As Ye Sow, So Shall Ye Reap.

Scatter we must, and scatter we will,
Strewing at broadcast where'er we go,
Every word is a planted seed;
To make glad shouts for the harvest home.

For the fruit of the sowing is sin and crime.
Scatter we must, and scatter we will,
Every thought is an embryo,
That makes us a whole life long, repent.

The last request of Jesus Christ—his last solemn injunction—was, "Remember me!"
It always appeared to me that such a benefactor as Christ ought to be remembered in his own way—that sinners, whom he died to save, should remember him in that way, even while you think of him? Do your affections move in the line of your thoughts, and collect about the same center? Jesus ought to be remembered with the heart. You say, perhaps, "I do not only mentally, but cordially remember Christ." But do you remember him practically? Do you do any thing in remembrance of him? It is customary not only to remember, but to commemorate great benefactors; and that not merely by speaking of their beneficent exploits, but by some appropriate acts. Do you this with respect to Christ, that greatest, best of benefactors?

Perhaps you answer: "I do many things out of regard to the memory of Christ. His precepts generally I endeavor to obey." That is very well; but do you zeal which he approved, or requested to be done in remembrance of him, on that "same night in which he was betrayed?" Some do not. Even some who profess respect, and indeed love for Christ, do not! It is strange, but so it is. They remember Christ in their own way, but not in his way. They do some things in remembrance of him, but not that which he said, "do," I wonder they do not adopt his way. I cannot help suspecting their love when I see they do not. It always appeared to me that benefactor—but Christ ought to be remembered in his own way—that he deserved to have the privilege of saying how he would be remembered; and that sinners, whom he died to save, should remember him in that way, even though it should not seem to them the most appropriate and reasonable manner of commemorating him. I do not know how it strikes others, but so it always struck me; and I confess I take the bread and eat it, and the cup to my lips, primarily, because he said, "do this."

The question about usefulness of visible memorials, and the unatheism of these memorials, I am content that he should settle. I know very well that if there be no natural adaptation in these memorials to do me good, he can connect a blessing with them. It is an easy yoke he calls us to take—a light burden to bear. I cannot help regarding it as unkind, that this was practicable, and at all reasonable, that was not complied with; but this was his dying injunction, know what they do. The least I can do is to comply with it. I ought to say, I never knew but one. That it is true, they make; but to what do they amount? Can any doubt that Christ said, "Do this?" Can any doubt that he meant it to be done by all who believe on him? What reason can be imagined why one redeemed sinner should partake of the emblems of the body and blood of Christ, which does not equally apply to every redeemed sinner? Should not as many as the body was broken and the blood shed for, partake of the emblems of that transaction? What propriety is there in limiting the command, "Do this," and not the declaration, "This is my body broken for you?" If we put on the ground of right to command, questions arise; one of right of Christ to impose mandates? What duty players in such a performance? Do some pay respect to this, who do not obey other commands of Christ? What if it be so? Is that a reason why you should add another to your acts of disobedience?

Do you refrain because it is a solemn transaction? For more solemn are death, judgment, and eternity, from which, nevertheless, you cannot refrain. Do you feel yourself to be too unworthy? But will this neglect make you less worthy? A sense of unworthiness is a grand part of the qualification. Are you afraid of sinning, should you in this way remember Christ? But you are conscious of sinning by not remembering him. Say you, "I cannot trust myself?" But can you not trust Christ? If there is danger that you will prove faithless, yet is there any danger that he will? It is because you are not as trusted, that you should trust him who is able to keep that which is committed to him? If you trust him for forever, you are as sure of being supplied as of being pardoned, if you trust him for that. Why should you not remember Christ? He remembers you—yes, practically remembers you; nor one thing merely done in remembrance of you, but many. Why should he make excuses for not remembering you?

But perhaps you will cut short the interview by saying, "I am now quite unprepared for this; after all, I must attend to it." Be it known to you, then, that there are greater things for which you are unpre-
Prayers For Donald Grant.

In the highlands of Scotland, punctuality at public worship is reckoned among the cardinal virtues. The people, for generations, have been trained to reverence God's day and his house, that is it is considered not only proper, but obligatory, to be at home, or to stroll over heath and burn, while others are honoring God in the sanctuary.

There lived in this region, some years since, an honest farmer named Donald Grant. He was very wise for this world; and, while professing better things, he gave all his strength and energy to his six days' toil, so that when Sunday came, he was unfit for the services of the sanctuary. Once, in the season of heavy rains, he found a note, in which was written: "The church then is a temple of God's praise. They will be ashamed to sing in heaven if they were too indolent, or too fastidious to sing in the earthly temples of God's praise."

