

# 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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#### "NONE BUT CHRIST."

CHRIST—none but Christ! to him I sing;  
To Christ the contrite spirit bring,  
In humble, grateful lays,  
To him, most near, least understood,  
Who waits, when fails all other good,  
To take that love which, bought with blood,  
The soul reluctant pays.

Oh! sick of disappointment's pain,  
Of friendship false, ambition slain,  
Of pleasure's vain control;  
Weary and worn to him apply;  
Learn from the Meek and Lowly why  
There's none but Christ can satisfy  
The restless, longing soul!

In none but Christ all fullness dwells—  
The love that evermore upwells—  
From its pure source unspent;  
The mortal feels immortal might;  
Opposing natures yet unite,  
The finite claims the Infinite,  
With none but Christ content.

Oh! none but Christ remains the same,  
While faints and flickers every flame  
By human passion fed;  
He living food alone supplies;  
The heart, a-hungered, eager tries  
Earth's nourishment—grows sick, and dies;  
Christ only is true bread.

Grow strong, my soul, on Christ alone!  
Shine in the likeness of his own;  
Filled with his fullness be;  
Cherish no hope, no love, no aim,  
That is not blended with his name;  
His glory be thy only fame;  
None, none but Christ for me!  
—New York Observer.

#### Testimony of Eminent Authors.—No. 5.

BY ELDER M. E. CORNELL.

CONCERNING THE CHANGE OF THE SABBATH  
TO SUNDAY.

MANY suppose that if there is no Scripture proof for the change of the Sabbath, there is, at least, some good, reliable history in favor of the change, showing that it was effected as early as the second or third century, and giving an opinion that it was done by the apostles. But when we carefully examine all the evidence, we find that the proof against Sunday-keeping and in favor of the ancient Sabbath, is overwhelming. It appears that the substitution of the Sunday in the place of the ancient Sabbath was at first a matter of mere human policy, to please the pagans, by imitating them in the observance of their chief day dedicated by them to the god of day.

Dr. Priestly well observes: "The primitive Christians had no festivals besides Sunday on which they always met for public worship, as may be inferred from Justin Martyr. This day Constantine ordered to be observed as a day of rest from labor; but husbandmen were allowed to cultivate the earth on that day. By degrees, however, in imitation of the Jews or heathens, but chiefly the latter, Christians came to have as many annual festivals as the heathen themselves."—*Corruptions of Christianity*, p. 131.

Dr. Cox, in his *Literature, &c.*, says: "All who claim any knowledge of the works of the fathers say that these ancient writers usually, if not invariably, speak of the Lord's day [Sunday] as an independent institution, of which neither the fourth commandment, nor a primeval Sabbath, is once referred to as the foundation."—*Cox's Lit.*, p. 12. See also Heylin, part ii, chap. ii; Taylor's *Life of Jesus*, part ii, sec. xii, dis. x, § 24; Baxter's *Practical Works*, xiii, 386; Cook, ii, 291-303; Holden, p. 334; Bannerman, 130; Neale, 90, 237; Domville, i, 291-9; Bunsen, Hippolytus, iii, 76.

#### IMPORTANT QUESTION.

Did the fathers ascribe the observance of

Sunday to the injunctions or example of Jesus or his apostles?

"In regard to the fathers who wrote before the reign of Constantine, and whose opinions are alone of importance, Domville, after elaborate inquiry, answers this question in the negative, nor can he discover that any of them has appealed to the Christian Scriptures in proof of a Christian Sabbath. Equally unable is Mr. Baden Powell to find that these writers, in any instance, pretend to allege any divine command, or even apostolic practice in support of its observance."—*Kitto Cyc. Bib. Lit.*, ii, 270; *Cox*, p. 125.

Of Luther, Calvin, and others, Dr. Cox says: "They failed to see in the New Testament any of those indications which the puritans were the first to discover, of a transference of the Sabbath to the first day of the week, by Jesus or the apostles." *Cox*, vol. i, p. 127.

In a note in vol. i, p. 257, Cox says: "The early fathers give no support, direct or indirect, to the notion that the Sabbath had been transferred at all; but it is not surprising that those who wrote after the enactment by Constantine that Sunday should be kept as a Sabbath, were more apt to discover reasons for such observance of it."

Of the change of the Sabbath, John Milton says: "The reason for which the command itself was originally given, namely, as a memorial of God's having rested from the creation of the world, cannot be transferred from the seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord or any other, without the sanction of a divine commandment." "If we under the gospel are to regulate the time of our public worship by the prescriptions of the decalogue, it will surely be far safer to observe the seventh day according to the express commandment of God than on the authority of mere human conjecture to adopt the first."—*St. John's ed.*, B. iv.

The National Cyclopaedia has the following: "It has been held by many eminent divines, that there is not sufficient evidence in the New Testament for such an institution; that the change of day from the seventh to the first day of the week is an insuperable difficulty."—*Nat. Cyc.*, Art. Sabbath.

On keeping Sunday, Taylor remarks: "The historic reason for believing that they did so is drawn partly from the two or three allusions to it in the New Testament; and partly, we might say chiefly, from the incidental and the explicit mention of the practice by the early Christian writers, as well as by Pliny, Plutarch, and others.

"If we imagine ourselves entirely deprived of this latter portion of the evidence on this point, it must be admitted that the argument in support of an institution so vitally connected as it is found to be with the very existence of religion in the world, would be reduced to a slender and precarious inference, or argument from analogy. Here, then, we are absolutely compelled, and those especially who are rigid more than others in their regard to the Lord's day are compelled to resort to the aid of ancient usage, as recorded, not by inspired, but by uninspired, writers."—*An. Christianity*, p. 51.

Gregory says: "Constantine commanded the first day of the week to be celebrated with peculiar solemnity: and, in time, this practice extended over the whole Christian world."—*Hist. Church*, p. 190.

Dr. Peter Heylin, on the festivals, Sunday, and saint's days, inquires: "Indeed, why should not both be observed alike, the saints' days being dedicated unto God as the Lord's day is, and standing both of them on the same authority," &c. . . "The choosing of the times was left to the church's power, and she designed the saints' days as she did the Lord's; both his, and both allotted to his service only. This made St. Bernard ground them all, the Lord's day

and the other holy days, on the fourth commandment."—*Hist.*, p. 457.

Alexander Campbell, on the change of the Sabbath, says: "But some say it was changed from the seventh to the first day. Where? when? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again; for the reason assigned must be changed before the observance or respect to the reason can be changed! It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*. I think his name is *Dr. Antichrist*."—*Christian Bap.*, vol. i, p. 44.

#### Family Divisions.

BY ELDER D. M. CANRIGHT.

DIVISION in the family is a very unhappy circumstance, looked at in its best light, and a thing to be avoided as far as possible, when it can be done without sacrificing principles of right. "How can two walk together except they be agreed?" and how can two live together except they be agreed? Harmony and union of sentiment and action in a family is a thing greatly to be desired. Yet the religion of Christ and of the Bible, from the days of Abel and of Cain till the present time, has often had to bear the responsibility of making a division of families; and no slight odium is brought upon it by this fact, though very unjustly.

The advocates of present truth have to meet this in almost every place they go. Some member of the family, frequently the wife, sometimes the husband, perhaps a son or daughter, becomes convicted of their duty to obey God and keep all his commandments. They fear God—they have a regard for the right, and they are conscientious in obeying what they are convinced is the law of God; but other members of the family do not see the arguments of God's word in the same light, or do not care to obey if they do see, and feel much opposed to having any members of the family obey it. Often a strong and violent opposition is raised in this manner, hard things are said, threats are made, and all the blame is thrown on the one who wishes to embrace what he or she regards as God's truth.

What shall be done in such cases? We think there can be no question as to what is duty; and it is very clear with whom the responsibility should rest. There was a division in Adam's family between Abel and Cain. It was carried so far as to finally result in Abel's martyrdom. Cain slew Abel—"and wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12. Cain's hatred of God and of his truth was the immediate cause of this division. All the responsibility rested with him, not with Abel.

Abraham's family was divided—Isaac and Ishmael. Isaac's family was divided—Jacob and Esau. Yet in each case the one that made all the trouble and division was the one who did not care to obey God. When Christ came, though the Prince of Peace, and though his advent was heralded with these gracious words, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14), and though he said, "Blessed are the peace-makers" (Matt. 5:19), yet no man ever made greater division, ever divided more families—husband and wife, parents and children, than this same Prince of Peace. Hear his own words: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh

not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. 10:34-39.

Thus Christ announces the fact beforehand that his religion would have the effect to divide families, one member against another. The result has fully proved his words to be true. The most bitter hatred and lasting divisions, in every age, have been produced by the preaching of Christ.

But, if such fruits follow, should we not then reject the gospel? No, indeed; for really it is not responsible for any of these things, though they always follow with it. Every individual, whatever his or her social condition in life may be, whether it be husband or wife, son or daughter, is under the highest obligation to obey the just and holy God, and love Christ who has died for us. Neither of these duties is inconsistent with the proper discharge of our duties in the family, and to all around us. Indeed, the very aim of true religion is to make better husbands, better wives, and better children.

But why then is there division? For this good reason, namely: It very frequently happens that, while one member of the family, say the wife, fears God, has a tender conscience, and wishes to be a true child of God, the husband, or some other member of the family, does not feel so inclined. One wants to do right, the other does not. This necessarily produces division; but who is to blame? Not the one who does right, but the one who does not do right; and it will always be found that the last-named persons are the ones who make all the trouble when there is any division in the family. They are the ones who find fault, who say hard words, who make unreasonable demands, and who produce all the ill feelings and inconveniences that grow out of the division. They do not obey God themselves, and they are determined that no one else shall, so far as they are able to prevent it. They claim the right to believe and act just as they think proper without any compulsion from anybody else. But this right they are not willing to concede to their companions and other members of the family. All must think and act just as they do or there will be a fuss. This is the reason why the gospel and the truth always have produced divisions, and always will.

Paul encountered the same difficulty in his labors, to such an extent that he found it necessary to give to husbands and wives directions how to act in such cases. He says, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all the churches." 1 Cor. 7:12-17.

His advice then is that the believing husband or wife should not depart from, or leave, the unbelieving companion. Though they do oppose them, they are not at liberty to do this. But he does say that, if the unbelieving husband or wife is so much displeased with them for obeying the Lord as to leave them, let them go. The truth and the service of God should not be compromised to serve them. We should obey God rather than man, whoever that man may be. This is the teaching of the Holy Bible on that point, and it is certainly in

harmony with sound sense and common justice. But let us be a little more particular, and illustrate what we mean.

Sister A., after proper investigation and due consideration, is thoroughly convinced that the seventh day is the Sabbath of the Lord, and that every Christian ought to keep it. She desires to be a true child of God—to obey every known requirement of his. She fears the Lord and has a tender conscience; but her husband does not see it in that light. He does not believe that the seventh day is the Sabbath, or else thinks it does not make any difference what day she keeps; or, not choosing to obey God himself, he does not wish her to keep the Sabbath at any rate. He argues that it will be inconvenient in the family for him to keep one day and her another, &c. Finally, he becomes very much opposed, and requires her to give it up. Now what is her duty in that case? We answer, If the word of God is of any authority, there is no question as to her duty. She must obey God rather than man.

The first and great command is to love God with all thy heart. No relation in life, neither that of wife, nor child, nor citizen, nor subject, can free any one from this duty. As a wife, she is under many and great obligations to her husband and family; but none of these interfere with her proper obedience to the law of God. The man who will not allow his wife this privilege is exceedingly unreasonable. 1. She is a moral, responsible, and personal individual, as well as himself. She does not lose this individual responsibility by her marriage. 2. Her conscience, her sincere belief, her judgment, her convictions of duty, should be respected as well as his. 3. He has no right, in the eyes of God or man, to make his conscience and his desires the rule for her conduct. 4. Any man who has proper love and respect for his wife will be willing to grant her these rights. 5. None but an unreasonable and tyrannical husband would require his wife to yield her conscientious convictions of religious duty, to please him.

If the case be reversed and the wife opposes her husband, the same principle holds good. If these principles are not correct, then we can see no meaning to the language of Christ previously quoted, and the following: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 26, 33. The desires or commands of a husband or wife, father or mother, do not release any one from obeying the requirements of God. God will hold them accountable in the Judgment.

During an experience of several years, I have had a good chance to observe the different plans which some members of the family will use to hinder others from obeying God. The first, and most violent, class make a great ado—threaten to part with their companions, to leave them, to turn them out of doors, and even to kill them, &c., if they do not give up the truth. Too frequently they succeed by this means in scaring them out of it. But frequently I have seen persons who could not be scared in that manner. They had too much common sense, moral courage, and fear of God, to yield to such unreasonable demands and threats. What has been the consequence? Invariably, without a single exception so far as I have ever known, they have succeeded in getting along first rate, and without any further trouble.

The opposing party never carry out their threats. They are the very last ones that will do it. It is a common proverb, but a very sound one, that barking dogs never bite. If the believing companions, in such cases, will take a straightforward, calm, and consistent course, they will gain the victory, and be left ever afterward to enjoy their religious freedom; but, if they yield on the start to the unreasonable and unjust demands of the opposing companions, their liberty is gone, and gone forever. They can set it down as a settled fact that they can never enjoy any liberty of conscience after that. This I have seen tried so many times that I know whereof I affirm.

