

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE MORNING.

"The morning cometh and also the night."

An hour before the sun illumines the sky,
The constellated firmament on high,
You've seen from out the mountain's valley deep,
Around the silent pole its marches keep;
This pure and wondrous scene which seemed to raise
Your weary thoughts to hopes of by-and-by,
Seemed hidden by a heavy, misty haze.

You knew the hidden domes of stellar light
Proclaimed last watches of the lovely night,
And clouds that settled on the lofty cliffs,
Were the true ushers of that light which lifts
All shadows from the long, dark night away,
And from his zenith chambers still more bright
Four down the glory of the full-grown day.

When conflict sore, and tribulation borne,
Or costly, sacred sacrifice that's torn
The casements open to our selfish hearts,
How blest that morning light which still imparts
Those rays of quiet peace and sweet repose,
When of all earthly help we have been shorn,
And darkest hours are added to the close.

These nights of peril which around us lie,
Are the gold censers bright from which on high
Faith waits her incense to the throne above,
Mingling with bitterness that divinest love,
Which the glad morning will present to view,
The knotted clouds of trial all untie
To diamond drops of rich, unfading hue.

Throughout the darkest watches of the night
This earth has struggled, seeking for the light
To dawn upon her misery and woe.
In vain she's sought the peaceful mistletoe,
But, lo! a darkness settles all abroad,
See! 'tis the herald of that coming light
Which ushers in the glorious morn of God.

The patient ones have watched and waited long,
Tolling, suffering, battling 'gainst the wrong,
Till truth has raised her banners to the sky,
No more beneath the oppressor's heel to lie.
Soon shall her children from the foes' enthrall
With hallelujahs sing redemption's song,
When in the morning sounds the Shepherd's call.
ETTA BOOTH.

The Law of the Sabbath

STILL BINDING, AND WHAT IT FORBIDS.

In a small Tract, No. 187, written by William S. Plummer, and published by the American Tract Society, the law of the Sabbath and its importance is set forth, showing that it was made at creation and could be repealed by no less than the same high authority that gave it. He asks, "Is any evidence of such repeal found in Scripture? If so, where is the book, the chapter, and the verse, containing it? After arguing the law at some length, and showing that the seventh day is the true Sabbath, as we shall shortly show from his own words, he very coolly slides over to the first day of the week, and tries to maintain that as the Sabbath, without giving us even one text. Thus saith the Lord. Now in his own words I ask for the "book, chapter, and verse," where the Lord requires us to keep holy as the Sabbath day the first day of the week. He says:—

"I ask for a few minutes of the reader's time, while I reason with him concerning one of the laws of the world in which he lives. That law is found in Exodus, 20th chapter, and reads thus: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'

"Here is a law claiming to regulate a seventh portion of human life. If a man lives twenty-one years, this law claims the entire control of three of them; if he lives fifty years, it disposes of more than seven of them. It is therefore important. But it also devotes this portion of time to religious purposes; and these are the highest ends of life. All other time is secular. This is holy. That may be occupied with

things which perish in the using. This must be given to things which take hold on eternity. Many questions may be raised concerning this law; but one question is at the foundation of all the rest: Is this law still in force? If it is not binding now, it never will be; and if it is binding now, it will bind while the world stands. The inquiry is of great practical interest. Public manners are vastly affected by the esteem in which the Sabbath is held. It is, therefore, right to look well to the foundation.

"DOES THE LAW OF THE SABBATH BIND US?"

"It is evident that laws may cease to be of force; that is, they may cease to be laws. When this occurs, it must be in one of the following ways: *The condition of a people may be so changed as to render obedience to the law impracticable.* In human governments such cases often arise, and the law, unless administered by tyrants, becomes a dead letter. No good government will inflict the penalty on the transgressor to whom obedience is impossible, even though the law remains on the statute book. But the law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai, it was given to a people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this law was in its nature ever practicable, it is so now.

"Some laws expire by limitation. Such are many of the laws of every country. Such were many of the laws given by Moses. They were in force until Christ, who was their end, came; and then they bound no longer. Thus the whole ceremonial law ceased to bind after the death of Christ, to which it was limited. But no limit was fixed to the observance of the fourth commandment, either when first given, or afterward.

"A competent authority may repeal a law, and thus its obliging power may cease. Every free government affords numerous instances of the repeal of laws once useful, but no longer so. In a regular government, the repeal must be passed by the power which enacted the law. The great lawgiver of the world is God. He ordained the law of the Sabbath, and he has never repealed it. Is any evidence of such repeal found in Scripture? If so, where is the book, the chapter, the verse, containing it? All admit that the law was in force until Christ. Christ did not repeal it, for he says so, Matt. 5:17, nor did the apostles anywhere declare that it was repealed. If this law, therefore, has ceased to bind, it must be in some way utterly unknown to us. It is still practicable; it has not expired by limitation; it has not been repealed.

"THIS LAW IS PART OF A CODE WHICH IS IN FORCE.

"It may also be said that this law is in the middle of a code, all the rest of which is acknowledged to be binding; and why not this? Were the other precepts of this code spoken by God from Sinai, amidst the blackness, and darkness, and tempest, and terrors? So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wings of the cherubim? So was this. No ceremonial or repealable law given to the Jews, had these marks of honor put upon it. Did Christ say, I came not to destroy, but to fulfill, the law? He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments? So did they keep this. Luke 23:56.

"THIS LAW ENACTED WITH GREAT CARE.

"On the face of this law are found some things which prove that God, who gave it, regarded it as of great importance. In the wording of it, a more full explanation of its true intent is given than in any other commandment. It is enacted both positively and negatively: Positively, 'Remember the Sabbath day to keep it holy'; nega-

tively, 'In it thou shalt do no manner of work.' No other precept of the decalogue is given in both these forms, although every fair rule of interpreting them requires that when they enjoin a duty we should regard them as forbidding the contrary sin, and when they forbid a sin we should regard them as enjoining the contrary duty. Yet in this command, but in no other, both forms are used.

"This command is also introduced as no other is. The very first word of it is a solemn memento—'Remember.' This word is not found elsewhere in the decalogue. Moreover, this command not only addresses men in the singular, 'Thou shalt,' etc., but it goes further, and tells who is thereby intended, namely, not only the head of the family, but also the son, the daughter, the man-servant, and the maid-servant, the cattle, and the stranger. No such particularity is found in any other precept of either table of the law.

"In this command God also reasons with us on the equity of his demands. He says he gives us six days out of seven, as if he had said, 'I am no hard master; I do not act unreasonably. I give you ample time to do your necessary work. I give you six days; therefore if you have any conscience, give me the seventh.' For, says he, 'It is mine—it is the Sabbath of the Lord your God.' Surely you will not deny to your God a right so equitable, a demand so fair.

"It is also stated by God in the command itself that he set us the example on the completion of the creation. And shall we not follow such an example? If we ought to be holy because God is holy, if we ought to forgive our enemies because God forgives his enemies, we ought also to keep the Sabbath day because God kept it. Teaching by example is the highest kind of instruction.

"THE SABBATH GIVEN IN EDEN.

"Nor did the Sabbath originate with Moses, or with any sinner. It was an ordinance in Eden, when, for his sins, man was driven out of paradise. God permitted him to carry with him two institutions, established for his good before his fall. Which of these institutions is the greatest mercy to our world, or which is the dearest to the heart of a good man, I will not undertake to say; one of them is marriage, the other, the Sabbath day. If he is the enemy of virtue who would abolish the former, he cannot be the friend of God or man who would set aside the latter. By restoring marriage as far as possible, to its original purity in Eden, that is, by confining it to the pairs and rendering it indissoluble, the Christian religion has incalculably advanced civilization, peace, and all the domestic virtues. By restoring the Sabbath as nearly as possible to its purity in Eden, that is, by the holy observance of all of it, man makes his nearest approach to primitive innocence and future glory. There is no example of any community, large or small, ancient or modern, continuing virtuous or happy for a considerable time if they slighted either marriage or the Sabbath day.

"But God has also in this command done what he has not done in any other part of the moral law—he has pronounced a blessing on the institution. 'The Lord blessed the Sabbath day' and thus made it 'Day of all the days the best.'"

J. G. WOOD.

Nashville, Barton Co., Mo., Aug., 1872.

Modern Preaching.

WE cannot more forcibly illustrate the difference between ancient and modern preaching than by imagining the translation of a preacher of fifty years ago to a modern pulpit. The dry and formal essay, the long homilies, the dogmatism and controversy that then formed the staple of public religious teaching, would be to-day altogether unsatisfactory in the hearing, and unfruitful in the result. Experience has proved that Christians are more rarely made by arguments addressed to the reason than by mo-

tives addressed to the heart. The reliable and satisfactory evidences of Christianity are found less in the sacred records than in its transformations of character and its inspirations of life. Though a thousand Strausses and Renans were at work endeavoring to undermine the historical basis of the Christian scheme, their efforts would prove nugatory when met by the practical results of that scheme in reforming character, in substituting benevolence for selfishness as the dominant motive in human commerce, in sustaining the heart in trial, in comforting it in sickness, and supporting it in dissolution. With the results of Christianity before him and in him, the Christian may confidently say to all his enemies: "If a lie can do all this, then a lie is better than all your truth, for your truth does not pretend to do it; and if our lie is better in every possible legitimate result than your truth, then your truth is proved to be a lie and our lie is the truth. The argument is not only fair, but it is unanswerable, and saves a world of trouble. Of all "short methods" with infidelity, this is the shortest. It is like the argument of design in proving the existence of an intelligent first cause. The man who ignores or denies it, is either incapable of reason or viciously perverse.

So the modern preacher preaches more, and argues less. He declares, promulgates, explains, advises, exhorts, appeals. He does more than this. Instead of regarding Christianity solely as a scheme of belief and faith, and thus becoming the narrow expounder of a creed, he broadens into a critic and cultivator of human motive and character. We do not assert that modern preaching is entirely released from its old narrowness. There are still too many who heat over the old broth, and ladle it out in the same old way which they learned in the seminary. This "preaching of Jesus Christ" is still to multitudes the preaching of a scheme of religion, the explanation of a plan, the promulgation of dogmata. But these men, except in the most ignorant and unprogressive communities, preach to empty walls, or contemptuous audiences. The man who preaches Christ the most effectively and acceptably, in these days, is he who tries all motive and character and life by the divine standard, who applies the divine life to the every-day life of the world, and whose grand endeavor is not so much to save men as to make them worth saving. He denounces wrong in public and private life; he exposes and reproves the sins of society; he applies and urges the motives to purity, sobriety, honesty, charity, and good neighborhood; he shows men to themselves, and then shows them the mode by which they may correct themselves. In all this he meets with wonderful acceptance, and, most frequently, in direct proportion to his faithfulness. This, after all, is the kind of talk men are willing to hear, even if it condemns them. All truth relating to the faults of character and life, if presented in a Christian spirit, by a man who assumes nothing for himself, and who never loses sight of his own weakness and his brotherhood with the erring masses whom he addresses, is received gladly.

The world has come to the comprehension of the fact that, after all that may be said of dogmatic Christianity, character is the final result at which its author aimed. The aim and end of Christianity is to make men better, and in making them better to secure their safety and happiness in this world and the world to come. The Christianity which narrows the sympathies of a man, and binds him to his sect, which makes the Christian name of smaller significance to him than the name of his party, which thinks more of soundness of belief than soundness of character, is the meanest kind of Christianity, and belongs to the old and outgrown time. It savors of schools and books and tradition. The human element in it predominates over the divine. The typical modern preacher mingles with men.

He goes into the world of business—into its cares, its trials, its great temptations, its overreachings, its dangers and disasters—learns the character and needs of the men he meets there. He sits in the humble dwelling of the laborer, and reads the wants of humanity he finds there. In workshops, in social assemblies, in schools, among men, women, and children, wherever they live, or meet for labor or for pleasure, his presence is familiar. Human life is the book he reads preparatory to his pulpit labors, and without the faithful reading of his book he has no fitting preparation for his task. No matter how much a preacher knows of the divine life, if he has not an equal knowledge of the human, his message will be a barren one.

The great mistake of the modern preacher is not keeping up with the secular thought of his time. It is quite as essential to the preacher to know what men are thinking about as what they are doing. Comparatively few preachers are at home in the current progress of science, and too many of them look coldly upon it, as upon something necessarily inimical to the system of religion to which they have committed their lives. They apparently forget that their indifference or opposition wins only contempt for themselves and their scheme. There are few laymen so devoid of common sense as to be unable to see that any scheme which is afraid of scientific truth—nay, any scheme which does not gladly welcome every new realm won to the grand domain of human knowledge—is unworthy of confidence. An unreasoning loyalty, to old interpretations of revealed truth is a weakness of the pulpit that becomes practically a reproach to Christianity itself. If the God of nature undeniably disputes the God of revelation, as the preacher interprets him, let him give up his interpretation gladly, and receive the correction as from God himself. It is only in this way that he can maintain his hold upon his age and win honor to the religion he tries to serve. All truth is divine, and the mode of utterance makes it neither more so nor less. A man who denies a truth spoken to him by the God of nature is as truly and culpably an infidel as if he were to deny a plainly spoken truth of the Bible.—J. G. HOLLAND, in *Scribner's for September*.

The above requires little or no comment, as it speaks in unmistakable language, and clearly represents the great mass of popular preachers of the present day, as well as the work of the true preacher.

The idea that the grand endeavor of the true preacher should be "not so much to save men as to make them worth saving," seems to be good. Said one of our preachers to me, speaking of a certain man, "Is he worth saving?" The remark seemed singular, and a little hard, but there is considerable truth, if not poetry, in the thought; for when we look at men who are perfect Gallios, caring for none of these things; and not to be compared to him in point of intellect; whose only argument is, "I do not let such things trouble my head," men low in moral sentiment, steeped in tobacco, tea, coffee, condiments, *swine's broth*, and whose throats are open sepulchers, mouths the miniature craters of volcanoes, belching forth liquid fire, mingled with the *perfumes* of tobacco and alcoholic drinks, emitting a stench so horrible as not to be compared to that of the sulphureous lava; we are led to exclaim, Alas! Are such men worth saving? Taking this view of the picture, we can see the idea that the preacher should aim to make men *worth saving*. Hence all can see the importance of the great work of health reform which is going on among our people. It is a sort of John the Baptist, which makes men *worth saving*.

