, as he asks for his license and pays his money, "Are you willing to assume the responsibility?"

How many would say, if the love of money did not rule them, "Take back the license?"—Sel.

WE can do more good by being good than in any other way.

EVERY path that leads to Heaven is trodden by willing feet. No one is ever driven to paradise.

The Review and Herald.

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

BATELE CREEK, MICH., FIFTH-DAY, AUG. 12, 1875.

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

EDITORS.

Keep it before the People.

In a ponderous volume of twelve pamphlet pages, the "Rev. H. L. Barnaby" essays to settle the great question of the Sabbath; and some of the assertions which he summons to his aid in the effort are truly astonishing. He says:—

"So much has been written and said about the seventh day of the week, that one would naturally suppose the Bible to be full of lessons about it; and yet there is not a word said in the Scriptures about the seventh day of the week."

The shallowness of this evasion was well exposed in the quotation we gave last week, from Bro. Waggoner's Review of Baird. Because those particular words "of the week" do not occur, to deny that the week is meant, is to show one's self ready to resort to tricks in argument of which a third-rate pettifogger would be ashamed. A moment's thought shows that the week must be intended. Thus, when God set apart the seventh day, he did not set it apart for himself, but for man for whom the Sabbath was made. And he did not set apart that first seventh day which was past, but his blessing and sanctification pertained to the seventh day for time to come. Thus, then, it was ordained that men should devote to religious uses every seventh day from that time forward.

No one can fail to see that as soon as this arrangement was entered into, the week was an established fact, and followed as inevitably as day and night follow the revolution of the earth upon its axis. All coming days were at once set apart in divisions of sevens; for when the next seventh day arrived after the one upon which God rested, it was to be observed in rest. Then the count must begin again; for the next seventh day was to be kept in like manner; and that being past, a new week must begin with a new count. And so on to the end. Thus the week of necessity existed as soon as the Sabbath was instituted and as evidently it owes its existence to that institution. And the seventh day of each of these weekly periods was the Sabbath; and when the word of God says the seventh day, without qualification, it means, and can mean, nothing else but this.

Mr. B. continues:—

"We find no command for, or example of, the observance of any day recorded in the Bible, prior to the exodus of the Israelites from Egypt."

This man has been told better than this, and has no excuse for such an assertion. For any man of honest mind and sincere spirit, it is enough to find plain evidence that a command was given, though the express words of the command are not recorded. And it is positively stated in the record that such command was given to Adam. This is what we want kept before the people: There was a Sabbath commandment in the world, from the lips of God himself, binding upon all his people, for more than twenty-five hundred years before Sinai. People may dispute this point as much as they please, and ministers may profess a sanctimonious ignorance of it, but there is the record in unequivocal terms. It says that in the beginning God sanctified the day. To sanctify, means to set apart to a religious use. Now will some of those who deny that there was any command for the Sabbath before the exode, tell us how this was done. How was the Sabbath set apart in the beginning to a religious use? They know that this involves a command for its observance; that the sanctification of it was a command for the keeping of it, nothing more nor less. It could not possibly have been anything else. Whoever denies this, takes upon himself the disgrace of insulting truth and common sense. Here while yet the whole race stood in their representatives, Adam and Eve, and sin had not entered the world, the Sabbath was given to man, and with the institution a command to enforce and regulate its observance, in all places through all time. Yet ministers, without trembling at their own dishonesty, or blushing at their ignorance, will deliberately affirm that there was no command for the Sabbath till it was given from Sinai.

Keep it before the people. Let them become so fully informed in regard to this matter, that all attempts to use this old misrepresentation will be nullified and spoiled.

U. S.

The American Sunday.

A WRITER in the Detroit Evening News of Aug. 5, 1875, describing a trip to Lake Superior, speaks as follows of his entrance into the Sault Canal:—

"It is now Sunday morning, and we are at the entrance of the Sault Canal. Nothing tells us better to which country this canal belongs than the large steamer just coming out of the lock, and others following. Did Canada own it, from 12 o'clock midnight, Saturday, until that hour Sunday, nothing would be done. But somebody at my elbow whispers that the demands of commerce must be heeded, and that the business man of America will worship God when he has nothing else to do."

The Third Day Since These Things Were Done.

[Republished by request from REVIEW, Vol. 27, No. 9.]

ON what day of the week was Christ crucified? and on what day did he arise from the dead? These are questions which have been the occasion of no little discussion. There are substantially two views held in reference to them. The first is, that Christ was crucified on Wednesday, was laid in the tomb near the close of that day, and rose from the dead a corresponding hour on the Sabbath, or Saturday, having lain in the grave exactly seventy-two hours; this being the three days and three nights during which the Son of man was to be in the heart of the earth, as Jonah was three days and three nights in the whale's belly. The second view, and the one most generally entertained, is, that Christ was crucified on Friday, and rose early on the morning of the first day of the week. There are others who place the crucifixion upon Thursday instead of Friday, thinking this necessary to make harmony between all the statements of the evangelists concerning that event. This view, however, does not obviate the difficulty which the first view is designed to meet; namely, the apparent failure of the words of Christ that the Son of man should be three days and three nights in the heart of the earth, if a period of time less than seventy-two hours elapsed while he lay in the tomb. The main question lies between the first and second views here stated.

As already intimated, the first view rests wholly upon the testimony respecting Jonah. No other reason, at least of which we are aware, exists for placing the crucifixion so early in the week as Wednesday, except the statement of Christ that as Jonah was three days and three nights in the body of the fish, the Son of man should be three days and three nights in the heart of the earth. Assuming that the phrase "heart of the earth," means the grave, which may perhaps be questioned, all rests upon the meaning of this phrase, "three days and three nights." What do these words signify? Must they be taken absolutely as they would be understood if used at the present day? or, was there in that age a *usus loquendi*, in accordance with which they could be taken in an accommodated sense? There is nothing in the record in Jonah to throw any additional light upon the expression; that is, there is no other testimony there, and no other events recorded, which show us that a period of time, absolutely seventy-two hours in length, is meant by the term "three days and three nights." We do have, however, in the evangelists, records of predictions and narrations of events, from which we can determine something respecting the time during which Christ lay in the tomb. Now, instead of taking the bare expression, "three days and three nights," assuming that the meaning attached to it when it was used, was the same as we would give at the present day, and then using that as proof that Christ was for seventy-two consecutive hours in the grave, and trying to make all other testimony harmonize with this view, it seems to us it would be fully as legitimate a mode of reasoning to try to ascertain from the evangelists how long Christ was actually in the tomb, and use that as a key for the interpretation of the expression, "three days and three nights."

The words placed at the head of this article give us, if we mistake not, a good clue to the solution of this question. They are the words used by the disciples to Christ when on their way to Emmaus. The time when they were used is beyond dispute. It was in the latter part of the first day of the week. And they said, "To-day is the third day since these things were done." From this, then, as a starting-point, let us count back and see how early in the week it is possible to place the crucifixion. If the first day of the week was the third day, the day before the first day, or the Sabbath, was the second day, and the day before that, or Friday, the first day, since the events of which they were speaking took place; and this would forbid our placing the events themselves farther back than the preceding day, or Thursday.

Reasoning from this statement of the disciples, we see not how the trial and crucifixion of Christ can possibly be placed earlier in the week than Thursday.

How, then, do those who place this event on Wednesday, meet this testimony? We have never heard any one try; but we have heard that some do attempt to get around it (for we can call it nothing less) by saying that the word *since* means from the first day; that is, the third day from the first day of the occurrence of these things. But it looks to us that this is not even respectable sophistry. If we are to reckon from some point subsequent to the occurrence of the events, then we are cut loose from all moorings, and might just as well say that that was the third day since Jonah was put into the whale's belly.

The original is very definite. "Τρίτην ταύτην ἡμέραν ἀγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο." This day is the third day from the time when these things took place." Suppose, now, that the crucifixion took place on Wednesday. He was laid in the tomb that day. All was accomplished before Thursday began. Would not Thursday, then, be the first day following those events? Would not Friday, be the second, and Sabbath the third, even stretching the time all that it is possible to stretch it? The expression, *since* these things occurred, cannot exclude Thursday; for Thursday was not the day of the occurrence of these things, but the day following their occurrence; and the disciples did not say, To-day is the third day from the day following the occurrence of these things; but the third day from the time when they occurred. This is a nail in a sure place; for, in view of this testimony, we cannot go back more than two days from the first day of the week for the crucifixion, making it occur on Thursday, the third day, according to the most liberal reckoning, from that point. We do not say it did occur then, but only that we cannot go back farther than that day.