A second class of opposers take a little more gentle course. They say, You can live out your religious convictions privately, if you will only stay away from the meetings, will not be baptized, will not join the church, &c. After a year's trial, if you still wish to go, then you may do so. This

seems to be more plausible, but it accomplishes its purpose full as effectually as the other, if not more so. The person who yields to this, in the first place, gives up his or her rightful liberty into the hands of another; and in the second place, is shut away from all privileges of the house of God and of receiving any further instructions or encouragement from the prayers, example, exhortations, and teachings of the brethren. Very few persons will continue faithful to the light first received. Their former convictions wear off. They forget the evidence in favor of the truth, lose sight of the importance of obeying it, become discouraged, and finally give it up. The devil rejoices, and a soul is lost.

It is a peculiarly trying position, as we well know, for one in the family to embrace the truth and live it out, while all the rest are opposed to it. It brings great responsibility upon that individual, and he will need much wisdom, prudence, and the help of God. But there are many considerations which should strengthen them for this task. 1. Their own soul's salvation is at stake. They cannot afford to lose this for family, for friends, or for the world. 2. If this truth is important for them, it is equally important for their family. In the providence of God, one member of the family has been reached and made to see the importance of the truth, while the rest of the family are still blind, and have no love for it. Now, if the one who sees the light turns from it, in all probability none of the rest of the family will ever embrace it, and thus all will be lost together.

On the other hand, if any one member of the family will consistently live it out before them daily, it will keep the truth constantly before them, keep their attention called to it, and give them a living example of its power and beauty. By such a course, if there is any tender spot in their soul, any desire to know the right and to do it, they will sooner or later be brought to embrace it. How often, how repeatedly, I have seen this accomplished. Sometimes it is months, frequently years, and sometimes ten or fifteen years. What a glorious victory! worth a life's effort. It is an end to be coveted rather than to be shunned. If, by patience, by a faithful life of earnest, daily prayer, we can finally succeed in bringing our dear friends to love and obey the Lord and his truth, how great a satisfaction it will be to us, and what a glorious reward in the kingdom of God. All should view it in this light, and then set themselves determinedly to accomplish it. There is a power in the truth lived out in a godly life, that few can resist.

Sometimes we see great lack of wisdom and lack of the spirit of Christ manifested in those thus situated. They make their views too prominent in the family conversation. They urge them too strongly and too frequently. They do not show that respect for others' views and feelings that they should. They are too ready to condemn everybody and everything but themselves. They are not as gentle and as accommodating as they ought to be. While they should never yield the truth, nor sacrifice their religious principles, yet in everything where these are not at stake, they should be as gentle and yielding as doves, show daily by words of affection and little acts of kindness that, in receiving the truth, you have received the good spirit of Christ.

Finally, be firm in the truth, never yielding that for friend or foe, but be ever ready to sacrifice anything else to win your friends to the Lord.

#### An Hour's Talk.

JOHN JANWAY once sat silent, and wrote down in short hand the discourse of some that professed to have a peculiar acquaintance with religion, and afterward read it to them: "Oh!" said he, "to spend an hour or two together, and to hear scarcely a word for Christ, or that brings people's hearts in love with holiness! Where is our love to God and souls all this while? Where is our sense of the preciousness of time, of the greatness of our account? Should we talk thus if we believed that we should hear of this again at the day of Judgment? And do we not know that we must give an account of every idle word? Did saints in former times use their tongues to no better purpose? Would Enoch, or Paul, have talked thus? Is this the sweetest communion of saints upon earth? How shall we spend an eternity in speaking the praises of God if we cannot find matter for an hour's discourse?"

#### Advent Thoughts.

"Glory to God in the highest, and on earth peace, good-will toward men."  
"Whatever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope."

THE word advent is itself calculated to awaken thought and kindle expectation. It summons me to watch and prepare for One who is coming; it says, "Awake, thou that sleepest, and Christ shall give thee light." It calls upon me to make ready my heart to receive with joyful welcome Him who bringeth salvation; and if I fully realized my fallen, lost condition by nature, should I not rejoice with joy unspeakable in the belief that there is One who is able to save to the uttermost those who come to him?

While bearing, then, in my heart this precious truth, all through the days and months of the year, as the "chief cornerstone" of my hope, let me endeavor to remember the subject of the advent with peculiar reverence and joy. Let me meditate more upon that wondrous love which brought the Son of God down from Heaven to this sinning, suffering, lost world; and let me remember that if I fail to profit by the blessings of the first advent, that there is another, when his coming shall be in "glorious majesty to judge both the quick and dead."

Almighty God, give us grace, that we may cast away the works of darkness, and put upon us the armor of light now, in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility—that in the last day, when he shall come again in his glorious majesty, to judge both the quick and dead, we may rise to the life immortal, through Him who liveth and reigneth with thee and the Holy Ghost, now and ever! Amen.—*Churchman.*

#### Turning the Tables.

IN an address before the Sunday-school Teacher's Institute lately held at Plainfield, N. J., the Rev. Dr. John Hall spoke to the question of alleged scientific objections to the truth of the Bible:

When I speak in the tone necessary and proper for me to speak to you now and here, there are some who may be liable to the impression that we, who love and stand up for the Bible, have some kind of hostility to science—that we dislike it. I testify for myself, and for a great mass of intelligent people that love the Bible and teach it, that we have no hostility to science. On the contrary, we are very thankful for it; we are glad for the information it furnishes; and we do not hesitate to remind scientific men that the sciences that they and we love, have always flourished most where the Bible has had most sway. It is to the quickening of the intellect by revelation that scientific inquiry owes its most splendid progress and most magnificent triumphs. We are not to be interpreted, then, as being unfriendly to scientific inquiry and research.

But I make a distinction. Humbolt, Agassiz, Franklin, Lyell, Darwin, Huxley, Tyndall, Faraday, and many other highly thoughtful men, have the opportunity given to them that is not given to me, of observing, describing, and circulating, the knowledge of facts. I am very grateful to them for the facts. I should not know about them but for their researches. But when they come to reason upon these facts, they use just the same kind of mind that God has given me; and I endeavor to use my mind upon these facts aright, just as truly as they claim to use their minds upon the facts. Hence, while I am grateful for the facts, when they have been put down upon the table before me, and I look at them and they look at them, I claim the right to reason upon them just as truly as they can claim it; and I do not think the less of myself if in many instances I draw conclusions from the facts that have thus become common property, that are not the conclusions that they venture to draw!

Sometimes these good friends are apparently exceedingly indignant when we, who are ministers, venture into the domain of science. They think it a kind of impertinence! I have just as good a right to count it impertinent on their part to enter into the domain of theology. Nay, more, I venture to say that many of us who are ministers, know more about science than they do about theology. I remember saying in the midst of a crowded meeting of very highly educated men in the city of New York—of whom I am afraid a goodly

number were not very warm believers—that I should like to have the chance of examining a class selected from among them upon the evidences of the Christian religion! And I say that I have just as much right to criticize Huxley and Darwin, when they travel out of the scientific into the religious and theological, as they me when I travel into the domain of their science.

Making this explanation, I turn now to the statement, from which this is a diversion, namely, that Sir Charles Lyell has made many contributions to our knowledge of geological facts. I do not mean to say that he has always been precise and accurate in his statement of facts. He has taken a good deal on trust, and his facts, as well as his conclusions, have to be sifted. But he has told us a good many facts, and suggested a good many, to the effect that we can no more stand up for the historic truth of the Bible as to creation.

Here is one of his arguments, for example. The banks of the Mississippi are a rich alluvial soil, supposed to have been deposited by successive overflows of the stream in pre-historic ages. There was a bone of a man found—one bone—near Natchez, in Mississippi. That one bone of a man has achieved rather more celebrity, I think, than almost any living man in the State. It has been a more famous bone, I presume, than ever the owner of it expected himself to be.

That bone was found under such circumstances that by a very convenient law of generalizing, Sir Charles Lyell concluded that it must have been deposited at a certain depth beneath the surface. Now he had a calculation. He held the uniformitarian theory, and labored to establish it with success for a while. He had the theory that when the Mississippi deposited one-fiftieth part of an inch of soil this year, it deposited one-fiftieth part of an inch last year, and one-fiftieth part the year before, and so on; so that in fifty years it deposited one inch of soil. Very well. You can then calculate how long it would take to deposit a foot, and ten feet, and twenty feet, and two hundred feet; and then, if you should find a human bone at the depth of two hundred feet, what follows? Why, that when those two hundred feet began to be deposited, there were human beings on the soil. If, mind you—a big IF—this conclusion is just, then it follows clearly that America has been peopled by a human race one hundred thousand years before the beginning of our Mosaic Creation! That was the argument.

Well, but wiser men than Sir Charles Lyell doubted. They said, Let us see. Will this uniformitarian theory stand? Can it be proved that just as every leaf of this book is equally thick, so every year deposited an equally thick stratum? Can it be proved, Sir Charles? No, it cannot be proved. A rainy year will make a thicker deposit than a dry one; some years there would be no deposit at all, and other years it would be heavier and thicker. There is no such thing as uniformity in it. . . . The officers of the United States Survey having occasion to examine with the utmost care and scientific research the whole of that deposit about the mouths of the Mississippi, have come to the conclusion, and established it upon scientific ground, that the whole of that deposit is less than five thousand years old! Thus not only completely upsetting, in that department, Sir Charles' uniformitarian theory, but so far as they have contributed anything to the subject, it has been completely corroborative of the Mosaic account of creation and of the early history of our race.

No. There are things that are obsolete. There are old objections to the Bible that are obsolete. There are scientific theories opposed to it that are obsolete. There are charges against it that are obsolete. There are educated men who have called it "obsolete," but they have only in every case confirmed the old aphorism of Lord Bacon, "that a little learning has led many men away from Revelation, but more has served to bring them back to it!"—*Sel.*

THE Lord is my Shepherd, first, in watchfulness; he is quick to see our dangers; second, in tenderness—carrying us in his arms in trouble and depression; third, persevering fidelity; fourth, boundless power. When the thorns pierce, turn to him. When you feel the burden of sin, think of him. The most secret sin of conscience he can light upon and heal.

**Dried-up Christians.**

THIS is the season of droughts. To-day I went up to re-visit the picturesque little waterfall on the Caldono Creek, which lies up on the mountain back of the Delaware Water Gap. When I saw it last it was foaming over the mossy rock like a miniature Mannehaba. But this morning I found only a bare, dry rock, over the center of which trickled a slender thread of water which was soon lost among the bare stones beneath. The evergreens and the rhododendrons encircled the sweet spot as before; everything was there but the water. The cascade had died of drouth.

As I looked at the feeble dribble over the rock, I saw in it a picture of more than one professed disciple of Jesus. There is my friend Hopeful, who was once among the foremost in our Sabbath-schools and our prayer-meetings. He was full of zeal, and beneath all the sound, there seemed to be a great deal of substance. We expected him to prove a perennial disciple, "always abounding" in the work of the Lord. But he has unaccountably dried up. His forsaken Sabbath-school class are dependent on "stated supplies," or go without a teacher; his seat in the prayer-meeting is empty, and when he comes in to the table where the band of Christ's followers are commemorating their Master's love, he is a Thomas among them. The difficulty with our backsliding brother is the same as that with yonder creek on the mountain-side. The fountain-head of his graces has run dry, and he has had no heavenly rains upon his parched soul for months. I suspect that he has about abandoned secret prayer, or maintains it as an empty form. When prayer stops, death begins. Just as soon attempt to keep, up a fresh fruit-bearing piety without prayer, as to make a tea-rose bloom in a Greenwood vault. I fear, too, that with the decline of secret prayer there has been a stealthy growth of secret sins. The root of the whole melancholy declension is in the heart; and nothing but a thorough heart-work, a deep re-conversion, can ever make brother Hopeful what he was in his days of hale and happy usefulness.

I observe, too, a sad falling off with my neighbor Lovetrade. He was once an open-handed contributor to every enterprise of charity. There was a full stream from his liberal purse which watered many a thirsty spot. But now he gives rarely and stingily. What is to pay? I suspect that somewhere above the falls he has opened a sly cut-off of self-indulgence, which drains away nearly all his income. The water runs into another channel. He has built a four-story "brown-stone front." I hear of him as driving a pair of full-blooded bays in the Park. His spouse gives grand entertainments, and there are big bills at the wine-merchant's and the confectioner's. The "lust of the eye and the pride of life" are drawing off through their greedy outlet the bounteous stream which once made many a heart green with gladness. He only trickles now; he used to pour. Poor Lovetrade will never be a rich man again "toward God," until he stops up that waste-pipe of selfish extravagance, and lets the current flow back into the old channel. To-day he is sorely tempting Providence to bankrupt him; for his prosperity is fast turning him into a spiritual pauper. The worst of it is that Lovetrade is tainting others by his bad example, and his stingy contributions are finding imitators in the fashionable church he "patronizes" by his presence.

We might multiply these cases of dried-up Christians. Nay, we could point to whole churches which have run as low as Caldono waterfall. In the pentecostal days of revivals, how they gushed forth in gladness, and sparkled with spiritual joys in the sunshine! What music there was in the cataract! But when the freshet had spent the surplus waters, the rejoicing river shrank back again into a slender rivulet; and they are now "parched with the drought of summer."

What is the remedy for this fitful, periodic piety, this disgraceful alternation of revival and declension, of foaming fullness and a pitiful dribble of August drought? Did God decree that his people should run low like summer brooks, and is this the normal condition of the church which Jesus redeemed unto himself? Is there not divine fullness which can keep a believer always full to the brim, and can make the whole church as steady in its flow as the majestic currents of Niagara? It is an insult to the divine Author of our holy religion to suppose that, either in its constitution or in that of human nature, there is a necessity for such periodic alternations. Our God is not a fickle, fitful giver of his grace, and his service is not a temporary spasm of excitement; and when the all-sufficient Saviour said, "I am with you always," he made no provision for an intermittent Christianity. When Jesus is thoroughly within a man's heart, and that soul replenishes itself with him, then is he a "well of water springing up into everlasting life." As Christ is inexhaustible, why should a Christian ever run dry?

