

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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AFFLICTION SENT IN MERCY.

How tender is thy hand,
O thou most gracious Lord!
Afflictions came at thy command,
And left us at thy word.

How gentle was the rod
That chastened us for sin!
How soon we found a smiling God
Where deep distress had been!

A Father's hand we felt,
A Father's love we knew;
'Mid tears of penitence we knelt,
And found his promise true.]

Now will we bless the Lord,
And in his strength confide;
Jehovah ever be adored,
There is no God beside.—Sel.

The Second Commandment.

BY ELD. J. N. ANDREWS.

"THOU shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:4-6.

Before commenting upon this precept, let us read it carefully as given in other places in the Scriptures:

Lev. 26:1: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God."

Deut. 4:15-19: "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven."

Deut. 5:8-10: This text is a repetition of Ex. 20:4-6, and is identical with it.

Deut. 16:22: "Neither shalt thou set thee up any image; which the Lord thy God hateth."

Deut. 27:15: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen."

Ex. 34:17: "Thou shalt make thee no molten gods."

Lev. 19:4: "Turn ye not unto idols, nor make to yourselves molten gods; I am the Lord your God."

Deut. 4:23, 24: "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."

Ps. 97:7: "Confounded be all they

that serve graven images, that boast themselves of idols; worship him all ye gods."

Isa. 44:9, 10: "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing?"

These texts are all of one class. The sin forbidden is the same in each. And it does not seem to be difficult to get at their real meaning, or to discover what that evil thing is which they so pointedly condemn. We inquire, then, What is the real meaning of the second commandment? Are there in it two distinct precepts, one of which forbids the making of any copy, pattern, likeness, picture or image of anything whatever, though no adoration be intended or even thought of; and the other of which either forbids our worshipping them when made, or else the worshipping of beings or things which they represent? Or is it true that we have in the second commandment only one precept, and that one the prohibition of making an image or likeness to bow down before in adoration? If we compare together all these texts, there does not seem to be any ground for a reasonable doubt that this commandment is designed expressly to forbid the formation of images for purposes of worship. But it may be well to see if the commandment will bear to be considered in the light of a prohibition of all images, likenesses, copies, pictures, or representations, though made for purposes that have not the slightest connection with idolatry. Were this only used to bear against the photograph, or likeness business, we should have less interest to object; for, to speak within bounds, nine tenths of that business is an utterly inexcusable expenditure of means that should be used for the honor of God, or the well-being of man, instead of being made to minister to the extravagance and pride of those who must one day render account for it all.

But it is never best to use, as arguments against any evil, texts which do not bear upon that wrong. And we are never reduced to that necessity. All those Scriptures that bear upon extravagance, wastefulness, vanity, and folly; all of those also that set forth our stewardship, and the account that we must render for the use we make of our means; all those texts which command us to help in every good work, whether in relieving the distressed, or in sending the gospel to those who perish for it; all these texts, the number of which is very great, and many others which might be referred to, look us in the face when we go into the picture business, and if our consciences are quick to feel, their force will certainly be sufficient to keep us from using means in this way, except to a very limited extent. If we do not, therefore, on examination decide that the second command bears directly upon the photograph business, it will not be understood that we have no objection to this business as entered into by many who know the truth.

But if this commandment forbids all pictures, copies, representations, images, likenesses, and everything of this sort, though made for purposes in no way connected with adoration, we should be constrained to regard it as to some extent justifying our no-law friends in teaching that the ten commandments are a yoke which they cannot bear. For it forbids (if the explanatory, limiting clause be omitted, which confines the prohibition to images and likenesses to be adored) the making of any likeness of anything, not merely in the heaven above, but in the earth beneath. Yet no business of life could be carried forward without sin were this the true interpretation of the commandment. For all implements of every trade are but images of others; all articles of furniture, and, finally, almost all human structures are in substance simply copies of others. Writing is but the act of copying the proper models of letters. Our

prophetic chart is a representation of things, some of which at least have an actual existence upon the earth, and others of them have had such. No sooner had Moses received the ten commandments, of which this precept was one, than he copied into a book for the benefit of the people that law which God had written with his finger upon stone.

But we cannot treat this text as prohibiting such acts. There can be no moral wrong in copying or imitating things in nature, when this is done with right objects in view. It cannot be wrong to make artificial limbs for those who have lost their natural limbs; and yet these are designed to be as nearly as possible the very image or likeness of the true. It cannot be wrong to make maps of countries, charts of coasts, and globes, to represent the shape of our earth. Nor can it be wrong to teach children natural history by the use of pictures that correctly represent the various living creatures that God has made. Nor do we see how any moral wrong is necessarily committed by securing from friends, that we may never see again, or may otherwise never see at all in this life, a modest and inexpensive picture or likeness of their features.

But let us consider the place which is occupied by this commandment. It is the second in the code. The first one prohibits all other gods before the true. And the entire first table, i. e., the first four precepts, relates expressly to our duty to God. At least this is so unless this second commandment is an exception. To treat it as an exception is to involve the subject in great absurdity; for if the second precept consists of two distinct commandments, one forbidding our copying anything, and the other forbidding our worship, not of the copies, but of the things forbidden to be copied, there is no propriety in counting this the second commandment. If allowed to retain its place and be treated as two commandments, it must be counted the second and the third. But that which in that case would be called the second ought to go upon the second table, and not stand in the table with our duty towards God; and that which constitutes the last of the two precepts into which the second is thus divided, should not be considered another precept in distinction from the first, as like that one it would simply be a prohibition of false gods.

There must be in this precept the prohibition of a great moral wrong; for it stands on that table which relates exclusively to our duty toward God, and between two precepts, the first of which forbids other gods, and the other relates to our use of the name of God. This precept must have one of two meanings: 1. Either it means that the construction of all copies, or patterns or imitations of things existing in nature or in art, is a moral wrong, and as such is here forbidden; or, 2. It means that the making of such things for the purpose of adoring them is that moral wrong which God thought of sufficient consequence to prohibit in the second precept of the first table.

But we have already seen that the first view cannot be correct. For if the limiting clause that these should not be made to be adored is disconnected from the prohibition to make them, then we have an unlimited precept forbidding the copying of any object in the heaven above, or upon the face of the earth beneath. But our minds are incapable of discerning any moral wrong in the act of copying or patterning which enters into all the business of life; and there is no light given in the Scriptures to show why such an act should in itself be an immoral act. We cannot therefore recognize it as such. And we are compelled to connect the prohibition of images and likenesses with the clause which limits and applies this prohibition to whatever is made to be adored. And certainly those who take the pains carefully to compare the several texts quoted in this article, in which the subject of graven images is mentioned, cannot fail to see that in almost every one of them the act is so

defined that the sin of idolatry is shown to be that wicked thing which is the occasion of the prohibition.

We now inquire, Wherein does the second commandment differ from the first? And why are not the Romanists correct who teach that it is only an appendix to that precept, and not another commandment?

The first commandment forbids men to have other gods before the Lord. This precept cuts off the worship of any other being besides the one living and true God. It cuts off the worship of every false god, whether Baal, or Moloch, or Dagon, or Jupiter, or the sun, the fire, the ocean, the river Nile, the river Ganges, or any being or thing which men have worshiped. Now if the second commandment, instead of being a prohibition of the making of images to worship, is (1.) a prohibition of all acts of copying existing objects though done without any reference to worship, and (2.) is a prohibition of the worship of the things copied, rather than of the copies or images that are made; the second of the two is only a repetition of the first commandment; while the first of the two prohibits no moral wrong which our minds are capable of discerning, and certainly has not the slightest connection with the other things embodied in the first table of the law.

The case then stands thus: The first commandment forbids all false gods. The second commandment forbids the making of any representations or copies of any thing; and also forbids the worship of false gods. So that all there is to the second commandment not found in the first is this prohibition of making anything like any other already existing object. Such an interpretation of the law of God will never do.

But it may be asked, If we concede that the two parts of the second commandment are inseparably connected, and that they constitute but one precept, the substance of which is that we should not make an image, or representation of any object in heaven or earth for adoration, is not this the proper relation of the two commandments: The first commandment forbids all false gods; and the second one forbids such gods as men make with their own hands? But if this be the true view of the case, we should be compelled to say that the second commandment was wholly included in the first precept, and was in no wise to be considered as a separate commandment. For the prohibition of a certain kind of false gods, viz., such as are made with men's hands, must come under the first precept which has no limitation and which forbids all false gods whatsoever.

What then is the proper distinction between the first commandment and the second? for we have no doubt that they are two distinct precepts, each having its own field and each holding that field in its own right, and in undisputed possession. The following statements present, as we think, the proper distinction between the two commandments:—

The first commandment forbids the worship of every false god of every kind in the universe.

The second commandment forbids all representations of that God which we are commanded alone to worship in the first precept.

These two fields are wholly distinct from each other; and each is in the highest degree necessary to be guarded. The first commandment sweeps away all false gods. But if there were no second commandment, what could hinder any one who chose to do so from making a representation of the one living and true God, and showing it respect out of regard to the God of Heaven who was represented by it? We could not clearly convict such a man under the first commandment. He could say in his defense: "I have no God but the great Creator. But out of respect to him I have formed a statue to represent him, the most fitting in its kind of which I can conceive, and, though I show to it some degree of adoration, it is only out of respect to the one true God which it was made to represent."

That this is the true sense of the second commandment, is manifest from Deut. 4: 12, 15, 16: "And the Lord spake unto you out of the midst of the fire. Ye heard the voice of the words, but saw no similitude; only ye heard a voice. . . . Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire, lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female," etc.

What does the man of God assign as a reason why the people did not see any manner of similitude on the occasion that the ten commandments were spoken? It was lest they should do the very thing which the second commandment forbids; that is, lest they should under some kind of figure make a representation of the One who spoke this law to them.

If we refer to the events of Jewish history, we shall find the distinction between the sins forbidden in the first and second commandments, very plainly marked. We read in 1 Kings 11 and 12 how that the ten tribes were sent out of the house of Solomon's son and given to Jeroboam, the son of Nebat. And the prophet told him that if he would walk before God as did David, that the Lord would do for him as he had promised to do for David. But Jeroboam, when he had taken the throne of Israel, said that if the people continued to go up to the temple at Jerusalem, they would slay him and return to their allegiance to the house of David. "Whereupon the king took counsel and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin; for the people went to worship before the one, even unto Dan." 1 Kings 12: 28-30.

Jeroboam was a believer in the true God. The use of the term, "thy gods," is no proof that he believed in more gods than one; for the Hebrew word for God is often plural in form, and, as in Gen. 1: 1; 3: 5, is sometimes rendered God and sometimes gods. Jeroboam did not design to turn away Israel from the true God; but he did mean to obviate the necessity of their going up to Jerusalem to the temple to worship. And so he formed a representation of the true God, and bade the people worship before that. This was the sin of Jeroboam, the son of Nebat that is so many times mentioned in the books of Kings. It was of the same kind as that of Aaron and the people who made the golden calf in the wilderness. Ex. 32: 4, 5, 8. All the subsequent kings of Israel cleaved to this sin of Jeroboam for the very same reasons that caused him to enter upon this course of transgression at the first. He did not mean to turn Israel away from that God which brought them up out of Egypt, and to introduce another god. Far from this; but he did mean that they should not go up to Jerusalem to worship, and so he called their attention to a very costly representation of the true God.

But when Ahab came to the throne, he thought the sin of Jeroboam a small matter. And instead of merely violating the second commandment by professing to worship the true God under the representation of a graven image, he boldly set the first commandment at defiance, by substituting Baal for Jehovah. 1 Kings 16: 31-33.

When the time came that God's indignation could no longer withhold the merited punishment, he raised up Jehu to destroy the house of Ahab. 2 Kings 9. And when he had done this, he proceeded to root out the worship of Baal from the nation. 1 Kings 10. Yet he did not depart from the sin of Jeroboam, the son of Nebat. But because of what he had done respecting Baal, the Lord promised that his family should hold the throne for four generations. It is manifest, therefore, that while the sin of Ahab did openly set aside the true God by giving his place to Baal in contemptuous defiance of the first commandment, the sin of Jeroboam was that of breaking the second by introducing images to represent the true God.

In the cases of Jeroboam and of Ahab, we may see how that the violation of the second commandment prepares the way for that of the first. Such was undoubtedly the origin of false gods: first, representations of the true God, which of itself was an insult to his majesty; and then these representations were taken for gods themselves, so that Jehovah was in the end wholly forsaken. Such is the teaching of Paul in

Rom. 1: 21-25, respecting the origin of heathenism, and such the purport of the solemn warning in the second commandment respecting the sins of the parents being visited upon the children. The nations now worshipping as real gods their idols of wood and stone, do it because that many generations in the past their ancestors willfully departed from God in making representations of his form as something to be used in his worship.

Bible Hygiene.

"GODLINESS is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8.

"God is love." His revealed will relates to man's well-being in this life, as well as to that which is to come. God does not take pleasure in the miseries of this mortal state. He delights in the happiness of obedient intelligences in this, as well as in the future rapturous joys of the redeemed in the world that is to come. The Bible teaches how to live so as to enjoy that health and happiness in this life, favorable to the securing of eternal life. True godliness does not blindly look over, and stupidly neglect, the laws of our present being, and dimly view only the immortal existence. It is profitable unto all things. It gives promise of the life that now is. It also has promise of that which is to come.

The religion of the Bible was not intended simply as a garment to put on, to cover moral and physical impurities. It was designed to convert the entire man, soul, body, and spirit, that he might be pure within and without. That bogus piety which would give license to consecrated gluttony, devoted lust, and sanctified filthiness, is simply a burlesque upon the religion of the Bible. "Wherefore," says the apostle, "come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6: 17, 18; 7: 1. This is Bible religion. This is true godliness. It proposes to elevate in this life, make fallen beings real men, pure without and within here, and glorified saints in the world to come.