The seventy-two-hour theory thus falls to the ground; and we are held to the conclusion that the expression, "three days and three nights," cannot be taken to mean absolutely that length of time. The way is, therefore, now all open to adjust these events in such a manner as a harmonious interpretation of all the testimony shall demand.

And first, we call the attention of the reader to those passages which declare that Christ would rise on the third day from the time of his trial and crucifixion. There are eight of them, as follows: Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7; and two passages state that he did rise on the third day: Luke 24:46; 1 Cor. 15:4. Take these texts with the declaration of the disciples, "To-day is the third day since these things were done," and, as it seems to us, the day of the resurrection is clearly identified. Christ was to rise on the third day after certain events, and the disciples, naming those very events, and speaking on the first day of the week, say, "To-day is the third day since these things were done." The day on which the disciples uttered these words, if they were correct in their reckoning, was the very day on which Christ was to rise, according to his own predictions. Did his predictions fail? If not, his resurrection is immovably fixed upon the first day of the week.

There is a passage in Mark which we consider a direct declaration that Christ did rise on the first day of the week: Mark 16:9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Greek: "Ἀναστὰς δε πρώτῃ σαββάτου, ἐβάνη πρῶτον Μαρίαν Μαγδαληνήν," &c. Literally, "And having arisen early the first day of the week, he appeared first to Mary Magdalene," &c. The only question here is, whether the words, "early the first day of the week," are an adjunct of the participle, having risen, or of the verb, appeared. We think they qualify the participle; for, first, the verb has a qualifying word, in the word *first*, which seems to be all that the evangelist wished to assert respecting his appearing. There would be no propriety in saying that he appeared first to certain ones on the first day of the week, unless it is told to whom he appeared first upon some other day. Secondly, it would appear more important that the time of his resurrection should be named than the time when he appeared to his disciples. But if it is said that this is the important point, then we reply that this certainly took place on the first day of the week, and hence Sunday-keepers retain all the force of their argument for first-day, based on the resurrection of Christ, even though the resurrection itself be removed to another day.

This brings us to another difficulty involved in the view that Christ lay in the tomb seventy-two hours, from near the close of Wednesday to

near the close of the Sabbath; namely, it makes the resurrection of Christ occur on the Sabbath. Is there any testimony to show that Christ arose on the Sabbath? Matt. 28:1, is claimed for this purpose. It is held by some that this language means, "Late in the Sabbath [the day ending at sunset] as the first day of the week was drawing on;" that is, before sunset on the Sabbath, came the two Marys to the sepulcher. Previous to their coming, there had been [margin] a great earthquake, the stone was rolled away, and an angel, assuring them that the Lord was not there, but had arisen, bade them go quickly and tell the disciples that he was risen, and would go before them into Galilee where they would see him. This, it is claimed, is the record of a previous visit, which none of the other evangelists mention, they all speaking of a visit on the following morning, after the Sabbath was past.

We showed two weeks since that the language of Matt. 28:1, is clearly susceptible of the translation given it in our common version, and that it means, after the Sabbath, in harmony with the other evangelists. Let us now inquire whether this idea of a previous visit, in Matt. 28:1, is consistent with the record of the other evangelists.

1. According to the view under notice, this visit was made on the Sabbath. But Luke says (23:56) that the disciples rested the Sabbath day according to the commandment. It is hardly probable that they would thus clip the end of the Sabbath by a journey to the sepulcher, work from which they had so scrupulously abstained at its commencement; nor could such a course easily be reconciled with the testimony of Luke, above referred to.

2. The same Marys, according to Mark (16:1, 2), came to the sepulcher very early in the morning of the first day of the week; and they brought the spices they had prepared to anoint the Lord, Luke 24:2, and wondered who would roll away the stone for them. But how can it be supposed that they would come for this purpose on first-day morning, if they had been to the sepulcher the night before and found the stone rolled away, and been assured by an angel that the Lord was not there, but had risen? Were they so forgetful, or so thoughtless?

3. While the women were returning to tell the disciples, as the angel had bidden them, according to the record in Matthew 28, the guard went into the city, and between them and the chief priests the story was fabricated that the body of Jesus was stolen while they slept. Now, the supposition that Jesus rose in the daytime before the close of the Sabbath, involves the absurdity of supposing that the guard would acknowledge that they were asleep in the daytime! and that the body was taken in broad daylight! To avoid this, it is said that only the first eight verses of Matt. 28 refer to the Sabbath visit, the language of verse 9, and onward, referring to the morning visit which is noticed by the other evangelists. But this is a most forced and unnatural interpretation; for there is nothing in the language to denote a jump of a whole night between verses 8 and 9, and not an intimation that the record from verse 9 applies to an occasion different from that introduced in the preceding verses. But this view involves an absurdity equal in magnitude to the other; for it follows that the guard, after being struck down as dead men by the glorious manifestations attending the resurrection of Christ on Sabbath afternoon, waited a whole night, till first-day morning, before they went into the city to acquaint the chief priests with the wonderful events which had taken place.

Having now found that Christ's resurrection took place on the first day of the week, the only importance attached to fixing the day of the crucifixion is to show a fulfillment of Christ's words, and make all the statements of the evangelists harmonize. It has already been shown that we cannot go back farther than Thursday for the date of that event. The question here, then, lies between Thursday and Friday where it is generally placed; and it is only material to take that day which is required by the testimony in the case.

Let us suppose it to have occurred on Friday. The betrayal, trial, crucifixion, and entombment, of Christ, then, occupied almost that entire day. Could this be taken as the first day in the computation? If so, then Sunday would be the third day, as the disciples said. In Luke 13:32, we read that Jesus sent this word to Herod: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." The *to-day* in which Christ speaks is here made the first in the order of reckoning.

In Acts 27, we have an account of some of

Paul's perils by sea. In verse 17, he speaks of a certain day of their distress. The next day, he continues, they lightened the ship; and the third day, cast overboard the tackling. Verse 19. Here it is evident that the day mentioned in verse 17 is called the first.

In Esther 6, we have an account of a feast given by the queen to Haman and the king. The next day she gave another; and that next day is called the second. Esth. 7:2.

So in reckoning backward, the day on which the person spoke was the first day, and the day but one before that, was called the third. See the marginal reading of Ex. 4:10; Deut. 19:4; Josh. 3:4; 1 Sam. 4:7; 19:7; etc.

From this it is evident that when Christ predicted that he was to suffer certain things, be put to death, and rise the third day, he reckoned the day of his suffering as the first day in the computation.

But how can a portion of Friday, the Sabbath, and a part of Sunday, be called, three days and three nights? There is no difficulty, if such was the manner of speaking in use among the Jews. What did they understand by it? This is the only question to be settled. There is a passage in Esther which would seem to throw some light upon the question. She told Mordecai (4:16) to gather the Jews together who were in Shushan, and fast for three days, neither eating nor drinking night or day; and she would do the same, and so would go in unto the king. This expression is certainly equivalent to three days and three nights. And how was it fulfilled? In chap. 5:1, we read that on the third day Esther appeared before the king. In like manner, we read of Joseph that he put his brethren into ward three days, but on the third day he released them and permitted them to depart to Canaan.

From these instances it appears clear that, according to Jewish usage, it did not require three full days and nights to answer to the expression, "three days and three nights;" but that it was applied to a period of time covering the part of one day, the whole of another, and a portion of a third.

The day following the crucifixion, the chief priests came to Pilate desiring a guard to be set; and it is objected that they would not do this upon the Sabbath. This is not the way, to be sure, we should expect the Sabbath to be spoken of; but as to the chief priests and Pharisees, we do not think we can presume much on the piety of men who were just then so infuriated with the spirit of the devil as to condemn the Saviour to the cross. It is far easier to suppose they would come to Pilate upon the Sabbath than to think that the Sabbath which followed that preparation day, Mark 15:42; Luke 23:54, and which the women kept according to the commandment, Luke 23:56, was only a ceremonial sabbath.

But, says one, if we could show that Christ did not rise on the first day of the week, how it would sweep away the argument for Sunday-keeping. To be of any service, the argument to this end must be very plain and positive; for all the world almost are established in the belief that his resurrection was on Sunday. The evidence is not so clear; and to try to use it, is to seize the maul by the head instead of the handle; for it would be a hundred-fold harder to make a person believe that Christ's resurrection did not take place upon the first day of the week, than to show him that if it did, it proved nothing in favor of a Sunday Sabbath. Were we arguing with a Sunday-keeper, we would prefer to admit Christ's resurrection on Sunday rather than otherwise; for we like to agree with an opponent as far as possible; and because, after he has carefully built up his argument, it is so easy to show that point after point is only assumption, and that the whole structure falls in hopeless ruin to the ground.