In regard to plain preaching, the writer is very forcible when he says, "This, after all, is the kind of talk men are willing to hear, even if it condemns them." This fact is forcibly illustrated in Bro. Downer's report, where he says, "We have always had a falling away when we came to the fall of Babylon, pride in churches, testing on the Sabbath, &c., but here the more we preach cutting truth, the closer hungry souls seem to cling."

Let men only be convinced that the preacher lives out what he preaches, and earnestly seeks their good, and although what he says may cut like a two-edged sword, they will bear it, at least if they are *worth saving*. WM PENNIMAN.

"AND as ye would that men should do to you, do ye also to them likewise." Luke 6:31.

Acceptable Christian Service.

It is a great and grievous sin against God and our fellow-men to apply means to our own benefit that has been wrongfully obtained from others. In the sight of Heaven, it is nothing else than robbery to obtain means in this way; and it must be accounted for in the Judgment, unless there is repentance, and restitution made for the same. There is no way of escape but to come squarely up to the requirements of God; no way of dodging his justice and equity and obtain a home in his kingdom.

The people of God should be a pure and holy people, for that dreadful day—the day of Judgment—is dawning. God is a searcher of all hearts, and will separate the wheat from the tares. All will be "weighed in the balance." Who, oh! who, shall escape the Judgment? "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Ps. 24:3, 4.

Dear reader, if you would walk with God, you must confess and forsake your sins, right all your wrongs, and abandon the ways of the world, or you may "be sure your sin will find you out," and you be left outside of the city of God. Terrible will be the fate of the transgressor. May the Lord help you to set all things in order, that you may escape the Judgment.

Heaven is a pure and holy place, and *none* but "the pure in heart shall see God." Yet sinners are invited to be the guests of Jesus, for Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a blessed invitation. He also says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Come, sinner, turn right about. God has made a way of escape for you. Come to Jesus. He invites you. Be like him, "meek and lowly in heart," and he will forgive and restore you from your fallen condition, and give you a home in the everlasting kingdom. You were created to be immortal, and upon true and deep repentance of all your sins, he will immortalize, and exalt you to his throne, and you will be as the pure and sinless angels, and live forevermore. What more can you ask? Is this not enough? It is all God can give you.

"Enoch walked with God three hundred years, and he was not, for God took him." Gen. 5:22, 24. Paul says, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Heb. 11:5. Also, "Noah walked with God." Gen. 6:9. And, "The Lord appeared unto Abram, and said unto him, I am the almighty God; walk before me, and be thou perfect." Gen. 17:1. We have the evidence that Abram obeyed the injunction; for said he, "The Lord before whom I walk, will send his angel with thee, and prosper thy way." Gen. 24:40. God is no less mindful of those who walk with him now; for his angels, also, are with them, and prosper their way. It is said, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. Hezekiah says, "O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." 2 Kings 20:3. David says, "Blessed is every one that feareth the Lord; that walketh in his ways." Ps. 128:1. Dear reader, note the fact, that the blessing is only for those that walk in the ways of the Lord. Job also was a perfect and upright man, "and one that feared God, and eschewed evil." Job 1:1. So we see that the patriarchs and prophets "walked with God," and were perfect men. All are perfect "that walk in his ways." And no less is required at the hand of sinners now, for God speaketh through his prophet, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. Job 8:20, says, "God will not cast away a perfect man, neither will he help the evil-doers." And David exhorts the people to "Mark the perfect man, and behold the upright: for the end of that man is peace." Ps. 37:37. And Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly

furnished unto all good works." 2 Tim. 3:16, 17. And Christ has given the express command: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. 5:48. And Peter says, "As he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy; for I am holy." 1 Pet. 1:16, 17. So we see that we are commanded by the holy prophets, and Jesus, to be like God himself,—*perfect and holy*. May all who profess the name of Jesus trust in the Lord, and "walk with God" in integrity of heart, and rejoice that his ways are not as man's ways. Oh! let us turn away from all the corrupting influences of the world, and rejoice with the angels at the purity and holiness of God and Heaven. Brethren, who of us shall have a home there? Righteousness is worth living for if we never get to Heaven.

There are but two ways; a right way, and a wrong way. The former leads to eternal life, and the latter to eternal death. Dear reader, you do not wish to die; then make choice of the way now. Come, let us be on the Lord's side, and walk in the way most pleasing to God. To do this, we must confess and forsake our sins. Where we have sinned against God, let us ask his forgiveness. And where we have sinned against men, let us ask them to forgive us, and only hope to obtain their favor through the merits of Jesus. We should not only confess and forsake our sins, but we should make full restitution for all the means that we have wrongfully obtained from others and applied to our own benefit. This is humiliating, and is calculated to prove us, and test our sincerity, and will show our faith by works. As I write these lines, I feel to thank God for some of this spirit of humility. But I need more of the Spirit of Jesus. And, by his assisting grace, I am determined not to be again a partaker of the corruption of this sin-polluted world. In the language of a brother, "We are nearing the Judgment, and should not let the paltry things of earth get for a moment between us and our duty and crown. The means which have been perverted from the right channel," unless atoned for, will cause many who now profess to be the followers of Christ to be shut out of the kingdom of God.

Zaccheus manifested a right spirit when he "stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." Luke 19:8. No less than this is required at our hand. It is better to do as Zaccheus did; separate ourselves from the world, and be on the Lord's side—the *safe* side; for God will inspect every sin, and exhibit to view every unrepented act in the Judgment. How appalling. May the Lord help us to realize the sinfulness of sin. And may we have our sins all put away before that time. Let us be careful "to do justly, and love mercy, and walk humbly with our God." One of the hardest things we have to do is to confess our faults; but this is made easy when directed and guided by the presence of the Holy Spirit. And the blessing of God is ever ready to fall upon those who do it. Think of the thief upon the cross, and let him that stole, steal no more, for "he that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. 28:13. "Duty is the path that leads to life," but few there are that walk in it.

Let us look for a moment at our business dealings with our fellow-men compared with the eighth commandment: "Thou shalt not steal." Ex. 20:15, as written by Eld. D. T. Bourdeau, and published in the REVIEW AND HERALD, July 30, 1872. It is worthy of notice again. He says:—

"This is one of the negative precepts, which not only condemns the sin of unjustly taking from our neighbor property that we are not entitled to, but also as strongly enjoins the contrary virtue, namely, to interest ourselves in rendering to our neighbor property that justly belongs to him. This precept, like the rest of those that relate to our neighbor, grows out of the precept to love our neighbor as ourselves. To keep it in our business deal, 1. We should follow the golden rule, 'And as ye would that men should do to you, do ye also to them likewise.' We should place ourselves in their position, and look for their interest as well as for ours." "Men generally look at their own interest first, and, in their deal, seek to get the best end of the bargain. This sin is almost universally practiced. There

is perhaps no commandment that men are more liable to violate than the commandment, 'Thou shalt not steal.'

2. "We should give an equivalent for what we purchase, and take only an equivalent for what we sell, unless those with whom we deal are disposed to favor us. This principle is often disregarded in having divers weights and measures, which are said to be 'an abomination unto the Lord.' Prov. 20:10. Very few articles come up to the recommendation given them. How much anxiety and perplexity would be saved us if the great family of Adam were strictly honest. Let us not forget the old proverb, that 'honesty is the best policy.'

3. "We should always tell the truth in buying and selling, and should not speak too highly of the articles we sell, or undervalue what we wish to buy. How few there are who will tell the whole truth here. Like Ananias and Sapphira, they will keep back a part of the truth to advantage themselves." For this grievous sin they fell dead. What a sad mistake they made. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Prov. 20:14. "Men will lie as well as steal in their deal, and frequently this is done within the pale of the church. And because this is done within the bounds of custom, it is thought by many to be all right." But in the Judgment they will be overwhelmed at their sad mistake. May the great God pity, and help the erring, candid soul to behold the light of his truth, that he may see sin in its greatest enormity, and confess, forsake, and abhor and turn away from it.

Pause and reflect, if you please, and see how small are the chances of those who violate the eighth commandment to obtain eternal life and a right to the immortal inheritance. Better be Zaccheus-like, and redeem the past by making full restitution than have our sins brought up against us in the Judgment, for they will be sure to sink us to perdition with the ungodly. How necessary it is then that we have a clean record, that we may be able to stand without *fault* before the throne of God. True and righteous are all his judgments. He will judge the good and evil, and all will receive their just doom. All must appear in his presence. And he will execute true judgment, for all his judgments are just. In the language of a sister, "No fault can be found with his sentence. Justice and equity will characterize every decision."

We understand that the Judgment is set, and must first begin with the people of God, and is now going on in Heaven. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

All our thoughts, words, and actions, are faithfully recorded by our recording angel, and by them we shall be judged, and the final sentence be declared. Dear reader, I interrogate you, Who shall hear the welcome plaudit? "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." Shall we meet each other there? It is for us to decide whether we have eternal life or not. This surely is worth living for, but there is a great work to do to right all our wrongs, and get rid of our sins, and form characters for the society of the pure and holy angels. Yes, we must do a work that will tell in our favor in the final day of accounts, or be irretrievably lost, eternally lost in death forever. Be all the thanks and praise to the great King of kings, for making a way of escape from eternal death. Let the righteous rejoice because man will be exalted to the throne of God, and be made a pure and sinless being. And may their daily prayer be, "Oh! for a closer walk with God." Jesus is our example, and we should walk even as he walked. He "did no sin, neither was guile found in his mouth." God requires thorough heart-work. There must be a thorough reformation of all our wrongs. Sinners must repent. Hearts must be searched to the depth, every sin confessed, and atonement made for every sin that we have committed. This is God's way, and the only way that will lead us through the pearly gates into the heavenly city. And this is all necessary in order to fit up a people for the society of the heavenly host of angels. May God help his people to make thorough work for the Judgment.

Mark the following inspired words: "If the wicked restore the pledge, give again that he had robbed [very few professed Christians do this, the heart of man is so stubborn], walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Eze. 33:15. Read from 10-16 verses. Mark! the promise of

life is upon condition that "if the wicked give again that he had robbed," &c. The word "if" implies a proviso, and the condition must be complied with, *i. e.*, the wicked must "restore the pledge" by giving "again that he had robbed" in order to secure to himself the prize—eternal life. He that doeth this must thenceforward "walk in the statutes of life, without committing iniquity." Then "none of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right (he is forgiven), he shall surely live." Eze. 33: 16. "If a man steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double." Ex. 22: 1, 4. Read from 1-15 verses. Mark the difference made here in making restitution. Samuel says, "Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." 1. Sam. 12: 3. This is the duty of every man who professes to walk with God.

Zacchæus undoubtedly understood the requirements of God, as taught in the Old Testament, or he would not have proposed to make restitution for wrong acts. No less is required of us. Man must become pure and holy in heart, that he may be able to stand without fault before the throne of God. Then we must do that which is right in the sight of Heaven, that we may be forgiven of our sins, and be sinless, or we cannot stand there. Only by thorough work may we pass the portals of this life into the eternal world, there to unite with the angels and saints in praise to God and the Lamb forever. Who! if he believes the word of God, would not confess and forsake his sins for the sake of eternal life? or for the sake of living a life as long as God lives? God and the angels are witnesses of every act that has been committed since the world was. All our deeds have been faithfully recorded in the books in Heaven by the angels that are watching over and caring for us, and will come up against us in the Judgment, "with every secret thing, whether it be good, or whether it be evil." But if repentance is sought and obtained, they will be blotted out, and hurled back upon the originator of sin, that is, the devil, and he will have to suffer for them. May God help me to see and know my whole duty, and I will, through the strength of Jesus Christ our Lord, perform it. Only give me a home with the angelic host in the world to come, and what more can I ask? I ask no more. May the angels of God watch around his people, and may they overcome the last sin, and obtain the victory through Jesus.

J. Q. A. HAUGHEY.

Bowersville, Ohio, Aug. 27, 1872.

Death.

It is not the sting of death that gives us so much dread of it, as the thought of being forever separated from the society of those we love. The idea of sorrow and suffering here until the final result is death, an entire separation from all comfort, happiness, and the society of those we love, never more to see light, or enjoy pleasure, to see our friends suffer and die, and then lay them away in the dark and silent grave, and know that we never more can enjoy their friendship, and then to realize that we may soon follow them, truly seems like a solemn thought. And, indeed, it would be without the blessed hope. But the apostle says, Sorrow not as those who have no hope. So, then, those that have hope need not sorrow as those who have none.

Yes, truly, may we comfort one another, when we look at the glorious hope of a resurrection and eternal life, when we realize that Jesus, according to the Scriptures, went down into the grave and has come up again, having the keys of hell and of death, and that we can, through him, have hope that our dear friends, and we too, if we follow them there, shall rest quietly, not to be disturbed by any of the cares and sorrows of this world, not to be awakened by the rumbling and whistle of Nahum's chariots, which are a sign that that day is near, nor by the cannon's loudest boom, nor yet by the fearful lightnings and peals of loudest thunder, nor by the most fearful and terrible earthquakes, nor yet by the hailstones and storm of God's wrath. None of these things shall disturb the peaceful rest of

those who sleep in Jesus. Nothing will disturb or awaken them but the sweet voice of Jesus, when he shall soon descend from Heaven with the voice of the archangel, and with the trump of God; then those who sleep in Jesus will awake, and come forth to behold the glorious scene of the King in his beauty, and all the holy angels with him.

Such glorious prospects! What a thought! that through his death and resurrection we can have such glorious hopes. Thanks be to God for his unspeakable gift, and that he has given us his word where we may learn things which give us so much joy.