The record of man's creation, of his ample provisions, and his glorious surroundings, fully attests the love of God to created intelligences in this life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2: 7-9.

Of all the creatures God made, man was his best work. He was formed in the image of his Creator, to be lord of the work of his hands. Physically considered, Adam must have been very grand. "God saw everything that he had made, and, behold, it was very good." This was true of the first man, in its highest sense, intellectually and physically. Adam and his sons lived nearly one thousand years. And may we not suppose that the race has fallen off in size and physical strength, in proportion to the period of existence? If this supposition be admissible, it becomes a matter of mathematical calculation. Adam and his first sons lived nine hundred years. Men of this age live seventy-five years, at the weight of about one hundred and fifty pounds. According to the foregoing supposition the first men, even down to the flood, were of a size to weigh not far from eighteen hundred pounds. Noah lived nine hundred and fifty years. Of necessity for a time he and his sons ate flesh for food, and from that point of time rapidly declined in length of days. The original curse, with all its accumulated weight of transgression and violation of natural law, has bowed down the race, and caused man to dwindle to his present brief period of existence, marked with disease, decrepitude, and imbecility.

With this view of the subject, we see man in Eden standing in the glory of his manhood, a grand specimen of the perfect work of God. Earth has long since forgotten the grandeur, perfection of symmetry, and the beauty of the first man, before there fell upon him the depressing influence and the blight and mildew of the curse. And there is so close a connection between matter and mind, that when we consider

him intellectually, we are carried up in contemplation of what an intellect might have been, unbalanced by the extremes incident to the curse, and the depraving and depressing influence of continued transgression, until we are well-nigh lost in conjecture. We behold happy Adam, in holy Eden, walking and talking with God, the great originator of thought, and communing face to face with his Son, and with the holy angels. He is now the companion of the highest order of intelligences. Has man been progressing for six thousand years? Verily, downward, downward!

We have only to look back to our parents as they were in the strength of the noon of life, and to our grandparents, as their still nobler frames were bowed with the weight of years, to be impressed with the fact that each successive generation suffers under greater physical feebleness than the one before it. This is especially true of American women. It has finally come to this, that by reason of artificial habits and in-door life, and consequent feebleness, not one woman in ten in our country is capable of bearing a well-developed offspring.

And while we admit that, in the providence of God, the present is an age of discovery and invention, in many things necessary to the very existence of the present enfeebled generation, we regard the popular idea of the increase of the mental strength of the race at war with sound philosophy and the facts in the case.

"But what will you do with the text," says some old fogey who has for a quarter of a century been dreaming of the golden age of mental progression, "that declares that every generation grows weaker and wiser?" We reply that the Sacred Scriptures have no such text. This saying can only be found in the chapters of those maxims that are about one half true, and the other half false. Facts compel us to admit the weakness of the present generation, and to seriously question its superior wisdom. Those who have listened to the words of the eloquent Wendell Phillips in his lecture upon the Lost Arts, have been impressed with the fact that wisdom has not been reserved to the present generation.

"A sound mind in a sound body," is a maxim worthy of a place in the writings of Moses, Solomon, or Paul. Natural and correct habits of life result in health, physical force, mental clearness and mental strength. Artificial and incorrect habits always tend to physical and mental enfeeblement. We call in question the sanity of those writers who blow hot and cold, in first representing that the bad habits of the present generation are ruinous to body and soul, to physical, mental, and moral strength; and then, by way of change in the exercises, strike up the popular, siren song of grand progression!

But we turn from this sad picture to contemplate the first man. God in love created him to enjoy the delights of taste, and to feast the eye with the beautiful. Then his senses were perfect. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2: 9. The God of the Bible is the author of all that is really beautiful; and we please him best when we, in a restricted sense, love that which he has made lovely.

The great God has prepared a feast for the sight, as well as for the taste. We should labor for the proper indulgence of both. The thousands who build large pig-pens, and extensive hen-parks, and grumble over the labor and expense of the sweet adornments of flowers, shrubs, evergreens, and ornamental trees, are hardly in speaking distance of the Christian's beautiful Heaven. But, thank God, we may not only feast the eye with the beauties of nature; but, by returning to more natural habits of eating and drinking, we may educate and restore the appetite in the use of simple yet nutritious diet, so as to enjoy much of the original delights of taste.

With the present enjoyments of sanctified sight and taste, of the good things which God has made for the happiness of men, we look back over six thousand years of transgression of divine and natural law, during which time the curse has been rending the earth, man has been degenerating, and moral darkness, like the pall of death, has enveloped groaning creation, and exclaim, What must have been the delights of Eden before sin entered!

But we call especial attention to Adam's bill of fare, "And God said, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29. The word

meat in this passage means simply food. William Smith, Classical Examiner of the University of London, in his Dictionary of the Bible, says of the word:—

"MEAT. It does not appear that the word meat is used in any one instance in the Authorized Version of either the Old or New Testament in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by *flesh*."

The American Tract Society's Dictionary of the Holy Bible, says:—

"MEATS. 'Meat' in the English Bible usually signifies 'food,' and not merely 'flesh.' Gen. 1: 29, 30; Matt. 15: 37. So in Luke 24: 41: 'Have ye here any meat?' literally, anything to eat? The 'meat offerings' of the Jews were made of flour and oil, etc. Lev. 2."

Our good Bible does not record the flesh of animals as constituting an important part of Adam's bill of fare. In fact, it is entirely left out. As true as the book of Genesis, that first venerable gentlemen, who lived nine hundred and thirty years, without either the dyspepsia or the gout, was a vegetarian.—*Health Reformer*.

Elder Grant's Injustice toward S. D. Adventists.

OUR Lord, during his public ministry among men, met with no more ungenerous and unreasonable enemies, to use no harsher epithets, than those who accused him of casting out devils through Beelzebub, the prince of devils. And he forewarned his disciples that the same opposition would fall to their lot; for said he, "If they have called the master of the house Beelzebub, how much more shall they call them that are his household." Matt. 9: 34; 10: 25; 12: 24.

Satan, the prince of devils, the chief of the fallen angels, still works, as he did in the days of Christ, among the children of men; but his footsteps are unseen, and the manifestations especially attributable to his power are those which occur out of the ordinary course of nature, and beyond the reach of human agency. Wicked men, it is true, do evil deeds, and utter blasphemous words, which are inspired by Satan; but we speak now of the more direct exhibitions of his power. Why did the ungodly Pharisees accuse Christ of working by the agency of the devil? Because a work had been done which was above their philosophy and beyond their power. Had our Saviour performed those works only which lie within the range of human capabilities, the Pharisees would have had no occasion to attribute them to the interposition of the devil. If a person should perform an ordinary act, and claim that it was done by the Spirit of God, an objector, endeavoring to disprove that claim, would be under no necessity of saying, No, it was done by the power of the devil; for he could say, You could do the work any time, and and so could I, without the special interference of either of the agencies in question.

So, then, when they of Christ's household, his disciples in all ages, are called Beelzebub, or are accused of working through satanic power, why are they so accused? But one answer can be given; it is because they have among them exhibitions of more than human power; and those who are determined not to admit these exhibitions to be of divine origin, take the other alternative, and attribute them to the power of the devil. This language of Christ to his disciples is therefore proof that they would have among them these evidences of the presence of the Holy Spirit, and that their opposers would endeavor to destroy the force of them, or turn them against the cause of truth, by calling them the work of the devil and his angels.

We think every one must admit the correctness of this reasoning. Let us apply it to the visions as held among S. D. Adventists. In the *World's Crisis*, of July 5, 1871, Eld. M. Grant, editor, in an article on "The Shakers," goes far out of his way to visit upon the visions terms of the severest denunciation. After noticing many of the false theories and foolish positions of the Shakers, and the silly pretenses, blasphemous claims, and disgusting exercises, of Ann Lee, whom they styled their "spiritual mother," Eld. G. says:—

"It will be seen from the foregoing testimony that her 'revelations,' 'visions,' 'tongues,' and 'prophecies,' evidently proceeded from the same source as those given to Swedenborg, the spiritualists, the Mormons, and Ellen White, the oracle of the Seventh-day Adventists. If one is from demons, they all are. To our mind, this is a clear case."

He then goes on to speak of "seducing

spirits," and their dark and diabolical character, after which he says:—

"In order to get an influence over the professed children of the Lord, they will pretend to great sanctity, and require their followers to practice much self-denial," &c.

Whether this refers to the "Shaker mother," to the "oracle of the Seventh-day Adventists," or to the "seducing spirits," the ambiguity of the language renders it impossible to determine. But a few lines further on, he speaks in a manner clearly to be understood. He says:—

"It is a sad fact that these seducers very often get the confidence of some of the most sincere men and women; just as a counterfeiter or a seducer has best success among honest and virtuous people, who are unsuspecting. This is true in relation to the systems we have previously named in this article."

Here Seventh-day Adventism is placed on a level with Shakerism and spiritualism, and compared to a counterfeiter and a seducer. Verily Seventh-day Adventism must have some very damnable features to stir Eld. G.'s spirit to the depth here exhibited. If its character is such as that of spiritualism, Eld. G.'s zeal in this matter may pass as righteous indignation; but if it is not, such bitterness of spirit can be excused by no system less lax than that which advocates the abolition of the moral law of God.

How then does Seventh-day Adventism differ from that particular type of Adventism with which Eld. G. is identified? It differs chiefly in two particulars: 1. It advocates the observance of the Sabbath of the fourth commandment, on the ground of the perpetuity of the moral law, while Eld. G. refuses to keep it because he holds that the commandments have been abolished; and, 2. It has that which it claims to be the promised spirit of prophecy in the church. Heartily as Eld. G. may dislike the Sabbath, we do not apprehend that it is this feature which has called forth his present invective; for we have never known him thus to speak of the Seventh-day Baptists, whose Sabbath theory and practice is identical with ours, nor to compare their system to a counterfeiter and a seducer. The chief trouble then is with the visions of sister White. Let us see, therefore, if they can be justly placed in the same category with the views and claims of Ann Lee, and the unhallowed teachings of spiritualism.

Ann Lee claimed that Jesus appeared to her in person and baptized her into and with the Christ Spirit as John had baptized him. Does sister White put forth any such foolish claim? Eld. G. knows that she does not.

Ann Lee claimed to be a "spiritual mother" to the Shakers. Does sister White make any such claim in reference to S. D. Adventists? He knows that she does not.

Ann Lee claimed that God is dual, male and female, that Christ is in like manner dual, and that the second appearing of Christ was manifested through her; that she was baptized with what they call the "Christ Spirit," and became the female counterpart of Christ. Does sister White put forth any such disgusting and blasphemous claims? He knows that she does not.

Does she countenance the immorality, the licentiousness, the atheism, the infidelity, or any of the other corruptions and follies of spiritualism? Eld. G., if he has had the candor before thus passing judgment upon her, to acquaint himself with her writings, knows that with all her energy she labors to expose and condemn these evils from first to last, from the greatest to the least. Is it then just to rank her writings and her work with Shakerism and with spiritualism? If it is just to rank a person with drunkards who never partakes of intoxicating liquor, if it is just to assign a place among libertines to a person who maintains the strictest chastity of character, if it is just to confound with thieves a person who sacredly regards the rights and property of others, in short, if it is just to put no distinction between the innocent and the guilty in any practice of immorality and wrong, then it is just to class the works of sister White with Shakerism and spiritualism, and the course Eld. G. has taken in this matter can be justified, but not otherwise.

To the visions as given and used among S. D. Adventists, Eld. G. cannot object on the score of their leading to fanaticism, immorality, or any evil; for their tendency is just the reverse. They aim invariably and persistently to lead to a higher type of morality, to a greater nearness to God, and to a preparation in heart and life, full and complete, for the soon coming of our Lord and

Saviour. Yet Eld. G. compares them to a counterfeiter and a seducer, cold-blooded and heartless villains, the first of whom goes deliberately to work to rob honest people of their property, the second laboring to compass the ruin of innocent victims, both for time and for eternity, by robbing them of their virtue. To accuse the visions of thus seeking, designedly and maliciously, under a garb of piety, and a cloak of religion, to lead souls to utter and irretrievable ruin, is a terrible charge; and a man should have the very clearest evidence to sustain their diabolical character, before blistering his lips with curses thus hissing hot against them.

And on what score does he object to them? He says they are contradictory. This is the only ground on which he condemns them. But on what reasons does he conclude that they are contradictory? Is it from a candid examination of the works themselves? or does he take the misrepresentations of partisan opponents? On this ground infidels condemn the Bible. And the conduct of Eld. G. suggests the query whether he is not pursuing the same course toward the visions.

The prophet declared that in the last days the Spirit should be poured out, and there should be visions and prophesying. Eld. G. believes that we are in the last days, yet he finds no place for these manifestations. But suppose that God in his providence should undertake to fulfill this part of the prediction, we ask how it could be done, and on what ground Eld. G. could accept it. To some person, either man or woman, for the promise includes both, a vision is given. Something is revealed for the instruction or comfort of the church. Could such person do less than to make that known to the church by all available means? seeking thereby no self-aggrandizement, and arrogating no position as ruler or leader on account thereof, but simply declaring in as plain terms as possible what had been shown? Does not the prophecy warrant as much as this? Could a person in fulfillment thereof do less? Sister White does no more. Yet to Eld. G. it is very clearly all of the devil. But what she sees, it is objected, does not agree with the Bible. With their views of the Bible, very likely it does not; but this is a very different thing. And such an objection can be admitted only from those who can show that they have outdone Pius IX., and possess in reality what he claims to have, infallibility in interpreting the word of God.

