

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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"THROUGH PEACE TO LIGHT."

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou would'st take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead—
Lead me aright,
Though strength should falter and though heart
Should bleed,
Through Peace to Light.

I do not ask, O Lord, that thou should'st shed
Full radiance here;
Give but a ray of peace; that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand
And follow thee.

Joy is like the restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine
Through Peace to Light.—A. A. Proctor.

DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER PETER VOGEL, DISCIPLE,
AND ELDER J. H. WAGGONER, S. D. ADVENTIST.

SECOND PROPOSITION.

"Do the Scriptures teach that the seventh day was made a Sabbath after the Exodus of the Israelites out of Egypt?"

ELDER VOGEL, affirms; ELDER WAGGONER, denies.

ELDER PETER VOGEL'S SECOND AFFIRMATIVE.

I WILL proceed with my affirmative argument, leaving Eld. W.'s last paper to be reviewed in my next.

IV. The Sabbath was given by Moses in a sense that circumcision was not. But Moses gave circumcision as a pre-existent institution, incorporated into the law. Gen. 17: 9-14; Lev. 12: 1-3. If, therefore, the Sabbath was given by him in a different sense, it was not pre-existent, but originated with him.

John 7: 22, 23: "Moses therefore gave unto you circumcision; not because it is of Moses, but of the fathers; and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken [margin, without breaking the law of Moses]; are ye angry at me, because I have made a man every whit whole on the Sabbath day?"

1. The king's translators placed "without breaking the law of Moses" in the margin, accompanied by parallels (||), to indicate that in their judgment it is equal to the rendition in the body of the work.

2. "The Student's Treasury Bible," published by J. B. Lippincott & Co., and prepared by "a late Regius Professor of Biblical Criticism and of Biblical Antiquities," retains the marginal reading of the common version, because the rendering of the body of the work is considered to be "defective."

3. Tholuck, a commentator of no mean ability and repute, in his work on John, interprets this passage in accordance with the English marginal reading. And his testimony has more than ordinary weight since it is against the tenets of his school. What but a stubborn necessity could have wrung from him the following paraphrase: "Ye transgress the law [the Sabbath] to perform a sacred, beneficent work [circumcision], on that one portion of man; will you be angry at me, when I perform a work with the same characteristics, on the entire man?" p. 202.

But I do not rest my cause on the au-

thority of others. A good reason stands with me high above all human authority. I submit the following as conclusive proof that the marginal reading is substantially correct, and that the Sabbath originated with Moses:

1. If the reading in the body of the Bible be correct, and it be true that the Sabbath was given at creation, then there is no force in the Saviour's calling attention to the fact that circumcision was not of Moses, but had an earlier existence, since this would be equally true of the Sabbath.

2. There is evidently a contrast instituted between the Sabbath and circumcision to the effect that one was of Moses in a sense that the other was not. But on the supposition that the Sabbath had a prior existence as well as circumcision, such a contrast would be impossible.

3. On the supposition that the Sabbath was the older law, the Jews could have replied to Christ effectually and without embarrassment, thus: The older law is set aside by the later, so far as it comes in conflict with it, as when God commanded the Jews to march around Jericho and spoil the city on the Sabbath. Josh. 6: 2-5, 21. So in the case of our circumcising a man on the Sabbath we obeyed the later law.

4. On the supposition that the Sabbath was the later law, and so of Moses in a sense that circumcision was not, and on this only is there any point in the Saviour's attack upon the Jews. His argument may be stated thus:

a. The Sabbath is the later law, since circumcision though given by Moses is not of Moses, *i. e.*, did not originate with him. The later law should, as a rule, obtain or have the precedence in case of conflict.

b. But ye on the Sabbath day circumcise a man, and yet claim not to have violated the law of Moses. You have made the later law yield to the older and think you have done no wrong!

c. How then can you charge upon me a violation of the Sabbath, the later law, by following the older, the eternal principle of mercy, in healing a man on the Sabbath? You are inconsistent. Moreover, in your case it was a conflict of positive with positive law, in mine, of moral with positive. And further, I have in this really followed a later law than the Sabbath, a special command of my Father: "The works which my Father hath given me to finish." John 5: 36. Thus we see the full force of Christ's charge: "Did not Moses give you the law, and yet none of you keepeth the law?" John 7: 19.