Locke, June 8, 1872.

J. M. AVERY.

The Christian Warfare.

THE life of the Christian is unquestionably a continual warfare; but we do not engage in this warfare in our own strength. With the world is an arm of flesh; but with us is the Lord our God, to help us, and fight our battles for us. The life of the Christian is as an army contending with the enemy. The enemy is continually watching for the weak points. He is not going to attack his foe in those strong positions that he holds, at first; but he sees a point which his foe has not guarded sufficiently. Nevertheless, it is a position of great importance, but the army has failed to guard this point. The enemy attacks this point, and if he succeeds in gaining it, he has got a decided victory in his favor. He has taken a point that is of great importance, and it tends to weaken the strength of that army to a great degree. It has possibly cut off communication with the great commander-in-chief, and they have no way to get reinforcements so long as the enemy holds that position. They are in a very critical condition. The enemy is aware of the fact, and he is going to push the matter through, step by step, and finally take the whole army captive at his will.

So it is in the Christian race. If we would succeed in this great and glorious warfare, we must guard well every point, and give no chance for the enemy to gain any position whatever. We all know, or may know, our weak points. We should see to it that we guard well those points. As I have remarked, We do not engage in this warfare in our own strength. With us is the Lord our God to help us. From him we can get reinforcements from day to day, to strengthen those weak points. It is not only our duty to hold our position, but we should be continually on the advance, gaining ground. There is no standing still in this warfare. We are either losing or gaining ground. The enemy is ever on the alert, going about like a roaring lion, seeking whom he may devour, therefore we should ever be on the watch, keeping our eye on the mark of the prize, and continually getting reinforcements from our great Commander-in-Chief, who has said, Ask, and ye shall receive. Still keep advancing steadily onward with unflinching step, keeping the enemy at bay, and finally come off conquerors through Christ our great captain, and with all the prophets, apostles, martyrs, and all the saints, join that everlasting kingdom and enter through the gates into that city which hath foundations, whose builder and maker is God.

M. W. PURDON.

Seventh-day Adventists.

How many of us show by our daily walk and conversation that we expect Jesus soon is coming to gather his loved ones home? The name of Seventh-day Adventist will not save us unless we live up to the truths we profess. Our professing to be keeping the commandments of God and the faith of Jesus is not going to save us in the great and terrible day of the Lord. We have something to do besides professing. If we believe Jesus soon is coming, our actions should be in accordance with our faith. Are we working as best we can for the salvation of our own souls and the souls of others? Do we put forth every effort to overcome our sins and get ready to meet our dear Saviour? If not, our profession is vain. We have many sins to overcome. Let us be watchful unto prayer, putting our trust in Him that is able to strengthen us. Let us strive to get rid of our little sins (as we call them) as well as our great ones. There is no sin small in the sight of God. He does not look upon sin with the least degree of allowance.

Keeping the seventh day is not going to

save us. There is something else to be done. We believe it is right to keep the Sabbath, but that will not save us. We must live in humble obedience to all God's requirements if we are accepted of him when he calls his children home.

We are a peculiar people, but are we zealous of good works? Do we not give the people of the world too many chances to say, They are not Christ's, because they have not his Spirit within them? I fear many of us do not live as near our Saviour as it is our privilege to. I fear we do not set such examples before the world as we should, while we profess to be living in the hour of God's judgment. Surely, we should watch well our ways. We have the light of present truth shining upon our pathway. I am determined by the help of the Lord to overcome all my sins, live up to the light as it shines upon my pathway. Shall we not all strive for a home in the kingdom? Who can bear to be left out? Let us, one and all, strive to be prepared for the coming of Christ, as we believe his coming is near.

MAYLOD J. PIERCE.

Are we Doing the Will of God?

A SENSE of the importance of the times in which we live should keep this inquiry before our minds. The apostle says, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." From the fact that this was written for the encouragement of those who should be looking for the coming of their Saviour, as a people, we have accepted it as addressed to ourselves, and have taken great comfort and consolation amid our many trials, from the promise, "For yet a little while, and He that shall come will come, and will not tarry."

But we have a duty to perform in doing the will of God, before we shall see the promise fulfilled.

Perhaps we have thought that in embracing present truth with all its crosses and reproach we had done the will of God, and had only to wait in it and patiently to wait for Jesus to come. This is not all; for after we shall have done God's will we shall not have to wait for the promise.

What the Lord would have us do after we have received the light concerning his word and embraced it with all our hearts, is shown, we think, in Rev. 10: 11. Nations are yet in darkness concerning the glorious light which we have seen, and many of our neighbors and kindred are ignorant of its importance, which they must soon learn if they are among Christ's jewels at last. The Lord is providing means for us to employ in this work, which, if used with faith and love, will accomplish great results. The organized movement in distributing books is important among these means. Shall we not be more active, more faithful, and more humble while sowing daily seeds of precious truth, which shall bring forth fruit unto eternal life, that, when the earth is reaped, sheaves may be gathered into the garner of the Lord, from seed which we have sown?

GEO. TENNEY.

Wis.

Theory and Practice.

To me there is much significance in either of these; and it seems that both are essential, and, like faith and works, should go hand in hand. We may have a theory of the present truth, may understand every point as far as argument goes, and be able always to give every one a reason of our hope; but this is not enough. We must have the love of the truth, and be so sanctified by it that when we give the reasons of our faith it will truly be with meekness and fear. Is there not danger, while we are so much in earnest to understand the theory, and feel that we have an argument to meet all our opposers, that we rest here, and settle down, as it were, content? I have felt the force of this of late, and have been almost on the verge of despair while living on the mere theory of the truth. I had well nigh abandoned my hope, until my mind was called to the practical part of the truth. Then a gleam of light shone round me. Then I began to feel and see how hard it is to try to fight against sin while the love of it is in our hearts. And the knowledge that our hearts might become pure, so that evil tempers, passions, and desires, would be removed, gave me courage to try and get the practical part of the truth down deep in my heart. I am now satisfied that in order to be what Christians ought to be there must be a renewing of the spirit, a

cleansing of the heart. Then we shall love the right and hate the wrong.

In my experience, there is no hope of my overcoming evil while the heart, which is the seat of evil, is unrenewed. And now I would say to the desponding one who sees how he fails of overcoming his sins, and is just ready to give up in despair, Let us go to the fountain and have our hearts cleansed, then we shall not always have to fight sin in our hearts, but our fight will be to keep it out.

LIBBIE THURSTON.

Significant Items.

Compiled for REVIEW by F. A. Buzzel.

THE Mexican General Rocha, at the capture of Zacatecas, killed the wounded and piled them up with those killed in the fight, after which he saturated the gory mass with turpentine, and disposed of it, finally, by firing it.—*Newport (R. I.), Mercury*.

THE number of theological students in the German universities is said to be falling off to an alarming extent. Ten years ago they numbered 2,562; now, only 1,985. The decrease is especially on the Protestant side.—*Boston Journal*.

NOTWITHSTANDING the large amount of land granted by the United States for various purposes, there still remains unappropriated the vast quantity of 1,034,784,644 acres. The unsurveyed land reaches an aggregate of 1,284,119,331, acres.—*Boston Herald*.

THE New York (Methodist) *Advocate*, says that camp-meetings, originally a focus of religious fire, now assume the character of a gigantic speculation in real estate, with the accessories of the watering-places, exchanging "hops" and horse-races for preaching, boating, and games of croquet.

ANTICHRISTIAN influences are said to be gaining ground in both the upper and working classes in England. In order to meet the unbelief prevalent in the former class, the Christian Evidence Society has been giving lectures in London, which have not been very successful.—*Boston Journal*.

RUTH CHESTERFIELD, in *Congregationalist*, says: "Society progresses. So does a crab—backward. There was a time when it was disreputable to reject the Bible. Is it one of the signs of the progress of the age that it is so no longer? that men now vaunt themselves of that which was once their shame?"

In the last six months, Boston has sent 439,500 gallons of rum to the nations in Africa. Boston is bound to enlighten the heathen all it can.—*Pomeroy's Democrat*.

A lawyer in New York declines to accept an office which has been tendered him, because he has twenty-three murderers to defend during the coming fall terms of the courts.

THE Unitarian church in New Bedford, Mass., has voted to dispense with the bread and wine at the communion service, but will celebrate the memorial with vocal and other services, as usual.—*Newport (R. I.) Mercury*.

THE *American Journal of Pharmacy* says that 150,000 infants are killed every year by the opium contained in the various kinds of soothing syrups which they are allowed or forced to swallow.

DR. PRIME, of the New York *Observer*, predicts that within the life of some one now living, there will be a union of all the evangelical churches in New York. In this opinion the *Protestant Churchman* cordially concurs.

THE State of Texas would contain the entire population of the United States without making it any more thickly settled than Massachusetts; and the same State would hold the entire population of the French Empire (or Republic that now is), and leave uninhabited a margin of sixty miles around the boundary of the State.—*Franklin (N. H.) Merrimac Journal*.

No wonder that the European powers are turning their attention to the loss of their population by emigration to this country. Especially is this matter creating anxiety in Germany, where the government is trying to check it. The total number of emigrants who sailed from Liverpool for America during the past month of July, was 17,000.—*Boston Globe*.

SLIP-RENTING and coffee, at the Union Park Congregational Church, this Monday evening at 7.30 o'clock. A lively time is expected.—*A Chicago Daily*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 17, 1872.

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

The Great Day.

THE *National Baptist* publishes the following stirring words on this subject. Preparation for that day, which is made so prominent in the Scriptures as that which is to end all probationary scenes, is the true business of this hour. We do well to think upon that day, to consider its characteristics, to ponder its issues, and to mark the nearness of its approach. No greater incentive to preparation can be found, than is involved in such a study as this.

One word which the writer uses seems ill chosen for this time: Slowly, he says, the day comes on. Swiftly, rather, should be the word employed. The prophet tells us how it should be regarded near the end, when he says, The great day of the Lord is near "and hasteth greatly."

Absolutely the day is coming no faster now than in the days of the patriarchs or the apostles; but the words of the prophet just quoted plainly imply that when it should be near, the rapidity of its approach would seem to be greatly accelerated.

Any person may easily illustrate this point for himself. Take your stand upon a railroad track and watch the train approaching in the distance. At first it seems almost stationary. A faint and indistinct roar, and an apparently small volume of smoke, are the only evidences you have that it is in motion. Steadily but slowly these tokens of its approach increase. At length it reaches a point where it begins to expand rapidly the angle of vision. The engine seems fast swelling out into huge proportions. You begin to see and appreciate its motion. You begin to realize that it is under the impulse of some mighty motor. The ground begins to tremble beneath your feet. And finally with every steel-bound sinew quivering under the terrible speed of its course, it dashes past, with a roar which well nigh stuns you.

As the train draws nigh and flies past as on the wings of the wind, it moves with no more rapidity than when first seen in the distance; but its speed seems to increase in geometrical progression. Then it seemed to be almost at rest; now, racing with the lightning.

So with the day of God. As it draws near, it seems, as the prophet declares, to be hastening greatly. Its tokens are abroad. Its *avant-couriers* have appeared in the heavens above, and in the earth beneath. More distinctly visible become each year its flaming heralds, and more audible the rumbling of its chariot wheels. They upon whom this day, with all its forewarnings, shall come as a thief, will be without excuse.

The *Baptist* says:—

"Jesus, in his teachings, often speaks of *that* day. We instinctively ask, What day is thus set apart from the rest? It is a significant word. We stand in awe of it,—a day somewhere on, standing out like a mountain. It is not a day, but *that* day. The Saviour thus designates the day of Judgment—a king among all the days.

"Of *that* day and hour knoweth no man." Matt. 24:26. When it comes we know not. We know simply this—it is a fact in God's government. Slowly and steadily it is approaching. It encamps every night nearer to the race—to us—to me. We have no human almanacs that can foretell its coming. That it will come seems to be one of the fundamental thoughts of our mind, admitted everywhere and always. The Egyptians bore decided witness, in their books of the dead, to the coming of that day. Let not that day come upon you sleeping, said Jesus. Duty is ours; that day is God's.

"Many will say unto me in that day, Lord, Lord." Matt. 9:22. It will manifest the life. The husk of life, the covering, will be stripped off, and the man, what he is, will appear. It will not create anything, it will simply unfold and reveal. Without it the world and God's dealings would be an unsolvable riddle. We sometimes say, "Murder will out," but it is not true. The court records show that it is but a fragment of the truth. All life, all history, all that we see of God, cry out for such a day.

"It shall be more tolerable in *that* day for Sodom," etc. Luke 10:12. It will be a day of judging and condemning. Men will sink downward not only by moral gravitation, but also by judicial sentence. It is the doomsday of the soul out of Christ. Then God, who seems sleeping when his laws are broken, will rise up. God is not dead but longsuffering. It

seems no wonder that the Latin hymn, "Dies Irae,"—day of wrath,—got such a hold on the middle ages. It is an overwhelming thought—the day of condemnation.

"There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day." 2 Tim. 4:8. It is a day of Christian crowning. Midnight darkness comes upon the lost soul, but glorious daylight upon the saved soul. The uncrowned Paul in the Roman dungeon will be crowned Paul at God's right hand. That day comes, uplifting the oppressed soul, bidding wronged ones to stand by the right. It comes like music amid the disordered notes of this world, saying, "All will be made right there."

Is not the thought of that day sufficient to crush our hearts? It would affright us were we forced to meet it alone. Standing before that day, the redeemed soul can say, "Jesus died for me." The cross, the blood, make the only hiding place. We are accepted in the Beloved One.

My Work on the Sabbath History.