Says Eld. G., "We have known these 'seducing spirits' to secure the confidence of their victims for weeks, months, and even years, before they were detected in the deception." But was the devil ever known to continue the inculcation of all good principles and warnings against all evil for twenty-six years, as in the case of these visions, among those he had in his snare? Hundreds have already died in the belief of these visions, who, so far as they were influenced by them, were led to godliness and purity of life, and no effort was made from first to last by this means to instil evil into their minds and lead them away from holiness and God. Is this the way the devil treats people? If so, his kingdom is divided against itself. About twenty-three years spiritualism has been in the land. It began at first in a very pious manner, but it could not retain the mask for any length of time; and, behold, what a monster of iniquity it appears to-day! But here is a work dating back three years previous to the rise of spiritualism, and going forward at the same time, of an exactly opposite character, denouncing spiritualism at every step, exposing its evils, and warning people against its corruptions. And these apply not to the present only, but to the future, when it is predicted that spiritualism will manifest greatly increased power, and we are warned now to prepare to be able to stand against its influence then. Both these works, says Eld. G., are alike the work of the devil. Does the devil thus work against his own interests? If so, his kingdom is divided, and according to Christ's own declaration, cannot stand. So all those who are interested to see the overthrow of Satan's kingdom, ought on this ground alone to favor the visions rather than fight them; for they are in direct opposition to what every right-minded person has palpable evidence is the devil's own work.

Eld. G. concludes his article with these words: "By means of the counterfeit gifts practiced by the demons, through their mediums, they are able to seduce many into their artful snares. They call it a 'display of the work and power of God.'"

It may be by an inadvertence, but Eld. G. here calls the work of the demons "coun-

terfeit gifts." By this he admits that there must be genuine gifts. Then we inquire where they are, and how he will test them. We also hold that the work of spiritualism with all its wonders, is a counterfeit of the work of the Spirit of God; but a counterfeit never exists when there is no genuine. We also believe that if we are not now having the genuine, according to the prophecy of Joel, as quoted by Peter in Acts, we are to have it; for this is to be in the last days. And when this fulfillment comes, how will Eld. G. regard it? Judging from his present position, this is not difficult to answer. That it is all the work of demons will be to his discerning and discriminating mind, a very "clear case." U. S.

Paternal Responsibility.

"Paternal responsibility?"

Yes, *paternal*—a correct term, I suppose, although to some expressing a novel idea. Change a single letter, and we are on a beaten track—familiar with the route. We can almost see the flowers that beautify that path, and so we are not weary with thinking of the steep to be climbed in the journey; for appeals to mothers abound. Maternal associations are encouraged; mother's magazines published; hymns for mothers scattered far and wide; and not one too many. The theme cannot be too carefully nor too prayerfully considered. And a fearful reckoning awaits those who carelessly or thoughtlessly assume a mother's privileges. Thrice fearful their guilt who gladly relinquish to others the sacred charge assigned to them as mothers.

But what of *paternal* responsibility? With few exceptions the Book of books furnishes the only specific admonitions to fathers as such. Are they then so strong that they will surely fulfill their high mission without these helps? Do their intuitions lead them to walk more carefully as parents than those endowed with maternal instinct? Or is their mission in the family so unimportant that they need no admonition? We think not. And upon this almost blank leaf in our religious literature we venture to inscribe one thought. It is this:

In the paternal relation, the father, not less, if not more, than the mother, forms the model from which the little ones conceive of the character of their Heavenly Father. If this is true, let it be received as a motive, and what will be the influence on the character of the father! What purity will mark that life! What truth! What loving intercourse with the little flock, and yet what firmness and discipline! What sympathy with childhood's trials, and yet what earnest lessons in enduring hardness! Where will be the winking at sin? where the indulgence in unmanly practices? where the inconsistencies, the self-indulgence, the petulance, the selfishness, which drive so many of our sons from home, and load so many of our mothers with untold burdens of care and grief? Where will be cast the false systems of family government—the codes so capricious that even the little ones mark inconsistencies revealed?

"It is never a principle of the divine government to scare the sinful soul with eternal terrors." So said, truly, a voice from one of our pulpits. Then why did that pastor-father select as an accustomed punishment for his timid little daughter, banishment to the lonely attic? And that other father, regulating his reproofs upon the scale of his ever-varying temper, instead of graduating them according to the offense—now giving a hasty blow, and an angry word, and to-morrow, perhaps, weakly yielding to the voice of entreaty when love required the firm hand of discipline—why will he continue to "chasten after his own pleasure," and not model from Him who in all our chastenings seeks our profit?

How many mothers have the difficult office of soothing a heart-broken child, and trying at the same time to secure its filial reverence for the father whose broken promise has caused a bitter disappointment!

"What? Put myself to inconvenience to keep a promise to a child?"

Yes; otherwise what attribute of your Heavenly Father do you reflect in your family? Surely not that which has all your life led you to sing: "How great is Thy faithfulness!"

Then there is a throng of fathers entrapped by the "cares of the world, and the deceitfulness of riches"—no time to minister at the family altar, and too much engrossed to linger long in the family circle; no hour for unbending with the little ones—no frolic, no lesson, no pastime—nothing for

them but money, and that which money can buy.

Yet these fathers love their children. Their toil is for them. Why can they not see that to reflect the character of God into the family circle, the sympathy of God—the loving communion of God—the faithfulness of God—would be worth more in these homes than all the wealth of all the mines?

Thus living, not to the child alone, but strange to say, to himself, also, will the father reveal the character of God in ever fresh and living light. In his own warm and loving heart, seeking first of all the real good of his child, how forcefully and touchingly will he see the reflection, though dim, of the wealth of his Father's love to him! Thus living, too, even his failures in duty will but illuminate with brighter glory his Father's faithfulness to him.

Can it be that these tender lessons are for mothers only?—*The Interior.*

Antiquity of Man.

AS REGARDS the antiquity of man, no scientific proof has ever yet been adduced of man's existence on earth much more than 4,000 years ago. All evidence of the antediluvian world is dependent upon the statement of Scripture alone. What Champollion wrote in his work on Egypt—"They will find in this work an absolute reply to their calumnies, since I have demonstrated that no Egyptian monument is really older than the year B. C. 2200"—is true in the main, though recent discoveries may throw back the oldest monument of that country one or two centuries earlier. The only real scientific attempt to prove man's antiquity greater than what Scripture allows, was made by the late Mr. Horner, when manufactured articles were discovered at a certain depth in the alluvial deposits of the Nile. Estimating the sinkage at the rate of three and one-half inches per century, the late Baron Bunsen hastily declared that it was sufficient proof of man's existence on the earth at least as early as 13,000 B. C. But when Sir Gardner Wilkinson detected the figure of the Grecian honeysuckle upon these very ancient pieces of pottery, which limited their date to some period later than the conquest of Egypt by Alexander the Great, or three centuries B. C., it was seen that Bunsen's anti-scriptural theory was at once blown to the winds. And if any further proof is needed of the untenableness of such a theory, it is seen in the fact that the late Sir Robert Stephenson, when engineering in Egypt, discovered in the mud of the Nile, at a greater depth than was ever reached by Mr. Horner's diggings, a brick bearing upon it the stamp of Mohammed Ali.—*Dr. Saville.*

HARMONY OF REDEMPTION IN THE BIBLE.—The very fact that the Bible has but one great subject running through all its histories and prophecies that salvation by blood is the focal point in which all its various lines of light converge, is to me one of the strongest evidences that it came from God. When I consider that the writers lived hundreds and thousands of years apart, that they were found in all walks of life, and that they wrote in different languages, I can find no way to account for the unity which pervades it, but by admitting that these various writers were all moved and guided by the same high intelligence. No matter who held the pen, whether Moses in Midian, or David in the mountains of Israel, or Ezekiel lying on the river's bank, or Daniel in the palaces of Babylon, or Paul in a prison at Rome, or John in the solitude of the bleak isle of Patmos, the records are all essentially the same, and blend together as one great whole. Just as the various notes and chords of the musician's oratorio express the one great thought of the composer, so the grand hymn of revelation presents but one central idea; whatever chords in the harp of inspiration are touched by the chosen hands, they ultimately settle upon the key-note, "Salvation through the blood of the Lamb."

SLANDER.—Anybody can soil the reputation of any individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear. A puff of the idle wind can take a million of the seeds of the thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen, and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a wind will catch up the plague, and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent the mischief.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 1, 1871.

ELD. JAMES WHITE, EDITOR.
URIAH SMITH, ASSISTANT.

WE now design to attend the Eastern camp-meetings accompanied by Mrs. W. and Bro. Littlejohn. In our absence, Bro. Waggoner will have charge of our periodicals. J. W.

Health Convention at Battle Creek.

A VERY interesting hygienic festival has recently been held in Battle Creek, in the natural grove of the Health Institute grounds. As many even of the readers of the REVIEW are not acquainted with the history and position of this Institute, we will preface our report of the festival with a brief description of the Institute.

The Health Reform Institute was incorporated and opened for the reception of patients in September, 1866. It is located on a beautiful piece of ground in the north-western part of the city of Battle Creek, Michigan. It was founded by the Seventh-day Adventists, whose office of publication is located a short distance south of the Institute. According to its charter, its stock is interest-bearing; but the original design was more benevolent than money-making, and this design is carried out by the Directors, who issue blank forms to stockholders, in executing which they donate to the Institution all dividends that may accrue to them; and most of the stockholders have complied with this arrangement, by which a fund is accumulated, when the Institute is prosperous, enabling it to receive more or less of the worthy poor to be treated at reduced rates.

The people establishing this institution were not wealthy; they had no surplus means to invest in speculations. But being fully aroused to the sufferings of humanity, to the errors of the various systems of drug medication, and having the fullest confidence in the principles of hygiene now being taught and successfully practiced in the Institute, the funds were raised, some by donations direct, but most by the taking of stock with a donation of interest as above stated, with which seven acres of ground were purchased, being then the residence of Judge Graves. Since that time additions have been made to the original building, and by the purchase of others, so that the property now consists of fifteen acres of ground, with eight buildings, including the residences of physicians, having a capacity, when all are brought into use, of accommodating one hundred patients.

The Institute is favorably located in every respect. No State offers advantages superior to those of the State of Michigan. The soil is quick and certain, crops very seldom failing; producing the finest quality of wheat; fruit good and abundant; with timber plenty of every kind; and privileges of water unequalled.

And no part of this State possesses advantages superior to those of Battle Creek. It is noted for the intelligence and enterprise of its citizens, manifested in its general business, its manufactures, and its schools; the largest and best-finished school-house in the State has recently been opened here. The Michigan Central Railroad passing through the city, is an old reliable road, one of the best equipped and best managed in the country, forming with the Great Western of Canada a leading through line between the East and West. The Peninsular, lately opened from Lansing to Battle Creek, is fast being laid to Chicago, which will soon give another through route from East to West by way of the Grand Trunk. And, another line of equal importance to either of these is now under construction, connecting with the Pennsylvania Central by the Pittsburgh and Fort Wayne at Mansfield, Ohio, and from Battle Creek proceeding northward into the pine regions. This will at once give us a shorter route to the seaboard, and bring together the lumber woods of Michigan and the coal fields of Ohio. And with all these advantages we have that of pure, soft water, with an elevated, healthy location, and the most pleasant surroundings.

The system upon which patients are treated in this Institute is known as "hygienic." "Hygiene," says Webster, is "that department of medical science which treats of the preservation of health; a system of principles or rules designed for the promotion of health." It is held by the conductors of this institution that any system

of medical practice having in view the recovery of health, which does not also include the preservation of health, or which ignores any of the conditions of health, is radically defective. It must be conceded that all diseases originate in wrong habits or unfavorable conditions, and to cure the disease without correcting the habits or changing the conditions is as impossible as to change a sinner into a Christian without any change of life! Temporary relief may be afforded by a defective system; but more than that cannot be expected. Our appliances include air, water, diet, exercise, rest, &c., but no drugs, or "medicines" in the popular sense of that term.

The Institute is under the management of a Board of Directors, the present Board consisting of the following persons: S. H. King, Orleans, Ionia Co., President; B. Salisbury, Battle Creek, Secretary; D. R. Palmer, Jackson, E. H. Root and S. A. McPherson, Wright, Ottawa Co., D. Carpenter, Battle Creek, and J. F. Carman, Pottsville. At the present time there are four physicians connected with it: J. H. Ginley, M. D., Wm. Russell, M. D., Mrs. M. A. Chamberlain, M. D., and Miss P. M. Lamson, M. D. In the Institute are about fifty patients.

The Convention, or festival, was held on the grounds of the Institute on the 27th of July last. There were singing and speaking both before and after noon, and dinner in the recess. The speaking was by Eld. James White and wife of this City, who presented some of the principles of the hygienic system, pointed out some of the errors of prevailing habits and customs, and Mrs. White, in the afternoon, made some forcible remarks on the subject of "Reform Dress," in which she exposed the follies and wrongs of "fashions." She appeared upon the stand illustrating her subject with a dress, such as she uniformly wears, reaching not nearer to the ground than eight or nine inches, with pants of the same material falling well on to the shoe. A further illustration by contrast was presented by calling on to the stand two little girls, one dressed as she herself was, and the other dressed in the fashionable mode, dress very short and limbs bare and exposed. Most of those who saw and heard were struck with the neatness and modesty of the dress she advocated, as well as with the force of her remarks and reasons.

Many suppose that hygienists are "starving themselves on bran bread," suffering for want of meat and other substantial aliment. This error, we think, was effectually removed from the minds of those who attended this Convention and partook of the dinner. For the information of those who were not there, and for all who think that a good dinner cannot be got up without meat or condiments, we give the bill of fare:

1. BREAD, CAKE, &c.—Raised bread, gems, hard biscuit, and buns; fruit cake, sponge cake, apple pie, all made of Graham flour; oatmeal pudding, manioca and rice puddings, with fruit.