THE REVIEW AND HERALD.

Tales of Health.

Perhaps you fancy your shape. You do look comfortable and jolly. But as a physiologist, I must say you are wrong. Obesity, like emaciation, is a sort of disease—unfavorable to health and long life.

This warm weather makes you pant and perspire. I met one of your number down on the beach, the other day, and he was a wonder. He was much more comfortable. We stepped to chat a moment, when he exclaimed: "I would give ten thousand dollars to be reduced to 150 pounds. I pant, wheeze, and sweat; pant, wheeze, and sweat, every time I stir," and, looking earnestly into my face, he said, "Doctor, what can you do for me; what can I take? My family doctor tells me he can give me something that will whittle me down; do you think I can do it?"

"Oh, yes," I replied, "nothing is easier; but it is quite unnecessary to take any medicine. Suppose, sir, you have a very fat horse, much in the condition of yourself, and some doctor tells you to reduce his weight with medicine, what would you say?"

"I should tell him that I could reduce his weight by reducing the amount of his food."

"Just so; and you would be quite right. Allow me to commend the same practice to yourself. Reduce the quantity of your food one-quarter, and I venture to say that in a month you will weigh from 5 to 10 pounds less than now. At the end of the first month, you will have lost 12 to 15 pounds. Within three or six months you will find yourself lighter by 20 to 50 pounds. Your digestion will be much healthier, your respiratory powers, and your activity and endurance greatly increased."

"I am not half so much as such thin men whom I know."

"This is not improbable and I presume your excessive eating keeps them thin, as with your tendency, excessive eating produces fat. If they were to reduce..."
the quantity of their food, they would, like yourself, tend toward the normal standard—they would gain in weight, while you would lose."

He promised to try it, and started on.

In a horse car the other day, I met six consecutive, mouth-breathing, diseased and sweating individuals. Each one of them, in six or twelve months, became reduced to the normal standard, and enjoy a degree of health and activity to which he is now a stranger. Is any physiological statement more self-evident than "giving the world" to be in good shape, "I cannot go hungry and faint for ever."

"Give the world" health and activity to which he is now a stranger. Is any physiological statement more self-evident than "giving the world" to be in good shape, "I cannot go hungry and faint for ever."

This remark shows you have never tried what I have supposed. You may have a thousand pains and aches, with hunger and "governor." If you would reduce the quantity of your food, even one-half at once, after three days you will not suffer from faintness or hunger. The man who eats temperately of unstimulating food, rarely knows the sensation of hunger.

In the light of these undeniable statements, how silly the practice, common among girls, of swallowing the quantity of your food, even one-half at once, after three days you will not suffer from faintness or hunger. The man who eats temperately of unstimulating food, rarely knows the sensation of hunger.

I have personally known several of young women whose health had been ruined by drinking vinegar, eating chalk and other indigestible things, all to take away their fat.

And I have known a still greater number to ruin themselves who were in the hope of keeping them- I have personally known several of young women whose health had been ruined by drinking vinegar, eating chalk and other indigestible things, all to take away their fat.

I have personally known several of young women whose health had been ruined by drinking vinegar, eating chalk and other indigestible things, all to take away their fat.

My dear, fat simplonists, allow me to prescribe for you. Rise early; exercise much, particularly in the open air; bathe frequently, rubbing the skin very hard; thinner two or three pounds per week. Your sluggishness, short breath, and other discomforts will soon leave you, and you will be a bright, clear-headed, and happy. — Dr. Living. M. D.

Reading the Scriptures.

True Scriptures are given to men to be understood by them. As a general principle, therefore, their meaning must be ascertained by the same rules of interpretation which we apply to other books. For, if men are to understand the Bible, it must speak in the language of men, employing words whose mean- ing they know, conforming to the common laws of lan- guage; it must not be different from all other books in the language of men, employing words whose mean- ing they know, conforming to the common laws of lan-

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

My dear, fat simplicities, allow me to prescribe for you. Rise early; exercise much, particularly in the open air; bathe frequently, rubbing the skin very hard; thinner two or three pounds per week. Your sluggishness, short breath, and other discomforts will soon leave you, and you will be a bright, clear-headed, and happy. — Dr. Living. M. D.

Reading the Scriptures.