AFTER the death of my dear wife, in March last, I found myself in a condition of great prostration. As soon, however, as I was able to rally to some extent, I decided to take my children and go to some place near Boston in order to resume labor on my Sabbath History. Accordingly, I came to this place in May last. Because of the urgent demand for the new edition, and because of some remaining lack of strength for labor, I have, with the advice of those whose counsel I esteem, given myself mainly to this work, and have found it necessary to let other writing wait, for the time. I hope to bring into the new edition some things of much value. Much, however, that I have in preparation cannot be completed for the forthcoming edition. I hope to be able, however, after a little, to finish up these things for use hereafter. Probably the biblical portion of the Sabbath History will not be materially changed. It was my wish to re-write it, and to use in the revision some new matter. But, though I have bestowed much labor on this part of the work, the task is too great for me to finish, as soon as I must, in order to give the work to the press this fall. And, as there is very much more upon my hands than I can do in the part which pertains to the period this side of the apostles, I am constrained to give my attention to that.

One important field of investigation will, I trust, be found to have been carefully and faithfully examined. It is that of the church fathers previous to the council of Nice, A. D. 325. This is the age in which the great apostasy was developing, and it is to this period, more than to any other, that an appeal is made in support of the so-called Christian Sabbath.

But the work is too important to be accomplished without much painful labor. But, when the truth is fully ascertained, it will be found that there is no excuse for changing God's commandment on the authority of the traditions of the elders.

My heart is in sympathy with every part of the work of God. I feel deep interest in the school at Battle Creek, for I see the need of it, and I have confidence in those who are attempting to give it strength and support. I believe that God is in the present truth, and that he is leading his people by the light of his truth and by the voice of his Spirit. Those who mean to make a success of their share in this sacred work must consecrate themselves to it without reserve. There are many burdens to bear at Battle Creek, besides those which pertain directly to the various officers and helpers connected with the institutions there located. To meet this want we need experienced Christian men and women. The importance of the case has been fully stated by those whose judgment is worthy of respect. Now let us act. Let every one who shall be selected for this purpose by the general voice of their brethren promptly accept the responsibility and in the fear of God enter upon it.

I have some further things of importance to offer respecting Eld. Preble's book, but am obliged to defer them a little. I have to ask the pardon of numerous correspondents whose letters have had to remain unanswered. I hope to attend to some of these after a little. Finally, I ask the prayers of the people of God for help in the work before me.

J. N. ANDREWS.

Lancaster, Mass., Sept. 13, 1872.

THERE are two reasons why some people never mind their own business. One is that they haven't any business; and the second is that they have no minds.

The Michigan Camp-Meeting.

WHEN I arrived upon the ground, Wednesday night, Sept. 4, 1872, the scene was truly inspiring to a lover of the cause of present truth. Our friends had chosen a beautiful grove about a mile and a half from the city. I think the grove was the finest I had seen in any of the States. The committee had arranged everything very tastefully, and upon a large scale. The circle embraced nearly sixty family and church tents besides the two large, sixty-foot tents for preaching. There were still others which could not come into the circle.

This was said to be the largest meeting of S. D. Adventists ever held. There must have been upwards of eight hundred Sabbath-keepers in attendance during the day-time. Nearly that number remained upon the ground nights.

It is not my purpose to give a full report of this meeting. The editor of the REVIEW has given its readers the results of his personal observation, of its progress and importance.

I wish merely to speak of a few points connected with it. The call, Sabbath afternoon, for all who desired prayers in their behalf, to come forward, was really an interesting sight. I should judge between three and four hundred expressed their desires in this respect, and the Lord seemed specially to bless as we called upon him in behalf of the people. The meetings in the tents after this season of prayer were very precious seasons. Confessions, with strong crying and tears, were by no means uncommon.

There was one feature of our meeting that we much regret. There was so much business connected with the Conference, the Tract Society, and the Institute, that it interfered with the spiritual interests of the meeting. This I think should be remedied in the future. When so many hundreds come from long distances to be benefited spiritually, and most of whom cannot feel great interest in business matters, it seems a pity that they cannot receive just that kind of labor that they need. The business, of course, is of great importance, and must receive attention; but it seems to me it would be better to have a special time for its transaction, than that it should interfere with our large camp-meetings. Where there is simply the Conference business to be done, it can be worked in without serious detriment to spiritual interests; but more than this seems to be much in the way.

The progress of the cause in this Conference has been indeed gratifying during the past year. Above two hundred have embraced the Sabbath of the Lord within its bounds, and this, with many of its laborers in other fields. Evidently, Michigan is an excellent field for labor, and God has richly blessed the labor which has been expended.

Our closing meeting, Monday forenoon, was indeed a blessed one. Short and cheering testimonies, expressing confidence in the work and a determination to be faithful to God, came pouring in rapidly. It seemed hard to break up and go out into the cold world once more. During this meeting, I had the pleasure of introducing our dear Bro. Vuilleumier, who has come among us to learn the truth more perfectly and qualify himself to labor in connection with it. He has made indeed most rapid progress in acquiring a knowledge of our language under the instruction of Bro. Bell. Although he has been with us but two and a half months, he gave us a good testimony that we could all understand in our own tongue. We feel that a heavy responsibility rests upon us as a people that we so conduct ourselves that this dear brother should not receive unfavorable impressions of our piety and consecration. He has set our young men a noble example by consecrating himself to the work of God. We hope many of them may follow his example.

GEO. I. BUTLER.

Mansfield, Ohio, Sept. 12, 1872.

Peculiarities of Certain Prophecies.

In studying the prophecies, it is highly important to observe that very often the prophets in treating subjects make a sudden transition from type to antitype, and that certain prophecies have a double fulfillment; and unless the student of prophecy is careful to notice this peculiarity, he will be in danger of applying to the type what evidently applies to the antitype.

To illustrate: The history of the Jews, their bondage in Egypt and their deliverance from the same, their entering into the land of Canaan, their captivity in Babylon and the prophecies relating thereto, the final destruction of Jerusalem, etc., are typical of events to transpire either under the gospel, or at the close of this dispensation. In like manner, the fate of Babylon, that of Nineveh, the judgments that fell on the land of Idumea, etc., are all typical of the final punishment of the ungodly and of formal professors.

What wisdom is displayed in all this! When the prophets took up their pens to portray and foretell events connected with God's ancient people, how appropriate for them to so mold their remarks as to also represent events under the gospel. In so doing, the attention of God's ancient people might be carried even beyond the events that were fulfilled in their dispensation, and they could improve on what emphatically applied in

this age. And thus those living in the Christian dispensation have a special interest in those prophecies which applied primarily and typically to the Jews.

Thus, in Isa. 1:1, literal Judah and Jerusalem are evidently introduced; but in the very next chapter, verse 1, and onward, Judah and Jerusalem apply unmistakably to the Protestant churches in the last days, just before the day of the Lord. Isa. 13 treats of the fate of ancient Babylon, and the Medes and Persians are mentioned as the instruments to humble that proud nation; yet the prophet, by an easy transition, introduces the day of the Lord, in which modern Babylon and all sinners shall be punished. Compare Jer. 50 and 51, with Rev. 18.

Certain promises made concerning the possession of the land of Canaan, are to be emphatically fulfilled when the saints possess the new earth; Gen. 12:7; 13:14-17, etc., Rom. 4:13; yet it seems that these promises had at least a typical fulfillment in the temporary possession of the literal land of Canaan. Deut. 34:4; 2 Chron. 20:7.

Mal. 4:5, 6, foretells the coming and work of Elijah, and was typically fulfilled in the coming and work of John the Baptist, Luke 1:17, but will be emphatically fulfilled in those who engage in a similar work to that of Elijah and John the Baptist, "before the coming of the great and dreadful day of the Lord." Compare Matt. 17:11, Isa. 58:12, 13, etc. Mal. 4 could not all be fulfilled at Christ's first advent, or at the destruction of Jerusalem, as some claim. The burning day, the dreadful day of the Lord, did not then come, the wicked were not then burned up, etc.

The book of Nahum opens with "the burden of Nineveh;" yet in Nahum 2:3-5, we undoubtedly have a description of the railroad cars. From the connection, we see that this scripture must meet its fulfillment, (1) In the day of God's preparation. Verse 3. (2) When God will "make an utter end; and affliction shall not rise up the second time." (3) When the mountains are about to quake at him, the hills to be melted, the earth to be burned at his presence, yea, the world, and all that dwell therein. Chap. 1:5-9. The rocks mentioned in verse 6, are to be thrown under the last plague of Rev. 16. (4) The whole description of the chariots, how they run, etc., applies better to the "lightning trains" than to anything else. So clear is this application that we are told this prophecy was read at a railroad meeting at the completion of the Rutland and Burlington, Vt., railroad, more than twenty years ago.

The burden of Ps. 22 and 69, relates primarily to David, and finally and antitypically, to Christ, and portions of these scriptures are quoted in the New Testament as being fulfilled in Christ. But if you apply Ps. 69:5, to Christ, you make him a sinner. Yet verses 9, 21, etc., were fulfilled in Christ.

The command of the Saviour to "pray that your flight be not in the winter, neither on the Sabbath day," Matt. 24:20, applied primarily to the early church in Judea before the destruction of Jerusalem by the Romans; yet it will have a special application in the time of trouble that is just before us, when the remnant church who keep the commandments of God, will have to flee from their persecutors. Rev. 12:17; 13:13-17; 14:9-12; Isa. 21:11-16; Eze. 7:15, 16; 2 Esdras 16, toward the close of the chapter.

Such references might be greatly multiplied. Though we should be guarded on the doctrine of types, yet applications that are warranted by the general tenor of the Scriptures, demand our candid attention and study. D. T. BOURDEAU.

A New Cavil.

A NEW evasion to the claims of the Sabbath! The reader would like to know, doubtless, what it is. It is this: To boldly deny that the Sabbath precept is included in the ten commandments, and affirm stoutly that there are ten commandments without it! But you ask how can this be made to appear? I will tell you how a determined opposer undertook this job while we were at Aledo with the tent this summer. He said:—

"Now, to show you that the Sabbath is no part of the ten commandments, we will quote them."

He quoted the first commandment just as it is; divided the second, making the second and third out of it; called the third the fourth; expunged the fourth from the law entirely, declaring it was "no more a part of the law than circumcision was a part of the promise which Abraham received." The remaining six came right of course.

The difference between this and the work of the papacy against God's law is, they expunged the second, changed the fourth, and divided the tenth commandment, while this adversary to the law divides the second, and entirely destroys the fourth, command. All that the profane swearer, thief, adulterer,

or murderer, would have to do, according to the above plan, would be to deny the command forbidding his sin a place in the decalogue, and in its stead accept the fourth precept. He would then have ten commandments just as genuine as this opposer to the Sabbath has.

How men do rack their brains to get rid of the Lord's Sabbath. "God hath made man upright; but they have sought out many inventions." "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." R. F. ANDREWS.

Pleasant Green, Ill., Aug. 26, 1872.

"Prove All Things; Hold Fast That Which Is Good." 1 Thess. 5:21.

NEVER in this world's history has there existed greater necessity of giving earnest heed to this injunction of the apostle, than exists at the present. Perilous times have come. Much of what Paul saw in prophetic vision has been written as history in the experience of the present generation. "Evil men and seducers . . . wax worse and worse, deceiving, and being deceived." Error, hydra-headed, stalks through the land as never before. We encounter it on every hand, and in various forms. Atheism, boldly defiant, challenges us to believe in all unbelief. Philosophy, with its specious pleadings, "oppositions of science falsely so called" (against which the apostle has warned us, 1 Tim. 6:20), would undermine our faith in God and his word. Fanaticism would drown, in its turbulent waters, those whom infidelity cannot freeze, or philosophy overthrow. And Satan's masterpiece—the monster delusion which has gone forth "unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty," through the pretended revelations from departed friends who sleep in the dust—challenges our credulity and questions our faith.

Error comes to us sugar-coated—mingled with, and partially covered over with, truth, and under the sanction of those who are looked up to, and respected, in the theological world. We live in times of great danger, times when everything, except the progress of the truth, is characterized by startling development and rapid transition. How important, how necessary, that we walk cautiously, scrutinize closely; that we "prove all things;" and "hold fast that which is good."

Such are some of the thoughts suggested by the perusal of an editorial from the pen of Henry Ward Beecher, in the *Christian Union* of Aug. 28, 1872, entitled "The Life to Come." He says truly:—

"The whole teaching of the Bible, as to the future life, centers on this—that what we are now is supremely important with reference to what we shall be then. Every warning, every encouragement, all the grand and terrible imagery of the Judgment, all the tender assurances of Christ, are directed to that end. The object of them all is to impress the transcendent importance of character. Language and thought are tasked to the utmost to express this. Visions of woe unspeakable, of joy ineffable, are used to picture the results of well-doing and evil-doing, to show that they radiate into eternity, and are immeasurable."

Then, following this declaration of what the Bible teaches, he goes on to say (and here the poison is introduced, a thousand times more dangerous in this connection, and coming from a professed preacher of the gospel than if it came from an avowed spiritualist like Judge Edmonds, or Prof. Denton): "And we have no right to break the force of this teaching, by the assumption that only one of two grand results is possible, and that so a man is saved at last, his misdeeds will hurt him little. That is neither according to Scripture nor moral reason. He only that is righteous is to be 'righteous still,' 'he that is holy to be holy still.' According as a man has attained in this stage, so is his beginning in the next. He must commence there according as he has finished here, on a high plane or a low one."

The two last sentences of the above quotation express an idea which cannot be misunderstood—an idea that, next to the dogma of inherent immortality, is one of the most important principles in the creed of modern spiritualism. Yet it is no part of the teachings of God's word. Mr. B. must certainly have based the idea thus presented upon "moral reason," instead of "Scripture."

We quote again, language to which we can take no exception, every word being true:—

"Modern forms of religious feeling do not make so much account as former ones, of preparation for death" (Especially is this true of present truth.) "And it is no loss that they do not, if only they sufficiently insist on rightness of life. That, taking the words in their largest sense, including faith and love Godward, as well as right action manward, is the only preparation for death that is good for anything. Any other preparation, whether it be receiving church rites, or going through some kind of emotional experience, that will serve as a passport at the heavenly gates, is a delusion. To love God, to trust him and obey him, to be pure, and upright, and loving, that is the only preparation for death, and that is the only true life."