2. VEGETABLES.—New ripe potatoes, beans, green and baked, green corn, beets, squash, and peas.

3. FRUIT.—Peaches, apples, prunes, figs, and dates.

4. BERRIES.—Blackberries and whortleberries.

No grease, butter, tea, coffee, pepper, spice, nutmeg, nor ginger, were used in the cookery or on the tables.

The tables were five in number, 128 feet in length, making a total length of 640 feet. At the first sitting about 625, and in all from 700 to 750 partook of the dinner, and there was provision left for a few hundred more!

We have heard only unqualified commendations of the dinner, which we think is a recommendation of the cookery of the Institute. Yet it may be well to notice, that it was an unfavorable season for berries and fruits; good apples and good peaches could not be obtained in great quantities at that time, strawberries and raspberries were just gone, and blackberries but fairly beginning to ripen. Several dishes in common use at the Institute were not produced. And beside this, it will be remembered that the Institute is but young and not very extensive, and a warm dinner could be served to much better advantage to a company of 50 or 100 than to one of 800.

The guests were seated at the table in order, and by professions, as first clergymen, then physicians, lawyers, city officers, &c.

At the close of the exercises, Dr. I. J. Meacham, after a few remarks, offered a resolution of thanks, which was seconded by Hon. Geo. Willard, of the Battle Creek Journal, to those who

had furnished the entertainment, and it was passed by a unanimous rising vote.

In concluding these remarks, we would remind the reader that the object of this reform is not merely a good living, though we claim to have the best, nor is it health for merely the sake of being free from pain and enjoying good feeling; but it is health and strength to best accomplish the will of the "Maker of our frames," and to fulfill his injunction to "present our bodies living sacrifices, holy, acceptable to God."

J. H. WAGGONER.

The Sabbatism of Hebrews IV.

IN a so-called Review of Both Sides, pp. 303, 304, Eld. T. M. Preble, attempts to erect on Heb. 4, a pagoda of sophistry in which to worship his idol, the first-day Sabbath.

In the work entitled Both Sides, p. 101, we made the following points respecting the first day of the week: "The first day does not possess one single feature which it must possess in order to be a Sabbath. 1. No divine being ever rested upon it, of which we have any record. 2. No blessing was ever placed upon it. 3. It was never sanctified or set apart for man's use. 4. There is no command found anywhere in the Bible for its observance. 5. No Bible writer has ever set us the example of resting on that day. 6. Every mention of the first day of the week in the New Testament is an allusion to it as a day for secular business, and not for religious rest or worship. 7. There is no intimation that that day or any other was ever to take the place of the Sabbath of the fourth commandment."

Passing by the last four of these propositions in significant silence, Eld. P. attempts to disprove the first three as follows:—

"But let us compare this with Heb. 4:10: 'He [Christ] ALSO hath ceased from his own work, as God did from his.'

"1. Did God 'rest' on the 'seventh day'? Then did Christ 'REST' on the first day AS God did from his on the seventh?

"2. Did God 'BLESS' the seventh day on which HE 'rested'? On Heb. 4:10, Boothroyd says:

"[For he who] For he, Christ the Lord, who hath entered, &c. He hath rested from his work of redemption, from his trials and sufferings, as God did from his works of creation, and is now seated at the right hand of the Father, enjoying rest in Heaven, and the highest satisfaction in the work he has accomplished. For the sense given, see Owen and Wardlaw."

"Then must Christ have 'BLESSED' the 'first day,' if he rested AS God rested—'because' that in it 'he had rested'; therefore he [Christ] 'blessed' it [the first day] as God did the seventh."

"3. Did God 'sanctify' the seventh day? then must Christ have 'sanctified' the 'first day,' or he could not have rested on a sanctified day AS God did, unless he had sanctified the day. And all the other assertions under this head will compare with the above, as will be seen by any one who will carefully examine this matter."

"But says the objector, He did not rest on that day, for he went with his disciples to Emmaus. Did the Lord Jehovah cease from all motion—become perfectly inactive—and do nothing on the seventh day after the creation? Not at all. He only rested from his work of creation. Thus Christ rested from his work of redemption."

This is Eld. P.'s proof entire, that some divine being rested upon the first day of the week, and placed his blessing upon it, and sanctified it. We have looked it over carefully to find one single statement in it respecting Christ or the first day of the week, which was not a groundless assumption; but we find none.

1. He inserts the word Christ in Heb. 4:10, to make it appear to the reader that that verse has reference to Christ, and that Christ ceased from his work, as God did from his; and on this assumption all his succeeding false statements and assumptions rest. We shall show that the verse has no reference to Christ whatever.

2. He says that if God rested on the seventh day, so did Christ rest on the first day. Why does he say, On the first day? Why not on some other day, since it can be shown that on that first day on which he arose he performed work of the same kind, if not to the same amount, as on many previous days of his earthly ministry?

3. He assumes that if Christ rested as God did, he must have blessed and sanctified the day; whereas a person must be skilled in blindfolding his mental powers, not to perceive that the blessing and sanctifying of the day were separate and distinct acts from the resting upon it. God rested upon the seventh day; and when his rest was entirely completed, it was still optional with

him whether to bless it or not. The blessing and sanctifying were subsequent acts. So Christ could have rested on the first day (though he did not), as God rested on the seventh, without blessing or sanctifying the day.

4. But Eld. P. says that Christ must have sanctified the first day, or he could not have rested on a sanctified day AS God did, unless he had sanctified the day. This is one of the most singular statements to be met with in the whole range of religious controversy. It can be accounted for only on the ground that Eld. P. when he wrote it had left his Bible at home, and in trusting to his memory fell into marvelous confusion respecting the events of the creation week. When did God sanctify the day? After he rested upon it. Was it then a sanctified day when he rested upon it? It was not. Neither did his resting upon it make it a sanctified day. The sanctifying was a distinct act performed after the resting was completed; for he sanctified it "because that in it he had rested." Yet Eld. P., by his reasoning, asserts that God rested on a sanctified day! and on that false statement raises an equally false assumption that the day on which he falsely claims that Christ rested was also a sanctified day!

5. But did Jehovah in resting cease from all motion? asks Eld. P. And he answers, "Not at all. He only rested from his work of creation;" and then he adds that "thus Christ rested from his work of redemption." That God rested from his work of creation is exactly true; that is, the work which he had been doing during the six creative days, he ceased to do on the seventh day. Not an act of that kind of work did he do on the seventh day. But to say that Christ ceased from his work of redemption on the first day of the week, even in the sense of not doing what he had previously done, is exactly false. If Eld. P. had said that this rest of Christ was upon the seventh day, the whole of which day he lay in the quietude of the tomb, it would have had a greater show of consistency, but only a show, even then. What, then, was the work which Christ did previous to his crucifixion? He was our prophet, and spent his time teaching his disciples. What did he do on the day of his resurrection? Resumed the very same work, as is proved by the record of his meeting with those who saw him in the morning of that day, by his instructions to the two disciples on their way to Emmaus, and by his interview with the eleven at the close of that day. Matt. 28:9; Mark 16:9; Luke 24:31-48; John 20:14-23. And he kept up this same work during the forty days he remained with them before his ascension. Acts 1:1-3. Let the language of Luke in this last reference be noted: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he had through the Holy Ghost had given commandments unto the apostles whom he had chosen." Luke here refers to his gospel record, and he reckons the things that Jesus did and taught while upon earth, from the commencement of his ministry till he was taken up into Heaven. There was no cessation from the work of redemption on the first day of the week. The idea is preposterous; and such an assumption never would have been wrung from the brain of despair in any less desperate case than the defense of the first-day Sabbath.

6. But suppose we grant all that Eld. P. claims, that is, that Christ rested on the first day of the week, and blessed and sanctified it, and so made a Sabbath of it, then we inquire, How often should this Sabbath be observed? Jehovah rested after he had labored six days in the work of creation; so his Sabbath came once every seven days. But how long had Christ labored in the work of redemption before he rested on the first day of the week? At least during his whole public ministry, which was three years and a half; so his Sabbath could not properly be observed oftener than once in three years and a half. Verily Eld. P. has labored hard to find at last a Sabbath which can come only once in one hundred and eighty-two weeks!

7. But if the first day of the week marks a completed work, and is to be observed as a memorial of such work, it should end a cycle, not commence one. And, if Christ designed to erect that day into a weekly Sabbath, he should have labored six days in the work of redemption, then rested upon the first day of the week, and changed the numbering of the weeks so that this day upon which he rested might be the last day of the new cycle. In no other way could

the first day of the week become the memorial of a completed work of redemption.

8. But why will people so thoughtlessly insist that Christ has finished the work of redemption? A moment's candid thought is sufficient to satisfy any one that redemption includes the restoration of the purchased possession, and the change of the saints to immortality, and will not be completed till these things are accomplished.

So then, to sum up the examination of Eld. P.'s argument on Heb. 4, we find, 1. That Heb. 4:10, as will be more fully shown hereafter, has no reference to Christ; which cuts off his entire argument on that passage. 2. That even though it referred to Christ, and proved that he had entered into his rest, it would not follow that that rest was upon the first day of the week; for that day is not mentioned. 3. That if he had rested on that day, the blessing and sanctification would not follow, they being separate and distinct acts from the resting. 4. That the attempt to prove the sanctification of the first day by claiming that God rested on a sanctified day, is an attempt to prove one falsehood by another; and the foolishness of the attempt further appears in that if the second statement were true it would not prove the first. 5. That Christ did not rest on the first day of the week, and hence had no occasion to bless and sanctify it.

And if all our other points will, as he says, compare with these which he has attempted to answer, and can no more be disproved than he has disproved these, we may submit them, as we have done, and still do, without any misgivings, to every candid and honest mind.

Very little, however, is done toward an elucidation of Heb. 4 by exposing Eld. P.'s utter misconception of its meaning. Let us therefore bestow a few thoughts upon the questions, What is the rest brought to view in that chapter? For what purpose is allusion made to the seventh day? What is the "other day" introduced? and, What is meant by verse 10?

The "rest" is first mentioned in chapter 3:11: "So I swear in My wrath, They shall not enter into my rest." In verse 18 Paul says, "And to whom swear he that they should not enter into his rest, but to them that believed not." The first verse of chapter 4:1, reads: "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." Verse 5 reads: "And in this place again, If they shall enter into my rest." And verse 10: "For he that hath entered into his rest, he also hath ceased from his own works as God did from his." These are all the instances in which this rest is spoken of by God as "my rest," and by Paul, referring to God, as "his rest." They show us that the rest is "God's rest."

We next inquire, What is meant by this expression? The definition of the word "rest" (*κατάπαυσις*) given in the Greek lexicons, as it is undoubtedly correct, is also perhaps as clearly expressed as could well be. Greenfield says, "Spoken of that happy abode, that eternal felicity, in which believers are to dwell with God. Heb. 3:11, 18; 4:3, 5; *κατάπαυσις τοῦ Θεοῦ*, that rest, that felicity, which God himself enjoys. Heb. 4:1, 10, 11."

When was this rest of God, into which believers are to enter, ordained? or from what point does it date? Ans. From the creation of this world. This is proved by verse 4, and it is this fact which explains the allusion to the seventh day in that verse: "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." He had just created a world so lovely and beautiful, that the morning stars sang with delight, and all the sons of God shouted for joy, as it rode forth in majesty upon its new-born circuit. The labor of his hands was all good in the sight of God; and he devoted a day to the blissful contemplation of his finished and glorious work. Then, as it appears, he determined that into such a state of rest and felicity as he then enjoyed, the inhabitants of this new world should enter after they had proved their fidelity by a suitable period of probation; that as he then enjoyed rest, or cessation from labor, after a period during which he had exerted his creative energy, so they should rest after a period of probation finished, and a work of obedience faithfully performed. Thus the Sabbath, as kept by man, is an emblem of the rest that awaits us, as kept by God, it was the reality which, if faithful, we shall hereafter enjoy. So this rest, in the purpose of God, was prepared for us from the foundation of the world.

God formed the world to be inhabited by a race of righteous beings; Isa. 45:18; 2 Pet. 3:13; and that design will be fully carried out. A certain number is requisite to people the globe, and this number will be made up. And when sin entered, rendering it certain that myriads would be ruined thereby, it became necessary that just so many more should live on the earth as would be lost by sin, so that at the conclusion of probationary history the number that shall be found rescued from the ruin of the fall will be the same as that which God originally designed to people a sinless and unfallen world. Hence it was said to the woman, "I will greatly multiply thy sorrow and thy conception." And these considerations explain the expression in Heb. 4:6: "Seeing therefore it remaineth that some must enter therein." Yes, some, the required number, must be made up to enter therein, that the design of God fail not of accomplishment.

And for this God has waited from age to age. One generation fails to make up the number, and he extends his mercy, and gives opportunity, to another. One dispensation fails to produce a sufficient number of righteous persons, and God opens another, and tends the privilege of securing salvation to still future generations. This explains the reference that is made to the failure of the people to meet the requirements of God in the days of Moses, and the limiting of another day in David, or the giving of the gospel to the Gentiles. Sin has made some changes in God's plan from time to time necessary, but it will not be able to frustrate it. If Adam and Eve and their posterity had remained without sin, the gospel plan would never have been formed, and Christ would not have died. Then the earth would in time have become replenished with a race sufficiently holy and sufficiently tested to be made immortal and enter into the rest which God had ordained. After the flood, had the descendants of Noah all continued righteous, the number might very soon, probably, have been made up. But they having nearly all hopelessly apostatized, God called Abraham, and so opened a new era in the history of the world. And having led his descendants by his direct providence, and schooled them for a time under Egyptian affliction, he led them out with as mighty manifestations of his power as he had ever exhibited for the salvation of any people. He proposed by special contract to make them his peculiar people and his special treasure. And had they from that time remained true to God, doubtless in that dispensation the number of the heirs of salvation would have been completed. But they threw away their golden opportunity, abused the mercy of God, and so provoked him to anger that he swore that they should not enter into his rest. And this explains the expression in Heb. 4:3: "As I have sworn in my wrath, if they shall enter into my rest [that is, that they shall not enter my rest]; although the works were finished from the foundation of the world." Although the works were finished, and God rested, and ordained a rest for his people at the foundation of the world, a period even then long ages in the past, yet that rest would not be given till a people should be found worthy of it. And though their failure was putting off the great consummation still longer, yet he swore that they, on account of their unbelief should not enter in, but that the time should be prolonged, and the call should go to other people, till the requisite number of really worthy ones should at last be found.