And farther, to undertake to prove Christ's resurrection upon another day, is a tacit admission that if he did rise on the first day of the week, it is of force in behalf of a Sunday Sabbath; whereas if ten thousand resurrections could be shown upon that day, it would prove nothing whatever in its favor as a day of rest and worship.

U. S.

Add to your Faith Courage.

THE victory is gained through faith. "This is the victory that overcometh the world, even our faith." To faith naturally succeeds courage. Courage must be tempered with knowledge and temperance. The temperate can exercise patience. Next to patience in the ascending scale, is godliness, then brotherly kindness, and last of all, charity—that love toward God and man which will fit men for the society of angels and all holy beings.

Oh, to reach the top of the ladder! In order to do this, begin at the bottom, laying a good foundation in faith, a faith that will surely support true courage; and these, held fast, will insure the victory. Courage in the Lord, brother, sister, we may be victors, and the victors will receive a crown of joy that will never fade.

R. F. COTTRELL.

The Sabbath Commandment Definite.

WE have promised to enable the reader to judge of Mr. Baird's reliability as a critic on the Hebrew. On page 11 he says:—

"The Hebrew language has no article corresponding with the definite article *the* that we employ. 'A seventh day is the Sabbath of the Lord thy God,' would be a perfectly literal rendering."

This is not a question of reasoning or argument, but of fact, and it may therefore be determined to a certainty. The above statement can only create a smile, or call forth an exclamation of surprise, from any one who is not entirely ignorant of Hebrew; and for such not a word is needed in refutation of it. It is as absurdly false as would be the assertion that the English word *the* is not a definite article. As the reader of English will want to be assured of the truth of this subject we will quote from a number of authorities, that every one may judge for himself.

Gesenius, in his Hebrew Lexicon, giving the uses of the fifth letter of the alphabet, says of one of its uses:—

"As *the* definite article, Eng. *the*; like the Gr. δ , η , $\tau\omicron$, in the insertion or omission of which the Hebrews and Greeks, and also the English and Germans, follow similar laws, for which see the usual grammars," &c.

If the English *the*, and the Greek δ , η , $\tau\omicron$, are not definite articles, then may Mr. Baird's words be true.

The Hebrew has but one article which is definite, a noun without the article being indefinite, except when rendered definite by the rules of construction. So the grammar of Gesenius says:—

"The article is employed with a noun to limit its application, in nearly the same cases as in Greek, German and English; viz., when the subject of discourse is a *definite object*."

J. S. C. F. Frey, a Hebrew of repute, editor of an edition of Vander Hocht's Hebrew Bible, and author of a Hebrew Lexicon in Latin, says in his Hebrew grammar:—

"The Hebrews have but one article, expressed by *Hay*, with a *pathach* prefixed to the noun, and *daghesh* in the succeeding letter, as הַיְיִם *the heavens*."

Tragelles, in his valuable "Heads of Hebrew Grammar," says:—

"The article in Hebrew is formed by prefixing the letter ה to the noun, with *pathach* for its vowel, and *daghesh* in the next letter, thus, הַיְיִם a word; הַיְיִם *the word*," &c.

Prof. Green, in his Hebrew Grammar, which is now adopted in many schools, says:—

"The definite article consists of ה with *Pathach* followed by *daghesh forte* in the first letter of the word to which it is prefixed, הַמֶּלֶךְ a king, הַמֶּלֶךְ *the king*."

Nordheimer, who is scarcely second to any grammarian, says:—

"The Hebrew definite ה , a fragment of the personal pronoun הוּ is employed, agreeably to its origin, to direct particular attention to the noun to which it is prefixed. . . . Definite nouns are such as are already definite in their signification, or are made so by their construction or by receiving the definite article."

Against all this testimony we challenge Mr. Baird to produce one authority to sustain his assertion.

A few words of explanation on the study of languages will enable the reader still further to judge of Mr. Baird's attainments in Hebrew. In the schools, students in Latin and Greek are exercised in the classics; but in this country, and generally with all Christian students, Hebrew literature is mostly confined to the Old-Testament Scriptures. For this reason, the Hebrew is not placed in a "college course," but is confined to theological schools, where the object is to read the O. T. in the original. Therefore, the Hebrew Bible is the exercise book with classes in Hebrew. And as the Pentateuch is as simple in style as any part of the Scriptures, it is customary to commence in the first chapter of Genesis. And in the first verse of the first chapter of Genesis we twice find the Hebrew definite article! Therefore, allowing that Mr. Baird made his statement in all honesty, we are forced to conclude that in his study of Hebrew he did not get as far in the grammar as to the article, nor

as far in his exercises as to the first verse of the first chapter of Genesis! * * *

Now, if Mr. Baird is entirely ignorant of the Hebrew—if he knows nothing at all of the subject of which he so confidently testifies—his course is still worthy of the severest reprobation; for he has no right to testify in such an important matter, and to lead the people to stray from the precept of Jehovah, when he knows nothing of the subject; he has no right to declare that to be true of which he knows nothing. But, on the other hand, if he is not ignorant of the Hebrew, if he knows as much about it as he evidently wishes his readers to think he knows, then we know of no language with which to characterize his course. It evinces a degree of moral turpitude for which we would not wish to answer when the Chief Shepherd shall reckon with his stewards.

That the reader may have the full benefit of the facts, we will quote a few passages, emphasizing the article to indicate its presence in the Hebrew original.

Gen. 2:2. And He rested on *the* seventh day.

3. And God blessed *the* seventh day, and sanctified it.

Ex. 16:26. But on *the* seventh day, which is *the* Sabbath.

27. There went out some of the people on *the* seventh day.

29. Let no man go out of his place on *the* seventh day.

30. So the people rested on *the* seventh day.

20:10. But *the* seventh day is *the* Sabbath of the Lord thy God.

11. And rested *the* seventh day.

23:12. On *the* seventh day thou shalt rest.

31:15. In *the* seventh day is *the* Sabbath of rest.

17. In six days the Lord made heaven and earth, and on *the* seventh day he rested, and was refreshed.

34:21. On *the* seventh day thou shalt rest.

35:2. On *the* seventh day there shall be to you an holy day [Heb., holiness], a Sabbath of rest to the Lord.

Lev. 23:3. But *the* seventh day is *the* Sabbath of rest.

Deut. 5:14. *The* seventh day is *the* Sabbath of the Lord thy God.

In each of the above passages the definite article is in the Hebrew; and thus the reader will see that "a seventh day" would not be a "literal rendering" of the commandment.—*Waggoner's Review of Baird*, pp. 18-23.

White Robes.

WE are sometimes asked, when teaching the near coming of the Lord, if we believe in making white robes, which is evidently an allusion to the oft-repeated "ascension-robe slander." We reply that we do not believe in a literal garment of cloth, but in one of a far different nature.

Our Saviour says: "He that overcometh, the same shall be clothed in white raiment." Rev. 3:5. We also read, in Rev. 7:9, that John saw a great multitude before the throne clothed in *white robes*; and to the question, "Whence came they?" reply was made, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." It would seem from this that these robes have been stained, or spotted, but have passed through a cleansing process and been whitened. In Rev. 19:8, we are told that the fine linen is the righteousness of saints, and Moses, after rehearsing before the children of Israel God's commandments, says: "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

"All unrighteousness is sin," says the apostle, which is in harmony with his statement in another place, where he affirms that "sin is the transgression of the law." In giving his law to man, God revealed to him his will, and also his character, which he tells us are pure and holy. See Ps. 145:17; 19:8. If, therefore, we willfully transgress God's law, we not only disregard his will, but fail to acquire the righteousness pointed out by that law, and which was exemplified in the character of our Lord Jesus Christ; and hence our righteousness becomes like that spoken of by Isaiah as "filthy rags." But Zechariah says that when iniquity shall have passed from us, we shall be clothed with a change of raiment. This "change of raiment" is the "robe of righteousness." Isa. 61:10.

There is efficacy alone in the blood of Christ to remove those stains of sin which have so spotted our characters, and even then if we disobey the commands of God our garments again become soiled and need the cleansing process.

We may be denounced here for having respect unto all of God's commandments, yet, like the sweet singer of Israel, we need not be ashamed (Ps. 119:6), if we can only please our Heavenly Father who has, by the gift of his Son, opened a way by which we may be restored to his favor, and be permitted to walk with Christ in white.

The prophet, in view of this prospect, offers the following words of consolation to those who may be reviled for obeying God: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." Isa. 51:7, 8. Then let us arise and put on strength in the name of the Lord, and press the battle to the gate.

J. O. CORLISS.

"Studying History to Some Purpose."

[I TAKE the following from the *Examiner and Chronicle*, a Baptist paper. The teaching of the Congregationalist college professor is a good testimony to the ancient practice of immersion.