True Scriptures are given to men to be understood by them. As a general principle, therefore, their meaning must be ascertained by the same rules of interpretation which we apply to other books. For, if men are to understand the Bible, it must speak in the language of men, employing words whose mean-

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.

The reading of the Scriptures should be with habit and system. A few careless perusal will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in meaning. From the whole of Holy Scripture and each individual verse, and all keep their flesh down.
The Sanctuary.

(Continued.)

Hasten became satisfied of the existence of a sanctuary in the most holy tabernacle, in which the Lord pitched and not man, the subject of its ministration and cleansing can furnish little ground for controversy. On this point, as on every other concerning the glorious hierarchies of the Melchisedec priesthood, in the person of our Lord, we must reason from type to antitype, from the earthly shadow to the heavenly substance.

The people on earth, says Paul, serve unto the example and shadow of heavenly things. This being so, it follows that the work connected with the earthly tabernacle, was the example and shadow of a like work in heaven. Let us then briefly examine The Work and Workings of the Heavenly Sanctuary.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.

This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the annual burnt offering [Ex. xxi, 38-43], brought up before the door of the tabernacle. We see upon the head of the victim which signified that his brought his victim, that was to be offered up for him, receptacle of the offender's sin. A continual transfer divisions: the daily ministration in the holy place, and the earthy shadow to the heavenly substance.
THE REVIEW AND HERALD.

No. 131.

LABORS IN OHIO.

I CLOSED my meetings in Chardon on Sunday, the 6th inst, and arrived here the following evening. The house I occupied was rented for shows, which, of course, interfered with the meetings. My health was very poor at the commencement, and I continued as long as my strength would permit. Many who appeared deeply interested and even confirmed on the Sabbath, ceased to attend the close. Whether they love the praise of men more than the praise of God, the great day will disclose. Some who were interested and anxious to hear, continued away. A little company are keeping the Sabbath there, and I trust more may yet be added to their number.

We have concluded to pitch the tent in Orwell Center. We had some meetings and holding sessions as I think will be most effectual in further removing the dreadful influence that has been erected in this community. Already there are inquirers and anxious to hear, and I believe one of them, if I can keep her, I will trust the Lord will work for the honor of his own word.

J. H. Waggoner.

MEETINGS IN VERMONT.

Bro. White: We commenced our labors with the tent in Vermont under many discouragements. The last week in June we went to East St. Johnsbury, by the invitation of the congregation, and made arrangements for a piece of ground on which to pitch the tent; but after we had pitched up several hand-kilns in different places, the owner of the ground refused to let us pitch the tent on his land, saying that the people did not want us there. They had learned that we were Seventh-day Adventists, and they were so seceded over with popular orthodoxy that they did not want to have such unpopular doctrines preached in the place.

As we found it was impossible to make a meeting on land we went to Danville Green, and could find no ground on which to pitch the tent. We then went to North Danville, found an opening, and commenced meetings July 5th. We continued there twenty-three days, and gave twenty-one lectures.

The truth was presented with freedom, and in power. But the tent-ground was so wet on account of heavy rains which continued for three weeks, that for most of the time we could hold no evening meetings, and the work was much hindered.

On first-days our congregations were large and attentive. After the Sabbath question was fully discussed, Bro. Hutchins requested those who believed that the first day of the week was the right day, to stand upon their feet. Only one arose. Then several arose in favor of the Sabbath of the fourth commandment.

Three weeks ago I was drafted according to Act of Congress for "enrolling and calling out the national guard," soon after I concluded to take this action, but the draft was of no account until three weeks after. On the 13th of this month I received a draft of our tent-labors till I was liberated from the draft; for many were hindered from attending the meetings on account of the long time of having to lay up their means. One only arose. Several arose in favor of the Sabbath of the fourth commandment.

We met with a general turn-out of our church there trying to live out the truth and that the Lord was adding to them as much as should be saved.

Sabbath, Aug. 9, the brethren and sisters came together for a quarterly meeting at West Roshau. A goodly number had traveled more than twenty miles to attend this meeting. The brethren and sisters were encouraged by the excitement of the day which began when in spring twelve have united with the church, and others will unite with us soon. I am glad that the good work is going on in this church. We were made happy in attending to the ordinances of the Lord's supper, and in hearing the truth proclaimed."

Note from Bro. Snook.

ABOUT a dozen have decided to obey God and keep the Sabbath. The brethren at Fairfield, Vt. are extremely interested, and the excitement about the draft.