How beautiful the truth! Error, how seductive, and yet, when seen in its true light, how hideous! When we consider that the truth elevates, purifies, sanctifies, how desirable. And when we consider that error degrades, contaminates, destroys, how essential that we are prepared to discriminate—to "prove all things; hold fast that which is good."

Oh! that we might feel the importance of a thorough knowledge of the great Detector; that we might be led to search the Scriptures, put on the whole armor of God, have our loins girt about with truth; that in our wrestling "against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places," we "may be able to withstand in the evil day, and having done all, to stand." N. ORCUTT.

Jamaica, VI., Sept., 1872.

Words from Alexander Campbell.

THAT Mr. Campbell was a learned, able man, and said many good things, none will deny, though not believing all his theory. With some, his words have great weight. His arguments against sprinkling and infant baptism are strong and well put. The same argument applied to Sunday-keeping would demolish that also. Hear him on the

INSTITUTION OF INFANT BAPTISM.

"If, then, it be a *divine* institution, it must be a Christian institution; and if a Christian institution, it must have been instituted by Jesus Christ. Of course, then, the proof necessarily lies upon him that affirms Jesus Christ ordained it. We ask for such evidence. Those who have it must, then, produce it. It is not incumbent on us to prove that the Messiah did not institute or claim infant baptism. It is incumbent on them who inculcate and practice it to show the Christian authority under which they act. A positive institution requires positive precept—a positive and express authority. No positive institution has ever been established upon mere inference. To attempt to found a positive Christian ordinance upon an inference, or upon a series of inferences, is, in spirit and effect, to stultify and make void its pretensions. When was there in the history of the Bible a positive institution or a divine ordinance erected, enforced and practiced, upon a mere inference? We ask for a parallel case. It never has been given. It never can be given. We have called upon its advocates times without number for such precept—for such a positive injunction; but hitherto we have asked in vain." *Christian Baptism*, B. 3, Ch. 1, pp. 217, 218.

Apply this test to the fabulous institution of the first-day Sabbath and where would it be? Just where infant baptism is—nowhere.

POWER OF TRADITION.

"The plea of ancient tradition is the strength of popery, and the weakness of Protestantism. We advocate, not *ancient*, but *original*, Christianity. The plea of high antiquity or tradition has long been the bulwark of error. It cleaves to its beloved mother, TRADITION, hoary tradition, with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept, 'Honor thy father and thy mother,' is concerned." *Id.*, Book 2, Ch. 2, p. 233.

Tradition is the stronghold of Sunday-keeping, as all know. Indeed, it is about the only argument the followers of Mr. Campbell rely on for their practice in this thing. Wish they would be as consistent in this, as in their arguments for baptism.

Again, on the same point, Mr. Campbell says: "No one need ask, Why then so early introduced and so long in practice, and why believed by so many great, and learned, and excellent men? Ah, me! what profane tenets, what profane aberrations from the Sacred Scriptures may not be maintained and defended in this way! How ancient the alleged saving virtue of celibacy—the fasts, the feasts, the penances, and works of supererogation of papal superstition! Nay, how many excellent Roman worshippers of the Virgin Mary! What Fenelons, and Rollins, and Pascals, and St. Pierres, adorn the annals of, and fill the niches of, papal fame! If great, and learned, and revered names can authenticate tradition, silence demurs, and satisfy weak consciences, there is not an error in popery, nor an imagination in the ramblings of monkish fanaticism and religious buffoonery that may not be favorably regarded, and cherished with a profound and worshipful respect. But we have not so learned Christ."—*Christian Baptism*, B. 3, Ch. 3, p. 246.

Good! That is sound Protestantism, and we wish they would all abide by it, not only in regard to baptism, but the whole truth.

PERPETUITY OF THE LAW.

On this Mr. Campbell has said some good things. Listen: "Salvation, in the aggregate, is all of grace; and all the parts of it are, consequently, gracious. Nor do we, in truth, in obeying the gospel, or in being buried in baptism, make void either law or gospel, but establish and confirm both."—*Christian Baptism*, B. 5, Ch. 2, p. 235.

INFLUENCE OF THE SPIRIT.

"On the subject of spiritual influence, there are two extremes of doctrine. There is the *Word-alone* system, and there is the *Spirit-alone*

system. I believe in neither. The former is the parent of a cold, lifeless rationalism and formality. The latter is, in some temperaments, the cause of a wild, irrepressible enthusiasm; and, in other cases, of a dark, melancholy despondency."—*Christian Baptism*, B. 5, Ch. 3, p. 286.

It is sad that his own followers have fallen into one of these extremes, that of the "word-alone system." The fruit is just what he described.

WILL-WORSHIP.

"And, indeed, every religious practice which is not founded upon an explicit revelation of the will of Heaven, is will-worship. The language of it is this: 'Thou shouldst have appointed this, and we are supplying a defect in thy wisdom or goodness.' Such is the spirit of every innovation in divine worship."—*Christian Baptism*, B. 6, Ch. 8, p. 406.

Good! Bro. Campbell. Now try this rule on Sunday-keeping. Is this explicitly revealed? No one claims that it is; yet they universally practice it, and thereby virtually say that they are left to supply out of their own wisdom an important practice which God's wisdom omitted to ordain. Hence it is nothing but will-worship. D. M. CANRIGHT.

Glencoe, Minn.

Spiritual Interpretation.

By spiritual interpretation is understood that which is arrived at without recourse to any law of language, but according to the fancy of the interpreter. It is the meaning which any expositor may guess to be hidden under language, the natural and obvious sense of which conveys no such significance. It is in opposition to this, and not to tropes and symbols, that the phrase "Literal Interpretation" is used. Says Mr. Brooks:

"I wish it understood that when I speak of the *literal sense* of prophecy, or of a phrase, I mean that I understand the words in the primary significance thereof, and not in any mystical, enigmatical, or symbolic sense; excepting such ordinary, figurative, or typical use of them, as would not affect the obvious sense of them at the time they are spoken.

"It seems to be a device of Satan, when he cannot hope to lead men altogether from the faith of Scripture, to become an angel of light, and in that character to lead them to some subtlety in the way of interpretation or application of Scripture which virtually renders it useless; and among these modes is that of setting the ingenuity to work to find out what is called a *spiritual meaning*." (*Elements of Prophecy*, pp. 97, 98.)

It is through this mode of interpretation that teachings of Scripture are falsified by erroneous doctrines, and the word of God brought into disrepute. It was first introduced by Origen, Jerome, and others. They were denominated Allegorizers by Nepos, and others who wrote against them. In opposition to their principles of interpretation, Martin Luther, in his Annotations on Deuteronomy, says:

"That which I have so often insisted on elsewhere, I here once more repeat, viz.: That the Christian should direct his first efforts toward understanding the literal sense (as it is called) of the Scripture, which alone is the substance and the faith of Christian theology—which alone will sustain him in the hour of trouble and temptation—and which will triumph over sin, death, and the gates of hell, to the praise and glory of God. The allegorical sense is commonly uncertain, and by no means safe to build our faith upon, for it usually depends on human opinion and conjecture only, on which, if a man lean, he will find it no better than an Egyptian reed. Therefore, Origen, Jerome, and similar of the fathers, are to be avoided, with the whole of the Alexandrian school, which, according to Eusebius and Jerome, formerly abounded in this interpretation. For, later writers unhappily following their too much praised and prevailing example, it has come to pass that men make just what they please of the Scriptures until some accommodate the word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning; of which offense, however, Jerome himself was also guilty." (*Ann. in Deut.*, cap. 1, fo. 55.)

Dr. Moshem observes:

"After the encomiums we have given to Origen, etc., it is not without deep concern we are obliged to add, that he also, by an unhappy method, opened a secure retreat for all sorts of errors, which a wild and irregular imagination could bring forth." And after noticing that he abandoned the literal sense, and divided the hidden sense into moral and mystical, or spiritual, he adds: "A prodigious number of interpreters, both in this and the succeeding ages, followed the method of Origen, though with some variations; nor could the few who explained the sacred writings with judgment and a true spirit of criticism, oppose with any success the torrent of allegory that was overflowing the church." (*Ch. Hist.*, cent. 3, part 2, sec. 5, 6.)

Milner, in his Church History, says in somewhat similar terms:

"No man, not altogether unsound and hypercritical, ever injured the church of Christ more than Origen did. From the fanciful mode of allegory introduced by him, and uncontrolled

by scriptural rule and order, there arose a vitiated method of commenting on the sacred pages, which has been succeeded by the contrary extreme—viz., a contempt of types and figures altogether. And in a similar way his fanciful ideas of letter and spirit tended to remove from men's minds all just conceptions of genuine spirituality. A thick mist for ages pervaded the Christian world, supported and strengthened by his allegorical manner of interpretation. The learned alone were considered as guides implicitly to be followed; and the vulgar, when the literal sense was hissed off the stage, had nothing to do but to follow wherever their authority might lead them." (*Vol. 1, p. 469.*)

The same principles of interpretation still widely prevail, and are the prolific source of unnumbered errors in doctrine and in biblical exposition. It is therefore important that they be corrected by sounder principles of exegesis.—*Ad. Chris. Times.*

Half-Learned Critics.

THE practice of taking advantage of the early morning for traveling is a necessity in the East, in order to get the full benefit of the cooler hours of the day, and to have time for the rest and repast at noon, when traveling would be intolerably oppressive and often dangerous. But while this is the unvarying practice, when proceeding from day to day on a pilgrimage, it is never done on the first day of a departure. On that day the party does not leave until within a few hours of sunset, and often pitches its tent on the first night within sight of the place which it has left. This was our uniform experience. The custom, which has all the authority of a law, is very ancient, and allusions to it can be discovered in Jewish writers at least a century before Christ. The reason in which it appears to have originated was the very simple one that if, on the first evening of unloading the baggage, it was found that anything of value had been left behind, or anything indispensable to the journey unprovided, there might yet be time to return and procure it. This custom illustrates one of the most beautiful passages in the history of our Lord. When Joseph and Mary were on their way back from Jerusalem, on the first occasion of their visit with Jesus to the Temple at the feast, they discovered, when halting at sunset, that their wondrous child was not in the company. The fact has long been used as a stock objection with infidels, and with interpreters who dwell on the border-land of infidelity, and it has even been picked up and appropriated by Strauss, as casting doubt on the reality of the entire narrative. Was it credible, it has been said, that our Lord's parents could have taken a long day's journey, and never once have inquired for a child so deserving of their love? This is another instance of that skeptical quarreling with the Scripture narrative which has its origin in half-knowledge. Joseph and Mary, it is probable, were only a few miles distant from the city when they made their painful discovery. We saw Jerusalem on the day of our leaving it from the place of our encampment on our way south-eastward.—*Dr. A. Thomson in the Christian Weekly.*

The Thistle and the Ropewalk.

"SUCH a mite as I can do no good," is the general impression of our boys and girls, when they are urged to do what they can for the good work. But smaller, humbler instruments than you God has made use of to do great works in this world.

A great army, many years ago, invaded Scotland. They crept on stealthily over the border, and prepared to make a night attack on the Scottish forces. There lay the camp, all silently in the star-light, never dreaming that danger was so near. The Danes, to make their advance more noiseless, came forward barefooted. But as they neared the sleeping Scots, one unlucky Dane brought his broad foot down squarely on a bristling thistle. A roar of pain was the consequence, which rang like a trumpet-blast through the sleeping camp. In a moment each soldier had grasped his weapon, and the Danes were thoroughly routed. The thistle was from that time the national emblem of Scotland.

By the harbor of New-London there was once a long, old rope-walk, with a row of square window-holes fronting the water. In time of war, a British admiral was cruising off that coast, and had a very good chance to enter and destroy the town. He was once asked afterward why he did not do it. He replied that he should have done so "if it had n't been for that formidable long fort, whose guns entirely commanded the harbor." He had been scared off by the poor old rope-walk.

God has his uses for even the simplest and humblest of us. Our great business should be to find out what the Lord would have us to do, and then do it with all our might, mind, and strength.—*Exchange.*

A SCOFFER REBUKED.—A man scoffingly asked, "What advantage has a religious man over one like myself? Does not the sun shine on me as well as on him this fine day?" "Yes," replied his companion, a pious laborer, "but the religious man has two suns shining on him at once—one on his body, the other on his soul."—*Rev. John Graham.*

EXPERIENCE AND HOPE.

WEARY, worn, and tired of staying
Where abides no lasting peace,
We are watching, waiting, praying,
For the day of sweet release.

Omens of that day now nearing,
Fill our hearts with grateful praise;
Hope, our languid spirits cheering,
Chants her sweet, melodious lays.

Faith grows strong amid the darkness,
Joy lights up the deepening gloom,
Heaven's bright smile dispels our sadness,
Peace to all yields sweet perfume.

Soon shall end all bitter mourning;
Soon shall cease all sin and strife;
Earth be robed with fair adorning,
Saints be crowned with endless life.

MARY E. GUILFORD.

Castalia, Ohio.

Progress of the Cause.

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

New England Camp-Meeting.

THIS meeting was held in South Lancaster, Mass., on the ground recently purchased by the brethren for a permanent camp-ground. They have fitted it up with care and taste, and it answers well the purpose. It is convenient to the railroad. The grove is of pine trees, and the brethren there have manifested their liberality in paying eleven hundred dollars to make sure of a permanent place for meetings.

There were some thirty tents upon the ground, and about three hundred brethren. Bro. Andrews and Haskell were present to assist in the meetings. The weather was quite wet, and somewhat cool, and many of the meetings were therefore held under the large tent. The outside attendance Sunday was quite small compared with what it has been in many places. Our meetings passed off very pleasantly and we had no disturbance. All the business proceedings passed off well. Our religious meetings were interesting and profitable, and many expressed themselves as well satisfied with them, and spoke of great personal benefit they had received in attending them, because of the close and practical preaching to which they had listened, and the good social meetings they had enjoyed.