Paul was never parched with drought. That stream of living waters which irrigates the earth to this hour had its fountain-head in Christ. "Not I," exclaimed the glorious old apostle, "not I, but Christ that liveth in me." And the only reason why any healthy, effective Christian runs full to the banks is that the love of Jesus is welling up into his soul by day and

by night. His reservoir is infinite, and he is "filled with all the fullness of God." There are some Christians whom you could no more exhaust by drafts on their graces than you could drain Niagara by tapping its banks with mill-races. And when I meet with a perennial Christian, who never disappoints me, who is always abounding, who is ready for any service, who is as good behind the counter as he is on his knees, who can be as cheerful in a storm as in the sunshine, whose words fall upon a prayer-meeting like the music of an April rain, who lives near to God and yet quite as near to his fellow mortals—when I meet such an one, I know that his inner life is hid with Christ. That everlasting fountain in his heart is as exhaustless as the Godhead!—*T. L. Cuyler.*

**ZION.**

JERUSALEM, shall we behold  
Thy matchless grace? and shall our feet  
E'er wander where thy every street  
Is lined and paved with shining gold?

And shall we see the branches wave,  
And taste the fruit on life's fair tree,  
And where life's river rolleth free,  
Shall we amid its waters lave?

And shall we walk, in robes of white,  
Within thy walls of precious stone?  
And look upon the great white throne  
Of Him who is our life and light?

And shall we join the thrilling song,  
That yet shall make thy arches ring?  
The song that angels cannot sing,  
Of earth's redeemed and blood-washed throng?

Oh! should yon eastern light foretell  
That soon the Bridegroom will return;  
What marvel that the bride should yearn,  
Forever with her Lord to dwell?

And though the world, with scornful eyes  
Looks on the written things of God;  
We yet shall see the bursting sod,  
And see the sleeping dead arise.  
—*Mrs. C. A. KNOWLES, in World's Crisis.*

**Take Courage.**

I KNOW the way at times seems dark to some of God's dear children; the cross is heavy, and with tired feet and aching brow they anxiously inquire, "Why does my Lord delay his coming? I have been waiting these weary years, battling with the powers of darkness, able to keep my head above the clouds only as God has given me sustaining grace. I still toil on, but flesh and heart have well nigh failed me as I see that darkness still covers the land and gross darkness the people. The enemy ensnares one after another of my loved ones and I realize the truthfulness of the words, 'There be few that be saved.'"

These waiting ones may well take courage now; these evil days plainly tell us that time is very short. "Behold we count them happy that endure." This load of care, these better tears, the anxious yearning over precious souls, God will remember and reward. Jesus sojourned in this vale of tears and his was a life of sinless suffering. But with what patient grace he endured all! Look, weary, burdened one to him. "He will strengthen thine heart." We shall soon get home; there we shall see Jesus. Let us not then shrink from being baptized into the suffering part lest we fail of obtaining an entrance into his presence where is fullness of joy, and at whose right hand are pleasures forevermore.

My dear young friends, think of the glories and beauties of our "Father's house," of the great white throne, and of him who sitteth thereon, of the jasper sea, of the harps, the crowns, of the song of the redeemed which angels cannot join in singing, and of eternal life in Christ's kingdom. Can you not choose now to give up all of the pleasures and vanities of this world for an inheritance with those that endure to the end? It is the watching, fighting, waiting time now, but just beyond is the reward. Gird on the armor anew. Resolve in the strength of God to go through. None ever seek God with all their hearts and seek in vain. It is our privilege to hold communion and fellowship with the Father, and daily grow in grace until we become perfect in Christ Jesus. Let us seek this with all our hearts. *EMMA E. STURGES.*

*Fairfield, Conn.*

THE noblest influence on earth is that exerted on character; and he who puts forth this does a great work, no matter how narrow or contracted his sphere. The father and mother of an unnoticed family, who, in their seclusion, awaken the mind of one child to the idea of love and perfect goodness, who awaken in him a strength of will to repel all temptation, and to send him out prepared to profit by the conflict of life, surpass, in influence, a Napoleon breaking the world to his sway.

**Precipitation.**

PRECIPITATION is acting without sufficient grounds of action. Youth is the peculiar season of precipitation; the young man's motto is "Onward!" There is no such effectual cure of this evil as experience, when a man is made to feel the effects of his precipitation, both in body and mind; and God alone can thus bring a man acquainted with himself. There is a self-blindness in precipitation; a precipitate man is at the time a blind man. "That be far from thee," said St. Peter, "this shall not happen to thee!" "As the Lord liveth," said David, "the man that hath done this thing shall surely die."

There is great criminality in precipitation. A man under its influence is continually tempted to take God's work out of his hands. It is not a state of dependence. It betrays want of patience with respect to God, and want of faith. "I shall one day perish by the hand of Saul." It discovers a want of charity; in a rash moment we may do an injury to our neighbor which we can never repair.

There are few who do not feel that they are suffering through life the effects of their own precipitation. "He, then, that trusteth his own heart is a fool." In precipitate moments we should learn to say, "I am not now the man to give an opinion, or to take a single step."—*Cecil.*

**Economizing Time.**

TO SAVE time is a duty. This all will allow. On the one hand, it is a Christian maxim "Redeeming the time;" and on the other, it is one of the few Christian maxims which the most worldly will approve. The true idea of economizing time is to turn it all to good account; so that when we take ourselves to task for the hours of the day, we will say that, having devoted so many to the necessary offices of the body, so many to the duties of our calling, such and such to reading and meditation, to recreation and amusement, we have spent our time to advantage. If this standard commend itself, then "let the dead past bury its dead," so far as lost time is concerned, or so far as we have been spending our days on a wrong plan, and let us devote ourselves to the special duty of the moment, as it rises before us in a wisely ordered life.

We fear, however, that this is not the common notion of saving time. You meet a business friend on one of these hot, dusty days, rushing along the street as if the whole block were on fire, and it depended on him to put it out. You cry out, "Halloo, Brother S—; what's all the hurry?" He replies, "Can't stop just now. I'm in a dreadful hurry; save time's the word." Or, you go into a restaurant, and just as dinner is being placed before you, in comes your particular companion, Harry, whom of all men at that moment you want to see. "Come along, Harry, and have some dinner with me," you gladly say. Harry looks at his watch, and says he is sorry he has no time; and then, standing at a long counter, he bolts, in the twinkling of an eye, as much food as would serve a leisurely man for two or three meals. Or, you have just got a comfortable seat in the railway car. There is every sign of starting immediately. The engine is blowing her steam. The conductor has got on board. The last shrill whistle is heard, and the cars are in motion. Looking out, you see a man rushing along at as high pressure speed as a locomotive, puffing and blowing. With an effort, he springs on the step. Some one takes him by the hand, and helps him up to the platform; and during the rest of the journey he is pale and shivering.

The other day we observed an illustration of the same thing. As we arrived at the Astor House, we observed a kind-looking man kissing his wife and children. He said to the children, "You'll be all in bed by the time business is over and I get back to our home." Though early in the morning, he had evidently brought his family with him to give them the air, and because his time was so precious that he could not spend any of it at home during the hours of the day.

Well, is this economizing time? We say it is borrowing time that we cannot pay back. In other words, this is stealing time. The man who has not a moment for anything but business is taking time from some duty to which of right it belongs. The man who does his eating in five minutes, when he should spend half an hour at least, is robbing health of its proper time. He who rushes to the railway station, and then

drops down almost dead, has stolen time from his heart and lungs. And what a number of men who are actually robbing their families of time! They see nothing of their children during the entire day, unless they resort to some such method as that described, of making them accompany them so far on their way. When they get home at night, their children are sound asleep in bed. They are too tired to say anything to their partners in life. And so it is, day after day, till Sunday comes round, and then they aggravate the evil by stealing time from Sunday's duties. The hours of the one day in seven are regarded as a balance in the bank of life, on which they may safely draw and make up for the losses of the week.

Alas! how many are compelled thus to economize time! They are the victims of circumstances. They must work, or else die. The cries of hungry and naked children are ever ringing in their ears. Their wages will hardly keep their own body and soul together, let alone those of their wives and children. They have to borrow time from sleep. For them there is no day of recreation. They have even to rob Sunday of its precious hours to spend them in labor, and ere long they die, miserable bankrupts in regard to time.

**Hints on Hearing.**

1. TURN a deaf ear to slanders; be sure never to mention them again.
2. Feed not the innate desire to hear ill of another.
3. Listen to no tale against another, that you are requested not to repeat.
4. Beware of conversation with a tale-bearer, or with one who reveals secrets.
5. Beware of the busy, self-important messenger; remember that "he that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."
6. If you should hear ill of another, remember that your informant may be mistaken or deceived; he may be misinformed, or prejudiced by party spirit.
7. In any doubtful case, communicate with the party before forming a judgment.
8. Ask counsel of God before mentioning a report again.
9. Prejudice distorts innocent and even praiseworthy acts; beware of even taking a fact from a prejudiced person. From other lips, matters might appear very different.
10. Charity puts the best—the want of it, the worst—construction on what is told to us.
11. "Meddle not with him that flattereth with his lips."—*Prov. 20:17.*

**"I am not Eloquent."**

THIS self-deceiving apology is heard, substantially, from the mouths of many Christians as an excuse for neglecting to bring the saving truth, in which they believe, into the consciences of their fellow-men. The following narrative sets this matter in its true light:

Two friends, one of them a pious man, often met, and spent hours in trivial conversation, but the subject of religion was scarcely ever touched. The Christian man was troubled in his conscience by the thought that he could not say anything impressive enough to awaken the other to the care of his soul. But one evening when they were together again, and the latter was full of talk on all kinds of subjects, the former was silent and thoughtful. At last he turned an anxious look and a weeping eye upon his gay friend, and said to him in a gentle, impressive, and serious tone, "Oh! how I wish I could do something for your soul!" In an instant, his merriment was changed into a look of surprise and distress, and in a short time he left the room. God made this simple, earnest word an arrow in the young man's heart. His convictions grew more and more deep and painful, till in a few days he found peace in believing, and became a preacher of the gospel.

The real meaning of the above excuse is, "I have not enough interest in the salvation of others—it is not want of capacity—to undertake anything for them." A single word, moistened by a tear, may, with God's help, lead to the conversion of a soul.

A MAN who knows the world, will not only make the most of everything he does know, but many things he does not know; and will gain more credit by his adroit mode of hiding his ignorance, than the pedant by his awkward attempt to exhibit his erudition.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 9, 1872.

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

### Immortal and Immortality.

IN turning to the Bible, our only source of information on this question, to learn whether or not man is immortal, the first and most natural step in the inquiry is to ascertain what use the Bible makes of the terms "immortal" and "immortality." How frequently does it use them? To whom does it apply them? Of whom does it make immortality an attribute? Does it affirm it of man or any part of him?

Should we without opening the Bible, endeavor to form an opinion of its teachings from the current phraseology of modern theology, we should conclude it to be full of declarations in the most explicit terms, that man is in possession of an immortal soul and deathless spirit; for the popular religious literature of to-day, which claims to be a true reflection of the declarations of God's word, is full of these expressions. Glibly they fall from the lips of the religious teacher. Broadcast they go forth from the religious press. Into orthodox sermons and prayers they enter as essential elements. They are appealed to as the all-prolific source of comfort and consolation in case of those who mourn the loss of friends by death—they are not dead; for "there is no death; what seems so is transition;" they have only changed to another state of being, only gone before; for the soul is immortal, the spirit never dying; and it cannot for a moment cease its conscious existence.

This is all right provided the Bible warrants such declarations. But it is far from safe to conclude without examination that the Bible does warrant them; for whoever has read church history knows that it is little more than a record of the unceasing attempts of the great enemy of all truth to corrupt the practices of the professors of Christianity, and to pervert and obscure the simple teachings of God's word with the absurdities and mysticisms of heathen mythology. It has been only by the utmost vigilance that any Christian institution has been preserved, or any Christian doctrine saved, free from some of the corruptions of the great systems of false religion which have always held by far the greater portion of our race in their chains of darkness and superstition. And if we arraign the creeds of the six hundred Protestant sects, as containing many unscriptural dogmas, it is only what every one of them does, in reference to the other five hundred and ninety-nine.

To the law, then, and to the testimony. What say the Scriptures on the subject of immortality?

FACT 1. The terms "immortal" and "immortality" are not found in the Old Testament, either in our English version or in the original Hebrew. There is, however, one expression, in Gen. 3:4, which is, perhaps, equivalent in meaning, and was spoken in reference to the human race; namely, "Thou shalt not surely die." But unfortunately for believers in natural immortality, this declaration came from one whom no person would like to acknowledge as the author of his creed. It is what the devil said to Eve, the terrible deception by means of which he accomplished her fall, and so "brought death into the world and all our woe." But does not the New Testament supply this seemingly unpardonable omission of the Old, by many times affirming that all men have immortality?

Remembering the many times you have heard and read from Biblical expositors that you were in possession of an immortal soul, how many times do you think that declaration is made in the New Testament? One hundred times? Fifty? Thirty? Twenty? Ten? No. Five? No. Twice? No. ONCE? NO! Does not the New Testament then apply the term immortal to anything? Yes; and this brings us to

FACT 2. The term immortal is used but once in the New Testament, in the English version, and is then applied to God. The following is the passage: 1 Tim. 1:17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

The original word, however, *αφθαρτος* (*aphthar-*

*tos*) from which immortal is here translated, occurs in six other instances in the New Testament, in every one of which it is rendered incorruptible. The word is defined by Greenfield, "Incorruptible, immortal, imperishable, undying, enduring."