V. *The Sabbath was a type.* But a type in Eden and before the fall, where Eld. W. places the origin of the Sabbath, would have been out of all character. Therefore it was not given in Eden, and was not based on what my brother calls "primary truth," since "no typical institution or merely positive duty can grow out of original relations." And thus is he stripped of the last vestige of difference between the seventh day and yearly sabbaths, which he so confidently insisted on in his opening article. And when the Sabbath is once torn away from Eden, where can we so naturally place this typical institution as in the typical dispensation of Moses? Where can we find authority to place it anywhere else?

But was the Sabbath a type? So Paul says. Col. 2: 16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow [type] of things to come; but the body [casting the shadow, the antitype] is of Christ [*i. e.*, the gospel]." I am not now concerned respecting what the Sabbath was a type, but simply about the fact that it was a type.

The expression, "Sabbath days," I here understand to refer to the weekly Sabbath exclusively. It may be possible, as Macknight understands it, that it refers to sabbaths of every description, annual and weekly; but it does not seem so to me.

Compare 1 Chron. 23: 31, with Col. 2: 16, where the same terms occur.

1. The plural form often refers only to the weekly Sabbath.

a. See Eze. 20: 12, 13; Lev. 19: 3, 30; 26: 1, 2.

b. It is common in Greek to use the plural of Sabbath for the singular. See, *e. g.*, Ex. 16: 23, 25, 26, 29; 20: 8, 9; Matt. 12: 1, where the Greek is plural, but rendered by the singular in English. These references show that the plural form in Col. 2 is not against me.

2. The "Sabbaths" of Col. 2: 16, refer exclusively to the weekly Sabbaths, since the seven annual sabbaths are included in and described by the term "holy day" (Gr. *heortee*). For,

a. What other office can we assign to *heortee*, in Col. 2: 16?

b. This term is used in Acts 18: 21, to describe Pentecost, one of the annual sabbaths; and in Lev. 23 it is used to designate every one of the seven yearly sabbaths, being the only term rendered "feast" in that chapter. See verses 2, 4, 6, 39.

VI. *The Sabbath was pre-eminently Jewish*, given to them only, and observed by them alone.

1. This follows from the fact already noticed, that it was given in memory of their deliverance from Egyptian bondage. Deut. 5: 15.

2. It was commanded to *their* fathers, but is nowhere else said to have been commanded to any other people. Jer. 17: 21, 22: "Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers."

3. It was a "sign" between God and the Hebrews only. Eze. 20: 12: "Moreover also I gave them [the Israelites] my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ex. 31: 13-18: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. . . . Wherefore [all the world? No, but] the children of Israel shall keep the Sabbath. . . . It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Eld. W. labored to show that the Sabbath is not a sign between the Jews and the Gentiles. This man of straw he kills completely; but it is only a man of straw. These passages, however, prove what he does not want them to prove, namely, that the Gentiles had not the Sabbath; and hence also that the Sabbath was not made at creation, for then they would have had it. Had the Sabbath been observed also by the Gentiles, had it been a general thing, it could not have been a special sign. The Masons and the Odd Fellows have signs. A is at the head of both, and issues their pass-words. Let the pass-word of the Masons be used also by the Odd Fellows, and it ceases to be a sign by which A distinguishes the Masons. To be a Masonic sign, it must be their exclusive property. So let the Sabbath be generally observed and it is no longer a "sign" between God and the children of Israel. Eld. W. appealed to the wrong passage to sustain his cause.

VII. *The Sabbath was not given to the Gentiles*; hence not at creation, and not even to the Jews till to them as a people.

Ex. 20: 10: "But the seventh day is the Sabbath of Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." From this it follows,

1st. that "strangers" generally did not keep the Sabbath, but only such as were slaves to the Hebrews—"thy stranger."

2d. When that slave was not "within" the gates of his master, that is, did not work for him, he was not required to keep the Sabbath. The reason of this prohibition obviously is that no Jew might work by proxy, just as his "cattle" were not allowed to work for him on that day.

Again. Isa. 56: 1-8: "Thus saith the Lord, keep ye judgment and do justice: for my salvation is near to come, and my righteousness to be revealed. (2) Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. (3) Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. (4) For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; (5) Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. (6) Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; (7) Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. (8) The Lord God which gathereth the outcasts of Israel [the eunuchs] saith, Yet will I gather others to him, besides those that are gathered unto him."

Isa. 54-56: 3, is a prediction concerning the gospel dispensation. 1. Compare Isa. 54: 1 and 56: 1 with Gal. 4: 27; also 56: 7 with Matt. 21: 13. 2. The "stranger" (Gentile) is to have a share in the favors spoken of as well as the Jew. Isa. 56: 3, 6, compare Acts 10, Eph. 1 and 2. 3. The eunuch is to be also admitted with the Jew. Isa. 56: 3-5, 8, compare Acts 8: 26-40. But among the Jews they had no part. Deut. 23: 1.