On Sabbath, from one hundred and fifty to two hundred came forward for prayers, still it seemed to me our meetings were hardly as spiritual and profitable as some of the camp-meetings we have held this season; and it seemed as if the work should have been continued till it got a deeper hold of the hearts of the people.

The brethren manifested a liberal spirit in answer to the call for the Hygienic Book Fund, and pledged upward of \$1000.00 to that important object. Our brethren in that Conference certainly have set those in other States a noble example in liberally contributing to important enterprises. If the spiritual interests of the Conference are correspondingly prominent, it will no doubt receive a great blessing from the Lord.

In this direction there is no doubt room for improvement. Owing to the many calls upon Bro. Haskell's time, and the scarcity of proper labor, the brethren no doubt feel the need of help. May God bless his cause in New England, and may there be found many who will give their hearts to God, and their efforts to the advancement of his cause.

GEO. I. BUTLER.

The Vermont Tent.

ON Thursday, Aug. 29, we decided to pitch our tent in East Charleston, and the next day two young men brought the tent and our baggage with their team, from Irasburgh to this place, the distance of fifteen miles, free of charges; and after 3 o'clock P. M. they aided us in getting the center pole and stakes, and in pitching the tent, etc., while it rained the whole time so that we were all wet thoroughly. We commenced our lectures Sunday morning, the 1st inst., and although the weather has been against us, on account of the rain which continued for several days, yet the attendance has been very good, and thus far the interest has been deepening and widening. The people say that they have never heard such preaching before, and calls to visit families come to us from every quarter.

Last Sunday, we dwelt on the third message and on the Sabbath question. Eld. Smalley, a Baptist minister, changed his arrangement for meetings in this place on that day, and attended three meetings under the tent; and yesterday two clergymen came, one six miles, and the other twenty miles, to the tent to hear us. They asked several questions on the prophetic periods, and purchased some of our works on the prophecies. This is said to be a hard place; but we are encouraged to believe that there are honest souls here who will embrace the truth. We shall endeavor to be thorough in our labors.

Last Sabbath, we met with the Irasburgh church in Brownington, about thirteen miles from here, and enjoyed a profitable season. These dear friends are trying to hold up our hands by their prayers for us, and to assist us also with their temporal blessings.

A. C. BOURDEAU,
D. T. BOURDEAU.

East Charleston, Vt., Sept. 10, 1872.

Missouri Tent.

WE pitched our tent in this place in a grove in a thinly settled farming country, only two houses in sight, on Wednesday, August 28, and commenced meetings the evening of the 29th, when, to our surprise, about sixty came in. The next evening there were one hundred present, the next, one hundred and fifty, and on Sunday, between three and four hundred Sunday eve, nearly the same. The question was, Where did they come from? The answer was, From one to fifteen miles away. Some who have heard, manifest quite an interest in what they have heard, and say they want to hear us through. They are quite an intelligent farming class of people, and we may hope for success here, by the blessing of the Lord. Pray for us, that we may be humble, and where the Lord can bless us and our labors. We have given six discourses, with a very good degree of freedom. Our tent is pitched about three miles from Bro. Butler's. We have only one mail each week. Our Post-Office address is Half-rock, Mercer Co., Mo.

R. J. LAWRENCE.

Sept. 3, 1872.

Hutchinson, Minn.

SINCE writing our last report, things have lightened up very much. After the first few days the people began to come in more, and our congregation has gradually risen from 30 up to 300, and there seems to be a very healthy interest indeed. They seem to be a very intelligent people, and all classes are represented here,—Infidels, Universalists, Spiritualists, Mormons, Age-to-come, First-day and Seventh-day Adventists, Lutherans, Catholics, and the whole list of Orthodox. We have had a Bible-class in our tent every day, commencing right after breakfast; and frequently lasting nearly the whole day, in which there has been present all the way from six to twenty; and a very interesting time of it we have had indeed. We have given particular attention to the Age-to-come theory. This is the first time I ever met it. I think we have received some light on that theory, particularly on Zechariah 12:13, 14. May write it out sometime.

Friday night, preached on spiritualism. Saturday night, Mr. Potter, trance speaker, a celebrated lecturer among the spiritualists, and their traveling agent for this State, came to town, to fill an appointment; so we had a debate Saturday evening and Sunday forenoon, the first one I ever held with a spiritualist. He spoke in a trance. Our tent was crowded, and there was a great interest among the people. He started off very reverential in his talk about the Bible, as though he believed it, believed in a God, and the Christian religion, and would stand by the Bible as his proof.

Thus, of course, we had the whole advantage of him. In the second session, he came out and squarely denounced the whole thing and said that God told the first lie, and the devil told the truth; and much more to the same effect. The congregation hissed him, upon which he called them geese and other low names. Then they laughed at him, and he got madder still and acted very unbecomingly, until he lost the sympathy of everybody. This made them very enthusiastic in our favor. I think I have never witnessed a better victory in a debate than the truth gained in this. He undertook to lecture in the meeting-house in the afternoon, but he only had about fifteen or twenty to hear him, while we had the tent full; and at night he had to withdraw his appointment, and so came to hear me. I preached on the end of the wicked, with good freedom. At the close of the meeting, some of our outside friends requested the privilege of taking up a collection to defray our expenses, when about \$20 were raised.

We sold all our books on spiritualism. It is the general feeling here now that spiritualism is pretty thoroughly killed in this place for some time to come at least. We are having invitations out to visit now in every direction, more than we can fill. Also there seems to be openings around here now for lectures as soon as we are through here. We feel in hopes that we may now be able to accomplish something. So far as we can judge, we have not in a long time seen a better or more healthy interest than we have here.

Bro. Long was at Glencoe last Sabbath, and reports a more encouraging state of things there than we expected. There are twelve keeping the Sabbath as the result of our meetings, and they have regular Sabbath meetings, although all are not near enough to meet with them. Bro. Russel will probably give a course of lectures in some of these openings as soon as labor with the tent is closed. This, either he or Bro. Long are now well able to do, I think. These brethren have taken hold and helped me in preaching

and laboring with the tent so that I have got along well. It has been discouraging to see no more interest than we have had all summer, but they have improved it in studying and learning to go out alone. Hope our brethren will still remember us.

D. M. CANRIGHT.

Hutchinson, Minn., Aug. 29.

Northern Iowa Tent.

THURSDAY, Aug. 28, closed the meeting at Hook's Point. Gave thirty-two discourses. The interest was fair, considering the busy season of the year and the number of inhabitants; our congregations averaging about one hundred. On Sunday it was greater.

This community is composed largely of Swedes, who were not able to fully understand preaching in English; though some are deeply interested, and earnestly request that one of our ministers who can talk to them in their own language would come and preach to them this doctrine. They can understand the Danish or Norwegian tongue. I think there is a good opening among this people for good to be done if Bro. Matteson or some of our Norwegian brethren could come and labor for them this fall.

Eld. Martin, of Homer notoriety, not being satisfied with his effort there, came to this place and spoke in the tent on the subject of Man. He evidently thought to settle this question also. He attempted to prove that man came in possession of this immortal principle at the new birth, for that which is "born of the Spirit is Spirit." Surely, all men, then, do not have it, and away goes his doctrine of falling from grace, since immortality cannot see death. He also showed that souls exist in a conscious state after the death of the body, from the fact that the departed souls of Moses and Elias(?) were seen upon the mount; and that the messenger sent to John on Patmos was one of the "departed souls of the prophets," which after all was an "immaterial substance."

I gave a short reply before the same audience. In one week he said he would preach again upon the Sabbath question. I tarried a few days longer with the tent in order to give our friends an opportunity to hear. Eld. M. failed to make his appearance, and I was invited to fill the appointment.

This closed our meeting. Twelve have signified their determination to keep all the commandments of God, while there are others deeply convicted, and whom we hope will yet yield obedience. Here we had regular Sabbath meetings from the first, the brethren from Homer meeting with us. Organized a Bible-class, in which all are deeply interested.

Last Sabbath, we met with the Homer brethren at the Eslick school-house. Found them all firm, and some have come out since the tent labor. At this meeting, others signed the covenant which we presented at Hook's Point, making in all thirty-three who have covenanted together to keep the commandments of God and the faith of Jesus. I meet with them again next Sabbath.

The tent is now pitched in Batch Grove, six miles north-west of Webster city and fourteen miles from Homer. Commenced meeting last night. Congregation small, as it is a country location. I do not expect a large attendance. I am still alone, though my younger brother is with me to care for the tent. I hope for the prayers of God's people.

My address will now be Webster city, Hamilton Co., Iowa. R. M. KILGORE.

Sept. 5, 1872.

Southern Iowa Tent.

As before stated, we pitched our tent at Martinsburg, July 16. Harvest having fairly commenced, we could not expect very many out to hear. We also found that a great amount of prejudice had preceded us, and a disposition on the part of the churches to attack us. The community are mainly Methodists and Presbyterians, who had been preaching against our views before we came, especially the Sabbath.

Notwithstanding the efforts against us, we had a respectable hearing for the first ten days; then a traveling Quaker coming along, he was prevailed upon to stop and speak against us. We adjourned our meeting to hear him. We found the house crowded, and evidently a great anxiety on the part of many to hear. The Quaker proving a failure, the Methodist minister came to the rescue, whose spirit proving not of the kind that comes from above, rather injured, than helped his cause. One of his own members followed him with a few pointed remarks, which exposed him before the house.

This meeting not proving what was desired, a Disciple elder was sent for, although they would not have let him into their church on any other occasion. He came on Friday, and proposed to stay till Sunday evening. We invited him to speak in the tent. He declined, unless we would give him all the time till he left. We, of course, declined this, and he spoke in the Methodist church. We went and heard him the first evening, and announced that we

would review him the next evening, at the tent. We had over half the crowd. He then proposed to debate the law question with us. We told him we would, provided the Methodists and Presbyterians would indorse him. At this he took offense. Said he stood on his own foundation, and left. He succeeded in quieting the consciences of many, on the no-law basis. The Methodist minister himself swallowed the dose, so we are credibly informed.

We continued our meetings at this place till Aug. 11, giving twenty-four discourses. Sold about ten dollars' worth of books. Obtained two subscribers for REVIEW, two for *Health Reformer*, and five good souls have resolved to keep all the commandments of God, and obey the truth as far as they have heard and understand, while others are favorably impressed, who we trust will yet see where their interest lies and take hold of the truth.

The people at this place expecting a tent-meeting, we concluded to pitch here, seven miles east of Martinsburg. A Methodist camp-meeting commencing near by, Aug. 14, we adjourned till the 21st. Have given, up to this time, twelve discourses, with fair congregations. But few books taken, so far.

J. HARE,
S. OSBORN.

Ioka, Sept. 3, 1872.

Wisconsin Tent.

WE write to acknowledge the goodness of God in blessing our feeble efforts here. We have now labored six weeks in this place. Our congregation is not decreasing in interest or number. We have held three Sabbath meetings. The Lord certainly met with us. Thirty-six testimonies were given, many of which were such as to cause tears to flow. Some wept for past sins, others for joy. Sixty-five arose, testifying that they would keep all God's commandments. Eight who are keeping the whole law were not present. As it rained in the morning, they were prevented, as they had from eight to eleven miles to come. There are very many who are waiting for others to move out and obey God; then they will follow.

There is, as is usually the case, bitter opposition on the part of some who, unwilling to see their fabric fall, resort to slander and meanness, to prop up a crumbling faith and destroy our influence. Their pulpit oratory has entirely failed to turn people's ears away from the truth. The ministers tell their flocks we are not competent men to teach, because we do not point with pride to high birth and theological schools as the source of our strength, but to Daniel's God, who, being changeless, answers the prayer of faith no less readily than when he brought his children through the furnace of fire, and shut the lions' mouths to his own glory. We are confirmed in our former belief that opposition cannot be successful where the opposing party resort to slander. Then let us always fight our foes with truth.

There are, in every place, some who readily embrace new theories. Such are astonishingly few here. Many had firmly planted themselves in infidelity, and bid defiance to theological reasoning to overthrow their positions. Nearly all of this class have found in our exposition of prophecy truth too plain for honest men to deny, and have been among the first to adopt our faith. Others, who have been members of other churches from ten to thirty years, and acknowledged by all as honest people, have gone earnestly to keeping all God's commandments. Some say, Why should old Bro. M., a faithful old Methodist, leave? He can't be any better by joining the Adventists. We answer, He has heeded the cry, *Come out of her my people*, and with many others, can only express his joy with broken words and tears.

Ministers cry aloud, Adventism a humbug! But their best members are embracing it. How do they account for that? They say they have gone crazy, or are deluded, and will soon return again.

Those who have taken hold of the truth here are now anxious to build a church. We are to meet to-morrow night to arrange for this purpose. Several hundred dollars have been already offered.

But Satan always opposes when God works. There is much more of interest that I should like to give to encourage your hearts. But for want of space I forego the pleasure. Permit me to say to the dear scattered saints, Tears fill our eyes often when we think of you as you toil on. We say, Be encouraged. God is certainly moving in a special manner this year among his patient saints. Brethren on the walls of Zion, let us give the last loud call to perishing men, daily agonizing with God for more strength with which to battle Satan's hosts. What may we not expect if we keep humble and maintain a close walk with God.

The fast ripening fields are calling for more laborers. We now have five especial calls for help. Oh! that our young men would move out to the rescue of perishing men. If your brother was drowning, you would plunge into eminent danger to rescue him. Then will we stand gazing out into the harvest of perishing souls, unmoved as they go down to ruin before our eyes? Will we let Satan surround us and peaceably become captive, with the two-edged sword rusting in our hands? He that can, is not a fit soldier for the army of the Lord. Bet-

ter by far lose some battles than never appear on the field to offer your life for the cause which cost Jesus his precious blood. Do we really know, shall we ever know, what God would do if we all would work in complete unity? Some will not work because they cannot wield a sword as large as Goliath did. But let us all pray for more Davids, with sling and pebble in hand, and God to direct, and in this our last struggle we will soon join our voices in the great choir in singing praise to our great Deliverer.