It is used, first, to describe God, in Rom. 1:23, "And changed the glory of the *incorruptible* God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

It is used in 1 Cor. 9:25, to describe the Heavenly crown of the overcomer: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an *incorruptible*."

It is used in 1 Cor. 15:52, to describe the immortal bodies of the redeemed: "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed."

It is used in 1 Tim. 1:17, to describe God as already quoted.

It is used in 1 Pet. 1:4, to describe the inheritance reserved in Heaven for the overcomer: "To an inheritance *incorruptible* and undefiled, and that fadeth not away, reserved in Heaven for you."

It is used in 1 Pet. 1:23, to describe the principle by which regeneration is wrought in us: "Being born again not of corruptible seed, but of *incorruptible*, by the word of God which liveth and abideth forever."

It is used in 1 Pet. 3:4, to describe the Heavenly adorning which we are to labor to secure: "But let it be the hidden man of the heart, in that which is *not corruptible*, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

And these are all the instances of its use. In no one of them is it applied to man or any part of him, as a natural possession. But does not the last text affirm that man is in possession of a deathless spirit? The words "incorruptible" and "spirit" both occur, it is true, in the same verse; but they do not stand together, another noun and its adjectives coming in between them; they are not in the same case, incorruptible being in the dative, and spirit in the genitive; they are not of the same gender, incorruptible being masculine or feminine, and spirit, neuter. What is it which is in the sight of God of great price? The ornament of a meek and quiet spirit. What is the nature of this ornament? It is not destructible like the laurel wreath, the rich apparel, the gold and gems with which the unsanctified man seeks to adorn himself; but it is incorruptible, a disposition moulded by the Spirit of God, some of the fruit of that heavenly tree which God values. Does man by nature possess this incorruptible ornament, this meek and quiet spirit? No; we are exhorted to procure and adopt this instead of the other. This, and this only, the text affirms. To say that this text proves that man is in possession of a deathless spirit, is no more consistent nor logical, than it would be to say that Paul declares that man has an immortal soul, because in his first epistle to Timothy (1:17) he uses the word immortal, and in his first epistle to the Thessalonians (5:23), he uses the word soul. The argument would be the same in both cases.

(Perhaps we need not have stopped to notice this objection, as it is only from a minister, and many of that class, it is well known, being committed to certain theological dogmas, when the ground is taken from under them, will engage in frantic efforts to stand on nothing, rather than surrender their position.)

FACT 3. The word "immortality" occurs but five times in the New Testament, in our English version. The following are the instances:

In Rom. 2:7, it is set forth as something for which we are to seek by patient continuance in well-doing: "To them who by patient continuance in well-doing seek for glory and honor and *immortality*, [God will render] eternal life."

In 1 Cor. 15:53, 54, it is twice used to describe what this mortal must put on before we can inherit the kingdom of God: "For this corruptible must put on incorruption, and this mortal must put on *immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

In 1 Tim. 6:16, it is applied to God, and the sweeping declaration is made that he alone has it: "Who only hath *immortality*, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honor and power everlasting. Amen."

In 2 Tim. 1:10, we are told from what source we receive the true light concerning it, which forever cuts off the claim that reason or science can demonstrate it, or that the oracles of heathenism can make it known to us: "But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light through the gospel."

How has Christ brought life and immortality to light? Answer: By abolishing death. There could have been no life nor immortality without this; for the race were hopelessly doomed to death through sin. Then by what means and for whom has he abolished death? Answer: By dying for man and rising again, a victor over death; and he has wrought this work only for those who will accept of it through him; for all who reject his proffered aid will meet at last the same fate that would have been the lot of all, had Christ never undertaken in our behalf. Thus through the gospel, the good news of salvation through him, he has brought to light the fact, not that all men are by nature already in possession of immortality, but that a way is opened whereby we may at last gain possession of this inestimable boon.

As with the word immortal, so with immortality: the original from which it comes, occurs a few more times than it is so translated in the English version. There are two words translated immortality. These are *ἀθάνασία* (*athanasia*) and *ἀφθαρσία* (*aphtharsia*). The former is defined by Greenfield and Robinson simply "immortality," and is so translated in every instance. It occurs three times, in 1 Cor. 15:53, 54; 1 Tim. 6:16, as noticed above. The latter is defined, by the same authorities, "incorruptibility, incorruptness; by implication, immortality." In addition to the instances above cited, it occurs in the following passages:

1 Cor. 15:42: "So also is the resurrection of the dead. It is sown in corruption; it is raised in *incorruption*." In verses 50, 53 and 54 of the same chapter, it is that *incorruption* which corruption [our present mortal condition] does not inherit, and which this corruptible must put on before we can enter into the kingdom of God. In Eph. 6:24, it is used to describe the love we should bear to Christ, and in Titus 2:7 the quality of the doctrine we should hold, in both which instances it is translated "sincerity."

We now have before us all the testimony of the Bible relative to immortality. So far from being applied to man, the term is used as in Rom. 1:23 to point out the contrast between God and man. God is incorruptible or immortal. Man is corruptible or mortal. But if the real man, the essential being, consists of an undecaying soul, a deathless spirit, he too is incorruptible, and this contrast could not be drawn. It is placed before us as an object of hope for which we are to seek: declarations which would be a fraud and deception if we already have it. It is used to distinguish between heavenly and eternal objects, and those that are earthly and decaying. In view of these facts, no candid mind can dissent from the following

CONCLUSION: So far as its use of the terms "immortal" and "immortality" is concerned, the Bible contains no proof that man is in possession of an undying nature.

### A Good Step in Backsliding.

UNDER the heading, "A Backsliding Pastor," the Bay City (Mich.) *Journal* of March 16, 1872, says:—

"Rev. Jas. Paton, late pastor of the Baptist church at Almot, was tried before an ecclesiastical council February 28, whereof Rev. A. J. Frost, of Bay City, was Moderator. The following charges were preferred against him by the church.

1st. That he taught that man by nature is not an immortal being.  
2d. That the souls of the dead are unconscious until the resurrection.  
3d. That the wicked will be annihilated.

When Mr. P. was asked by the council whether he would plead guilty or not guilty to these charges, he persistently refused to answer, although earnestly invited and advised to do so. The evidence being such as to abundantly sus-

tain the charges, the council brought in its decision accordingly—that it was satisfied of Mr. Paton's guilt. The finding of the council was embodied in a series of resolutions reported by Rev. S. W. Titus, of Flint, expressing the grief and displeasure of the council at the disrespectful and unchristian bearing of Mr. Paton toward it. Also in the opinion of the council, Mr. Paton was no longer worthy of being a minister of the gospel in the Baptist denomination, and that it withdraw the hand of ministerial fellowship from him, advising the church also to withdraw from him the hand of church fellowship—which was done by the church immediately after the rising of the council. In the afternoon an able sermon was preached by Rev. A. J. Frost, refuting the doctrines of Annihilation, so called, which was a clear statement of the history of the fallacy and the dangerous and immoral tendency of the doctrine. An interesting paper was also read by Rev. H. L. Morehouse, against the materialistic error that man by nature has not immortality."

And so it has come to pass that if a person presumes to differ from the belief and customs of the immaculate present, he is on the high road back to heathenism or something worse. A man cannot keep the Sabbath in these days of over refined piety without "falling from grace." And if he returns to the Bible doctrine of the nature of man and the destiny of the wicked, he becomes at once a backslider. It would be well if the great majority of the theologians of the present day, having wandered far into labyrinths of heathen mythology, would backslide, that is, slide back, into the Bible path.

On one point we would be glad to see a very thorough investigation instituted. The charge is very frequently made, as by the "Rev." A. J. Frost, above mentioned, that the doctrine of Annihilation, so called, is "dangerous and immoral" in its tendency. Now we judge of the tendency of a doctrine by the course which it leads its adherents to pursue. If its tendency is immoral it is shown by leading them to immoral practices. We say that spiritualism is immoral in its tendency. Why? Because it leads its votaries to practice immorality. This fact is patent to all, and can easily be proved upon them.

But we would like to know who has been led into immorality by the Bible doctrine of the unconscious state of the dead and the destruction of the wicked? Who pleads this doctrine as an excuse or a reason for sin? How many criminal cases can be found made up from this class? How many, on account of cherishing this belief, plunge into wholesale free lust, as spiritualists do, on account of the doctrines they hold? Will those who prefer so grave charges, give us some information on these points, and furnish some shadow of ground for the statements they make. Until they do this, all their talk in this direction is simply empty and hypocritical cant.

### The Sin of Presumption.

PRESUMING is defined to be "venturing without permission, too confident, unreasonably bold." Presumption, "blind, or unreasonable confidence" (Webster).

The death of the Son of God was to redeem man from his fallen condition and fit him to dwell in the kingdom of glory. The redemption covers his entire condition, *all* that was lost in consequence of the fall, both physical and moral. The object of the promises of God is to bestow upon man, in answer to prayer, such graces and blessings as will assist him in the formation of a character that will be God-like, and thus possess godliness which is profitable for the life that now is, and that which is to come. Therefore, to secure these promises, it is necessary for man to place himself in such a condition that the blessings promised may have this effect upon him. To claim these promises without duly considering the object of them, and placing ourselves in such conditions that the blessings promised will have the designed effect, is presuming upon the mercy of God, and should this be persisted in, and were they granted, they would prove a curse instead of a blessing.

When God took the children of Israel by the hand to lead them in the wilderness, he promised, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26.

Such promises are many times repeated in the Bible. Certain conditions were as prominent as the promises and as necessary to be complied with if the promised blessings would be secured. That there might be no obstruction to their faith, and no hindrance to their receiving the blessings promised, he not only gave them

the ten commandments, which are strictly moral in a prominent sense, but gave them particular directions relative to their physical habits. A compliance with all these conditions would just as surely bring the blessing of God upon them as the word of God is reliable; but to disregard these conditions and then attempt to claim the promises would be presumption on the part of the individual; and for God to grant them, he must deny himself and forfeit his own word. The promises of health are as explicit in the New Testament as in the Old. One gift of the Spirit that is placed in the church is the gift of healing (1 Cor. 12); and instances of the sick being healed by the apostles, as well as by Christ, are very many.

No one can doubt the willingness of Christ to grant these blessings inasmuch as the price for the redemption of the body was paid by his blood on Calvary. A kind of foretaste of the redemption of the body (which takes place at the resurrection of the just) has been, and may be, experienced here in the restoration of health. Healing the sick and forgiving sins were often used by the Saviour as meaning about the same thing.

Physical duties are as clearly enjoined in the New Testament as in the Old. It is therefore presuming upon the mercy of God, and lightly esteeming the price paid for these blessings, to neglect to give heed to the laws of our being.

Is it too much to say that one great cause of the weakness, spiritually and physically, among the professed people of God, is neglect to obey the laws of our being? The laws that govern our physical being emanate from the same Being that spoke amid the thunderings of Sinai's mount, and are as unchangeable as himself. Therefore, to neglect to inform ourselves on this important subject, and still expect God to bless with health is to occupy the position of the sinner who has no interest to know what sin is, yet expects that God, somehow, will forgive and save him. It is therefore presuming upon the mercy of God in a definite manner; and the Judgment will reveal that a fatal mistake has been made.

There should be more of a waking up on this important subject. The religion of the Bible is as extensive as the world, and as high as Heaven; for it originated there. It embraces everything that is good. In lying down and rising up, in going out and coming in, the language of the heart should be, "Speak, Lord, for thy servant heareth." And when he speaks, we make haste to do his commandments; and his voice is as distinctly heard in physical law, as in moral. Then will be verified the promise, "Whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight." 1 John 3:22. But where there is a disrelish for the practical duties of the Christian religion, and neglect to give heed to the voice of the Holy Spirit in what relates to health, then to venture to claim the promises of God is solemn mockery.

S. N. HASKELL.

**Faith before and after Repentance.**

FAITH, which may be defined confidence in the testimony of God, must necessarily precede repentance; for we cannot repent until we believe what God has said on repentance. But faith in Christ for pardon follows repentance; for we cannot consistently appropriate to ourselves by faith the merits of Christ's death, and claim pardon for our sins, until we show sorrow for and turn away from our sins. A child who has offended his parents, by violating their just requirements, would not expect to be forgiven without first repenting.

In view of these plain truths, what need is there of contention on the order of faith and repentance? When we see this contention we are reminded of the two kings who met on a certain occasion. Before them was a statue with an arm and hand extending over the road. One exclaimed, "See that red hand." The other said, "No, it is white." The first, feeling offended, replied, "No, sir, it is red." The other also feeling his dignity humbled, retorted, "You know better, sir; it is white." The two kings had a clinch, and when their fight was over, they looked up, and behold they were both right; for the hand was both red and white. So it is with many in the controversy on the order of repentance and faith. Why contend when we are agreed? Why not look on both sides and indorse the whole truth?

But some will say, There is but one faith as well as one Lord and one baptism. Eph. 4:5; but you make two faiths. We reply that in Eph. 4:5, faith means doctrine to be believed, the gospel. In this sense there, is but one faith. Faith is taken in the same acceptation in the following texts: "And a great company of the priests were obedient to the faith." Acts 6:7. "It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Faith also means doctrine in the expressions, Methodist faith, Baptist faith, etc.

Aside from this meaning, faith signifies confidence in the testimony of God, or credit given to God's declarations or promises, as in the eleventh chapter of Hebrews, etc. It also signifies

reliance on Christ for salvation from sin, as in the following, and many other scriptures: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. It also means confidence in the lawfulness of things indifferent, as in the following passage: "Hast thou faith? have it to thyself before God." Rom. 14:22. Surely it would not do for Paul to recommend our having faith in Christ or in the word of God to ourselves, without our making an effort to induce others to exercise faith in these directions.