We had liberty in making the meetings. The brethren professed happiness, and the excitement about the draft.

Bro. White: We held three meetings with Bro. and friends in Byron Center, Sabbath and first-day Aug. 8, 9. Nearly half the number that constitute their Sabbath meetings have moved to other parts of the State this season, which has left them in some what scattered state. They were much encouraged by our visiting them. I hope our Ben. in the vicinity will call on them as they pass.

From Aug. 10-27 we spent in visiting individual members and in holding preaching and social meetings with the church in Westfield, with great satisfaction, and we trust to their benefit.

We are now with the church in Orange, to labor until the 24th inst.

J. H. Waggoner.

MEETINGS IN VERMONT.

Aug. 2. The building, unbudling, and rebuilding of the Sabbath. We are convinced that the God who formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, a living creature. What made him a living creature? The breath of life. Gen. ii, 7. And as a living creature he was conscious, could think, and praise the Lord. His life was dependent upon him as a unit upon an immortal soul. Therefore, as we receive the breath of life, he becomes a conscious, active man, capable of exercising the power of thought, and praising the Lord. When based upon a mortal soul, his condition was just the same that it was before he received it. He became unconscious, and could neither think, nor praise the Lord.

Arg. 2. The building, unbudling, and rebuilding of the Sabbath. We are convinced that the God who formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. ii, 7. This gives us all needed information with reference to the building of man. All such is the fulfillment of the prophecies, and so she would have a feast without any sorrow.
Again he said unto me, Behold, ye dry bones, they are at the end of the kingdom. Behold, I will cause an immortal soul to be in you; and ye shall live. verse 8. And I will lay sinews upon you, and will cause the flesh to come upon you, and I will cause the spirit to be in you, and ye shall live. verse 10. In all this very minute word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause an immortal soul to be in you, and ye shall live. verse 11. So I prophesied as I was commanded; and as I prophesied there came air into the dry bones, and they stood up, an exceeding great army. verse 10. All this very minute prophetic description of the resurrection, not one word is said of immortal souls or spirits. 

Arg. 3. Man in death has no remembrance. For in death there is no remembrance of thee; in the grave who shall give thee thanks? Ps. vi, 5. "I am forgetful in death, O God; in the depths of the grave who shall remember thee?" Ps. xxxi, 19. when I believed, I slept and then woke up on these things, that they may live. So I prophesied as I was commanded and as I prophesied there came air into the dry bones, and they stood up, an exceeding great army. verse 10. All this very minute prophetic description of the resurrection, not one word is said of immortal souls or spirits.

Arg. 4. It is founded upon Ps. cxlv, 17. "The dead praise not the Lord, neither any that go down into silence." With our present state of ignorance upon the constitution of man before he received the breath of life, he could not then praise the Lord. Death reduces him to that same state again, in which he cannot praise his Maker. And as it is with all who die and go down into silence, the dead go down not and they rest in silence, until their silent sharers are broken by the mighty peals of the Archangel's trumpet. The whole system of popular theology is derived from the truth, and must of necessity be of him who said "ye shall not think and reason and hence this conclusion that man can think and reason and hence this conclusion that man is a spirit, and that the breath of life he could not think, and as death removes reason, and all the reasoning faculties of the brain, as well as during life? The reason is obvious. He thinks with the brain. This point is easily proved. When the brain is pressed upon by the skull, all things, feeling, and intellect, are as really suspended. Dr. Graham testifies the case of a woman whose brain was exposed, in consequence of the removal of a considerable of its bony covering by disease. He says, "I repeatedly made pressure on that balm, and each time suspended all feeling and all intellect, which were immediately restored when the pressure was withdrawn." Prof. Chapman, in one of his lectures says, "I saw an individual with his skull perforated and the brain exposed, who was suspended, as he was accustomed to be experienced upon by pressure, and who was exhibited by the late Prof. Weston to his center of the Western field. We would like to have you and sister White snake a visit this fall to Iowa if possible at the time we have our State Conference. In hope of eternal life. J. M. Ferguson.

Presumptive Arguments. 

Howard Beecher, in his "Papal Conspiracy exposed," page 226, says: "Another presumptive argument that the system is a fraudulent system, is found in the extreme scantiness of the Scriptural proof by which it is sustained." Thus we have no specific, formal and definite statement of the system in the Bible, such as a system of power and authority is still clearer; for not only is there an entire want of such evidence! But the truth is, the passage claimed for the Sunday institution, like those claimed by the papal see, are more or less obscure and need a corn- 

We think it will be large enough to hold any three. We think it will be large enough to hold any American family. 