Brethren, is not your very being inspired with glory as we near the promised land? Yes, you all say, yes, we will suffer, bear, and endure a little longer. Bring in your tithes. Fill up God's store house. Don't rob God and spend money for that which is not bread. Read but do not forget Bro. White's advice in REVIEW, No. 10. Move out and let us bring in reports at the end of 1872 that will prove our humble walk with God, and compel our opposers to acknowledge our work as being of God.

D. DOWNER.

Mount Hope, Aug. 28, 1872

Milford, Barton Co., Mo.

OUR meetings closed at Milford, Sunday evening, Sept. 1. The tent was pitched in this place Thursday, Aug. 1. Bro. Blanchard commenced the work, and gave five discourses on the prophecies, when sickness compelled him to desist. I arrived at Milford, Friday afternoon, Aug. 9. Found the meetings had closed for two evenings. I preached Friday evening, and Bro. Wood, from Nashville, who had come to spend the Sabbath with us, concluded to sacrifice personal interest and assist in preaching. Bro. Wood and I preached alternately until Tuesday, Aug. 20, giving eighteen more discourses to a well-filled tent, chiefly on the subjects of the law of God and the Sabbath. The interest was steadily increasing. Bro. Wood was then called home by the sickness of his family, since which time I have been alone with the tent.

Since Bro. Wood went away, I have preached nineteen times, on the Nature of Man, the Fate of the Transgressor, &c. The interest increased to the close, in confirmation of which I would state that over six hundred were in attendance during the three services that closed the meeting. We can report that nineteen are keeping the Sabbath in Milford. Four were buried with their Lord in baptism. Many more expect to be baptized when this place is visited again. May the Lord's tender blessing rest upon those who have confessed him before the world.

I came to this place (Nashville) Sept. 2. Found that Bro. Wood had a deeply afflicted family. His oldest son died the evening before my arrival. I preached the funeral sermon, and fainted away immediately after I had pronounced the benediction.

I am now at the home of Bro. Wood, and enjoying all the attentions that his kind family can render me. I am slowly recovering strength, though I fear that I shall not be able to do much preaching at Georgia City. Bro. Wood's family are still seriously ill, though we hope that he will be able to leave them to assist in preaching at the camp-meeting.

In looking back over our past month's labor, we can see that the hand of the Lord has been with us. Oh! may he give strength to work in his vineyard. We plead with you in the words of the Macedonian church, Come over and help us. Many here are hungry for truth. Can this hunger be satisfied soon?

I visited Bro. Blanchard about two weeks ago. His lungs are very much diseased. I do not think he will be able to preach any this fall. Pray for us. L. D. SANTEE.

California.

My last report was dated July 18. I was at that time attending our series of quarterly meetings. The meeting at Petaluma was held the 20th and 21st. The meetings were encouraging to the little flock there; especially were they encouraged by the presence of some who had become interested in reading our works, some of whom they expect will yet take their stand upon the truth.

At Healdsburg, the last of our series of quarterly meetings, we had a good attendance, and an encouraging meeting. Six were baptized at this meeting, five of whom had of late embraced the truth through the reading of books, and the missionary efforts of their friends. We learn that since the meeting another one has come out.

After spending a few days at home, preparing for another campaign with the tent, I came to Woodland, holding an evening meeting in San Francisco, to appoint a leader and treasurer to act in place of our beloved Bro. Johnson, who has been acting for several months as ordained elder of the church, but now goes to his former home at LaCrosse, Wisconsin.

Found the interest still good at Woodland, although by the excessive hurry of harvest the attendance had not been as large as before harvest. Bro. Cornell was somewhat reduced by excessive heat, and needed a few days' benefit of cooler climate. While I took hold here, he went for a week to San Francisco, where the church were encouraged by his presence and testimony, while his system was braced some-

what by their cool sea breeze. During the excessively hot weather of July, it had become necessary to suspend all day-time meetings in the tent. On my return, we commenced Sabbath meeting again, with an attendance of thirty-five. Several bore testimony. Twelve arose to keep the Sabbath. Five more new ones kept last Sabbath, making, in all, twenty-five that have avowed their determination to us to obey the Sabbath truth.

The day Bro. Cornell was to return here, I was called home, by telegraph, to witness the death of our babe, five months and eleven days old. It had suffered with lung difficulty for several weeks, which terminated in lung and brain fever, which proved fatal. Thus another link in our circle is broken. While we mourn, it is not without hope. Soon the Lifegiver will come, and bring again these little ones from the land of the enemy.

Sunday, last, I returned to this place and spoke in the evening to a tent nearly filled with attentive listeners. Monday evening, a discussion commenced between Bro. Cornell and Prof. Martin, of the Disciples, on the Sabbath question. This discussion, which continued four evenings, and closed last evening, was a complete victory for the cause of truth, and has decided many minds that the Sabbath of the fourth commandment is still binding. We shall now follow up the work as rapidly as possible, and urge the people out to obey.

To-night, J. M. Peebles, spiritualist, formerly from Battle Creek, gives a discourse on the immortality of the soul, and to this Bro. Cornell replies to-morrow evening, if the Lord will. In the discussion on the Sabbath question, the professor introduced some points that were novel. Of these we may say something in our next.

Pray for the success of the work here.

J. N. LOUGHBOROUGH.

Woodland, Cal., Sept. 6, 1872.

The New England Conference.

THE second annual session of the New England Conference of S. D. Adventists was holden, pursuant to notice given in REVIEW, at South Lancaster, Mass., Aug. 29, 1872.

The President in the Chair. Prayer by Eld. Geo. I. Butler. Seventeen churches and unorganized bodies were represented by delegation, one by letter, and two were not represented.

Voted, To receive the church at Norfolk, Ct., into this Conference.

Voted, That Bro. S. H. Twing be received as delegate from said church.

Elds. J. N. Andrews, W. H. Littlejohn, and Geo. I. Butler, were invited to participate in the deliberations of the Conference; also all the members present of good standing in our churches.

Voted, To omit reading the minutes of last year's session.

Voted, That the Chair appoint a Committee on Nominations and Resolutions; also the Auditing Committee.

Voted, That the Committee on Nominations also nominate the Camp-meeting Committee.

Remarks were made by Elds. Butler and Andrews, with reference to the importance of responding to the call from Battle Creek for the removal of suitable persons to that place.

The Chair appointed the following committees, viz.: On Nominations, J. N. Andrews, L. W. Hastings, and C. L. Sweet; on Resolutions, W. H. Littlejohn, Geo. I. Butler, and L. W. Hastings; Auditing Committee, C. W. Comings, J. C. Tucker, Samuel Martin, C. L. Sweet, W. E. Landon, and Samuel Green. Adjourned to call of the Chair.

SECOND SESSION.

Sept. 1. Prayer by Eld. Geo. I. Butler.

Voted, To donate to the General Conference the sum of six hundred dollars, previously loaned to it.

Committee on Nominations report as officers of the New England Conference: President, Eld. S. N. Haskell, South Lancaster, Mass.; Secretary, F. A. Buzzell, New Ipswich, N. H.; Treasurer, C. K. Farnsworth, Washington, N. H.; Executive Committee, S. N. Haskell, H. B. Stratton, A. W. Smith; Camp-meeting Committee, H. B. Stratton, J. C. Tucker, Samuel Martin.

Report being accepted, the nominees were elected by a unanimous vote.

Eld. Geo. I. Butler introduced the following resolution:

Whereas, It has been thought advisable that each Conference should send to Battle Creek one or more families to represent them at that place in sustaining the work connected with the general interests of the cause, therefore,

Resolved, That we, as individuals, hereby pledge ourselves to respond to the call of the N. E. Conference Committee, providing they should at any time indicate that in their judgment it will be the duty of any one of us to move to Battle Creek, for the purposes above mentioned. Adjourned to call of the Chair.

THIRD SESSION.

Prayer by Eld. J. N. Andrews. Remarks were made by Elds. Haskell, Butler, and Andrews, in regard to laborers in the N. E. Conference.

Voted, That we extend an invitation to all those who have a desire to labor in this Conference to confer with the Conference Committee.

Voted, To renew the credentials of Elds. Haskell and Rodman.

Eld. Butler made remarks explanatory of movements in reference to the school at Battle Creek, and expressive of the fact that it was in the providence of God, and therefore would prove a success, when regulated and sustained by right influences.

Elds. Butler and Haskell spoke of the importance of raising a health publication fund, and earnestly urged this Conference to contribute toward its accomplishment. In response, the brethren and sisters pledged the sum of \$1162.50, and paid the sum of \$350.00.

Voted, To purchase chairs and settees for the use of the feeble on the camp-ground. For this purpose, and to complete the payment for the ground, \$153.50 were at once pledged, of which \$65.50 were paid. Reports received from the several churches in the N. E. Conference show a net gain during the past year of twenty-one members; also one company has been admitted into the Conference.

S. N. HASKELL, Pres.

F. A. BUZZELL, Sec.

Maine Conference.

THE Seventh-day Adventists of Maine held their annual Conference on the camp-ground, near Skowhegan, Aug. 23, 1872.

FIRST SESSION.

Prayer by Bro. W. H. Littlejohn. Credentials of delegates were then called for.

The following churches were represented: Athens, Cornville, Canaan, Falmouth, Hartland, North Jay, and Norridgewock.

On motion, Voted, That Bro. George Umberhind act as delegate to represent the Richmond Sabbath-keepers in the sessions of this annual meeting.

On motion, Voted, That Eld. Geo. I. Butler, W. H. Littlejohn, and all other brethren in good standing, be invited to take part in the deliberations of this Conference.

Voted, That the President appoint a committee to nominate officers for the Conference and for a Camp-meeting Committee. Geo. I. Butler, Joseph Hilton, and W. H. Blaisdell, were appointed. Also,

Voted, That the Chair appoint an Auditing Committee, consisting of six lay members, to assist the Executive Committee in settling accounts with ministers. Brn. Bryant, Morton, Hartford, Hilton, Rowe, and Davis, were appointed.

Voted, That all who desire a license, or credentials, make application to the present Conference Committee sometime during the holding of this Conference. Important remarks were here made by Elds. Butler and Littlejohn on the subject of granting licenses and credentials, and also in regard to settling with the preachers. Adjourned to the call of the Chair.

SECOND SESSION.

Prayer by Bro. W. H. Littlejohn. The Nominating Committee brought in their report which was accepted.

The following board of officers was elected: President, J. B. Goodrich, Hartland; Secretary, W. H. Blaisdell, Rome; Treasurer, W. J. Haynes, South Norridgewock; Executive Committee, J. B. Goodrich, Geo. W. Barker, Wm. Morton; Camp-meeting Committee, Geo. W. Barker, J. B. Goodrich, and T. S. Emery.

Credentials were granted by the Conference, to Bro. J. B. Goodrich, and a license to W. H. Blaisdell. The report of Bro. R. S. Webber, in regard to the arrears on publications, was read and accepted.

On motion, Voted, That Bro. Webber continue to take charge of the collecting of arrears on the publications for the ensuing year.

The reports of the Secretary and Treasurer showed the standing of the Conference to be as follows: Number of churches, 9; number of members, 178; commenced to keep the Sabbath, but not yet united to any church, 62; number paying s. b., 125; number of Sabbath-school scholars, 233.

Amount of s. b. pledged to the conference, \$802.13

Amount in treasury at the beginning of the year, \$7.45

Paid into the Treasury during the year, \$785.26

Paid out of Treasury during the year, \$747.22

Balance now in Treasury, \$45.49

The report of the Auditing Committee was read and accepted.

Voted, to donate to the General Conference the sum of one-hundred dollars.

Voted, That the doings of this Conference be forwarded to the REVIEW AND HERALD for publication. Adjourned sine die.

GEO. W. BARKER, President.

W. H. BLAISDELL, Secretary.

Do daily and hourly your duty; do it patiently and thoroughly. Do it as it presents itself; do it at the moment, and let it be its own reward. Never mind whether it is known or acknowledged or not, but do not fail to do it.

Tract and Missionary Department.

Quarterly Meeting of the New England Tract and Missionary Society.

AGREEABLY to appointment, the New England Tract and Missionary Society met at the time of the New England camp-meeting, Aug. 30, 1872.

The meeting being opened in the usual manner, the report of the preceding meeting was read and accepted. After some remarks, the report of missionary labor during the past quarter was called for and read, which showed the total distribution of publications to be 35,467 pages. Number of REVIEWS distributed, 155, *Instructors*, 15, *Reformers*, 112. Subscribers obtained for REVIEW, 19, *Instructor*, 11, *Reformer*, 112. Number of bound books presented to libraries, 149. Present number of members, 178. Number added during quarter, 25. The quarterly report of the Vigilant Missionary Society showed the number of letters written by its members to be 88, and 66 received. Distribution of publications, about 2,944 pages, also quite a number of subscribers obtained for periodicals.

Financial report of the Tract and Missionary Society.

Cash on hand, May, 1872,	\$209.69
Rec'd for membership,	25.00
" on donations,	19.75
" " sale of books,	5.33
" " delinquent fund,	6.70
	\$266.74

Paid for publications,	\$59.52
" on periodicals,	43.01
" widow and orphan fund,	3.50
Freight, postage, &c.,	28.05
Am't. on hand,	132.39
	\$266.47

A statement of the standing of the periodicals in this Conference being called for, a report from the general agent showed 1132 subscribers, of which more than one-half have paid in advance; and of the remainder, only about thirty-seven are more than one volume in arrearage, and but very few more than one year.

Brief remarks were made by Elds. Littlejohn and Andrews with reference to their faith in the efficiency of Tract Societies, and the importance of carrying forward the work begun. Owing to the press of other important matter, it was impossible to devote that amount of time to this department, which would doubtless have been both interesting and beneficial.

S. N. HASKELL, President.

M. L. HUNTLEY, Secretary.

Obituary Notices.

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

FELL asleep, in Burlington Township, Mich., Sept. 8, 1872, Mary Elizabeth Waggoner, aged thirty-six years, and twenty-one days.