D. T. BOURDEAU.

**Are Angels Spirits?**

ALL the knowledge we have concerning them we have received from the word of God, which represents them as corporeal beings, and not as mere phantoms or apparitions.

We are informed that, when the foundations of the earth were laid, "the morning stars sang together and all the sons of God shouted for joy." Job 38:7. As Abraham sat in the door of his tent on the plains of Mamre, he lifted "up his eyes and looked, and, lo, three men [angels] stood by him," who ate of the food prepared for them, and with whom Abraham walked as they went toward Sodom. Gen. 18. "And there came two angels to Sodom at even" for whom Lot made a "feast, and did bake unleavened bread, and they did eat." These "men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness." And when the morning arose, then the angels hastened Lot, saying, "Arise." "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him. And they brought him forth, and set him without the city." Gen. 19.

Jacob said, "I have seen God face to face," when he was left alone "and there wrestled a man with him until the breaking of the day." Gen. 32:24, 30.

When the "angel of the Lord appeared" unto the wife of Manoa, she came and told her husband, saying, "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but said unto me." &c. Judg. 13:3, 6.

The strength and power of one single angel is shown in answer to the prayer of the prophet Isaiah, and Hezekiah the king, by the destruction of Sennacherib's army; "And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria;" "an hundred fourscore and five thousand" in one night. 2 Kings 19:35; 2 Chron. 32:20.

The glory and the light which enshrouds these angelic beings is very clearly described by the prophet Daniel: "I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Chap. 10:5, 6. Matthew, speaking of the angel at the resurrection of Christ, says: "His countenance was like lightning, and his raiment white as snow." Chap. 28:3.

Their number is beyond computation. Says the prophet Daniel, speaking of the Ancient of days sitting in judgment, "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Chap. 7:10. And John says, "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

Because of their number and the exceeding brightness with which they are clothed they are represented as the "clouds of Heaven." Says the prophet, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they [the clouds, angels] brought him near before him." Dan. 7:13. John says, "Behold he cometh with clouds; and every eye shall see him." Rev. 1:7. Enoch prophesied, saying, "Behold the Lord cometh with ten thousands of his saints" (holy ones). Jude 14. Again, in Rev. 14:14: "And I looked, and behold a white cloud, and upon the cloud one sat like the Son of Man." Our Lord also said, "The Son of Man shall come in his glory, and all the holy angels with him." Matt. 25:31.

Against the view that these beings are material, Ps. 104:4, quoted by the apostle Paul in Heb. 1:7, is brought forward to prove the opposite. In a note under "Faculties of Superior Beings," Thos. Dick, the Christian philosopher, answers this objection in the following manner:

"It will doubtless be objected, 'that these intelligences are pure spirits, and assume corporeal forms only on particular occasions.' This is an opinion almost universally prevalent; but it is a mere assumption, destitute of any rational or scriptural argument to substantiate its

truth. There is no passage in Scripture, with which I am acquainted, that makes such an assertion. The passage in Psalm 104:4, "Who maketh his angels, spirits, and his ministers a flaming fire," has frequently been quoted for this purpose; but it has no reference to any opinion that may be formed on this point; as the passage should be rendered, 'Who maketh the winds his messengers, and a flaming fire his ministers.' Even although the passage were taken as it stands in our translation, and considered as referring to the angels, it would not prove that they are pure immaterial substances; for, while they are designated spirits, which is equally applicable to men as well as to angels they are also said to be "a flaming fire," which is a material substance.

"This passage seems to have no particular reference to either opinion; but, if considered as expressing the attributes of angels, its meaning plainly is—that they are endowed with wonderful activity—that they 'move with the swiftness of the winds, and operate with the force and energy of flaming fire;—or in other words, that He, in whose service they are, and who directs their movements, employs them "with the strength of winds, and the rapidity of lightning."—Phil. Future State, Part 3.

R. M. KILGORE.

Bell Creek, Neb., Feb. 27, 1872.

**The Pope and Europe.**

A CORRESPONDENT of the New York Tribune, in the city of Rome, writes that "even to-day the pope, an infallible pope to boot, has become a mere curiosity" there.

The spectacle presented by the Vatican court is indeed an anomaly in political history. The pope is self imprisoned in his palace. The neighboring court of Victor Emmanuel has possession of the city, as well as of the nation; the pope and his phantom court is tolerated, and quietly stultified by being tolerated. Some of the European Powers maintain ambassadors at the latter, but they are hardly more than diplomatic puppets.

All the Powers have also ambassadors at Victor Emmanuel's court, except France. She has stood sullenly off, in her ruins, and the successive government of Italy has not troubled itself much about her failure in this particular. But now even France feels that her conduct is not only powerless to produce any effect in favor of the Vatican, but that it has become ridiculous amidst the universal acceptance by the other Powers of Europe of the state of things in Italy. Old Theirs, therefore, has at last transferred his minister at the court of Sweden to the court of Emmanuel at Rome. A curious diplomatic anomaly, however, grows out of this fact. France and other similar Powers have now two ambassadors in the same capital at two different and tacitly antagonistic courts! Such is one of the absurdities attending the "connection of church and State." History sometimes avenges itself thus against the folly of rulers by an irony which becomes more effectual than the artifices of policy.

This preposterous example cannot last. If not its double expense, yet its transparent nonsense will compel the European States to get rid of it as soon as they politely can. They cannot but perceive, also, that it must be attended with disagreeable, if not dangerous liabilities. The obstinacy of the ecclesiastical court will lead to new complications and differences with the civil one; and the twofold embassies may present some very curious contrasts and contradictions. The only safety for the foreign States is to withdraw from the pretended court, and treat the real one as they do all others. This must inevitably soon be their course, and then the shadow of the papal court will vanish.

A further policy, however, is still requisite for the safety of European States—namely, to get rid, once and forever, of the whole system of their medieval ecclesiastical relations. Bismark, as we lately showed, begins to see this. Modern civilization renders toleration necessary; toleration renders variations of religious opinion inevitable; varieties of religion render governmental patronage or control of religion impracticable. Independence of church and State is, therefore, a primary condition—an axiom of normal government in this age. It is not only an axiom of just and free government, but of true religion as well. The church is really enfranchised by its divorce from the State. For nearly a hundred years the United States has exemplified this fact before the nations. There has, perhaps, been no more momentous demonstration made by American history, for it embraces alike the essential liberty of government and religion. And here, under the great experiment, religion has had greater activity, and more beneficent achievements, moral and philanthropic, than anywhere else in the contemporary world. Europe has been silently gazing at our example, so anomalous, at first so incredible, to her rulers and people. They have come at last to see in it a grand advance of government and civilization, and they are gradually tending toward it. The abolition of the civil papacy is apparently about to put the State ecclesiasticism of Europe alongside of her feudalism—among the things that are past, and are never to return.—The Methodist.

**Sunday Law.**

"WHAT are you going to do about the Christian Sabbath?" This question was asked at a camp-meeting near Ionia last fall. Nearly four thousand were present to listen to that question, and the home appeal made by the minister in its behalf. "The German element that has come over here, and the French commune, have no regard for the Christian Sabbath, and are treading it under foot. What will you do, citizens of Ionia County, when brought to the poles to vote on this question?"

This is bringing the matter right home, and it is evident that this test will come. And shall we who have the truth remain inactive while this question is being agitated by the ministry, the press, and well-organized societies? Let every lawful means be used to advance the truth; and the labor will not be spent in vain. The "well done" will be said to those only who have wrought in the Lord's vineyard.

Evidently, many that are interested in this question think they are doing God service, and that the Bible teaches that Sunday is the Sabbath, while others will seek only to carry out their selfish ends, and, when asked for their reason, could give no better than one who was asked for his reason, gave before a crowded house. He rose with these remarks: "If I must, I must. My grandfather kept it, and my father kept it, and so have I. And I am bound to keep it, right or wrong."

This is the spirit that we shall have to meet, that might makes right, and the custom of our fathers must not be set aside, but must be sustained by law.

P. STRONG.

**Men and Things.**

**DRIFTING.**

THE following little paragraph is full of meaning, and worthy of being committed to memory:

"Any one can drift. But it takes prayer, religious principle, earnestness of purpose, constant watching, to resist the evil of this world, to struggle against the tide."

The mass of mankind is nothing but moral drift-wood, going whichever way the tide flows, finally bringing up in the great ocean of perdition. Only a few here and there have the moral courage and strength of principle to stem this mighty tide, and live out the real convictions of their souls. But none else will be made immortal. Reader, which way are you going?

**"SCIENCE CANNOT PROVE IMMORTALITY."**

Advocates of the immortality of the soul have boasted greatly that science and philosophy clearly prove the soul immortal. But we notice that this claim is coming to be quite generally abandoned as untenable. Here is a good confession from Rev. Wm. Pittenger in the Phrenological Journal, Feb., 1872:—

"Science will not prove immortality. In all her shining pages, there is not a sentence written concerning the future life. The utmost we can hope is to extract from her teachings on other subjects the assurance that such a life is not impossible. That concession, if we can fairly gain it, is enough. We can then commit to religion the sweeter and nobler task of lifting the veil of the future, and directing our eager eyes to the vistas of eternal life."

**A False Plea.**

THERE is no use for me to attempt to do anything for the cause of Christ. I have no influence. If I was only familiar with these solemn truths, if I could preach to the people, if I could offer an eloquent prayer, or, if I had a fortune, why, then I might do something. This is all a mistake. Not one of us stands on neutral ground. Every one of us has an influence, either for good or for evil.

We may be poor, uneducated, homeless, friendless, deserted by all save Christ; we still have an influence. If we endure the troubles, trials, tribulations, and persecutions of life, with meekness and humility, trusting in the strong arm of God, living a humble, devoted, self-sacrificing life, faithful adherents to God's holy law; such an influence will have an untold effect in favor of the cause of Christ. The influence which the whole-hearted Christian, the charitable Christian, the God-fearing and commandment-keeping Christian exerts, is worth more than thousands of gold and silver.

Oh that we could realize with what rapidity we are hastening to the judgment! How soon Jesus will leave his mediatorial position, and we be called upon to give an account of the influence which we have exerted among those with whom we associate! Have our lives been such as to lead souls to Christ? May we awake to our true position, and be willing to endure trials, troubles, and discouragements for the salvation of perishing souls. Lives of watchfulness and prayer will show to those around us that there is a reality in religion. Let us not attempt to compromise with the Lord. We cannot serve God and mammon. We all have an influence. It may be a sanctifying influence, an ennobling influence, a godly influence; or it may be the opposite. Which shall it be?

M. WOOD.

Boston, Mass.

## TRUSTING IN JESUS.

Come to me when trials heavy  
Press their weight upon thy brow,  
Lay thy burden on my shoulder,  
I will lift it from thee now.

I will be thy God and Saviour,  
Whoso'er thy lot be cast,  
Guide thee through earth's darkest sorrow,  
Bear thee safely home at last.

Only lean upon my bosom,  
Let my word thy wants supply,  
Believing that it never faileth,  
And the fount will never dry.

Blessed words! Oh! sweet the promise,  
Toiling through this world of sin,  
Joy and comfort mingled in them,  
Teach us how the crown to win.

How to gain that sinless Haven,  
Where the tempter's power will cease,  
And the heavenly light that beameth,  
Overflow with love and peace.

Can we shrink when trials heavy  
Bid us lay the armor down?  
No! we'll gird ourselves for duty,  
And through Jesus win the crown.  
M. H. LUKE.

## Progress of the Cause.

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

## Discussion at Lancaster, N. Y. No. 2.

THE proposition on the question of the kingdom was this: "Christ has a kingdom now, and that kingdom is his church." Eld. Burns affirmed, Bro. Reynolds denied. It was admitted on our part that Christ now reigns with the father on his throne, and that this is the kingdom which "he shall have delivered up," when he comes to take his own everlasting kingdom. 1 Cor. 15:24. Eld. Burns made the absurd claim that Christ's kingdom, of which it is said, "there shall be no end," (Luke 1:33; Dan. 2:44,) was the one to be delivered up. It was on the second part of the compound proposition, that is, that the kingdom of Christ and his church are identical, that the issue was taken.

In proof of their identity, Eld. Burns' text upon which he relied most was Matt. 16:18, 19: "Thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven."

The Elder affirmed with great emphasis that that which is called the church in verse 18, is called the kingdom of Heaven in verse 19. In reply it was shown that the Greek, *ekklesia*, church or assembly, found 115 times in the New Testament, and *basileia* kingdom, found 160 times never are used interchangeably; that *ekklesia*, (from *ekkaleo*, to convoke,) is defined, "any public assembly, a congregation; a Christian assembly, a church;" *basileia* is defined, "a kingdom, realm, i. e. the region of country governed by a king; kingly power, authority, dominion reign; royal dignity, the title and honor of king;" &c. It would seem that the kingdom of Heaven, in the text was not the church upon the earth, because earth and Heaven are put in contrast, as two distinct places; and the promise is that what Peter should bind on earth should be bound in Heaven. This does not sound much like the assertion, that Peter used the keys to unlock the kingdom of Heaven, which is the church on earth; it seems rather that Peter's work on earth, directed by the Spirit of God, would be ratified in Heaven. And it was shown from Matt. 18:18, that this work of binding and loosing pertained to the church in general, as well as to Peter. "Whatsoever ye shall bind on earth, shall be bound in Heaven."