But did not those who fell not in the wilderness, Caleb and Joshua, and all who came out of Egypt who were under twenty years of age—did not these enter into God's rest according to his promise, by entering Canaan? Answer. Those to whom God swore that they should not enter into his rest, not only failed to reach Canaan, but, as we understand it, were cut off from the heavenly rest embraced in the promise of God. And verse 8 shows that Canaan was not the true rest promised; for it says, "If Jesus [which should be translated Joshua, as in the margin] had given them rest, then would he not afterward have spoken of another day." So one generation having fallen in the wilderness through unbelief, and God having been obliged to turn from his purpose to make up the number from those to whom he had given this great opportunity, the most those secured who finally reached Canaan was a type of the future perfect rest.

Then followed an extension of the work, the announcement of a new dispensation, or the

limiting of another day, namely, the gospel to the Gentiles. And this explains Heb. 4:7: "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Yes, although so long a time had elapsed, and God's purpose was not yet accomplished, because the number to enter into his rest was yet incomplete, he proposed to wait still longer, and limited another day, and extended the invitation to others. This explains how "the fall of them is the riches of the world, and the diminishing of them, the riches of the Gentiles," as Paul says in Rom. 11:12. We owe it to Israel's failure that we now have the privilege of accepting the invitation, To-day if ye will hear his voice.

But it may be asked, how this rest can be future when it said in verse 3, "For we which have believed do enter into rest." We do not consider this the clearest translation which might be given; but it will be noticed that even this language shows that the believing is something which is all passed before the entering into rest takes place. The believing is something which they "have" done, and which is consequently all completed before they enter into rest. The construction of the Greek is an aorist participle, and verb, and a literal translation would be, We, having believed, enter into rest; that is, after we have believed we enter into rest; just as we read in James: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." Not every time he is tried he shall receive this, but when the work of trial with him is completed. And what Paul would teach us by this language in regard to the rest is, that it is *by believing* that we are to enter therein. The unbelieving Jews are referred to as a warning, and we are exhorted to fear lest a promise being left us of entering in, we should fall after the same example of unbelief. For it is *by believing* in God, and maintaining our integrity toward him, that we are to enter in. Having believed, we shall enter in; having been unbelieving and disobedient, we shall fail, as did the unbelieving Jews. Wakefield translates this verse as follows: "For we believers are to go into that rest (spoken of in this scripture, So I swear in mine anger that they shall not go into my rest) that rest indeed after God had finished his work at the foundation of the world." The same rest, the rest of God, which the Jews failed of by unbelief, we are to gain by faith. This is Paul's argument.

That this rest is future is further shown by verses 8, 9, and 10. If Joshua had given the true rest, as the Jews no doubt thought, another day would not have been mentioned as one in which men were to seek for it; but another day was mentioned in David, so it follows that Joshua did not give the rest promised. Then he adds, verse 9, "There remaineth therefore a rest to the people of God;" that is, it has not been given, and is yet to come. Then he shows in verse 10 why it must certainly be future: "For he that is entered into his rest, he also hath ceased from his own works as God did from his." The expression, "his rest," as we have shown refers to God's rest; and the argument of the apostle is, that when a person enters into that rest, he ceases from his own works as God did from his. What are his own works? Answer. The works of faith by which, as the apostle has shown, this rest is to be secured. But do we see any of the people of God that have thus ceased from this work? No. Then the rest is not yet attained, but is yet future. Verse 10 is introduced, with the word "for," which indicates that what follows is a reason for the preceding statement. There remains a rest to the people of God; for, or because, he that is entered into his rest (as the people of God have, if it has already been given) hath ceased, must have ceased, from his own works. But we see that they have not ceased, or are not released from their exertions to gain the rest of God; therefore that rest is yet future. So he adds in verse 11: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

With this view the reasoning of the apostle is all consistent, logical, and conclusive. But let us suppose verse 10 to refer to Christ, as some claim, and see how it will then stand: "There remaineth therefore a rest to the people of God. For he [Christ] that hath entered into his rest, he also hath ceased from his own works as God did from his." That is, there re-

mains a rest for the people of God, because Christ hath ceased from his works. How does this show that there remains a rest to God's people? No one can fail to see that the reasoning of the apostle is entirely destroyed by such an interpretation. And then when it is said in verse 11, "Let us therefore labor to enter into that rest," what rest is referred to, the rest of Christ? or that of God? So the reasoning of the apostle is not only destroyed, but unpardonable confusion is thrown over the subject. And the absurdity of this application is brought out in still bolder relief if we attempt to draw from it an argument for Sunday-keeping as is done by him who is so unfortunate as to fall into this misconception of the apostle's argument; for then the grand conclusion would be, as brought out in verse 11, Let us therefore labor to enter into Sunday-keeping!

From what has been said we think the readers will have no difficulty in understanding Hebrews 4. The rest referred to is always the rest of God, the state of future blessedness which he has ordained for believers. It dates from God's rest on the seventh day. The Sabbath is an emblem of it. The number to enter therein would long ago have been made up, had not sin worked so powerfully to delay the consummation of the plan of salvation. The Jews possessed a type of it in Canaan. The call and opportunity have come down to the Gentiles. We are to gain it by faith. It is yet future; for Joshua did not give it, and we see no one exempted from the warfare of faith by which it is to be secured. And so, taking warning from the terrible effects of unbelief in the past, we are still to labor to enter therein, for it is yet before us, inviting us to its heavenly and eternal joys.

U. S.

Our Influence.

EVERY person has an influence. Some have a very extended influence; others a limited influence. But every one has an influence embracing a circle of greater or less extent. What is also to be specially observed, is that each person in his own circle embraces some over whom he can exert a moral force which no other person can bring to bear upon them. In the day of God there will be an inquiry into this matter. How has this influence been exerted? will be the question. Have you led those to Christ that you had power then to lead? How many are there who can be thus examined? I fear there are few who can stand the test. If faulty, now is our time for repentance and real reformation. During this year, we may, each one of us, lead at least one soul to Christ. Only think of the result if even this were accomplished. The number of those loving the appearing of Jesus and keeping his commandments would be doubled! Do you ask how we shall do this work? I answer: Not by mere debate and controversy, especially in such places as the bar-rooms, groceries, and street corners; not by denunciation. This will only do hurt. Our first business is to be converted ourselves. Our Lord said, "Let the dead bury their dead." He never sent the dead to raise the dead. We must have the help of the Spirit of God. Then our lives in everything, great and small, at home and abroad, must show that the truth has made us better persons. To make the truth attractive, we must adorn it. To adorn the truth is not to clothe it in elegant language, but simply to live it out. The life of that man who loves God with all his heart and his neighbor as himself, will wonderfully preach Christ, even though he be poor and ignorant and feeble-minded. But though debate and contention is no way to win souls to Christ, we may with meekness recommend him and his cause to our fellow-men. A word thus fitly spoken is like apples of gold in pictures of silver. We must also pray for our fellow-men. For some especially should we pray with agonizing prayer. We should also use personal efforts to get them out to meetings, where they can hear the word of God. And when we find those in need of relief, we may make our works of benevolence the means of drawing some to Christ. Finally, we should have an ample supply of small tracts, and give of these from time to time, as those to whom we give are able to read. This rightly managed is a powerful means of good.

J. N. A.

TEACHING CHILDREN.—Do all in your power to teach your children self-government. If a child is passionate, teach him, by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is sulky, charm him out of it by encouraging frank good humor. If he is indolent, accustom him to exertion. If pride makes his obedience reluctant, subdue him by counsel or discipline. In short, give your children a habit of overcoming their besetting sin.

THE greatest pleasure I know, is to do a good action by stealth, and have it found out by accident.

THREE WORDS OF STRENGTH.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith! Where'er thy bark is driven—
The war's disport, the tempest's mirth—
Know this, God rules the hosts of Heaven,
The inhabitants of earth.

Have love! Not love alone for one;
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

—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.

Report of Labors.

I ATTENDED the monthly meeting in Greenville the first Sabbath in May. The Lord blessed in speaking the word. Sickness kept many away, but I trust much good was done.

The second Sabbath, I spent in Bushnell; and also attended their monthly meeting the first Sabbath in June. This was a two days' meeting, and had a good representation from sister churches. I spoke to them twice. We had one covenant meeting and one business meeting. Two were baptized, and united with the church. The most of this church seem to realize something of their situation and are pressing to the light. It appears more encouraging here than it has for a long time in the past; but the church must not stop here. Their neighbors are inquiring for light and much depends on their living the truth, and thus letting their light shine before others. There were quite a number beside Sabbath-keepers in on the Sabbath. The Lord gave liberty in speaking, for which I feel to praise him.

June 10, I held meetings with the church in Orange. It has been nearly two years since this church has had any labor. I preached three discourses, and held two covenant meetings with them. Hearts were made to rejoice as the clouds were lifted, and the Spirit of the Lord came in. In company with a few brethren, I visited Bro. Brigham and had a season of prayer with him. He is gradually recovering from a severe paralytic shock.

June 17, I met with the Orange church in Sebawa. They have a very interesting Sabbath-school in this church. Some from without are regular attendants. Bro. Howe is trying to do all he can as superintendent to make it profitable to the church, and a blessing to those without. The Lord gave liberty in presenting the truth. Tears were made to flow as the spirit of confession came in. I would that I always felt this spirit, and that all the young in this church could realize that they must feel it in order to be saved. They must rise above the poisonous influence that has been holding them down, and take hold of the strong arm of the Lord; he will be their strength. Sunday at 10 A. M. I preached in Bro. Gott's district, to a full house. They wish for a course of lectures this fall. In the afternoon, Bro. Lunger came with me to Odessa where I have been speaking evenings as often as the hurry of the season would admit. Four have decided to obey the truth and others are interested.

I have now closed meetings there for the present, but shall meet with them the coming Sabbath.

P. STRONG.

Orleans, July 21, 1871.

Wisconsin Tent.

SINCE our report of July 10, we have delivered nine lectures. Our audience is composed of intelligent people who seem eager to hear the truth. The farmers are busily engaged in their harvesting; but this does not seem to prevent their attending our meetings. Our congregations average from one hundred to two hundred every evening. Several have declared their intention to keep the Sabbath. Some opposition is manifested, principally by professed Christians of various denominations.

Our tent is pitched about six rods from the Methodist church, in which there is religious exercise three or four times a week. It is said that nothing has occurred in many years which has created such a stir among the people as our tent meetings.

Last Friday evening the Methodist minister came in, and urged a discussion, the proposition to be, "Resolved, That man has

an immortal soul." We refused to accept till we had fully presented our views. He then informed us that the presiding elder was coming to discuss, and if we refused, he would use the church in which to oppose our views. This would divide our audience; so we have arranged to have the meeting in the tent, Eld. Bauchman to preach every alternate evening till he is satisfied. We discussed the same question with Eld. Bauchman last summer at Kilbourn. Our debate lasted but two days then, he refusing to debate longer. We are now hoping to be favored with more time in which to discuss the subject more fully.

Great interest is being manifested to hear. We shall prayerfully look forward, expecting to see error moved back by God's holy truth. And we believe that if we continue to act in harmony with the will of God, the prospects now so flattering will terminate to the glory of God and the salvation of souls.

I. SANBORN,
DAVID DOWNER.

Wautoma, Wis., July 17, 1871.

Clyde, Ohio.

It may be interesting to some of the readers of the REVIEW to learn how the cause is prospering in this place and vicinity. Sabbath and Sunday, July 1 and 2, the church convened at the house of Bro. W. D. Sharpe, in Clyde, for quarterly meeting. We had a good attendance on Sabbath and two good social meetings. Sunday forenoon was employed in transacting business for the church, electing officers for the Sabbath-school, for the Book and Tract Society, &c. In the afternoon we had a good social meeting. There was a good interest manifested by most present. We felt that the Spirit of the Lord was with us, and trust the meeting will result in good to all.

On the following Sabbath and Sunday, July 8 and 9, we held meetings at the house of Bro. F. Greenman, in Townsend, Sandusky Co. We enjoyed two good social meetings on the Sabbath. On Sunday morning we again assembled at Bro. Greenman's, from which place we repaired to the bay, and five willing souls were buried with their Lord in baptism, and united with the church. In the afternoon we had a good free time in celebrating the ordinances of the Lord's house.

We were cheered in the meetings by the presence and assistance of Bro. Geo. Smith, of Norwalk. Since the meetings, two others have expressed their determination to keep the commandments of God, and be numbered with his people.

O. F. GUILFORD.

Castalia, Ohio, July 19, 1871.

Michigan.

SABBATH and first-day, July 8 and 9, I had the pleasure of meeting with the church in Otsego, and baptizing two that were heads of families. The season was interesting. The Lord added his blessing.

July 15 and 16, I was with the church in Wright. This was a season of much interest, and we had the blessing of the Lord in celebrating the ordinances of the Lord's house. Their meeting-house is an inviting and lovely place for the worship of the Supreme Being. Its commanding appearance, good order, and neatness inside, and around the premises, will compare with any other country meeting-house I remember to have ever seen. We also held one meeting with part of the church at Big Spring.

July 20-24, I met with the church in Casnovia. Four wagons loaded with brethren and sisters from Wright came to the meeting. On Sunday the neighbors were interested to hear about the Sabbath of the Lord, and the last message of mercy. As the invitation is free and for all, why should not all be interested to hear and decide?