Resolved, that we call the name of our church Pilot Grove Church. 

By order of the church. J. M. Ferguson, Secretary. 

The same word occurs in Isa. xlii, 13, also Rom. i, 15, in the extreme scantiness of the scriptural proof by which it is sustained. 

"Thus we have no specific, formal and definite statement of the system in the Bible, such as a system of power like this ought to bear. Compare the statement of powers of officers in the laws of Moses, and the constitution of the United States, and in the case of Christ, with the statements claimed for this corporation as its scriptural proofs." All Protestants will agree that he reasons well; and that papacy by this test must inevitably fail to the ground. But the same reasoning will also undermine some of the main pillars of Mr. Beecher's faith: as, for instance, Sunday-keeping. If we search the Bible, we shall be astonished at "the extreme scantiness of the scriptural proof by which it is sustained." The most zealous defenders of Sunday are compelled to acknowledge this, "there is no specific, formal and definite statement," of this institution in the Bible. Follow Beecher's plan and compare the scriptural evidences claimed for Sunday, with those claimed for the Sabbath in the Old Testament and how insignificant they appear? According to Mr. B., this "furnishes a strong presumptive argument that this institution is a fraudulent system." He continues, "Now how easy would it have been to have started right at the beginning, if the claims of this corporation are true. But this is an utter void is there where indisputable proof ought to be found. True, certain things are said to the apostles, and it is implied that they were to have successor's of some sort, and that with then Charlot would be to the end of the world; but not a step can be taken without begging the question, who these successors should be." 

Plainly this is all true; but with Sunday-keeping it is still more so; for not only is there entire want of all "indisputable proof" on this subject, but no "certain things are said to the apostles," or any one else, from which it can be inferred that such an institution as a first-day Sabbath was contemplated. How easy it would have been for any of the New Testament writers to pen just one text on this important subject. Thus they would have saved theologians so much trouble or perplexity in trying to defend this time-honored institution. But alas! how negligent they were! 

Again he says, "Mr. Newman (a catholic) confesses that the passages of Scripture claimed by the papal see, are more or less obscure and need a comment. The same name is true of those passages claimed for the Sunday Sabbath. Without many comments and far-fetched conclusions they are of no use to the cause. For example, Rev. i, 10. "I was in the spirit on the Lord's day." The Bible student reading this is led to inquire what day is meant by "Lord's day." Turning to Mark i, 28; Isa. viii, 18; Ex. xx, he learns that the seventh-day is claimed by the Lord as his day, and hence naturally concludes that it is the day of the sun, the偶像 of the heathens. But how different a conclusion is arrived at, when he reads the necessary complement—a comment as follows: "I was in the spirit on the Lord's day, &c. c., the Christian Sabbath. John here calls the first day of the week the Lord's day." This was the common name for it in the first centuries. How wonderfully that helps it! All is plain now. A man must be bigoted indeed who will not yield to such evidence! 

"For the living knowing that they shall die, but the dead know not anything, neither have they any more any vain thought or reason. And therefore we can think and reason and hence this conclusion that man can think and reason and hence this conclusion that man is a spirit, and that the breath of life he could not think, and as death removes reason, and all the reasoning faculties of the brain, as well as during life? The reason is obvious. He thinks with the brain. This point is easily proved. When the brain is pressed upon by the skull, all things, feeling, and intellect, are as really suspended, as they are in death. Dr. Richmond mentions the case of a woman whose brain was exposed, who was exhibited by the late Prof. Weston to his center of the Western field. We would like to have you and sister White snake a visit this fall to Iowa if possible at the time we have our State Conference. In hope of eternal life. J. M. Ferguson.
No. 131. THE REVIEW AND HERALD. 103

In the Bible, has been considered here as belonging to the ministry, almost wholly so. But when it, consequently going contrary to that resolution. Naught but a sense of duty, would move me to refer to this, for now I feel that all was not right; if I turned to the Bible, and often, and sometimes hurt the feelings of those who would do me good, but I hope if this meets the eye of any such, they will forgive me, and pray for me, that I may prove faithful to the end.

From Sister Mason.

BRO. WHITE: I feel it a duty to write a few lines to the Review. In the summer of 1854 the Lord was pleased to show me the light on the Sabbath, and in that bright land palms of victory bear? How long will it be ere they'll enter that gate? The joy of their hearts, and the theme of theier prayer?