D. M. CANRIGHT.]

"The Professor of Church History in the Bangor (Me.) Theological Seminary (Congregationalist) must be a man who is more thoroughly imbued with the historic spirit than many who teach in theological seminaries. He has the sense to see that his function is to report, not to make, history, and he has the candor to report what he finds. And it appears that his finding is to the effect that 'the apostles and all the church until four or five hundred years ago understood by baptism immersion, and never sprinkled anybody except the sick.' Such, at least, was the substance of what was recited by students at the last annual examination, and was not called in question by Professor Paine. But the Rev. A. L. Park, of Gardiner, was stirred up to write as follows to the *Christian Mirror*:—

"At the anniversary of our Theological Seminary at Bangor, a few days since, the class under examination in church history gave some answers which struck me as extremely remarkable. The questions of the professor and replies of the students were substantially as follows:—

"Q. What was the apostolic and primitive mode of baptism?"

"A. By immersion.

"Q. Under what circumstances only was sprinkling allowed?"

"A. In cases of sickness.

"Q. When was the practice of sprinkling or pouring generally introduced?"

"A. Not until the fourteenth century.

"Q. For what reason was the change adopted?"

"A. As Christianity advanced and spread in colder latitudes, the severity of the climate made it impracticable to immerse.

"The professor of church history approved the answers, which faithfully represented his teachings, and none of the clergymen present seemed to call these statements in question. Yet if such are the facts, the Baptists are historically correct, and we as a denomination are wrong, both in our literature and our practice. Our publishing society has issued a good deal of chaff about the broad interpretation of *baptizo*, and the impossibility of immersing thousands of people in a single day in Jerusalem, and all other familiar arguments in favor of sprinkling or pouring as the primitive and scriptural method of baptism. If it be true that the apostles and all the church until four or five hundred years ago understood by baptism immersion, and never sprinkled anybody except the sick, our usages need reforming; for nearly all our ministers have a decided preference for the unscriptural and unhistorical method of affusion, even in the summer months, when immersion in any river or pond is attended with no pains or perils. The vast orthodox church of the East, which has over sixty millions of communicants in the rigorous climate of Russia, contrives to immerse all its men, women, and children, and that thrice, and no doubt our ministers can find means to bestow the rite properly upon the few persons who are received into our churches during the winter months.

"If the Baptists are *historically* right, and we wrong, let us discontinue our disputes with them as to the meaning of Greek verbs, and give due honor to the original mode of baptism both by our preaching and practice. Let us administer by immersion as the rule, and use easier methods only in cases of necessity. If not, will some one tell us why not?"

"If Professor Paine teaches that *the apostles* sprinkled sick persons as a mode of baptizing them, he has need to examine still more critically into the evidence. But, apart from doubt on that point, he must be reckoned to have done a valuable service to so much of the rising Congregationalist ministry as it falls to his lot to instruct during their novitiate. And it may be safely assumed that others besides his critic in the *Mirror* will ask further questions, and draw inferences."

THE FURNACE.

Out from the furnace's glowing heat,
With beautiful refining,
God takes his jewels, all complete,
That for his crown are shining.
Drawn from the depths of human woe,
In dust and darkness sifted,
How sweet eternal morn will glow
For stricken hearts uplifted!

Then in the shadow of the cross,
Though never strewn with flowers,
Oh, let me aid the poor and lost
To Eden's lovely bowers.
How sweet to find, when time has flown,
And we are saved in glory,
Some little stars within our crown,
We've won among the lowly.

Behind the cloud I'll quiet rest,
To Jesus all resigning,
May be I'll find the inside best,
With all its silver lining;
With stricken hearts to weep and wait,
Through the dark night of sorrow,
Till called to pass the pearly gate,
Into the bright to-morrow.

—Sel.

Progress of the Cause.

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

Illinois.

THE interest is still good here. The subjects of the Sabbath and immortality have been thoroughly canvassed. The continued rains and consequent bad roads have prevented many from attending. The country in many places is literally flooded, and thousands of acres of corn are destroyed. Still we have had meetings every evening, except two, for the last four weeks, and three on Sunday. Between sixteen and twenty have already decided to obey the truth, and we have hopes of others. Pray for us.

R. F. ANDREWS.

Watseka, Aug. 3, 1875.

Chariton Co., Mo.

WE have been here with the North Mo. tent a week. We have given seven discourses on the prophecies and nearness of the second advent. We have had to encounter several rain storms, and a circus has been held here, so we have not attracted very much attention yet, though the interest is rising some, and the candid are beginning to inquire.

J. H. ROGERS,
L. R. LONG.

Salisbury, Mo., July 30, 1875.

Wisconsin Tent, No. 3.

WE have now had six meetings in two days. Yesterday, first-day, we had a congregation of more than two hundred intelligent, attentive hearers. The Lord gave freedom in speaking his word. The prospect here for success in God's work looks promising. And we hereby invite our brethren and sisters of Lyons and other places to meet with us Aug. 21, 22, as we expect then to close our labors here. And we hope all that come will come to labor in this good cause. Our tent is pitched in the town of Jackson, Adams Co., Wis., on the farm of Mr. Tanner, twelve miles north-east of Kilbourn City.

Our P. O. address, till further notice, will be Douglas Center, Marquette Co., Wis.
I. SANBORN,
S. S. SMITH.

Flint, Mich.

THE first meeting after moving the tent to another part of this city was held on Thursday evening, July 15. Meetings continued without intermission until Monday, Aug. 2, when the tent was taken down and shipped to the camp-ground at Battle Creek. The real interest of the meeting was greater at its close than at any other time during its continuance. It seemed very hard to leave the place; the prospect for doing good is greater to-day than ever before. It is the general feeling of the multitude that the tent must return. There were nine Sabbath-keepers in the city when the meetings began; now there are between fifty and sixty. Some are still investigating, and many are just becoming sufficiently interested to come to the tent.

It will be next to impossible to close this work properly without the tent. No open opposition has yet sprung up, but it is coming, and cannot be suitably met without a place under our own control. We are trying to make the best possible use of our time in visiting those who need help. We constantly find those of whom we knew

nothing before who now love the truth. May God in his mercy give courage and stability to the workers here, and the light of his Spirit to still search for the jewels that may yet be hidden beneath the rubbish of earthly vanity and popular error.

D. H. LAMSON,
E. R. JONES.

Herkimer Co., N. Y.

THE quarterly meeting held in this county, which has been previously reported, was a success. The public services were well attended, and a very favorable feeling was manifested in the community, while a strong feeling of condemnation toward the course of the Methodists, who refused us their house of worship for the meeting, was also apparent. Nine were baptized, one of whom was from abroad.

It was decided to pitch the forty-foot tent, which had been procured for the meeting, in the village of Frankfort, about five miles from where the meeting was held. This was done under rather discouraging circumstances, the work being done in the rain, which continued at intervals for some time after the meetings began. We also encountered strong prejudice and opposition. The attendance was small, but quite steady, and the interest deep, as far as it extended.

The meetings continued between five and six weeks, and, as the result, eight or ten came out decidedly on the present truth, and were all the more firm because of the heavy cross they had borne. This was especially cheering to us, as we had labored almost against hope, much of the time fearing our labor would be fruitless. Bro. A. H. Hall and B. L. Whitney were with the tent most of the time, and rendered efficient aid. July 26, the tent was taken down and shipped to this place, when Bro. Hall and myself pitched it the 28th and 29th, and commenced meetings the following evening.
S. B. WHITNEY.
Gouverneur, N. Y., Aug. 4, 1875.

Western Iowa.

WE pitched the tent in Woodbine, Harrison Co., June 15, but on account of the almost incessant rains, we were able to hold only a few meetings, as the rising of the river, so the people could not cross, cut off the most interested part of our congregation. We had one storm so violent that it blew down several buildings in the village. Our tent, however, was injured but little. The prejudices of the people had been excited to such a degree by the minister that it was almost impossible to gain access to them; so we thought it best to move. Three, however, took a stand on the Sabbath.

The tent is now pitched in Dunlap, twelve miles north of Woodbine. We have given eight lectures with increasing interest. We hope for the blessing of God on our labors. Our address, for the present, is Dunlap, Harrison Co., Iowa.

J. BARTLETT.

La Salle Co., Ill.

AFTER our excellent camp-meeting, I came to this place (North Rutland) to hold meetings. As the first-day Adventists here seemed willing that I should have their meeting-house, I thought I would not bring the tent. At first, the Adventists turned out to hear, and seemed interested in my meetings; but as I proved every point, they saw that I was going to prove the Sabbath with as much certainty as any other, so they fled before they heard on that subject, and raised a bitter outcry, circulating false reports about Bro. and sister White, just as though Bro. and sister White had made the Bible. I had preached nothing but the Bible, and told them I would abide by the Bible.