JOSEPH BATES.

Monterey, July 25, 1871.

The Iowa Tent.

We arrived at Leon on the fourth of July; and as their "custom" is, we found the people assembled, honoring the day of our national independence. Here we found the new tent from Missouri waiting for us, and the people were notified that our meetings would commence the following Thursday evening. This gave us two days to erect and seat the tent.

On Wednesday night, after we had the tent up and partly seated, a storm suddenly came up from the south-west, accompanied with a severe wind and a torrent of rain.

The hooks and rings on the upright posts were not of sufficient strength to stand before the gale, but gave way and the whole circle was left without a prop; and for fear it should be badly torn we cut one of the long guy ropes which let the whole fall to the ground. The next day, we rigged each post with a new hook and ring, and soon had the tent in order again, seated and ready for evening meeting.

At this meeting, our audience numbered about two hundred, and has steadily increased till it now averages about three hundred and fifty, some attending regularly from two to five miles in the country. We have never witnessed a greater stir, and so much opposition caused by the proclamation of the advent of the Saviour nigh at hand, as we have here at this stage of the meeting; and this coming from those of whom we ought to expect better things.

The people will hear, and an interest in religious matters like this has not been known before in this community. It is the topic of conversation generally. We are treated courteously and kindly; and we have the sympathy of the masses.

We are in the midst of the Sabbath question; and as the claims of God's holy law are presented, men and women are convicted, and some have already decided to keep the Sabbath of the Lord. How many shall yet decide, He who knows the hearts of all men can only tell. On next seventh-day we have our first Sabbath meeting. We hope for good results, and our prayer is that God may work for the salvation of precious souls, and that his servants may have the hearts of the people.

R. M. KILGORE.

Leon, Iowa, July 18, 1871.

Maine.

JUNE 18 and 19, I attended a monthly meeting at Woodstock. I found the spiritual condition of the church very low; but as the meeting advanced, the interest increased. I labored with them seventeen days, and held twenty-three meetings, visiting every Sabbath-keeper in the vicinity. Five were baptized, eight joined the church, and some new ones started out to serve the Lord. There was an interest to hear. On first-day the house was full. More labor could be profitably spent in that place.

July 8 and 9, we had a monthly meeting in Cornville, which was very good. Our faith and courage are increasing. We believe the cause is coming up in Maine.

CHAS. STRATTON.

A very Odd Young Lady.

THE Rev. B. Jacobs of Cambridgeport could, when necessary, administer reproof very forcibly, though the gentleness of his character was always seen in the manner in which it was done. Some young ladies at his house were one day talking about one of their female friends. As he entered the room, he heard the epithets "odd," "singular," &c., applied. He asked and was told the name of the young lady in question, and then said, very gravely, "Yes, she is an odd young lady; she is a very odd young lady; I consider her extremely singular." He then added very impressively, "She was never heard to speak ill of an absent friend." The rebuke was not forgotten by those who heard it.

It would seem that people might bear with such oddities as this; they are not often met with; and though very unusual, they are not very troublesome in the family, the church, and the community at large. Indeed, unlike many eccentricities, it would injure no one, even should other young ladies, yes, and gentlemen, too, copy oddities like these.—Sel.

The Meteor and the North Pole Star.

A FIERY meteor was once upon a time so puffed up by a sense of his own importance, and so anxious to display himself to the inhabitants of the earth in his full glory, dressed in his ever-changing robes of colored light, that he challenged the Pole Star, as the best known of all the stars, to appear upon a certain night, at a certain time, that the people of the world might decide which of them was the brightest and best.

The Pole Star, that had always kept his proper place since the world began, replied by saying that he was the star of peace, that he disliked strife and rivalry, that he had his work to do, that he knew the seamen on the deep would be lost if he left his post, but at the same time he declared that the meteor knew where to find him, and

that he (the Pole Star), would give him welcome if he made his appearance.

Upon receiving this message, the meteor became still further elated, inasmuch as he could not appreciate or believe in the motives of the Pole Star; he ascribed the answer which he had received to cowardice, and determined more obstinately than before that the trial should take place.

At the time of night appointed, he sallied out in a gorgeous display of dazzling color. He came from the direction of the sea, in order that he might arrive in full force by the time he reached the destined spot above the land. As he hurried over the waters, he received very small encouragement from the captains and sailors of the vessels which he passed, because they knew that the Pole Star was their friend, and that the meteor was apt to be a mischief-maker and a dangerous enemy. The meteor, however, cared little for that, but hurried on swift as a cannon ball, and his mind filled with the vision of the commotion that his presence would create among the inhabitants of the towns of the country over which he was now to pass. At length he reached the destined spot, but, alas for his exalted and ambitious hopes! a dense mass of clouds obscured the sky, and after spending his radiance in the atmosphere without an inhabitant of the earth to witness it, he exploded with a loud crack, and was extinguished forevermore, without even a grave or a resting-place. In another hour the clouds parted, and when the Pole Star looked out once more, the seamen and the landsmen blessed his face. He still shines, as useful as in former years. Strive to be great, rather than to appear great, and to be useful in your day and generation, rather than to dazzle for the moment, and excite a fleeting wonder and admiration. So will you be happy and be blessed.—*Little Corporal.*

Warm Hearts Wanted.

"WE need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. This is what the church needs—what the world needs—"men of hot hearts." "I would ye were hot," is the Master's cry. If we are to succeed, we must be on fire about it. Dr. Arnot, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was. "Is there a want of water?" "Plenty of water, sir," was the prompt reply, "but it's no bilin'."

That's the trouble with the church today. There's abundance of machinery, the engine is all in order, the train is made up, the men are at their posts—"there's plenty of water, but it's no bilin'." The great motive power is wanting. We need to heap on the fuel of sound doctrine, not shavings of sentiment which make a big blaze only to go out as quickly, but the solid logs of fundamental truth—chunks, if you will. But we need yet more the fire—to be baptized with the Holy Ghost as with fire.—Sel.

Power of Prayer.

THE Bible account of the power of prayer is the best we have or can have.

Abraham's servant prays—Rebekah appears.

Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Aithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger, and smiles.

Elijah prays—the little cloud appears—the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes; the door opens, every man's bands are loosed.—*Sel.*

OVER THE HILL TO THE POOR-HOUSE.

OVER the hill to the poor-house I'm trudgin' my weary way—
I, a woman of seventy, and only a trifle gray—
I, who am smart an' chipper, for all the years I've told,
As many another woman that's only half as old.

Over the hill to the poor-house—I can't quite make it clear!
Over the hill to the poor-house—it seems so horrid queer!
Many a step I've taken a-toilin' to and fro,
But this is a sort of journey I never thought to go.

What is the use of heapin' on me a pauper's shame?
Am I lazy or crazy? am I blind or lame?
True, I am not so supple, nor yet so awful stout,
But charity ain't no favor, if one can live without.

I am willin' and anxious an' ready any day
To work for a decent livin', an' pay my honest way;
For I can earn my victuals, an' more too, I'll be bound,
If anybody only is willin' to have me round.

Once I was young and han'some—I was, upon my soul—
Once my cheeks was roses, my eyes as black as coal;
And I can't remember, in them days, of hearin' people say,
For any kind of a reason, that I was in their way.

'Taint no use of boasting, or talkin' over free,
But many a house an' home was open then to me;
Many a han'some offer I had from likely men,
And nobody ever hinted that I was a burden then.

And when to John I was married, sure he was good and smart,
But he and all the neighbors would own I done my part;
For life was all before me, an' I was young and strong,
And I worked the best that I could in tryin' to get along.

And so we worked together; and life was hard, but gay,
With now and then a baby to cheer us on our way,
Till we had half a dozen, an' all grewed clean an' neat,
An' went to school like others, an' had enough to eat.

So we worked for the child'r'n, and raised 'em every one;
Worked for 'em summer and winter just as we ought to've done;
Only perhaps we humored 'em, which some good folks condemn,
But every couple's child'r'n's a heap the best to them.

Strange how much we think of our blessed little ones!
I'd have died for my daughters, I'd have died for my sons;
And God be made that rule of love; but when we're old and gray,
I've noticed it sometimes somehow fails to work the other way.

Strange, another thing: when our boys an' girls were grown,
And when, exceptin' Charlie, they'd left us there alone;
When John he nearer an' nearer come, and dearer seemed to be,
The Lord of hosts he came one day an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall—
Still I worked for Charlie, for Charlie was now my all;
And Charlie was pretty good to me, with scarce a word or frown,
Till at last he went a-courtin', and brought a wife from town.

She was somewhat dressy, an' I adn't a pleasant smile—
She was quite conceited, and carried a heap o' style;
But if ever I tried to be friends, I did with her, I know;
But she was hard and proud, and I couldn't make it go.

She had an education, an' that was good for her;
But when she twitted me on mine, 'twas carryin' things too far;
An' I told her once, 'fore company (an' it almost made her sick),
That I never swallowed a grammar, or 'et a'rithmetic.

So 'twas only a few days before the thing was done—
They was a family of themselves, and I another one;
And a very little cottage one family will do,
But I never have seen a house that was big enough for two.

An' I never could speak to suit her, never could please her eye,
An' it made me independent, an' then I didn't try;
But I was terribly staggered, an' felt it like a blow,
When Charlie turned ag'in me, and told me I could go.

I went to live with Susan, but Susan's house was small,
And she was always a-bustin' how snug it was for us all;
And what with her husband's sisters, and what with child'r'n three,
'Twas easy to discover that there wasn't room for me.

An' then I went to Thomas, the oldest son I've got,
For Thomas' buildings 'd cover the half of an acre lot;
But all the child'r'n was on me—I couldn't stand their sauce—
And Thomas said I needn't think I was coming there to boss.

An' then I wrote to Rebecca, my girl who lives out west,
And to Isaac, not far from her—some twenty miles at best;
And one of 'em said 'twas too warm there for any one so old,
And 'tother had an opinion the climate was too cold.

So they have shirked and slighted me, an' shifted me about—
So they have well-nigh soured me, an' worn my old heart out;
But still I've borne up pretty well, an' wasn't much put down,
Till Charlie went to the poor-master, an' put me on the town.

Over the hill to the poor-house—my child'r'n dear, good-by!
Many a night I've watched you when only God was nigh;
And God 'll judge between us; but I will al'ays pray
That you shall never suffer the half I do to-day.

—Will M. Carleton.

Statistics of Spiritualism.

ANSWER TO BRO. H.—I propose to go beyond the point of your inquiry, and thinking others might be interested in the facts presented, I send this to the REVIEW.

1. It has been currently reported that the number of spiritualists in the United States was 11,000,000, and this calculation has been attributed to Judge Edmonds, who speaks of it as follows:—

"I was careful not only to give myself as the writer, but to state the source of my information, so that if there was any error it might be exposed. Preparatory to the Ecumenical Council the pope desired to learn the religious convictions of Christendom; and the Catholic hierarchy of this country took pains to obtain it through its numerous priesthood; and the result of inquiry was what I obtained and gave to the world; so that it was not our statement of our strength, but that of our adversaries, and they have never contradicted or in any way questioned it.

"Within the last two or three months there has been at Baltimore a convocation of the Roman Catholic bishops and archbishops of this country. One of the most interesting subjects for their consideration was the statistical religious condition of our people. Each diocese brought its information; and the result was, that while Romanism and Protestantism combined numbered from eight to nine millions, with some forty-five thousand preachers, spiritualism numbered between ten and eleven millions, with fifty thousand mediums.

"Recollect, now, that this estimate comes, not from us, but from our opponents; is not the product of our imaginations, but the result of the severe scrutiny of those who have no sympathy with us. I confess, however, that I believe it to be accurate; all my information goes to confirm it; and my error was in estimating the number too low, lest I might be accused of exaggeration."—*Judge Edmonds, in Year-Book of Spiritualism, for 1871.*

It has always been acknowledged to be a difficult thing to ascertain the number of Spiritualists, because there are many of that belief who have never openly avowed it, and there are such different standpoints from which estimates are made. Warren Chase says:—

"But let no person mistake me and suppose that I claim that each medium is a spiritualist. By no means; many of our best test mediums know little or nothing of spiritualism, and some are members of churches, and read or say prayers in their places."—*Gist of Spiritualism, p. 71.*

If this idea of Warren Chase were made the basis of an estimate, the number would be comparatively small. On the other hand, the "Year Book of Spiritualism for 1871," edited by J. M. Peebles and Hudson Tuttle, says:—

"We class as spiritualists all who believe that their departed friends can and do communicate. They may be members, in good standing, of the Catholic or Protestant churches, receiving as true the dogmas thereby imposed; or they may entertain the extreme ideas of infidelity; if they receive this as true, they are spiritualists." p. 94.

But if an estimate were made on this basis, the number would probably overrun twenty millions. So it must be evident that the estimate given by Judge Edmonds, which they denominated the Catholic estimate, was not made on either of the bases referred to above. I think it must be designed to include all openly professed spiritualists, and no others. And if so, it is probably safe to say that the number of professed spiritualists in the United States, one year ago, was eleven millions.

2. I have been much surprised in my examination of the "Year Book" to learn that spiritualism has spread to such an extent in Europe. There are nearly as many periodicals advocating spiritualism in France as in the United States. The present number, as nearly as I can ascertain, is as follows: United States, 10; France, 7; England, 4; Spain, 2; and 8 others, in various parts of Europe; and one in Australia. Total, 32.