In the great building which is fitly framed together in Hebron, Wis. Aug. 16th, 1863.

From Sister Harris.

BRO. WHITE: With deep gratitude of heart would I pen a few lines at this time in favor of the truth of the third angel's message. I believe I have a love for the truth of God, and a desire to improve upon what is given me, that when our Master and Lord shall come he may receive his due reward. I am glad the work of the Lord is moving forward. Yours striving for the unity of the faith.

From Sister Clarke.

BRO. WHITE: I have many times taken my pen to write to the dear brethren and sisters. In the present truth, but feeling my inability, have laid it down, until I began to feel that I was ashamed of the name which the Lord has given me. I wish to do such work as will not to be like the slothful servant that hid his Lord's money, but I do desire to improve upon what is given me, that when our Master and Lord shall come he may receive his due reward.

Three years ago last winter I first heard Bro. Ingraham, and his precious truths of the third angel's message. I was a believer in all the commandments of heaven, but his message of striving to live out the truth as I never did before. I am now striving to overcome all my faults, that I may be found and stand when the Lord cometh in his jewels. I could never endure the thought of being left out. I feel that no sacrifice that God requires of us is too great. If we Medgear ourselves of all that he requires of us, it is very little in comparison with what Jesus has done for us. If we are not willing to suffer with him, we shall never be worthy to reign with him. Then let us leave the things that are behind, and press toward the mark of the high calling of God in Christ Jesus. We have just received, through the Review, the report from the Minnesota conference. My heart says, Praise the Lord for the gifts that are in the church! Praise his holy name that he is ever mindful of his erring children. May God excuse our shortcomings, and overcomes. My daily prayer is that I may be willing to receive all the light that God is giving to his people, and may have grace and strength to live it out.

Dear brethren and sisters, be faithful. There is no resting place for the Christian—no time to lose now. Yet that are bowed down with trials and privations, remember that Jesus knows it all. He knows every sor- row of the poor for his sake. He has been in the same temptations as we are, yet sinless. When we feel that our lot is hard, let us look at the garden of Eden (the law), the judgment (the second an- geled lesson), and the cross. I believe, if we would compare our sufferings with the sufferings of Jesus, it would always silence our complaints.

I would say to the lonely ones, Cheer up. Jesus is at hand. O what all the dear children of God! There will be no more lonely ones then; no widow nor orphans; and the Lamb will make glad the nations of the Lord. This love, and Sister., and God will wipe away all tears from our eyes.

MONROE, Wis.

Obituary Notice.

Died in Brookville, Wis., Aug. 8, 1863, of dysenteric fever, Sarah Frances, youngest child of A. D. and Ili. T. Doddridge, aged 1 year 4 months and 4 days. We miss our little one, yet we have hope in the promises of God, and believe that if we are faithful he will add to all the rest. We shall see our little one come forth, clothed in glorious immortality. A. D. & M. E. LOVE.
The Review and Herald.

From a business letter from Bro. Loughborough we learn that about forty have decided to obey the truth, as the result of the tent meeting held in New York, N. H., and that $600, worth of books have been sold.

The Review is made ready for the press on Sunday. Appointments, therefore, designed for any particular paper, should be received as early as possible after the Sabbath preceding the date of the paper. It takes but three or four days for letters to reach us from any part of the field, where there is railroad conveyance. Bro. can therefore easily calculate when their appointments through the paper. Therefore lay your plans for labor for weeks in advance, and send in notices in season to be of any advantage. We think it best for Bro. as far as practicable to give their appointments through the paper. Therefore lay your plans for labor for weeks in advance, and send in notices in season to be of any advantage.

Lessons for Bible Students. It was announced in Review of July 14, that the next subject to be taken up for lessons, would be the Three Angels' Message, and that two lessons should be read on the Prophecy of Daniel, Sanctuary, and 2300 Days has been issued. It is therefore thought best to take up this subject next, instead of the Three Messages. This announcement is made that all may have opportunity to furnish themselves with the work before the lessons are resumed.

Ills. and Wis. State Conference.

This State conference for Illinois, and Wisconsin, will be held at Avon, Rock Co. Wis., the first Sabbath in October next. Churches will be represented by delegates, and church reading letters of commendation by their delegates. The balance of tent preparations in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times ready to be used by brethren. Come brethren and sisters prepared in part to take care of themselves. But let none be thus excused, for the following stock is to be at all times re...