Eld. Burns claimed that the promise to the apostles, that in the regeneration, or at the renovation, they shall sit upon twelve thrones, judging the twelve tribes of Israel, (Matt. 19:28,) was fulfilled on the day of pentecost; that then the apostles sat on the twelve thrones "giving laws to the twelve tribes." He said that the kingdom of Heaven was not set up during the life time of Jesus Christ, but that it must have been set up during the life of Peter, as he was to unlock the church. To show the fallacy of this, Luke 16:16 was quoted: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Christ also said to the scribes and Pharisees, "Ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." These texts prove that men could enter the kingdom of Heaven in a certain sense, that is, become heirs of that kingdom, before the memorable day of Pentecost. And it was shown that the Christian church also received the kingdom by faith, being the heirs of that which is promised to be given hereafter. Says James, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him." Jas. 2:5. Other texts were quoted having the same import.

To prove that Christ's kingdom is already established, the Elder emphasized the tense of the

verb in those texts which assert that the Father hath put all things under Christ. Said he, It says *hath* put, not *will* put. In reply to this it was shown that Christ is to sit where he now is, at his Father's right hand, UNTIL his enemies should be put under him. Ps. 110:9; Acts 2:34, 35; 1 Cor. 15:25. And that when all were put under him, the last enemy, death, would be destroyed by the resurrection. 1 Cor. 15:26, 27. And though the apostles quote the original prediction, Ps. 110:1, in the perfect tense yet Heb. 2:8 proves that Paul did not preach that it had been fulfilled, but the contrary. He says, "For in that he put all in subjection under him, he left nothing that is not put under him. But now we see NOT YET all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." &c. Where is he crowned with glory and honor? At his Father's right hand. He is already set down with his Father in his throne. Rev. 3:21. While there he is expecting his own throne and dominion, when all will be put under him. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth EXPECTING TILL his enemies be made his footstool." Heb. 10:12, 13.

On Dan. 2:44, it was claimed by Eld. Burns that "these kings" refer to the four successive kingdoms of Babylon, Persia, Greece and Rome. On the other hand my brother held that it would not be very luminous to assert that the God of Heaven would set up a kingdom in the days of four kingdoms, only one of which was to exist at a time. It might then be set in the time of the kingdom of Babylon. But after the fourth kingdom, the Roman, was divided, as predicted in the prophecy, there would be contemporaneous kingdoms, in the days of which the kingdom of God would be set up. Here Eld. Burns called for a grammatical umpire to decide what is the grammatical antecedent of "these kings." Three were appointed, of whom I was one. We did not fully agree at the moment. One of my colleagues, a teacher in a high school, said he would like to have time. The next morning I told them I was ready to report my opinion. The teacher was not present. I gave my decision as follows:

1. "These kings" being in the plural number, there is no antecedent noun in the whole interpretation to which it can possibly refer as its antecedent. The kings to which it refers must be inferred from the description given.

2. These refers to the last mentioned, while those refers to the former or first mentioned. Therefore, if there are two classes of kings described, these must refer to the last described.

3. There is an antecedent pronoun, "they" to which "these kings" may possibly refer. It is first introduced as follows: "They shall mingle themselves with the seed of men, but they shall not cleave one to another." We are left to infer the antecedent of *they* from the description preceding.

My other colleague, a Presbyterian minister, instead of giving his opinion as a grammatical umpire, gave, in a spirited speech, his theological opinion that the phrase refers to the four kingdoms, referring to Clarke, Barnes, &c., to sustain him.

It was anticipated that to prove that the kingdom was set up on the day of Pentecost, a strong argument would be made by Eld. Burns on the fact that Jesus sent out his disciples to preach that the kingdom of Heaven was at hand. Therefore Bro. R. took up this matter. The gospel narratives first prove that Jesus was the son of David, the rightful heir to his father's throne; that he was born of a virgin, according to prophecy, and in Bethlehem where David dwelt. It was understood at his birth that he was born king of the Jews; and an attempt was made by Herod to slay the infant king. John the Baptist preached that the kingdom of Heaven was at hand. Jesus preached the same; and he sent out the twelve and the seventy to preach the same, confining their mission to the house of Israel, and telling them that they would not be able to go over all their cities ere the Son of Man should come. At length, when the Jews were assembled at Jerusalem on occasion of one of their great feasts, Jesus, attended by a great retinue, entered Jerusalem according to Zechariah, "Behold, thy KING cometh unto thee;" while the multitude cry, Hosanna to the Son of David, saying, "Blessed be the kingdom of our father David that cometh in the name of the Lord."

Being rejected by the chief rulers, he gave the parables of the householder and his vineyard, and the marriage of the king's son, marriage being a figure of the coronation of the king, and reception and inauguration of the kingdom, then told them plainly that the kingdom was taken from them and given to such as should bring forth the fruits of it. From this point of time there is no more preaching of the kingdom of Heaven at hand. He had come to his own, but his own received him not. He is accused of making himself a king, and thus speaking against Cæsar. Said they, "We have no king but Cæsar." Pilate asks him, "Art thou the king of the Jews?" The reply, "Thou sayest it," admits it fully. But said he, "My kingdom is not of this world," implying that it will be established in the future world. "But now [now, since I am rejected] my kingdom is not

from hence." That is, it is not from this time forward. The marriage does not take place till all the guests have accepted the invitation; and the guests are examined, before they are called to the marriage supper of the Lamb. The net of the kingdom gathers a multitude of fishes, bad and good. Then they are sorted and the bad thrown away. "Who shall judge the quick and the dead at his appearing and his kingdom."

The advent messages of Rev. 14:6-12, proclaim the gospel of the everlasting kingdom; and it is now at hand, because "The hour of his judgment is come." After these messages have done their work, Jesus descends from Heaven, crowned King of kings and Lord of lords. Rev. 14:14; 19:11-16.

I close by giving in form an argument used.

1. Christ's kingdom is not of this present world.

2. But his church is a real institution in the present world.

3. Therefore the church and the kingdom are not identical. The true believers are heirs of the promised kingdom.

R. F. COTTRELL.

## A Collision on the Sabbath at Locust Grove, Ky.

WEDNESDAY night, the 13th inst., an unusually large concourse of people assembled at Locust Grove, Ky., expecting to hear Eld. Daugherty and myself speak on the Sabbath question, he, against the seventh-day Sabbath, and I, in favor of that ancient institution. The school-house was filled to overflowing, and several had to remain out of doors. Eld. Daugherty arose and said he had simply announced to speak on a doctrinal subject, and would not speak on the Sabbath, but on the commencement of the reign of Christ as King of kings and Lord of lords. Yet as far as we had been able to learn, the people had understood him to mean the Sabbath, as that was the main point of difference between us, and especially as I had announced it to be the Sabbath, stating that if we were wrong on the Sabbath, the sooner the people knew it the better—when he gave out the appointment, and he did not correct me, but responded, by saying that if he was wrong he wanted to know it. We were to speak twice each, and to lead out with thirty minutes each. The Elder first spoke thirty-five minutes, and I replied in the same length of time, enjoying more than usual freedom.

The Elder claimed and tried to prove that the Lord commenced to reign as King of kings on the day of Pentecost; that then a law went forth from Jerusalem agreeable to a prediction of the prophet, Isa. 2:3; that it was under the old covenant that Christ kept the Sabbath, and taught the young man to keep the commandments; that the old covenant with the Sabbath was abolished at the cross; Col. 2:14-17; Eph. 2:14; etc.; and that as it was not commanded over by Christ and the apostles, was not now binding.

In my reply, I made the following points:—  
1. The commencement of the literal reign or kingdom of Christ is at or about the time of his coming. 1 Tim 4:7, see also Luke 19:11-15; Dan. 7:9-14, 25-27; Matt. 6:10; James 2:5. It is when Christ comes to destroy his enemies that he has "on his vesture and on his thigh a name written, King of kings and Lord of lords." Rev. 19. Isa. 2:3, has no allusion to the day of Pentecost, but to the state of the church in the last days, when the mountain of the Lord's house, the church, shall be established on the top of the mountains, governments. Dan. 2:35; Rev. 17:9, etc. In this popular attitude the church says, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Here, Zion and Jerusalem are put for the church, who is not satisfied to rule herself, but speaks of giving the law to the world. She also says, "They [the nations] shall beat their swords into plow-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more;" while the Lord says the opposite: to "prepare war," and "beat your plow-shares into swords," etc. Joel 3:9, 10. For this reason, because they preach smooth things, the Lord forsakes his people. Verse 6. (Query. Would the Lord forsake his people for preaching the gospel on the day of Pentecost? Read the rest of the chapter.)

2. Christ, in teaching and keeping the commandments, took a leading step in the establishment of the new covenant, which he was to confirm, Dan. 9:27, and one of the "better promises" of which was, to write the law of God in the heart. Jer. 31:33. The remaining acts of Christ in the establishment of the new covenant were: 1. To teach the means of pardon Matt. 20:28; 2. To institute the ordinances to keep them in remembrance; Matt. 26:26-29, etc.; and, 3. To die to provide the means of pardon and seal the covenant.

3. Though the old covenant was abolished at the cross, yet the law of which the Sabbath was a part, Christ says positively he came not to destroy, and that till heaven and earth pass, not one jot or one tittle shall pass from that law. Matt. 5:17, 18. But of another law, called the middle wall of partition between the Jews and Gentiles, Paul as plainly affirms that Christ did abolish it in his flesh. Eph. 2:14, 15.

Col. 2:14-17, and Eph. 2:14, 15, which Bro. Daugherty quotes to prove that the Sabbath was abolished, are the very scriptures which show us that the Sabbath was not abolished, and which constitutes the grand rule with which we go, in the old and New Testaments, to determine what was done away and what was not. Thank God for the rule! Let us apply it. We need not lay aside Christ's teachings or the Old-Testament scriptures, "which are able to make us wise unto salvation," provided that we add to them faith in Christ Jesus. 2 Tim. 3:15, etc. This rule tells us that those commandments and ordinances which were done away were "the middle wall of partition," were "against us," and "contrary to" us, and "a shadow of things to come." Can this be said of the ten commandments? God is the subject of the first four. Is God a shadow? Can you produce a better God than the God who made the heavens and the earth? The last six commandments teach us to honor parents, and pay a strict regard to the life, chastity, reputation, property, and all the interests of our fellow creatures. Are these shadows?

The grand design of the ten commandments is to inculcate the precepts of supreme love to God and equal love to our fellow creatures. Can there be better precepts than these? The Sabbath was made at creation, and before the fall. Was it a middle wall of partition between the Jews and Gentiles, a shadow, and against us? Would God punish our first parents by giving them an institution that was against them and contrary to them before they did that which was against him? Christ says "The Sabbath was made for man." Mark 2:27. But to be circumscribed, to go to Jerusalem three times a year with sacrifices, to keep three yearly feasts of the Jews, and, in connection with these feasts, seven annual Sabbaths, falling on certain days of certain months like Christmas and New Years, see Lev. 23, would indeed be a tremendous wall against us and contrary to us—would consume all our time, and would be a yoke that we Gentiles could not bear. The annual sabbaths of the Jews and the sabbaths of the land could typify the seventh millennium in which the earth shall rest from the curse; but will the Elder show us how the seventh-day Sabbath could be a shadow or type?

4. Christ and the apostles did not command over or re-enact any of the ten commandments as a new law. The ten commandments were not repealed; hence no necessity of re-enacting any of them. But

1st. Christ and the apostles quoted from, and enforced, the law of ten commandments on the same authority that gave it on Sinai. Proof. Of the fifth commandment Christ said: "Full well ye reject the commandment of God." "For laying aside the commandment of God." Mark 7:8, 9. And James says, "He that said (margin, the law that said), Do not commit adultery, said also, Do not kill," etc., etc. James 2:11.

2d. All those scriptures which prove that the law of ten commandments is binding as a whole prove the Sabbath to be in force. When Christ says he came not to destroy the law, we say he did not come to destroy the Sabbath which is a part of that law. When he says every jot and tittle of the law shall hold good till heaven and earth pass, he makes the Sabbath binding at least throughout this dispensation. When he says unqualifiedly, "If thou wilt enter into life keep the commandments," he makes the keeping of the Sabbath a part of the condition of eternal life. Matt. 19:17. When Paul says, "Do we then make void the law through faith? God forbid; yea, we establish the law," Rom. 3:31, we affirm that the Sabbath is not made void, but established through faith. When Paul concludes that "the law is holy, and the commandment is holy, just and good," Rom. 7:12, we conclude the same of the fourth commandment. When he says, "I delight in the law of God," verse 22, we infer that he delighted to keep the Sabbath. When the beloved apostle defines sin as "the transgression of the law," John 3:4, we scripturally and logically assert that it is sin to transgress the fourth commandment. Again, when he says, "This is the love of God that we keep his commandments, John 5:3, we believe that we show our love to God by keeping the Sabbath. When of the law that says, "Do not commit adultery" and "Do not kill," James says, "So speak, and so do, as they that shall be judged by the law of liberty," James 2:11, 12, we infer that we shall meet the Sabbath in the Judgment.

3d. Christ said, "The Sabbath was made for man," i. e., for Adam and all his posterity.

4th. Christ took especial pains to show what was lawful on the Sabbath, thereby acknowledging the Sabbath law. Matt. 12:12.

5th. Christ, as our example, kept the Sabbath. Luke 4:16.

6th. Christ commanded the disciples to pray that their flight from Judea, should not be on the Sabbath day. Matt. 24:20. This flight took place A. D. 70, about forty years after the crucifixion. And Christ did not enjoin this duty upon them because the gates of Jerusalem would be shut on the Sabbath so that they could not flee; for, 1. Josephus (Jewish Wars, B. ii, chap. xix) informs us that a few days before the flight, the Jews actually went out in battle against the Romans on the Sabbath; and,

2. The command to flee is to those that would be in Judea. It was therefore because the Saviour regarded the Sabbath and wished to have Christians keep it that he enjoined this duty on his followers; and history informs us that they did observe it. Surely, Christ has a good deal to say about the Sabbath. Shall we hear him?