Sister Mary was born in Morgan Co., Ohio. She embraced the present truth in Putnam Co., O., soon after it was introduced in that county by Bro. Cornell. She resided in Michigan, principally in Battle Creek, for about thirteen years past. She was conscientious and devoted in her religious life, and much esteemed by her associates. Her disease was consumption. Funeral at the Methodist house in Burlington. Text, 2 Sam. 14:14. J. H. W.

DIED, Aug. 30, 1872, of dysentery, Linda L., daughter of O. B. and E. A. Sevy, of Greenbush, Clinton Co., Mich., aged six years, five months, and eleven days. She was sick ten days. She had the scrofula at her birth, and when six weeks old was the sorest child I ever saw, from the crown of her head, to the soles of her feet; so much so that we could not find a spot free from sores, except on her face, that we could touch with the finger. Under hygienic treatment, she soon got well, and never saw but one sick day until the time of her death.

She has ever been treated hygienically, and has shown no signs of scrofula, unless connected with the disease of which she died. She was a lovely and obedient child, and we deeply feel the loss.

O. B. and E. A. SEVY.

Greenbush, Sept. 3, 1872.

DIED, in Burt Co., Neb., Aug. 8, from injuries received by being thrown from a horse and the horse falling on him, D. H. Hare, son of Thomas and Eliza J. Hare, aged twenty-five years, seven months, and one day. M. D. CLARK.

DIED, at Nashville, Mo., Sept. 2, 1872, of typhoid fever, Francis A. Wood, eldest son of Jos. G. Wood, in his 22d year. Funeral services by the writer, from 1 Thess. 4:13.

L. D. SANTEE.

DIED, at Oakland, Wis., Aug. 12, 1872, our youngest child, Nathan Bennet, aged 1 year, 6 months, and 23 days. We miss our little one very much; but we have tried to trust in the Lord, and have felt his sustaining grace, believing that the Lord doeth all things well.

Words were spoken on the occasion by Bro. E. M. Crandall.

OLEY A. & JENNIE OLSON.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 17, 1872.

Explanation.

THE delay of the paper last week and this, is owing to the fact that our printers were given the privilege of attending the good camp-meeting in this place, Sept. 4-10, and immediately after that meeting, we were obliged to leave for the S. D. Baptist General Conference, at West Hallock, Ill. We had designed to give some account of that meeting in this paper, but other pressing duties and a lack of time, prevent. We shall make up lost time as fast as possible, and hope after one more number, to be able to issue the paper again on time.

The School.

THE second term of the School in Battle Creek, opened Monday, the 16th inst., with forty regular scholars, besides others who attend the grammar class. As compared with the first term, which opened with twelve scholars, this is a gratifying advance. Others are expected to enter the school soon. Bro. Bell being temporarily indisposed, John Kellogg is conducting the school till Bro. B. shall be able to resume his charge.

Our Progress Department is this week so full, that some matter which properly comes under that head, is forced to find another place in the paper. This speaks well for the activity of the brethren in this direction. Let the good work go on. No more interesting matter can be furnished to the lovers of the cause of truth, than reports of its progress.

The Christian Statesman, the organ of the Constitutional Amendment movement, comes to us this week under the auspices of the "Christian Statesman Association," which has been formed for the purpose of prosecuting this enterprise more vigorously. The paper is considerably enlarged and is to be published hereafter weekly. This number announces subscription to the stock of the Association, amounting to \$5885.00.

The Golden Censer comes to us this week, in a new dress, adorned with a border, and improved generally in appearance. It is published by John Lemley, Rockford, Ill., at \$1.25 per year. For uncompromising war against intemperance, and for good practical Christian reading, we consider it one of our best exchanges.

Vermont and Canada East Conference.

I DESIRE to say through the REVIEW, to the S. B. Treasurers of the churches connected with the above-named Conference, that Section 4, Article III, of the Constitution, makes it their duty to report to the Secretary at the end of each quarter, the amount they have sent to the Treasurer during each quarter.

The financial year commences Jan. 1, and reports should be forwarded the first of Jan., April, July, and Oct. It is especially desired that this matter be promptly attended to.

If any Treasurers have not the blanks for reports, they will be supplied on addressing me at Jamaica, Windham Co., Vt. N. ORCUTT, Conf. Sec.

Europe Preparing for War.

RUMORS of coming conflicts, and, indeed, of a general war, have filled the atmosphere of Europe for some time past. It may be that great preparations to avoid war, or, at least, to be ready for any emergency, have given currency to these rumors, although the occasions for war are not wanting. But the state of things all over the continent, at the present time, is decidedly martial, and the peaceful but grand military displays that are taking place have a significance. The London Times says:

"The hosts of Europe are being marshalled in numbers sufficient to invade and conquer kingdoms. They are provided, at immense cost, with the full equipment and the most scientific apparatus of war; they are commanded by generals who feel, it is said, all the responsibilities of a campaign, and by officers earnest to obtain the practical knowledge of their profession; they engage in the most complicated operations, and all to prepare for that coming war which the policy of every European State assumes to be inevitable. The Russians commenced their grand maneuvers this week, and are still in the midst of them. It is to be hoped that in their northern latitude, the heats from which we are suffering are a little tempered. The Prussians enter into campaign on the 1st of August, and for nine days the operations will proceed with as much seriousness and precision as if the armies were once more marching on Paris. The great heat prevented the French review the other day, but the autumn will not have begun before the reconstructed army of the republic will be tested as openly as its chiefs can venture to recommend, considering the susceptibilities of Berlin. The Austrians, ever beaten, but ever confident, and with a military machine which, to the professional eye is always in perfect order, will not be behindhand. No State has labored more at army reform and organization than Austria during the last six years, and she will take her usual pride in exhibiting her new weapons and her new uniforms on the largest scale to military critics. Passing over minor continental States, which are all ready to spend their last shilling on soldiers, we come to a country in which there is more fuss about military matters than in any other, though the people, with the utmost sincerity, protest their peacefulness, and boast of their freedom from the warlike passions. We, too, shall have our autumn maneuvers to display, and instruct a select portion of the

national force which, as far as numbers go, is really formidable, and which is certainly far larger than Great Britain has ever maintained in time of peace. Between the present time and the end of September, the governments of Europe will have set in the field whole armies, the choicest levies of a body which cannot be reckoned at less than four millions of men."—N. Y. Observer.

The Papal Question.

THE occupation of Rome by the King and Government of Italy was the first act of a drama which grows in intense interest with every month. It was a blow to the Papal temporality which, after the downfall of the "Eldest Son of the Church," was inevitable. Ever since a secular arm thus possessed itself of the sacred city, the Pope has resided in sullen protestation at the Vatican, claiming, but still refraining from, the exercise of the sovereign power in Rome. Time has only rendered the situation of the successor of St. Peter more precarious and his ambition to recover the lost patrimony of the Church more hopeless; until now the Papacy is threatened with double evil of absorption by the Kingdom of Italy and the imposition of a nominee of Protestant State upon the throne of the Popes. An account has recently appeared of an interview with Prince Napoleon, in which that shrewd and brilliant Frenchman declares that the only true policy of the Holy Father is to come to terms with Victor Emanuel. Prince Napoleon is no ordinary man, and his words are not idly spoken. He is one of the most original and liberal of French thinkers one of the most forcible of French orators, and one of the keenest of observers of the politics and public characters of the age. While a partizan of the Empire of his cousin, Napoleon III., he yet suggested reforms, and boldly favored a progress towards liberal institutions. An actor in many of the principal events of the last quarter of a century, he understands the complications and difficulties of European politics as thoroughly, perhaps, as any man living. He has peculiar qualifications for judging wisely of the Papal question, for while he is a citizen of the nation which above all others best merits the title of "defender of the faith," his family connection with the King of Italy inspires his sympathy for the newly-created sovereignty of the House of Savoy. Prince Napoleon deprecates the obstinacy of the Pope and his counsellors, and urges that unless some arrangement is soon effected with the Italian Government, it will be too late. The Pope may, by persistently shutting his eyes to things as they are, not only not regain Rome, but lose his present refuge of the Vatican.

Prince Napoleon's advice to Pius IX. and his Ultramontane counsellors is all the more wise and timely because Bismarck is preparing to impose the will of a Protestant power on the College of Cardinals. It is his plainly declared intention to effect such an election to St. Peter's chair, on the death of its present occupant, as shall be satisfactory to the Protestant Court of Berlin. He has gone so far as to propose a compact to this end to the principal European powers, and the remarkable statement is made that Italy, Austria and Spain—but a few years ago the three great pillars and bulwarks of the Papacy—have responded favorably to the German chancellor's appeal. Bismarck intends to have a non-political, an exclusively ecclesiastical Pope; there shall be no Vatican influence to teach the Poles to be rebellious, or nourishing conspiracies in German convents. The war is not only declared by the great Pomeranian statesman, but it has begun in good earnest. Six months hence no Jesuit is to be allowed to breathe German air. Prelates and priests who refuse to accept the rule of Wilhelm I. as paramount to all authority, sacred or secular, whatever, are to be dealt with in the summary fashion which Bismarck has made an art. This danger which so seriously threatens the Papacy, of being forced to receive a head chosen by a Protestant and a persecutor of Catholics, can only be averted by the seasonable submission of Pius IX. to the inevitable. The conciliation of Italy is necessary, and might be efficacious in preventing the execution of Bismarck's design; indeed, should the Papacy cease to be temporal, or to claim temporalities, this would to a large extent deprive Bismarck of the motives of his proposed action. These are truly troublous times for the Church; and the nineteenth century will be fatal to it unless its venerable head acknowledges and submits to the changes which the nineteenth century has wrought.—Ez.

Appointments.

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

Appointments Withdrawn.

BRO. C. STODDARD of Jay, Saginaw Co., Mich., writes that he will not be able to fill his appointments, as given in last REVIEW. Circumstances have so shaped, that he will not be able to attend meetings abroad till November.

Smith's Creek, Mich.,	Sept. 28, and 29.
Memphis,	Oct. 5, " 6.
Greenwood,	" 12, " 13.

D. H. LAMSON.

No Providence preventing, we will hold meeting in Flushing village, Sabbath and Sunday, Sept. 28, 29, 1872. I. D. VAN HORN, S. H. LANE.

If nothing in the providence of God prevents, I will meet with the friends at Portland, Me., Sabbath and first-day, Sept. 21 and 22. The dedication of their hall is expected at this meeting. Will also be at South Norridgewock, Sept. 28 and 29. S. N. HASKELL.

THE next quarterly meeting of the S. D. Adventist church of Ulysses, Pa., will be held at the Kibbeville school-house, Sept. 28, 29, 1872. The scattered members are invited to be present. Will the Conference Committee please send us some help on the occasion? A. D. GALUTIA, Clerk.

QUARTERLY meeting at Memphis, Mich., Oct. 5 and 6. A general invitation is extended. Let all our scattered members report in person, or by letter. Brn. Lamson and Kenyon are expected. H. S. GURNEY.

With the church at Alaidon, Oct. 5, and remain over the second Sabbath. Brethren there will arrange for meetings as they think best. H. S. GURNEY, CHAS. JONES.

QUARTERLY meeting at Sevens, October 5 and 6. Come prepared to seek the Lord. Bro. Marsh is expected. GEORGE FOREMAN.

QUARTERLY meeting of the church at Hundred-Mile Grove, Wis., Oct 5 and 6, at which time all who wish will have an opportunity to join the Tract and Missionary Society. We hope to see a general gathering. N. M. JORDON.

QUARTERLY meeting of the church in Locke, Mich., Sabbath and first-day Sept. 28 and 29. Sister churches and scattered brethren invited. ALBERT AVERY.

With the friends in Gratiot Co., at Ithaca, Sabbath and first-day, Sept. 21 and 22. Would like to see a general gathering at this time.

Sabbath, Sept 28, I will meet with the friends at Vernon, Isabella Co., and continue with them over two Sabbaths. J. O. CORLISS.

PROVIDENCE permitting, I will meet with the churches in Tract Society and quarterly meeting as follows:— District No. 3, Ransom Center, Sept. 28, and 29. East half District No. 4, Oct. 6, where Bro. E. P. Giles may appoint. E. H. ROOR.

QUARTERLY meeting for Oakland, Johnstown, Raymond, and Little Prairie, at Little Prairie, Oct. 5 and 6. Meeting to commence Sabbath evening. C. W. OLDS.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

THE P. O. address of Eld. J. H. Waggoner is for the present, Wellington, Lorain Co., Ohio.

A SABBATH-KEEPING blacksmith, one capable of doing general custom work, horse-shoeing a specialty, can find steady employment by applying immediately to J. B. INGALLS, Trempealeau, Trempealeau Co., Wis.

References: Elds. Sanborn and Downer.

RUSSEL HART: Bro. Andrew's revised edition of the History of the Sabbath is not yet printed.

MARY ZIMMERMAN: You can have the third volume for \$1.00.

A. M. L.: Yes.

S. C. BUTE: Your communication we refer, and forward, to the Iowa Conference Committee.

RECEIPTS

For Review and Herald.

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

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

Joseph Pieger, \$10.00, George Lowree 60.00.

Michigan Conference Fund.

Received from Convis, \$20.00, Memphis, 45.17, Mendon, Gabriel Langdon (s. n.), 5.20, Charlotte, 37.50. Battle Creek, \$400.00.

General Conference Fund.

Geo. A. King (s. n.), \$7.00. Mich. Conf. \$1500.00 Cash Received on Account. D. T. Bourdeau \$21.50, R. T. Payne 2.00, S N Haskell 228 73, Jacob Hare 15.00.

Book Fund.—\$10,000 Wanted.

Amount previously acknowledged, \$5264.88. Five Dollars Each. Susannah Harman, G W Mills, Carrie Stipp, Joseph Pieger, A Lawson, Hannah L Sawyer (thank offering). Miscellaneous. W P French \$1.00, Thank offering from a friend 1.00, C A Towle 1.00.

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