But they could not frighten all. Some came, and those that heard could see how God has led his people, and why he requires them now to keep all his commandments and the faith of Jesus. One embraced the truth, and said he would keep the Sabbath, then another, and then others took a stand, until as many as eight or ten were convinced. These were all who had heard, except some who had kept the Sabbath before. This raised the ire of the dragon, and the people began to cry mesmerism. The Adventist preacher went around warning the people, and doing all he could against us, not by argument, but by misrepresentation, and by telling the people that we were trying to get them away from Christ and under the law. He

thus stirred up such a prejudice that some of them thought they ought not to let me stay in their house. We left the meeting-house, and have held our meetings in a private house. The Lord has blessed us.

I found three sisters here who embraced the Sabbath in Pontiac when I held tent-meetings there some two years ago. I found an old veteran of 1844 who was not afraid to listen, and, as he saw the third angel's message, he responded, from his heart, "Now, brethren, I see where we are, and I can see through now. We are coming out of the wilderness." He is a living Adventist. His noble wife comes with him, and they are enjoying the meetings, though our numbers are few.

Four have already taken a stand on the truth and are strong. Others are convinced, and I trust will yield obedience to the law of God, while others are investigating. We have good meetings. But the spirit of opposition is the bitterest I ever met.

It has been very rainy the past week, which has interfered with our meetings some; and I have suffered from a cold considerably, but it is better now. I expect to remain here this week to establish meetings, &c. Bro. Hicks will lead the meetings after I am gone, and I hope to leave them so that they can cast their influence on the side of truth, and not with its enemies. Pray for me, that I may be truly a laborer in my Lord's vineyard.

T. M. STEWARD.

New Rutland, Ill., Aug. 2, 1875.

Round Prairie, Minn.

SINCE our last report, the meetings have continued with deep interest. Twenty-three adults have taken a decided stand upon the truth, making a very interesting company of believers. Twenty-six signed the covenant to keep the commandments and sustain meetings, and quite a number more will soon put their names down.

Last Sabbath and first-day were days long to be remembered. Brethren from Grove Lake, West Union, Greenwood, and Burnhamville, came in, a good representation from each place, and with their children filled our tent to overflowing. In the prayer and social meeting in the morning, over forty encouraging testimonies were given by warm-hearted brethren and sisters, and our dear friends who have lately come out on the truth joined in the good works with rejoicing. Words could not express the gladness of our hearts to see what God had wrought.

After the social meeting, according to previous arrangement, we all united in a general Sabbath-school exercise. Four schools were represented, and over one hundred took part in reciting. More than one hundred texts of Scripture were recited, and also the first six review lessons of our excellent Question Book. We had, besides, concert recitations of the commandments and books of the Bible, and a short but interesting review of the second chapter of Daniel. The proficiency of the children in Bible knowledge was remarkable and truly gratifying. Many said it was the most interesting Sabbath-school they ever attended.

At two o'clock P. M., the children were gathered together and we tried to speak to them from Eccl. 12:1. The Lord helped in a good degree to show the young that through pride and exaltation of heart, more than any other one thing, were they in danger of forgetting God. The social meeting at the close of the Sabbath was made very interesting by a goodly number of the dear children joining with us in the worship of God. It was a good day to us all, and we can heartily recommend Sabbath-school conventions held with the sole desire of glorifying God, and not for pleasure or display. On first-day, nine were baptized; others will soon go forward in this ordinance. There are now three companies of believers, recently brought to a knowledge of the truth, within a distance of twelve miles, in the towns of Round Prairie and Burnhamville, united to sustain prayer and Sabbath meetings. We shall be with them through the harvest time, about three weeks, and then pitch the tent either at Hartford or Whiteville, fifteen or twenty miles north.

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

Seven Years.

Nor the seven years of plenty or the seven years of famine that followed, in Egypt, in the days of Joseph; Gen. 41; nor the seven years (times, Dan. 4) that Nebuchadnezzar ate grass as the oxen, in

which time his nails grew out like birds' claws, and his hair like eagles' feathers; not the seven years twice told that Jacob served with Laban; Gen. 29; nor the seven years which completed the period of one jubilee with the Israelites, and found every man in the possession of his estate, from which he might previously have been separated. Ex. 21. No, it is none of these to which we refer in the heading of this article, but to something nearer our own time, and to events with which the writer is personally connected.

There is something peculiar in the Scripture use of the number seven. It originated first with God's example in the measurement of time, in creating the heavens and the earth. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Here was one complete period of time—a week. For this reason, it is supposed, the number seven among the ancients came to signify "completeness, or the whole" of that to which the term was applied. So we find the term used by New-Testament writers. "The seven spirits of God," Rev. 3:1, meaning all the manifestations of that "one Spirit." Eph. 4. "The seven churches," Rev. 1:4, meaning all the church of the gospel period. "The seven last plagues," Rev. 16, meaning all that series of God's judgments to be inflicted upon the people.

As the number seven is a complete period, at the close, either of the week or of seven years, it is a good time to reflect upon God's mercies and blessings received by us during that time.

Seven years! How short they seem when passed! Seven years ago to-day the writer and Eld. Bourdeau first stepped from the steamer "Golden City" upon the soil of California. We landed July 18, 1868, in San Francisco, with our new sixty-foot tent, to enter upon the work of proclaiming the great theme of Christ's second coming and to urge a preparation to meet him. When we contrast to-day with that day we see reason to take courage and to rejoice in the mercies of God. Then, we had no church here. Scarcely an individual had even heard of us or our mission. Now there are not far from seven hundred, up and down this coast, in California, Oregon, and Washington Territory, whose hearts are in full sympathy with the work. Then, upon this coast there were no churches, or companies of Sabbath-keepers with whom to meet; now, there are some twenty churches and smaller bands of seventh-day keepers who meet for worship upon God's holy Sabbath, besides scattered individuals who revere God and his holy law.

Then, our operations here were carried on by the contributions of our liberal brethren in the East, as we received the first year less than \$50 from those who had espoused the cause here; now there is systematically raised upon this coast for the support of the message, between four and five thousand dollars each year, besides many private donations for the same purpose.

Then, all our papers came from the East by way of the Isthmus, we not receiving them until five weeks after they left the press in Battle Creek, and letters required some two or three weeks for their transit, as the overland railroad was then incomplete. Now we read our Eastern periodicals and letters about six days from the time they are mailed. This, and the interest our older brethren and sisters have manifested in the work here, makes it seem as though two thousand miles, at least, had dropped out of the distance between us.

Then, we had no T. & M. Society to come in as a right hand man in this work, to assist in scattering the seeds of truth; now, we have our well-organized State society, with its efficient corps of officers and workers doing efficient labor in scattering tracts and periodicals. Already can they point to many instances where souls have, by their agency, been brought to the truth. Here also is our State Conference, permanently organized, and our Pacific S. D. A. Publishing Association with its \$28,000 subscribed capital stock, and its publishing house in process of erection in Oakland. And not by any means least in the catalogue of agencies, is the *Signs of the Times*, published in the interests of this cause, making its weekly visits to nearly four thousand subscribers, and at least ten thousand readers.

Although this paper has but just completed the first year of its existence, it has proved itself to be a great power in connection with this cause. Not only is this the case in its furnishing a medium of

communication for our brethren and sisters, more handy of access than the REVIEW, bringing quicker reports of our own labor in this home field, thus giving fresh life to the cause here; but scores have already reported, not only in California, but in other States, that they had commenced to be Christians and to observe God's Sabbath, from reading the *Signs of the Times*.

While we make these contrasts, and mark progress, and recount these advancements, such evident tokens of God's hand in the work, we have reason to praise the Lord. We cannot sit down complacently as though our work was done. Not by any means. We see work ahead, and opportunities for earnest labor, with which, in comparison, the past is only child's play. What may not be done, if preachers, writers, publishers, Tract and Missionary workers, all take hold in the spirit and earnestness which our cause demands, and which its relation to the times and events around us demand.

Our heart exults in God our Saviour today for what he has done for us in seven years, and more especially for what he has done for his own precious cause, not simply here on the Pacific Coast, but all over the world. It is not that we have not had trials, afflictions, bereavements, and hours of sadness, that we thus rejoice, but God's hand has been set to the work, his grace has sustained hitherto, he lives and reigns, and he will speed on his cause to certain victory, whether we remain faithful or not. He could do without us, but we cannot do without the truth, nor without God, if so, we would have "no hope in the world." To continue in the living Vine, seeking still to be a fruitful branch, shall be our earnest labor.