An English writer, giving a list of "investigators," of whom the "Year Book" says they are "distinguished individuals accepting spiritual communion as truth," enumerates as follows:—

"We may number divines, logicians, and teachers in our schools of learning; physicians, and lawyers; men of note in arts, sciences, and literature; statesmen, princes, and emperors. I may mention, in proof of these statements, the names of the late Archbishop Whately, Prof. De Morgan, the late Prof. William Gregory of Edinburgh, the poet laureate and his brother; the poets Longfellow, Sheldon, Chadwick, and Gerald Massey; Thackeray, Ruskin, Mr. and Mrs. William Howitt, Mr. and Mrs. S. C. Hall, Catherine Crowe, Mr. and Mrs. Newton Crossland, Lord Lytton, Robert Chambers, Rev. J. G. Wood, the eminent writer on natural history; Baron S. S. Kirkup, Lord Lindsay, Lord Dunraven, Lord Adair, Dr. J. M. Gulley, Dr. J. J. Garth Wilkinson, Hon. George Thompson, Hon. Robert Dale Owen; Prof. A. R. Wallace, an eminent scientist, Profs. Varley, Crooks, Gunning, Denton, Epes Sargent, Miss Sedgewick; the late painters, Blake and Flaxman; Hiram Powers, the sculptor; the late Sir Charles Napier, Lady Paulet, Lady Eardley, Hon. Mrs.

Cowper, Mrs. Milner Gibson, Louis Kossuth, Garibaldi, Mazzini, Victor Hugo, M. Guizot, M. M. Leon and Jules Favre, Lord Lyndhurst, the late Rev. Isaac Taylor, Rev. Dr. Jabez Burns, Dr. Campbell, Dr. Cumming, Capt. Burton, Sir Roderick J. Murchison, Dr. Ashburner, Spencer P. Hall, Elliottson, the Marquis de Merville, Leon Favre, Consul General of France, the Emperor of the French, the Emperor and Grand Dukes of Russia, the late President Lincoln, Judge Edmonds, Judge Lawrence, and others on the bench, W. Lloyd Garrison, Hon. B. F. Wade, Senators Howard, Harris, and other congressmen."

This list is interesting, though by no means embracing all the "great men" who have accepted spiritualism. On spiritualism in Russia, they say: "It pertains almost exclusively to the educated classes. A French Countess wrote to a lady friend in Paris, October last, that nearly all the members of the Imperial family were spiritualists, and that no monarch of Europe received the Davenports with as much enthusiasm as Alexander of the Russians."

Mr. Peebles was American Consul to Trebizond, Turkey in Asia. Of spiritualism he says:—

"Reaching Constantinople in October, and securing, as interpreter a dragoman recommended by Mr. Goodnow, our American consul-general, we attended the meetings, public and private, of the dancing and 'howling' dervishes, witnessing the strangest and most wonderful spiritual manifestations. . . . There are many spiritualists in Beirut, and some in Damascus, one of which is a foreign consul."

A letter from Smyrna says: "For the present I can only give you the following informations. . . . The believers in spiritualism are not to be counted; they are multitudes." &c.

A letter from Washington City says:—

"There are a great many spiritualists among the senators and members of congress. From careful computation based on personal knowledge, there are at least twenty-two out of sixty-seven in the Senate. It may be that the proportion of members of Congress [Representatives?] may be as large, but perhaps not more than fifty out of two hundred and five. . . . Beside the above we have high government officials, and officials of all grades, judges, auditors, commissioners, generals, &c., none of whom would at present thank you for publishing their names, or any person for reporting them."

This last sentence shows how difficult it is to give the true number of spiritualists. There are many in all parts of the country, and in every walk in life, who only wait for some circumstance to call them out. Says Judge Edmonds:—

"Several instances have come to my knowledge where the preachers have freely denounced our heresy, yet, after doing so, have been waited upon by their hearers, and have been assured, much to their surprise, that the most of their congregations were believers. . . . Many priests of different denominations have called on me to consult on the subject, avowing their belief, and some of them asking of me whether it was not their duty to abandon their position, and enter upon the task of preaching spiritualism."

Perhaps I have quoted as largely as may be desired by any, but facts of equal interest may be produced at great length.

J. H. WAGGONER.

July 12, 1871.

The Special Aid of the Spirit.

THE special assistance of the Spirit is always necessary in the fulfillment of a special mission.

The work of grace in the salvation of a portion of our lost race, is progressive in its development; and at several epochs special messages have become necessary to be proclaimed. Noah, Moses, Elijah, and John the Baptist, had each of them a special mission and a special proclamation to make; and the work of Moses and that of John came in fulfillment of prophecies or promises before made by the Most High.

God has promised to Abraham, (Gen. 15) to bring his people out of Egypt, at the end of their four hundred years' servitude there, and Moses was called to the special mission of leading them out. It was necessary for him to be specially directed of the Spirit of God in the performance of his work, and the circumstances of the case made it necessary for miracles to be wrought in attestation of his mission.

John the Baptist too had a special mission as the harbinger of the Christ; but revelations now were clearer to the people, who had long had the teachings of the prophets, so that no miracles were needed to attest his mission, when the time had so evidently arrived that "the people were in expectation," and therefore "John did no miracle." God works miracles when they are needed, and not to gratify idle curiosity, nor to answer the cavils of the skeptical.

But John could not fulfill his mission without the special aid of the Spirit of inspiration. Hence though he neither did miracles, nor wrote any book of prophecies, the Saviour testified of him as a prophet not excelled by any that had been born. He could not do his work without special assistance from the Spirit of God—without the spirit of prophecy.

As we approach the close of the present dispensation, we have in prophecy the promise of special proclamations to be made as the closing messages of the gospel. These have been an-

nounced in the exact order given in our own day. Rev. 14: 6-12. Our position and work are so plainly pointed out and so minutely described that miracles are not necessary to convince a person that desires to know the truth. But we take the ground that it is absolutely necessary that the Spirit of God should direct his chosen servants in their fulfillment; especially the closing message, the most important one of all, the last message of mercy to mankind. If we had no special promise of this, reason and analogy would teach us that the spirit of prophecy would attend this message, as well as the message of John the Baptist. Besides this, the Spirit has made it a matter of express revelation. The remnant of the church are to be persecuted in the closing scenes of time, and the ground of persecution against them is that they "keep the commandments of God and have the testimony of Jesus Christ," Rev. 12: 17, which testimony is expressly defined to be "the spirit of prophecy," which by a comparison of Rev. 19: 10, with chap. 22: 9, is clearly seen to be the Spirit which inspired the ancient prophets.

And yet, against reason and revelation, many refuse to believe and obey this message for no other reason than that it is attended by that divine aid which reason says is necessary and revelation has promised! They could receive the message but for the gift of prophecy which accompanies it. In other words, if they could rob the message of its divine credentials—the seal which proves it to be from Heaven and not of men—they could have confidence in it! Is it not true that they wish to drag it down and make it merely human, that they may not be obliged to heed it? They do not want it to come in the name and by the authority of Heaven. They would choose to have it in a way that they may be free to reject it.

There have been repeated attempts to proclaim this message independent of the gift of prophecy which God has sent with it; but the result has been confusion and apostasy. And so it will be. What is the body, the form, without the animating principle, the life? The rejection of that which God has ordained for the unity of the church, will perpetuate confusion. Nothing can make the church one, but the word and Spirit of God combined.

Those who have learned the lesson which God has been teaching us by experience, and feel perfectly willing for the Lord to work in his own appointed way, and can heartily say, Speak, Lord, for thy servant heareth, have a trust and a hope that is like an anchor to the soul both sure and steadfast. And it is certain that such are the most spiritual and zealous workers in the cause; while those who doubt are half-hearted at most, and unreliable. The fearful and unbelieving are in danger.

Who cannot see that if there is anything in this work, it is a message from Heaven; and if it is a message from Heaven, that God's providence guards it and his Spirit accompanies it; and that to admit that a spurious gift of prophecy is permitted to go with it from the beginning, perpetuated and sustained, as it must be, by divine providence, is infidelity? The mind that is incapable of perceiving the force of this argument might as well make no pretension to faith in the word and providence of God.

Come up, friends, to the work. Follow the light which God has graciously given us for our good. The second article of our faith—the testimony of Jesus—must be sustained, as well as the first—the commandments of God. They both stand or fall together. Who will be on the Lord's side? R. F. COTTELL.

MODESTY.—There are two kinds. One fears sin and shuns association with the vicious; the other is terribly shocked, if sin is spoken against. There is a class who would not for the world have a book fall into their hands warning of the danger of vicious practices. They would fear the effects more than the reading of the corrupting literature of our times. They are too delicate to warn their children of the danger to which they are exposed. This they fear more than the contact with vice. What is the reason of this? Is it because they dislike to have their own sins spoken against? R. F. C.

CREATION and Providence confirm the truths of the Bible; and when properly understood, give forth the same lessons, so far as they go. The heavens above, the earth beneath, everything within and without us, go to confirm the proposition, that it is the perfection of reason to place the most unlimited confidence in God.

Obituary Notices.

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

DIED, at Lancaster, N. Y., July 10, 1871, sister Rebecca Smalley, in the 84th year of her age. Sister Smalley embraced the truth nearly twenty years ago, and lived an earnest, consistent, and exemplary Christian life. She was sustained through the infirmities of age by the blessed hope.

Funeral discourse from Ps. 34: 4.

CHARLES B. REYNOLDS.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 1, 1871.

Eastern Camp-Meetings.

AFTER a careful consultation with brethren we decide to appoint Eastern Camp-meetings as follows:

New York,	Aug.	10-15.
Vermont,	"	17-22.
New England,	"	24-29.
Maine,	"	31-Sept. 4.
Michigan,	Sept.	14-19.
Indiana,	"	21-26.
Ohio,	"	28-Oct. 3.
California, if possible,		in October.

We recommend to the brethren to give the place of their camp-meetings, and other important particulars for the REVIEW, at as early a date as possible.

JAMES WHITE.

Eastern Camp-Meetings.

THESE will be meetings of great importance, and we hope our people will make ample provisions in tent room, bedding, and eatables, for themselves and friends during a tarry of six full days. Every tent's company should be on the ground Wednesday, and tarry till Tuesday of the following week. Every tent should be put up as early as Wednesday, and not one should be taken down till Tuesday.

It is now expected that Bro. Littlejohn will accompany us to all these camp-meetings. It will be a relief to attend them rather than to be confined to duties assigned us in this city. Bro. Waggoner will remain in the Office during our absence.

We design to have for sale at all the eastern camp-meetings, Testimonies to the Church, No. 1 to No. 20, reprinted in three volumes. Price \$3.00.

J. W.

The Future.

We are too much worn to do hard labor at present, and see no possible chance to rest, even should we remain away from the camp-meetings, only in resigning all connection with the work for a time. This we shall be obliged to do, unless help comes from some quarter very soon. We have appealed for help, and have spoken pointedly in reference to the necessity of reliable working men moving to Battle Creek. The case has been clearly stated. We are still struggling on with two or three men's work, and hope not to fail before help comes. But we are grieved with a knowledge of the fact that we cannot endure one-half the work we could one year since.

We teach submission to the decisions of the body, and desire, while we can labor at all, to do the work put upon us by our people, as far as we are able to do it. But it occurs to us that in this dispensation of mercy our brethren overdo the matter somewhat in asking us to attend all the camp-meetings, after naming us to Battle Creek as President of the Publishing Association and of the General Conference, and editor of REVIEW AND HERALD and Health Reformer.

We have no personal interest in these matters, more than our brethren everywhere. And we fail to see the justice of demanding so much at our hands. In January last we appealed to our people for six months' rest from perpetual labors and cares. General Conference was called a month in advance, that the necessary arrangements might be made for our much-needed rest. And in the face of our appeals for entire rest for a season, four-fold burdens were coolly put upon us, then a resolution was passed voting us rest! We have not, however, found an hour's rest; and now in our worn condition, we feel very reluctant to attend the eastern camp-meetings, fearing that more will be expected of us than we are able to perform.

The question may be asked, What kind of help is needed at Battle Creek? In the first place we want to exchange some professed Seventh-day Adventists, who lack devotion and decision of character, for men and women of moral worth, and whose hearts are in the good work with us. The former class are always a burden to the cause, and are a matter of discouragement, while the latter class will help lift the burdens of the way, and thus give encouragement.

We do not ask that any of our ministers, who are few in number, should leave the work of God, and come to Battle Creek to serve tables. We do not wish to see them crippled with the care of finances as we have been nearly the whole period of our ministry.

But we do want to see such men as H. W. Kellogg, of Vermont; H. B. Stratton, of Boston; Ira Abbey, of New York; King, Fargo, Root, McPherson, and Palmer, of Michigan, and others from other States, make Battle Creek or vicinity their sojourning place, where they can act as counselors and helpers in all matters pertaining to the advancement of the cause. These men have made life a success, and are better qualified to attend to a very large portion of the work than we can be, considering the multiplicity of our cares.

If we can be any benefit to the cause as a counselor, we are willing to remain in Battle Creek, if twenty or twenty-five of the very best families can move here to bear responsibilities, and to do the work which none of our ministers should do. But if this cannot be brought about, we shall immediately on returning from eastern camp-meetings remove from the place.

Western Railway Guide.

WE have received from the publishers, Messrs. Rand, McNally & Co., of Chicago, a book of 288 pages of the above title, for July, 1871. Railroad Guides are easily found, and were this nothing more than an ordinary travelers' guide, we should not notice it. To all our friends who travel to or in the West this book will be found of great value. It not only gives the time tables of all the railroads (omitting New England), but contains an Express Directory, and a brief notice of all the stations, answering as a pocket gazetteer of the entire western country, including stage route and steamboat connections. It is published monthly. Sample copies sent to any address upon receipt of twenty-five cents and six cents postage.

J. H. W.

The Illinois Tent.