7th. The disciples kept the fourth commandment this side of the cross. Luke 23:56. And this is recorded by Luke, without comment, twenty-eight years after the crucifixion, as though the disciples had done right.

8th. The apostles made it their preaching day. Acts 13:14, 42, 44; 17:1-3; 18:4-11. This was not merely to accommodate the Jews. Those who say that it was, beg the very point to be proved. They should first prove that the Sabbath was abolished. With the fourth commandment in force, we claim that they preached and worshipped on the Sabbath because they delighted to keep it holy.

9th. Paul preached to the Gentiles, at their request, on the Sabbath. Acts 13:42, 44.

10th. The reasons why the Sabbath should be kept are as applicable to us as to the Jews. God is the Creator of the Gentiles as well as of the Jews. It is as interesting and profitable for us to commemorate his works and rest as it is to the Jews. God's example is as sacred to us as to the Jews.

11th. We read of the Lord's day as existing in A. D. 96. Rev. 1:10. And which day is the Lord's day? Is it the first day? That day is never claimed by the Lord as his day. But the Bible is a sufficient rule of faith. And "the seventh day is the Sabbath of the Lord thy God" Ex. 20:10. God calls it his holy day. Isa. 58:13; and it is the day of which Christ styles himself the Lord. Mark 2:28.

The position of Bro. Dougherty sets aside a Sabbath that Jehovah has instituted for one that he has never established; it sets aside one that has the example of the Almighty for one that has no such example; it rejects one that God has blessed and sanctified, and accepts in its stead one that he has never blessed and sanctified; it disregards a Sabbath that is enforced by the fourth commandment, and accepts a man-made Sabbath without a commandment to enforce its observance; it neglects a day which Christ and the apostles observed, and regards one that they never kept holy. How can we halt between two opinions on so plain a subject?

Here the Elder arose and said he had spoken on one subject, and I on another, and that I had not answered his arguments. Doubtless some would have been delighted to see the Sabbath put in the shade under pretense of speaking on another subject. Elder Dougherty said he could say many things. I replied. Speak on. He said he did not propose to discuss, but that they had plenty of men who would be glad of the job. Our reply was, We do not go about challenging, but if we are challenged we do not back out; for we have seen the matter tested too often. The Elder would not speak a second time, and here the disappointed congregation were dismissed. D. T. BOURDEAU.

Missouri.

I HAVE recently spent two weeks in this State, a brief notice of which may be of interest to the readers of the REVIEW.

I had the privilege of forming the acquaintance of Bro. T. J. Butler, formerly of Ohio. The older readers of the paper will recollect him as one of its contributors, and as a preacher among us previous to organization.

When the subject of the name our people should take, came up, in connection with their being organized, Bro. B. honestly differed with his brethren. This, caused a coldness of feeling to arise on his part toward his brethren and became a cause of backsliding to him, till finally he gave up the observance of the Sabbath altogether, and made no profession of religion at all for years. But in this state of mind, we can say to his credit, he did not pursue the dishonorable course several ministers have who left our people. He did not turn round and try to injure those who had been his friends. He simply went about his business of trying to support his family and living like an honest man among his fellows. And during this time of alienation he received several applications from one sect or another, and among them from some others who had gone out from among us, to preach for them and aid in their work. But he uniformly refused. He felt all the time if he made any profession, or attempted to teach others, it must be with the Seventh-day Adventist people. We regard this as an honorable course of conduct.

But while in this state of partial alienation from God's people, the hand of Providence seemed to be constantly against him in temporal matters, so that all his efforts seemed to be fruitless; and although he made superhuman efforts to succeed he was constantly thwarted. I could but think as he related his experience to me that his case was a vivid illustration of an overruling Providence in the affairs of men. It had not been so previous to his being a Sabbath-keeper. He then could succeed as well as other men.

At last he became convinced that he was fighting against Providence, and humbled his

heart and resolved to come back toward God's people. As he did this he began to feel once more hope in God, and a measure of his blessing. I believe Bro. B. has fully surrendered, and now stands ready to once more fight shoulder to shoulder in the good cause of present truth with his brethren. He has long since ceased to have any bad feelings because of the name our people have chosen, and is in perfect agreement with them on this and all other points of doctrine.

As soon as his temporal affairs can be arranged he desires to labor in the cause where his brethren think he can do most good. His faithful wife has held on to the truth these long years, and also to the arm of the Lord, and now once more rejoices that they are a united family. We hope the readers of the REVIEW may soon hear from him.

March 16 and 17, I was with the church at Civil Bend, and tried to give them such instruction as seemed needful. We had a good attendance, and I trust a profitable meeting. Nearly all were strangers to me, but I could see we were all of the same family. This church have passed through some severe trials in years gone by, but are united and determined to go forward. I hope to meet with them hereafter and have more time to spend, and be better able to help them. I formed many pleasant acquaintances, some of whom are not identified with our people.

I am glad to say that the Missouri tent is a sure thing, so far as any human event can be. Before the readers of the REVIEW will see this report, it will be ordered, and probably in Missouri by the first of May, ready for tent season and camp-meeting.

With a tent in the field, and laborers to run it, this Conference may open for better days. There is a great field open here, and I can but believe many places where souls may be reached. I hope those already keeping the Sabbath in this Conference will make a special effort to make their camp-meeting a success by attending it, even at a sacrifice. God will bless them if they rally nobly up to the work. There are many scattered brethren in this Conference who need to attend such a meeting. Prove me, says the Lord, and see if I will not pour you out a blessing. GEO. I. BUTLER.

Fairfield, Iowa, March 27, 1872.

Grattot Co., Mich.

I BEGAN meetings at Ithaca, on Friday evening, Feb. 16, and remained with them eighteen days, holding, during this time, twenty-seven meetings. I found the church in quite a low condition, spiritually, and in much need of help. Some difficulties existed, which brought discouragement upon all. Satan always deals out his heaviest blows at the head, and so we found it in this place.

But our meetings resulted in a great change for the better. Difficulties were settled, and many hearty confessions were made. The brethren and sisters did nobly in getting out to the meetings. They seemed hungry for the truth, and I trust they were benefited by what they heard.

Quite a good many outside of the church attended, though the Methodists commenced a protracted meeting soon after we began ours, and continued it for a few days after we closed. Some became interested in the truth, and three or four took a determined stand to keep the Sabbath and identify themselves with us.

Commenced meetings with the Alma church March 6, continued two weeks, holding twenty-two meetings. Difficulties existed here also, but as far as I know, they were all happily adjusted, and a good feeling of friendship and brotherly love prevailed among the members when our meetings closed.

The attendance throughout, on the part of the members, and of those without, was good here also. Some that had become backslidden took hold anew, and three or four made a start for the first time to keep all the commandments and go with us. I hope there are many brighter days for this church than formerly.

A Tract Society was organized here, and all seemed to take hold of it with becoming zeal. I left them cheerful and happy. Bro. Corliss and Bro. Fisher were with me, and lent a helping hand in the work.

After leaving Alma, by the request of Bro. Corliss I went with him to Vernon in the north part of Isabella County, where a few had come out in the truth under his labors last fall, or the fore part of the winter. We held eight meetings, and were much cheered at the good result. There was a good interest outside and some became favorable to the truth.

On Sunday, the 24th, we went three miles to the river, cut away the ice, and six were buried in baptism. It was a pleasant day and a happy season to us all. The Lord blessed us and gave assurance of his approbation. The next day we organized a church of ten members. Bro. James A. Converse was elected and ordained their elder. By the direction of Bro. Wm. Nelson, Director of Dist. No. 9, we organized a Tract Society here, and they all heartily took hold of the work. They had arranged their Systematic Benevolence some time before our meeting, to the amount of \$50.00 per year. We were much pleased to see them all with

such harmony of feeling in all the work of the present truth.

May the Lord bless them, and may they keep the light of truth burning there till the Saviour comes. I. D. VAN HORN.

Battle Creek, April 1, 1872.

Illinois.

THE quarterly meeting at Monroe, Wis., was an excellent meeting. I was greatly cheered by meeting with those dear brethren, some of whom I had not seen for nearly two years. It was also a pleasure to meet with Bro. Sanborn once more.

Jan. 22-26, was engaged in a discussion with Eld. Peter Vogel, Disciple minister. The questions discussed were, the Sabbath and the first day of the week. Eld. V.'s brethren think that he is a wonderful man. They boast of him as one of the best, if not the very best scholar ever produced by their college at Eureka, Ill.; and it was evident to all that he considered his brethren correct in their judgment in his case.

The common version, when in his way, was set aside, and a translation of his own took its place. The authority of Doddridge, Clarke, Macknight, Wesley, and even Campbell, the founder of his own denomination, was set aside by him as perfectly worthless, when in conflict with his views. In a word, he transcended all authority. He was assisted by Prof. Braden of the Southern Illinois College. So, if boasting and arrogant learning could show the non-existence of the Lord's Sabbath, and the binding force and sacredness of the first day of the week, it certainly would have been done here.

But he most assuredly made a complete failure, even in the estimation of his own brethren. They did not express this in words, but by a more forcible testimony, viz., in their actions. Before the contest commenced they were perfectly jubilant, and certain of victory. It would have reminded you of the army of the Philistines with defiant Goliath at their head. But when their champion had fallen, and the absurdities of their position became apparent, their jubilant, triumphant feelings gave place to wrathful ones, which cling to some of them still, evincing most clearly that this matter did not terminate as they had expected.

I never more fully realized the strength and impregnability of the truth, and the weakness on the side of the opposition. I often asked myself during the debate, "What could I do, had I the other side of this question to defend?" I am more than ever convinced of the sacredness and binding force of God's holy Sabbath, and that Sunday-keeping is a human tradition that makes void the commandments of God.

I would here state that Bro. Whitham, of Aledo, rendered effectual service during the debate, by his criticisms on the Greek. I also had the help of my dear fellow-laborer, Bro. T. M. Steward. But it is to the truth, and the God of truth, "who has chosen the weak things to confound the mighty," that the praise belongs. Blessed be his name, what a treasure he has given his people, in giving them the light on his holy Sabbath. Oh! that we may be faithful to the sacred trust reposed in us.

Feb. 2-12, labored with the brethren near Aledo. These dear brethren and sisters love the truth. What a change in their neighborhood in the short space of one year. Then there was but one family that kept God's Sabbath in the vicinity, now a large assembly meet together every Sabbath. Houses where the voice of prayer was not heard then, have now become houses of prayer. The Lord has wrought wonderfully for his people.

The outside interest never was better than at present. I am satisfied that a thorough course of lectures delivered there now, would be attended with the best of results. I obtained eleven new subscribers for the REVIEW, besides some for the *Instructor* and *Reformer*. Six precious souls took their stand with God's people on his commandments. May the Lord help this dear people to always gather with Christ and never scatter abroad.

Feb. 16-23, held meetings with the brethren at Rockton, and Roscoe. The quarterly meeting was well attended. There were brethren present from Avon, Oakland, Johnstown, White-water, Clinton, Cranes Grove, and Beaver. The Lord met with us graciously, and we all felt that it was good to try to draw near unto him. It is blessed to enjoy the society of God's people here. May the Lord help us so to live, that we may enjoy their society eternally. If we fail of everlasting life, what a loss! Lord, help us to realize it. I preached, during my stay, twice at Roscoe. There are a few here that love the commandments of God, and desire the salvation of their friends and neighbors. May they ever be faithful.

Feb. 23-27, at Greenvale. This meeting was not as large as we expected, owing to bad roads and disagreeable weather; but the Lord was pleased to meet with us, and let his blessing graciously rest upon us. Outside prejudice is evidently giving way, and there are ears to hear there now, that would not hear one year ago. There were six young people that took their stand with their parents to live in the service of the Lord. Oh! that they may be valiant soldiers, and prove faithful till the Master comes. While attending the above meetings, there

were two things that encouraged us much. First, the giving up of prejudice among the people, and secondly, the missionary spirit among the brethren. May the great Head of the church arouse us to a true sense of the responsibility that rests upon us. We have not as yet organized a missionary and tract society in our Conference. This will be done at our next Conference. Till then let each and all do all in their power to interest all they can and draw them to the truth.

As some are anxious to know where our Conference and camp-meeting are to be held this year, I would state that the committee have decided that near Aledo, Mercer Co., Ill., is the best place to hold it. This is a point easy of access to all. Let us lay our plans, and make our calculations to attend this gathering of the people of God.

R. F. ANDREWS.

Kentucky.

OUR effort in this place is necessarily brought to a close for the present, by other protracted efforts which have worn on the people. Also, some have been prejudiced by the preachers. But what have the preachers done? Have they grappled with the nine or ten perfect chains of prophecy reaching down to the end of time? Have they refuted the scores of prophetic declarations which are being fulfilled in our day, and which, with the long chains of prophecy, show us unmistakably that the day of God with its dread realities is about to break upon us? Oh, no! They have met all these irrefutable arguments by side thrusts and slurs, resembling in their nature the objections that infidels raise against the Bible. Where are their strong reasons to show that Christ will not soon come, and that therefore prophecies indicating his advent near are not fulfilled, or are prematurely fulfilled or fulfilling? that the prophets either made a mistake in their prophetic utterances, or that somehow, God, men, or devils, have prematurely shaped events to meet the prophecies, and that consequently, if Christ is not near, when he does come the church and the world will have had no prophetic signs as precursors of his advent?