If the theory be true that all the essential particles of the body are changed once in seven years, then the writer must be set down from this date as a Californian; for seven years to a day have we been nourished from the productions of her golden soil. For all this we have not lost our love for the dear saints of God with whom we were wont to meet in past years, and we rejoice in their prosperity as well as that of California. God's cause is one, our message is to the world. His servants should be "God's free men," ready to go as "ambassadors for Christ" wherever the providence of God may indicate. As we enter upon a new cycle of time, we resolve, with God's grace, to devote our life to his service wherever our lot may be. Brethren, pray for us.

J. N. LOUGHBOROUGH.
Bloomfield, Cal., July 18, 1875.

Give an Account of thy Stewardship.

THE office of a steward is one of responsibility on account of the interests of others over which he has charge, and because his work is to be inspected. But few, comparatively, are qualified for this calling. Only persons of sound judgment, energy and perseverance, will succeed in it.

In the providence of God, man is chosen to be a steward of the King of kings. The command is: "Son, go work to-day in my vineyard." None in this service are exempt from labor. He apportions to his subjects the place he wishes them to fill, and the reward is made sure to the faithful laborer. Most overlook the future recompense, and so only make sure of what they can gain in this state of existence. Perhaps they never take into account the fact that they have no hold on eternal life, as that was forfeited in the garden of Eden. Hence, they do not realize that the reward of "eternal life," which is promised to those who, "by patient continuance in well-doing seek for glory and honor and immortality," so far surpasses every earthly consideration that no obstacle should hinder them in its pursuit.

Obedience to the Master's requirements is indispensable. Those who think they may vary from the principles God has given, need only refer to the experiences of those who have disobeyed his rules, and marked out paths of their own. He says that he is "a jealous God," Ex. 20: 5; and that he "is not slack concerning his promise, as some men count slackness," 2 Pet. 3: 9. It requires the exercise of all our energies to serve "the King eternal, immortal, invisible, the only wise God."

None need fear "to do any thing that will bring honor, and glory to Him, though the act be despised by the world." He who is so exact as to reward the donor for "a cup of water only in the name of a disciple," will keep a record of words calculated to encourage and help others, and also of words designed to detract from and cut off the influence of others.

A very essential quality for one who is called to deal with minds is self-control. "Know thyself," is now, as it has ever been an important

lesson. And next to nothing can be accomplished without virtue. Humility, too, stands high on the list of Christian graces, although it is not easily attained; and selfishness must be eradicated, if we would render to God acceptable service. In many cases, the followers of Immanuel have to pass through fiery ordeals in order to gain these virtues, and be fitted for duty. He chooses and prepares "the poor of this world rich in faith;" and those who imitate the example given, and realize the importance of the work, will be successful. It is not necessary that persons should be destitute in order to be heirs of the kingdom. In many cases, the cause of poverty is lack of judgment.

It cannot be supposed that individuals thus constituted are especially regarded. But the word says, "Blessed are the poor in spirit. . . . Blessed are the pure in heart." Those who esteem others better than themselves are the chosen.

All who engage in the service of God will be thoroughly tested. The rich and the poor must alike submit to the King's requisitions. He disciplines all whom he will welcome within those pearly gates. The majority are so interested in their surroundings that they will not be willing to follow the Leader in the cross-bearing way. But some will keep the commandments to whom it will be said, "Well done, good and faithful servant," and such will be permitted to see the city in its richness, and to join in the loud anthem of praise to the King in his beauty.

A. W. GOULD.

West Wilton, N. H.

Bogus Confession.

"A real, genuine, bona-fide confession is about the rarest utterance one ever hears. We know some excellent people who never in their lives, never, at all events, since their maturity, have gone frankly to the public, their church, or their most intimate friend, and said, 'I was wrong; I am sorry, forgive me.' As a matter of curiosity, we wish the reader would stop right here, and see if he can recall one solitary instance in which he has done this.

"There is plenty of bogus confession; but of real, honest confession, very little. There is the confession commendatory. 'I tell you,' says Mr. A, 'I have got an awful temper. It flares up mighty quick, don't last long, but it's hot while it burns. There's considerable lion in me, and it's got to come out.' He thinks he has made a confession. Not at all. He has been patting himself on his back, and pluming himself on his sin. The peacock is not prouder of his tail than this man of his pet passion.

"There is the confession general. The man catches up the general confession of public prayer, and repeats it over and over in prayer-meeting, in family prayers, at his own bedside: 'I have done the things I ought not to have done, and I have left undone the things I ought to have done, and there is no health in me.' Now, the confession of a congregation must be in general terms; but the confession of an individual to his own conscience and his God ought to be particular. If Harry were to come to me Monday night with, 'I have done the things I ought not to have done, and there is no health in me, good night, father,' and again on Tuesday night with, 'I have done the things, etc., good-night, father,' by Wednesday night I should stop him and say, 'Hold, here, a minute; tell me what are some of the things you have done you ought not to have done, some of the things you have left undone you ought to have done.' I should ask him in the language of the lawyers, to give me a bill of particulars. Confession in mere general terms of general sinfulness is no confession at all.

"There is the confession theological. This is the declaration of an article of belief. It is in effect an orthodox syllogism, thus: 'All men are sinners; I am a man; therefore I am a sinner.' Sometimes it is put in a less orthodox way, thus: 'Oh, yes! I suppose I am a sinner. All men are sinners. And I do not pretend to be any better than my neighbors.'

"There are three occasions when a man has nothing to do with his neighbors; viz., when he is born; when he dies; and when he stands before God's judgment-seat. And there is a fourth occasion when he had better forget his neighbors, namely, when he stands before his own conscience to be judged. Correct views concerning the general sinfulness of the race are important; but they are unimportant compared with correct views concerning our individual selves. We have known men as proud as Lucifer, who were unimpeachably orthodox concerning Adam's fall and general depravity; and we have known men who have held views a great deal more charitable than philosophical respecting human nature in general, who keenly felt their own sins and shortcomings, and their own need of a personal Saviour.

"It is very easy to brag of our sins, or to roll off by rote formal confessions of sins, or to incorporate in our creed a general recognition

of the general sinfulness of mankind. But those are all bogus confessions. So go to God and say, 'In that business transaction I was mean; in that one I lied; in that word to my wife I was cruel and barbarous, I might better have struck her a blow with my hand than with my tongue; in that punishment of my child I was tyrannical and unjust; I have been selfish, proud, false, mean.' This is a matter, which pertains to self, but it is just the hardest thing any man is ever called on to do. No penance imposed by pope or priest, no pilgrimage by Mohammedan devotee but would be easier to average humanity. And it is only this sort of confession that means anything."—*Christian Weekly*.

A personal, frank, square confession, how exceedingly hard to make, as we all know who have had occasion to try it. How seldom are such confessions heard; and yet all others are bogus, only adding hypocrisy to sin. The above words are sound, and should be heeded by us all.

D. M. CANRIGHT.

All Scripture Is Profitable.

SUCH is the testimony of the inspired penman. It does not, however, seem to be the generally received opinion of people nowadays. They like to use their liberty in regard to this. While one thinks a certain portion is more essential than others, another person or party ignores almost entirely the portion regarded so essential by the first, choosing some other doctrinal point to be the chief, without which salvation is impossible. And so among so many discordant views, it is conceded that we have a right to differ. People think, as a friend wrote me recently, "we are made to differ."

We hardly think our Saviour ever granted such liberty; and if he did not, those who cry, "Christ, Christ," to the ignoring of the Old Testament, the law, and the prophets, should use the argument sparingly. That all Scripture is profitable is the testimony of Paul, and it would be hardly worth while to enter into controversy with him on this point. It would be well to notice that he had direct reference to the Old Testament Scriptures, as they were the ones that Timothy had understood from a child, the ones to which he referred, and the only ones then extant. If the disciples and the early Christian church could derive so much profit from them, why may not we?

They were given to serve various purposes, the first of which was for doctrine. Then there are fundamental points upon which to base our faith. We should understand these, so that we may build upon the same foundation that the apostles and prophets did, Jesus Christ himself being the chief corner stone. Then, again, they serve for reproof. Looking into the perfect law of liberty, we see ourselves as we are, and our evil deeds coming to the light, we are reprov'd. We are liable to get out of the way—drawn into forbidden paths. Here, again, we find the Scriptures, the Old Testament as well as the New, a guide to our feet and a lamp to our path. David said, "Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer."

Finally, as an instructor in righteousness, every part of the divine word is needed. How often we find just the help we need in opening to various portions which are applicable to our condition and adapted to our poverty and wretchedness in times of trial and distress! And in times of rejoicing the sweet psalms of David express better than we can express them our ground of hope, joy, and trust.