THE pledges for the Illinois tent are now paid, and as the money has never been acknowledged, I send for publication in the REVIEW the names of the donors, with the amount given, so that they may see that their money has been rightly applied: Church at Princeville, \$100.00; Seth Newton, Benj. Berry \$50.00 each; Thos. Brown, John W. Bates, Caleb A. Bates, Wm. S. Higley, \$40.00 each; Geo. White, \$30.00; Oswell Stowell, and R. F. Andrews, \$25.00 each; John Bennett, \$20.00; Royal Durfee, Robert Vickery, G. W. Colcord, Mary Rasmussen, \$10.00 each; James Adams \$10.00, (less 20 cts. exchange); Ivory Colcord, \$11.00; Phebe Mills, John Logan, Geo. Bowen, Osro Terpeny, A. Martinell, and Robert Ladley, \$5.00 each; Georgie Brown, \$1.90. Total, \$551.80. Cost of tent, \$420.80. Balance voted to the Conference, \$131.00.

If there has been any money paid in, that is not here receipted, please make it known.

R. F. ANDREWS.

Caution.

Those having the management of our large tents should be very careful not to keep them stretched too tight in time of rain, because ropes and cloth will take up about two feet in becoming thoroughly wet. If therefore the tent is properly tight when the rain commences, and the center is not let down after it gets wet, the result will be that everything will become so tight that it will open the stitch-holes in the cloth where it is stitched to the ropes running to the center, and it will leak along the ropes in a heavy shower. Our Wisconsin tent did not leak a particle till after we left it stretched too tight one night last summer, when it rained all night. Since then it has leaked some along the ropes in a heavy shower. If those using new tents will observe this caution, it will save their tents from becoming leaky.

I. SANBORN.

Notice.

I WILL arrange as formally, with the R. W. & O. R. R., for return free tickets to all that attend the Camp-meeting in Kirkville, N. Y.

C. O. TAYLOR.

Oswego Co.

New York Central R. R.

Those who attend the Kirkville, N. Y., Camp-meeting, will find trains running as follows:—

GOING EAST.			
Leave Syracuse,	7:00 A. M.	7:27 A. M.	Arrive at Kirkville,
12:55 P. M.	1:25 P. M.	1:52 P. M.	5:00 "
GOING WEST.			
Leave	Onondaga,	Canastota,	Arrive at
Utica,	Rome,	Onondaga,	Kirkville,
8:15 A. M.	8:55 A. M.	9:33 A. M.	10:15 A. M.
1:50 P. M.	2:35 P. M.	3:12 P. M.	3:58 P. M.
6:40 "	7:35 "	8:23 "	9:29 "

P. Z. KINKE.

NEW YORK, July 28.—A special London dispatch says that the earthquake in the Philippine Islands, on May 1, affected in a terrible manner the small island of Camiguin, five miles from Misamis. Some months previously, especially in March, there was a succession of violent shocks, which opened extensive crevices in the earth. Finally on May 1, the level plain near the village of Catarman began gradually to subside, until the tops of the houses became level with the surface of the earth. This remarkable phenomenon attracted a large number of people, when suddenly some terrific shocks were felt, and before the thundering reverberations had died away, the whole level plain fell in, engulfing 150 persons. The plain became the crater of a volcano 1,500 feet wide, and from it smoke, ashes, and stones, were thrown into the air. A pause till dark succeeded, when there was another explosion, and a rain of fire followed. The woods became ignited, and men and cattle went flying before the flames. The spectacle was frightful in the extreme. The volcano continues to eject stones and earth. The inhabitants have left the island, which formerly contained a population of 26,000. Camiguin produced one-tenth of the whole manilla hemp grown.

Appointments.

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

Camp-Meeting for New York and Pennsylvania Conference.

AFTER a careful examination of all the openings that seemed to be worthy of attention, the camp-meeting committee decide that the best place for our meeting this year is at Kirkville, Onondaga Co., N. Y., on the same ground that we occupied two years since. The New York Central Railroad Co. furnish better facilities for reaching Kirkville this year than heretofore. The time table for Kirkville will be given soon through the REVIEW.

We earnestly invite the labors of Bro. and sister White, and of such other help as may accompany them from the West, to preach to us the word of God. We will do what lies in our power to prevent burdens of other kinds from coming upon them, but we feel the

need of their faithful testimonies, and we trust not to be disappointed.

We invite our brethren from all parts of our conference to rally to this meeting. Our general meeting comes only once a year, and we cannot afford to lose the good which is in store for us. We invite every church to come, and also every company of believers in whatever place they may be situated. Come with your tents and your bedding, prepared to take care of yourselves. Those who come alone should bring bedding, so that they can sleep in the large tent, and thus care for themselves. There will be a provision stand upon the ground.

We earnestly invite all our friends to prepare their hearts to seek God. Begin now by putting away all your idols, and by humbling your hearts before him. And remember that none should appear before God empty. Come prepared to do something in aid of every good work for which appeals may be made. Let us have a general rally to this feast of tabernacles. Our meeting will be held August 10-15.

J. N. ANDREWS, } New York
J. M. LINDSAY, } Conference
E. B. GASKILL, } Committee.

Conference for New York and Pennsylvania.

THE annual Conference for these States will convene at Kirkville, N. Y., one day in advance of the time fixed for the commencement of the camp-meeting, that we may as far as possible have our business out of the way of the meeting. Let all who have reports to make have them ready in season. In every church some one or more has a copy of our Conference minutes. Will each church please see that these are carefully examined in order to learn what business should be done preparatory to attending Conference, and also to see just how to do it? We invite every church to send delegates, and we earnestly invite the delegates to be present at the commencement of the Conference. Should it be that any church cannot send delegates, let them not fail to report by letter. Let us not do the work of God negligently.

J. N. ANDREWS, } New York
J. M. LINDSAY, } Conference
E. B. GASKILL, } Committee.

Vermont Camp-Meeting.

THIS meeting will be held at Richmond, Vt., near the village, and near the road to Jericho, about one mile from Richmond station, Aug. 17-22. We earnestly desire the labors of Bro. and sister White and of such other preachers as may accompany them from the West. We invite our brethren from all parts of our Conference to attend this meeting. Come with your bedding, prepared to take care of yourselves. There will be tents on the ground for those who need them,* also a provision stand and accommodations for teams. Brethren and sisters, let us have a general rally to this feast of tabernacles.

LEWIS BEAN, } Vermont
NELSON AUSTIN, } Conference
H. W. BARROWS, } Committee.

*If by this remark it was designed to be understood that the committee would furnish all the tents that might be used at the Vermont Camp-meeting, then the statement is not sufficiently definite. And if it should be understood that the scattered ones, who cannot furnish themselves with tents, can find tent room with others, this should have been distinctly stated. We hope a more definite statement will be given immediately.

JAMES WHITE.

Vermont State Conference.

THE next annual session of the Vermont State Conference of Seventh-day Adventists will be held at Richmond, Vt., in connection with the Vermont Camp-meeting, Aug. 17-22. All the churches within the limits of this Conference should see to it that their Systematic Benevolence is paid up to the close of the second quarter of the present year. Every church is invited to send delegates, and to report their standing as required by the constitution of our Conference.

LEWIS BEAN, } Vermont
NELSON AUSTIN, } Conference
H. W. BARROWS, } Committee.

New England Camp-Meeting.

THIS meeting will be held at Amherst, N. H., near Amherst Station, Aug. 24-29. Those coming by way of Concord and Manchester will change cars at the Concord depot in Nashua; those by way of the Worcester and Nashua road will change at the Worcester and Nashua depot, Nashua, for the East Wilton road. Those coming over the Vermont Central and Cheshire R. R., will change cars at Groton Junction for Nashua. Call for camp-meeting tickets at Boston, Worcester, and Providence. Ample provision will be made for man and beast. The extra expense for those coming from R. I. over last year will not exceed one dollar and twenty-five cents, therefore let none stay at home for fear of extra expense. We earnestly hope for a general attendance at this meeting.

CAMP-MEETING COMMITTEE.

New England Conference.

THE first annual session of the New England Conference of Seventh-day Adventists will be held at Amherst, N. H., in connection with the camp-meeting Aug. 24-29. Let all the churches see that their Systematic Benevolence is paid up to July 1, 1871. All the blanks they may receive should be properly filled out and be returned before the time of the camp-meeting, except the blank for delegate, which the delegate from each church should bring with him. Let all unorganized companies be represented at this meeting by a delegate, to report their standing.

S. N. HASKELL, } N. England
H. B. STRATTON, } Conference
A. W. SMITH, } Committee.

Maine Camp-Meeting.

PROVIDENCE permitting, the Maine Camp-meeting will be held in Skowhegan, one mile from Pishan's ferry, on the ground occupied last year. We hope to get reduced fare on the railroad. There will be ample provisions made for all; also accommodations for teams. Bro. and sister White are expected to attend. We hope to see a general gathering from all parts of the State. Our meeting will be held Aug. 31 to Sept. 4.

GEO. W. BARKER, } Maine
CHARLES STRATTON, } Camp-Meeting
JOSEPH FLANDERS, } Committee.

Maine Conference.

THE Maine State Conference of Seventh-day Adventists will hold its next annual session in connection with the Maine Camp-meeting, to be held at Skowhegan, August 31-Sept. 4, 1871. It is requested that all our churches in the State be represented by delegate or letter giving a report of their standing, their losses and additions during the year, also the yearly amount of their Systematic Benevolence fund.

GEO. W. BARKER, } Maine
ASA B. ATWOOD, } Conference
ISAAC C. CHASE, } Committee.

THERE will be a two-days' meeting of the church at Defiance, Ohio, on Sabbath and first-day, Aug. 26 and 27. The brethren and sisters of Napoleon, Ridgeland, Mendon, and Gilboa, are invited to attend.

We are located seven miles south of Defiance, and five miles east of the Junction in Paulding Co. If Bro. St. John can meet with us we would like for him to let us know. C. G. DANIELS.

PROVIDENCE permitting, I will meet with the brethren at Greenville, August 5 and 6, at their monthly meeting. STEPHEN PIERCE.

QUARTERLY meeting for the church at Rockton, Ill., Aug. 19. Other churches are invited. Bro. Steward is expected. G. M. BOWEN.

QUARTERLY meeting of the S. D. Adventists at Appleton, Licking Co., Ohio, to commence August 18, in the evening, and continue over the Sabbath. JESSE B. T. NICHOLS, Clerk.

Appointments Postponed.

THE quarterly meeting of the church at Waterloo, Wis., which was appointed to be held July 29 is postponed until August 12. Bro. J. T. Thompson will be present. We hope to see a general gathering of the brethren and sisters. The meeting will continue over first-day. J. GANIARD.

THE appointment at East Otto, Cattaraugus Co., N. Y., is postponed one week, to Sabbath and first-day, Aug. 26 and 27, to remove it further from the camp-meeting, and give all a chance to attend both. R. F. COTTRELL.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

CLARISSA LULL: See E. Wilson credited \$1.50 in REVIEW, Vol. 37, No. 21; also Instructor, Vol. 19, No. 10.

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

\$1.00 EACH. Mrs S H Bonfoey 39-5, C P Whitford 39-7, John M Adams 34-1, Mrs M Chapman 39-1, H Lockwood 39-1, Russell Butler 38-13, R F Powers 40-18, J M Santee 38-1, Wm Wright 39-1, Wm Brown 38-1, C G Daniels 38-14, S Lewis 39-1, S W Pack 39-7, Pember Sargent 39-14, Jens Neilson 39-7, Mary Jensen 39-7, Wm McAllister 39-5.

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MISCELLANEOUS. Ira T Day 25c 38-7, Irvin Brink \$4.00 41-1, Martin Adst 2.75 38-20, J C Herron 75c 39-6, G W Ball 2.50 39-10, J G Bellows 4.00 38-1, C A Washburn 3.00 40-10, H C Crumb 5.00 (5 copies) 39-7, Peter Weeks 3.00, 39-20, T F Denio 50c 37-14, Geo Kimble 3.00 40-7.

Michigan Camp-meeting Expenses.

C Smith \$1.00, L B Kneeland 5.00.

General Conference Fund.

E Elmer (s. n.) \$1.50, G W Mitchell (s. n.) 5.00.

Michigan Conference Fund.

Church at Locke \$5.00, church at Orleans 70.00, church at Burlington 17.00, church at Wright 30.00, church at Potterville 14.00.

Donation to S. D. A. P. Association.

Thomas Demmon \$1.00 (thank-offering), Sarah T Harbutt 5.00 (thank-offering), James Youll 25.00 (free-will offering).

Western Camp-Meeting Fund.

Robert Ladley \$5.00, C R Rice 5.00.

Cash Received on Account.

R F Cottrell \$3.92, J L Edgar 3.00.

Foreign Missionary Fund.

Wm Allen \$5.00.

Review to Poor.

Wm Allen \$5.00, A sister 2.00.

Shares in the Publishing Association.

W T Carson \$10.00, Anton Korb 10.00, Jacob Shively & wife 50.00.

Shares in the Health Institute.

Jacob Shively & wife \$50.00, James Youll 25.00.

Books Sent by Mail.

C H Barrows \$6.00, W N Ferris 10c, W B Castle 1.00, D Crandall 30c, M Adst 25c, J B T Nichols 25c, M D Clark 25c, M C Morgan 4.35, Wm Harris 20c, P C Rodman 2.25, T S Harris 10c, J P Chamberlin 1.00, Geo O States 20c, A Korb 2.00, J N Loughborough 3.84, J Shafte 40c, T Demmon 35c, F Longmate 25c, F A Rust 40c, John Young 25c, M A Nourse 25c, Thos S Emery 40c, S A Howe 1.04, S Blodget 3.00, D Warren 50c, W McAllister 1.00, C R Rice 50c, J Youll 2.50, J Medley 50c, A C Long 3.70, M W Morris 2.00, G W Mitchell 50c, H F Goslin 2.00, J Roberts 35c, L Richer 5c, M A Barton 35c, Geo W Barker 2.00, M Wicks 5.84, A Bell 50c, M J Small 25c.

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