The indirect efforts that have been made against us on the Sabbath have impressed the candid with the fact that the ancient Sabbath is not easily demolished. Five are now keeping the Sabbath, and we have established a small Bible-class and Sabbath-school. The few now keeping the Sabbath, can, by consistent walk, remove prejudice, and open the way for more good to be accomplished.

Last week, I went to Colesburg and enjoyed a very agreeable interview with Dr. Comb, Jr. His wife has taken a firm stand on the Sabbath and kindred truth.

D. T. BOURDEAU.

Locust Grove, Ky., March 26, 1872.

Wisconsin.

OUR quarterly meeting at Oakland, Wis., was well attended. I rejoiced to meet brethren and friends again after an absence of seven months. A Scandinavian Tract Society, Bible-class, and Sisters' Mission, were organized. I have just finished a series of meetings in Raymond. I remained thirteen days, and had twenty meetings. Bro. O. A. Olson has been with me, and has rendered acceptable assistance. The meetings were well attended. Five willing candidates were baptized, and ten united with the church. Six more have decided to keep the Sabbath. The church numbers now twenty-seven members. They raised their Systematic Benevolence \$42.00, so that it now amounts to about \$85.00 per year. Pledged \$525.00 to build a meeting-house, which, with the \$150.00, they had before for that purpose, will not be much short of what is needed. A Bible class and tract society were organized. May the Lord bless these dear brethren much, and help us all to be faithful.

JOHN MATTESON.

82 Rucker St., Chicago., March 28, 1872.

OH! how sweet it is, whenever we come to any bit of work that is too hard for us, just to go and ask our Father to help us in it. The little child feels that he has no strength or wisdom of his own; but he knows where to look for both. Show me how to do this; it is too difficult for me. And so the father bends down in pitying love and patience, and the child stands meekly by, helpless and yet trustful, while the burden is lifted by a stronger hand, and the tangled threads fall into their proper places.

Obituary Notices.

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

DIED, in Wright, Ottawa Co., Mich., March 23, 1872, Bro. Sanford Hastings, aged about thirty years. He leaves a wife and three small children to mourn his loss. They laid him away in hope of a happy reunion at the soon coming of the Saviour. Discourse by the writer, from 1 Cor. 15:26. H. M. KENYON.

**The Review and Herald.**

Battle Creek, Mich., Third-day, April 9, 1872.

**Take Notice.**

We would notify all the correspondents of the REVIEW, that for the accommodation of our subscribers, a change has been made in the time of mailing the paper. It has heretofore been the custom to work the last side of the paper Monday, and get it into the mail Tuesday. But with this arrangement, many of those most distant from the Office of publication, do not get the paper before the Sabbath; which is a great disappointment to them. It has therefore been decided to try to get the paper into the mail one day earlier; that is, work the last side Sunday, and get it into the first mail Monday. But to do this, the matter must all be ready, and the paper closed up, on the Friday previous.

All appointments or articles, therefore, designed for any particular issue of the paper, should be sent in season to reach this Office the Friday previous to the day of publication.

**The Fools of Fashion.**

THE following from the Louisville Ledger shows how some of the miserably besotted devotees of fashion attempt to improve upon nature, and the results they reap from so doing. These results are all right. Let insulted nature vindicate her violated laws; and no matter how severe are her penalties, the decision of every sensible mind will be that just and true are her ways.

"A lady in Louisville paid \$75, we are told, for having her face enameled for the ball given at the Galt House for the Grand Duke Alexis. The enameling was warranted to last three days, and so it did. The lady was taken ill upon her return home from the ball, her face became greatly swollen, the most acute pain succeeded, and it was only by the employment of the best medical skill that her life was saved. This statement we have from an undoubted source.

"But the case of this lady is not so bad as that of another Louisville lady who became enamored of the odious fashion of enameling the face. She visited another city, far to the eastward, some months ago, for the sole purpose of having her face enameled according to the latest Parisian mode. She had heard that a noted Parisian was engaged in the enameling business at the city in question, and to him she went upon her arrival. For the sum of \$500 he agreed to enamel her face so scientifically that the enamel would remain undamaged for three years, and a year or two longer if extra care was taken in washing the face according to its prescribed method. The devotee of fashion concluded the bargain, and paid \$800 of the sum named, the balance to be paid in yearly installments, divided into three years.

"The lady received the enamel and returned to her home in this city. Since her return she has disappeared from society. There was so much poison in the enamel that its effects were almost immediately developed in the almost total paralysis of the facial nerves, and what was once a truly beautiful face, is now a distorted, disfigured and ulcerous one.

"The lady's beauty has disappeared forever, and if her physicians succeed in saving her life they will have accomplished more than they had a right to hope for. Her eyes are terribly inflamed and disfigured, and the sight of them fast failing."

**To the Brethren in Illinois.**

DEAR BRETHREN: We need a second tent for our Conference. God has been hearing our prayers in raising up laborers, and now we want to give them an opportunity to labor to the best advantage. We calculate sending the tent we now have to the southern part of the State to be pitched early in May, and we want to have the new one pitched in the vicinity where our camp-meeting is to be held as soon as the weather will answer. We want you, brethren, to take right hold of this work as one man. Those who did comparatively nothing toward paying for our first tent are especially invited to take hold of this in earnest. Let the elders and leading brethren in the different churches ascertain what can be done in their several communities. Get all the ready cash you can, and take pledges payable the first of June. Let all the scattered friends of the cause in the State report for themselves what they will do. It will take an earnest and united effort from all to accomplish this object, but it can and must be done.

Send the money and pledges to me, to New Genesee, Whiteside Co., Ill., by the first day of May. I can borrow for a short time the amount unpaid and immediately purchase the tent. Now, brethren, let us be expeditious in this matter and work for our Master while we have opportunity. The night is coming in which none can work. The rich and their hoarded treasures will soon be consumed together, while the faithful, sacrificing ones will enter into the joy of their Lord.

We sincerely hope that there will be nothing but generosity and liberality manifested in this matter. Should there be one or two hundred dollars raised more than necessary to purchase the tent, it will all be used to advance this precious cause. "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

R. F. ANDREWS, for Conference Committee.

**To the Church Secretaries in the Illinois Conference.**

OUR State Secretary complains that the clerks in nearly all the churches fail to send him their quarterly reports. Let there be a reformation on this point. It is not right to neglect this matter till we come to

Conference, and force our Secretary to do this business when there are other duties that need his attention. The third report is now due. Let all who have not reported heretofore, now report immediately. Send reports to G. W. Colcord, Marshall, Clark Co., Ill. R. F. ANDREWS.

An urgent call for preaching on the present truth comes in from Sturgeon Bay, Wis.

Will sisters Rebecca and Ann Stem of Ohio, please give us their address? D. M. CANRIGHT.

Oh! in Thy light, be mine to go,  
Illumine all my way of woe;  
And give me ever, on thy word,  
To trace thy footsteps, O my God!  
My passions lull, my spirit calm,  
And make this lion heart a lamb;  
And give me all my life, to be  
A sacrifice to love and thee.

How to BREAK ONE'S SELF OF BAD HABITS.—Understand clearly the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts, that lead to temptation. We are responsible even for our thoughts. Frequent the places, associate with the persons, indulge the thoughts, that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. While there is life there is hope, and that only shows how much need there is to strive. When you have broken your resolution through lack of firmness and moral sense, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against recurrences of the same circumstances. Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years. Be manly, be brave. Learn to say No, and to stick to it.

No ACCURATE statistics of Atheism have ever been taken. But Christians should know that everywhere in secret and public, the Atheistic element is at work preparing for a conflict more fearful than any the Christian world has ever witnessed.

THIS is the way our "Christian Convention" strikes the English Nonconformist: "There has been a proposal to 'recognize' Christianity in the Constitution of the United States, as though that would do Christianity any good. A convention upon the subject has met at Cincinnati, and ended in doing nothing. The movement has an 'organ' however, and the organ explains what is meant by it. It is sought to compel an observance of the Sabbath, and officers of the Government are to be put under the law of Christianity in their official acts—whatever that may mean. With a large infusion of European ecclesiasticism in the United States, it is not surprising that movements of this kind should take place. Why, even in this country, after an experience of hundreds of years, there are to be found intelligent and cultivated men who actually believe in a State church! Who, then, can be surprised at anything?"

**Appointments.**

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

**California State Meeting.**

THE fourth annual session of the California State Meeting of S. D. Adventists will be held with the church at Santa Rosa, Sonoma Co., Cal., commencing Thursday evening, April 25, and continuing to Sunday evening, April 28. Business session Friday, the 26th, at 9 A. M.

Come, brethren and sisters, praying the Lord to be with us, to bless us, to guide us in all our deliberations for the spread of the truth on this coast. Come prepared to stay till the meetings close. Make your calculations. Lay your plans before hand. Let nothing hinder your attending this annual gathering. Leave your business at home and come for the special object of getting nearer to God and worshipping him. Come with heart, head, and hands all dedicated to the Lord. Come to aid in the work by your talents of influence, strength, and means.

If our brethren in Sonoma Co. will bring blankets, &c., the church in Santa Rosa will furnish house room, and do what they can to entertain the brethren and sisters.

We hope every church and individual in California will have their s. b. account squared up to the first of April so that this State Meeting may present a clean record. Bro. Cornell expects to return East immediately after this State Meeting. So this will be your last opportunity of hearing him for the present. May the Lord bless us and work for us as we strive to learn and do his will.

It was voted at our last State Meeting to have a camp-meeting this spring; but, as our churches by vote release that obligation, we appoint the above, and leave camp-meeting until Bro. and sister White come.

J. N. LOUGHBOROUGH, } Com. of Cal.  
M. G. KELLOGG. } State Meeting.

THE next quarterly meeting of Seventh-day Adventists of Cattaraugus Co., N. Y., will be held at Cottage, the third Sabbath and first-day in April. B. B. WARREN.

QUARTERLY meeting for the church at Waterloo, Grant Co., Wis., April 21, 1872, at their house of worship. A general invitation is extended to all the scattered brethren and sisters. JERUEL GANIARD.

RICHLAND, Iowa, April 13 and 14.  
BRIGHTON, April 20 and 21. Will Bro. McCoy please meet with us? H. NICOLA.

HUNDRED Mile Grove, Wis., Sabbath and first-day, at 10 A. M., and at 7 in the evening of each day, of April 13, 14.  
Johnstown Center, Sabbath, April 20.  
Menroe, in quarterly meeting, April 27, 28. Preaching at 10 A. M., and 3 P. M., of each day. We

hope to meet all who can possibly come from Albany, Avon, McConnel's Grove, and the Parr District, at this meeting. There will be an opportunity for all to be baptized who desire it. I. SANBORN.

NEXT monthly meeting for the churches of Oswego Co., N. Y., will be held with the church at Roosevelt, April 13, 14. Bro. Kinne is expected to attend to assist the church in arranging to carry out the objects of the State Missionary and Tract Society. A general attendance is desired. F. WHEELER.

THE next monthly meeting of the churches in Western New York will be held at Parma, April 13, 14. Teams will be at Adam's Basin at 12 o'clock, and Brockport at 4 P. M., on Friday, the 13th. S. B. CRAIG.

THERE will be a quarterly meeting in Lancaster, Owen Co., Ind., the first Sabbath and first-day in May. Bro. Carpenter is expected to be there. It is hoped the scattered brethren and sisters will attend as far as possible, and calculate on a two days' meeting. I will attend if other duties do not prevent. J. H. WAGGONER.

SOUTH Boston, Mass., Sabbath and first-day, April 20 and 21. Meetings held at the corner of Dorchester and Third streets. A general attendance is expected. S. N. HASKELL.

QUARTERLY meeting of the church of Bowersville, Ohio, April 27 and 28, 1872. Friends of the cause are invited to attend, and absent members will please report as usual. J. Q. A. HAUGHEY, Clerk.

QUARTERLY meeting for the churches in Rhode Island, with the La Fayette church, April, 20 and 21. CLARK L. SWEET.

**Business Department.**

Not slothful in Business. Rom. 12: 11.

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

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MISCELLANEOUS. Jacob Shively \$3.00 42-15, C Quebeck 2.50 40-21, Jesse Vanyoc 3.00 41-14, Rachel Buck 2.50 39-14, George Dant 3.50, H Howell 5.00 40-6, Mrs C Graham 6.00, Hattie S Smith 1.90 41-12, Eliza Keniston 4.00, J Burbridge 5.00 42-1, AN Fisher 4.50 41-1, L E Martin 5.00 42-17, Josiah Newman 2.50 39-14, M O Morrel 5.00 39-17, W G Smith 5.00 39-14, S Richmond 2.50 41-13, C Colson 3.00 41-1, Elizabeth Yeo 7.50 40-17, Emma Hills 7.50 40-17, S Bell 1.62 40-16, M A Hayward 4.20 39-17, R Grover 2.50 40-14, M M Nickerson 2.50 37-14, P E Ruitter 4.00 44-1.

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Jesse Van Syoc \$30.00.

**Cash Received on Account.**

David Lamson \$3.20, J B Goodrich 1.00, E H Root 6.95.

**Michigan Conference Fund.**

Church at Cedar Springs \$15.00, Hillsdale 35.00, Oakland 7.93, St. Charles 15.00, Charlotte 25.00.

**General Conference Fund.**

A O Burrill \$57.15.

**Book Fund.—\$10,000 Wanted.**

Amount previously acknowledged. 4404.86.

Five Dollars Each. Leroy Bunce.

Twenty-five Dollars Each. James Gargett.

Miscellaneous. Abigail Cochran \$4.00, Ellen Reisman 4.00, A friend 5.00.

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