Even the examples of wicked and apostate men, and the failures of God's professed people, become a source of most valuable instruction to us, that we may shun the dangers and pitfalls into which some of them fell. We find that all the difficulties and degradations into which men and nations have been plunged has resulted from a disregard of the principles of righteousness which have been placed before them; so that, if they had clung to God and his testimonies, they would have had their feet firmly planted on a foundation which neither floods nor flames could have moved. The subject of the Holy Scriptures, and their power to profit and save the believer, is an inexhaustible one. Our feeble thoughts cannot express, nor pen describe, the halo of glory that shines from the entire word of inspiration. When, with our hearts illuminated by the Holy Spirit, we are able to comprehend something of their inestimable value and magnitude. For such a precious gift, with David let us say, "Let everything that hath breath praise the Lord."

A. M. LINDSLEY.

A SNEER is the weapon of the weak. Like other weapons, it is always cunningly ready to our hands, and there is more poison in the handle than in the point. But how many noble hearts have withered with its venomous stab, and been fettered with its subtle malignity.

WEEDS AND SEEDS.

I HAD a garden and a little child,
And in them both there grew so many weeds—
So very rank and tall they grew, and wild,
I saw no place to plant the goodly seeds.

And many hours I spent in weary toil,
Mid burning suns and storms of childish tears,
To root the weeds from out my garden's soil
Which to the tiller's eye so vile appears.

Yet day by day my care seemed all for naught;
In despite of my toil still grew the weeds,
And the free soil for which my hand had sought
I found nowhere to plant the goodly seeds.

A kindly neighbor saw me o'er the wall,
And asked me why I toiled so long for naught;
"For thus," said he, "thou wilt not work their fall
Nor gain the end for which thou long hast wrought.

"Put in thy plow, then plant the clover seeds,
And mark me if I speak thee not the truth;
The seeds will grow and choke the hateful weeds
To which thy tireless hand hath shown no ruth."

Ah, kindly neighbor, o'er the garden wall,
Thou'st taught me what I had much need to know:
To fret not at the weeds which grow so tall,
But haste with liberal hand my seed to sow.

I sought the heart-soil of my little child,
No longer now to rudely pull the weeds,
With God's own truth I plowed the fruitless wild,
In faith and love I thickly sowed the seeds.

And now my garden yields me fragrance sweet;
From laden boughs I pluck the golden fruit;
My sickle now may find a harvest meet,
There scattering weeds find scarcely space to root.

—*Christian at Work*.

The Moabite Stone.

A VERY singular and striking confirmation of the truth of certain ancient Bible records has lately been brought to light. The land of Moab, lying east of the Jordan and Dead Sea, being under Turkish rule, and the authorities being jealous of all the movements of travelers, has been a land of mystery, and few and far between have been explorations of it. In 1868, Rev. F. A. Klein, a Prussian missionary at Jerusalem, traveling in Moab under the protection of an Arab Sheik, discovered a remarkable stone among the ruins of the ancient city of Dibon. The stone was originally three feet and five inches in height, and one foot nine inches in width and thickness, with an inscription of thirty-four lines.

It is believed that originally there were eleven hundred letters on the stone, but only six hundred and sixty-nine have been restored, as it was partially broken in pieces after curiosity concerning it had led the Arabs to suppose it valuable, and that money could be obtained for the separate pieces. The inscription was in the ancient characters used by the inhabitants of Moab, and having been deciphered by adepts in this species of lore, it is satisfactorily ascertained that the inscription is older than most of the Old Testament, and was without doubt made in the year that Elijah the prophet was translated to Heaven. It reads like a chapter in the Bible, and gives strong confirmation to the facts related in the inspired volume.

It has an age of at least twenty-seven hundred years, being the work of a people who dwelt in immediate contact with the people of Israel during the whole period of their marvelous history. The inscription narrates the achievements of King Mesha, the Moabite monarch who fought against Jehoram and Jehoshaphat, and speaks of the vessels of Jehovah taken from the captured Nebo and dedicated to Chemorb, the national deity of the conqueror. The inscription not only depicts the wars between Israel and Moab, so vividly pictured in the Old Testament, but strikingly illustrates the historical, geographical, and religious relations of these kingdoms. There are few occurrences more remarkable, even in this age of surprises, than the manner in which the Moabite stone has been awakened from the sleep of nearly three thousand years, to unfold the secrets of language and of history, and to confirm, by its emphatic testimony, the essential accuracy of the Book of books.

Obituary Notices.

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

DIED, at Dayton, Ohio, July 28, 1875, my wife, Susan J. Nichols, aged forty-four years. For some unknown cause, she lost her reason, although apparently in good health, and never entirely regained the use of her mental faculties. She refused to eat, and commenced failing. She was baptized by Eld. Wm. Cottrell, and remained for ten years a member of the Appleton church. She was loved by all who knew her, and we deeply feel our loss. We trust she sleeps in Jesus.

J. B. T. NICHOLS.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Aug. 12, 1875.

The Camp-Meetings.

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

TAKE NOTICE.

No Paper Next Week.

On account of the camp-meeting no paper will be issued from this Office till August 24.

Next term of school opens Aug. 30.

We have received No. 3 of the Sabbath Memorial, the quarterly issued in the interest of the true Sabbath by Eld. W. M. Jones, of London, Eng.

The Grand Rapids and Indiana R. R. will carry passengers coming to our camp-meeting, Aug. 10-17, for half fare from Grand Rapids to Kalamazoo.

Luther on the Decalogue.

HERE have I become a disciple of the decalogue. I begin to perceive that the decalogue is the dialectic of the gospel, and the gospel is the rhetoric of the decalogue.

Disastrous Storms.

ANOTHER CHAPTER OF GLOOM.

CINCINNATI, Aug. 2.—The rain of last evening was the most disastrous of this season, in less than two hours overflowing all low places, washing away railroad tracks, and ruining the crops.

In and around this city the destruction is terrible. Every railroad is more or less washed out, and hardly a train is on time to-day.

On Eastern Avenue the mud from the hills is washed down, completely covering and filling up the streets below; eleven houses were washed from their foundations, and the streets are damaged many thousands of dollars worth.

This immediate locality and Cairo, Ill., are the only places struck by this storm, it being clear at all other western points.

NEW YORK, Aug. 2.—The railroads have sustained immense loss through the loss of bridges, the giving way of embankments, and the washing away of tracks. In many instances they have been completely blockaded by water.

ST. LOUIS, Aug. 2.—The damage by the rain storm is very severe in Mississippi, Missouri, and Illinois. The railroads east are considerably damaged by floods, and trains cannot run on time.

THE ENGLISH FLOODS.

NEW YORK, Aug. 2.—The following is received by mail: The rains and floods in the midland, eastern, and northern counties of England, have ceased. Hay-making and other agricultural works are at a standstill in many places.

Notice.

We again say one word to those wishing tents at the camp-meeting at So. Lancaster. There should be no delay on the part of the brethren in corresponding with Bro. Stratton, as the man who furnishes the tents will not agree to accommodate without a week's notice.

S. N. HASKELL.

One Hundred Dollars Each.

We here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast. Others will be added as fast as paid.

Table listing names and amounts of donors for printing material, including Thos. Bickle, A A Bradford, M J Bartholf & wife, etc.

Tents.

TENTS can be rented for the N. Y. and Pa. Camp-meeting at the following rates:—

Table showing tent rental rates: 24x30 for \$13.00, 16x24 for \$8.00, 14x15 for \$5.00, 12x17 for \$4.50, 9x12 for \$3.00.

Those wishing to order can do so by immediately addressing E. W. Whitney, Manlius Station, Onondaga Co., N. Y., stating size and number wanted. Orders to receive attention must be received by Aug. 30.

CAMP-MEETING COMMITTEE.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Vermont Camp-Meeting.

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

The New England Camp-Meeting.

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

H. B. STRATTON, N. E. Camp-Meeting Committee. JABEZ C. TUCKER, SAMUEL MARTIN, Committee.

Maine Camp-Meeting.

No providence preventing, this meeting will be held Sept. 2-7, 1875, at Richmond, Sagadahoc Co., Maine, 1 1/2 miles from the depot, 1 1/4 from the steamboat wharf, on the main road up the Kennebec River leading to Gardiner, on land owned by Wm. Grant, in a pleasant oak grove.

All tents should be put up as soon as Wednesday, as the meeting is to commence Thursday morning. Ample provision will be made for this meeting.

We have obtained half fare on the Maine Central R. R.

N. Y. and Pa. Camp-Meeting.

THIS meeting will be held at Wright's Grove, two and one-half miles north of the city of

Rome, N. Y., and near the Black River Canal. A steamboat under the control of the Committee will transfer passengers and baggage from the depot to the grounds. The Rome, Watertown and Ogdensburg R. R., and all roads under their control, will issue tickets at reduced fare, which, on being signed by the secretary of the Conference, will be good for return passage.

COMMITTEE.

Vermont Conference.

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

New England Conference.

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

N. E. CONF. COM.

Maine Conference.

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

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

N. Y. and Pa. Conference.

THE N. Y. and Pa. Conference will hold its next annual session in connection with the camp-meeting at Rome, N. Y., Sept. 9-14.

It is expected that all churches and companies of brethren under the watchcare of the Conference, or such as desire to be, will arrange to be represented by delegate or letter, and will properly fill out the reports which should be made to the Conference. And it is especially requested that the s. b. treasurers will as soon as possible forward the remainder of unpaid s. b. for the year, to the Conference treasurer, instead of deferring to do so till the time of the Conference.

B. L. WHITNEY, P. Z. KINNE, S. N. WALSWORTH, Conf. Com.

THERE will be a district quarterly meeting of the Iowa and Neb. T. & M. Society at Brighton, Sabbath and first-day, Aug. 28, 29, 1875. The librarians will hold their meetings in each church as early as the 22nd, that their reports may be in season for the quarterly meeting. Hope all will attend this meeting who feel interested in the missionary cause. Will Bro. Nicola or some other of our ministers meet with us?

W. G. BRALLIAR, Director.

QUARTERLY meeting of Dist. No. 7, of the Iowa T. & M. Society, at Peru, Iowa, August 28, 29, 1875. A. J. STIFFLER, Director.

THE next quarterly meeting of the T. & M. Society of the churches in Dist. No. 1, N. Y. & Pa., will be held with the church at Olcott, Sabbath and first-day, Aug. 14, 15, 1875. Bro. B. L. Whitney is expected to be present.

W. H. EGGLESTON, Director.

THE next quarterly meeting of the Iowa and Nebraska T. & M. Society, Dist. No. 1, will be held at Waukon, Iowa, Aug. 28, 29. Let the librarians see that a full report is sent to J. P. Farnsworth, Waukon. We hope for a large attendance.

F. H. CHAPMAN, Director.

QUARTERLY meeting of the T. & M. Society of Dist. No. 4, N. Y., will be held at Buck's Bridge, the fourth Sabbath in August, and continue over Sunday. Will the librarians see that their reports are forwarded to the secretary, H. Hilliard, Madrid Springs, St. Law. Co., N. Y., in time for this meeting? We invite all to attend this meeting who can. Business to be attended to for Conference and camp-meeting. We expect some one from abroad. Let us have a general gathering.

A. H. HALL, Director.

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

L. BEAN, Pres.

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

J. B. GOODRICH.

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

S. THURSTON, Director.

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

O. O. BRIDGES, Director.

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

WM. MORRISON, Director.

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

J. B. GOODRICH, Pres.

Business Department.

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

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

RECEIPTS

For Review and Herald.

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

\$3.00 EACH. A W Low 48-6, Mrs L N Miller 48-6, L B Hoyt 48-1, Austin Hamilton 48-6, Mrs M Brace 48-4, L D Newton 48-7, D A Babcock 48-1, Mrs B Hale 48-14, J Vaneman 48-1, S M Booth 48-7, D V Winnie 47-3, T L Gilbert 48-6, Alex Carpenter 48-13, M H Brown 48-7, Geo Bates 48-6, W J Wilson 48-19, Lucien P Nourse 48-4, Mary Harlow 48-4, A N H Hilliard 48-4, Hattie Hadden 48-4, Mrs E Y Fisk 48-1, R F Phippeny 48-7, Perry Holloway 48-4, Mrs E L Heard 48-1, Mary Walker 48-6, Mary Ballard 48-6, J E Hoenes 48-4, Chas Buck 48-7, Josiah Wilbur 48-1, N Atkins 48-1, Wm Dawson 47-22, C E Moser 48-6, W A Gordon 48-6, L H Densmore 48-11, James Peirce 47-26, Nancy Adams 48-5, L Green 48-14, Levi Wells 48-7, Wm Treadwell 48-5, John Jones 48-7.

\$1.00 EACH. L A Sargent 47-1, Henry Satterlee 47-6, Nancy Chaplin 47-6, Mary A Newbury 48-6, D J Mitchell 48-6, C H Belts 48-6, Andrew Germer 48-6, John Ross 48-6, Samuel Woodhull Jr 48-6, R R Abbott 48-6, J H Rogers 47-3, H C Crofford 47-9, Daniel Smith 47-6, J M Rees 47-6, Mrs Hattie L White 48-6, J Fargo 47-7, Louisa Caldwell 47-1, S D Barr 47-4, W E Lockwood 48-6, Jonathan Iden, 46-28, F Monow 47-6, L B Kneeland 48-1, M A Walker 47-4, D W Bartholomew 46-25, Reuben Hunt 47-6, T A Short 48-6, Sophia Brigham 47-6, Almira Randall 47-4, L B Wilbur 47-1, Hugh Prichard 47-6, Robert Sawyer 47-11, Wm Pepper 47-4, Mr Hartsborn 48-6.

MISCELLANEOUS. R C Hunter 75c 47-6, E W Hullinger 50c 46-19, A J Lee 50c 46-19, N Tolls 50c 47-6, M A Van Horn \$3.00 49-1, Alvah Utley 50c 46-19, Lucy A Lowell 50c 46-19, J C Manary 50c 46-19, Mrs T M Walter 25c 47-19, Wm S Frost 1.50 47-19, Training Institute 2.04 48-6, Scripture Readers Society 2 04 48-6, G W Ball 50c 47-6.

Books Sent by Mail.

Enos Terry 75c, E M Kallach \$2.00, D M Canright 9.00, D H Lamson 50c, Mrs B Hale 10c, A A St John 20c, James Elder 60c, J R Stone 1.75, O S Osborn 15c, Alva Curtis, M. D. 2.75, Catharine Nicols 1.38, George B P Copeland 1.09, J M Van Nostrand 10c, Robert Foster 10c, S L Hellinistine 75c, J Bartlett 8.50, H Orlebeke 20c, D Battin 44c, R Nutting 2.00, Fred McClellan 25c, Mrs J B Anderson 2.00, Jard Buzzell 10c, F M Bragg 35c, Noah Hodges 1.00, E Van Dusen 1.31, M M Cox 15c, Frank Hotchkiss 50c, B B Francisco 70c, Ira M Barrus 1.00, Josiah Ward 10c, M W Neal 1.20, Mr J D Mowery 25c, A O Burrill 20c, E W Farnsworth 75c, G W Sheldon 20c, C H Maxwell 10c, Geo A Shultz 1.50, Mrs Robert Bowen 75c, Mrs Mary Ballard 1.05, Myron W Harris 35c, E Whipple 1.00, R Thompson 40c, Mat Wing 50c, A T Jones 25c, L Rice 50c, W C Long 10c, James A Patterson 10c, I Sanborn 75c, Saul Donaldson 1.00, E Hutchins 1.10, J E Curry 25c, L Bean 3.50, R M Johnson 10c, Mary Brown 2.50.

Cash Received on Account.

Geo I Butler (per S N Haskell) \$85.00, Wis T & M Society 225.00, Robert Sawyer 3.00, John Matteson 7.00.

Michigan Conference Fund

Church at Alameda (s b) \$25.00, Genoa (s b) 3.00, Allegan (s b) 70.00, St Charles 25.00, Bushnell (s b) 15.00, Burlington (s b) 18.00, Spring Brook (s b) 5.00, Carson City (s b) 11.02.

Books Sent by Express.

R F Andrews, Watseka, Ill., \$45.79, S H Lane, Lig-onier, Ind., 7.25, T S McDonald, Sauk Center, Stearns Co., Minn., 9.61, Hygiene Home, Florence, N. J., 5.00:

Gen. Conf. Fund.

Erastus & Susan Elmer \$1.75.

Book Fund.

Linnie Barnes \$1.00, Olivia Bunce 15 00.

Mich. T. & M. Society.

Dist No 2 \$2.60, Dist No 2 per J F Carman 40.32, Dist No 10 2.50.

Mo. & Kan. Sufferers.

A C Woodbury \$7.00.

Danish Mission.

"A freind" \$10.00.

Swiss Mission.

John F Klostermyer \$10.00.

Pacific Pub. Association.

E W Chapman \$11.50, F H Chapman 23.00, John F Klostermyer 5.00, Stepaen Alchitn 25.00.