This prepares us to consider the following facts: In enumerating the glorious promises that shall be realized in the new dispensation, Isaiah calls attention to this, that the "stranger," or Gentile, shall be admitted to the keeping of a day here predicted and described by the name of Sabbath; hence it follows that under the old dispensation the Gentile, or stranger, had no such right or privilege, that the Sabbath was not given to such, nor observed by them. Isa. 56: 3, 6, 7. Had, however, the Sabbath been given at creation, or for all mankind, then the Gentile would have been under obligations to keep it during the old dispensation, as well as the Jew. This seems to me as final. What think you, reader?

So far, I sum up the argument, on this and the former propositions, thus:

I. I have, undoubtedly, approved precedent or example of keeping the Sabbath since the exodus, while Eld. W. has not shown, and cannot show, one before that event.

II. Argument No. 3 gives an express statement that the Sabbath was given since the exode, while there is none in favor of an earlier date, and in the nature of things cannot be, since God cannot lie or contradict himself.

III. All my other arguments, six in number, necessarily imply the giving of the Sabbath since the exode; and Eld. W. has failed to produce a single necessary implication of the giving of the Sabbath at creation.

IV. No argument attempted by Eld. W.

in favor of the first proposition, even if successful, rises above a *probable inference*, which we have seen in the very outset "can never outweigh or stand against an approved precedent, a necessary inference, or an express command."

V. The strength of my position is further seen in this: Suppose now that all my arguments are overthrown but one, then the field is still mine, since, whichever argument stands, it is above the probable, and so beyond the reach of his.

From this also follows this conclusion, namely, that Eld. W. has not established a single probability in favor of the first proposition, since the Bible does not furnish a fair probability against itself.

ELD. WAGGONER'S SECOND AFFIRMATIVE.

ELD. VOGEL'S second affirmative is before me. In this he makes four points, marked IV to VII, which I will notice in order.

"IV. The Sabbath was given by Moses in a sense that circumcision was not." In the sense that he intends, this is not proved. Indeed, I think I never saw an argument of the same length containing so many *non-sequiturs*—so many large conclusions from small premises—as his article under consideration. But the Sabbath was given in a sense that circumcision was not. It was given by the voice of Jehovah when he spake his "ten words" in the hearing of all his people. It was twice written by the finger of God on the tables of stone, as one of the immutable precepts of the Most High. No mere type or shadow ever had such honor.

Eld. V.'s argument for this point is based on the marginal reading of John 7:23. He says, "The king's translators placed 'without breaking the law of Moses' in the margin, accompanied by parallels (||), to indicate that in their judgment it is equal to the rendition in the body of the work." This sentence "accompanied by parallels (||)," stands in the above as giving weight to the marginal reading. The parallel (||) has no significance whatever, being only a mark of reference, and answers the same purpose as the asterisk (*), or the figure (2), in this text in my Bible, which is London print. Eld. V. shows a peculiar aptness to throw in such coloring sentences, which may well raise a suspicion of his argument. Truth does not need them.

1. There is no contrast raised by the Saviour between the Sabbath and circumcision. Nor is there any evidence or reasonable inference that Jericho was taken on the Sabbath. The "first day" and the "seventh day" are mentioned in the cases of the feasts, as in Lev. 23:4-8; but they are the first and seventh days of the feast; not of the week. So Jericho was to be compassed seven days, and the record refers to the days of the compassing, and not to the days of the week.

2. Tholuck's paraphrase is of no weight at all, because he makes the Saviour say that to circumcise a man (child) on the Sabbath was a violation of the Sabbath; which he does not say. He vindicated his acts of healing on the Sabbath because they were "lawful." Matt. 12:10-13. Even admitting the marginal reading,—"without breaking the law"—this paraphrase contradicts it. It is evidently used for effect—not for its relevancy.

3. It is often the case that the marginal is the better reading, but not in this. It is here inadmissible. On the text I quote, *Am. Bible Union*.—"That the law of Moses may not be broken."

Wakefield.—The same.

Alexander Campbell's "Living Oracles".—"That the law of Moses may not be violated."

Murdock's Translation of the Syriac.—The same.

Campbell and Macknight.—The same.

Anderson's Translation, (Disciple).—Same as Bible Union.

Diaglott.—"So that the law of Moses may not be violated."

Do., interlineal rendering.—"Hina that mee not luthée may be loosed ho the nomos law Moses of Moses."

And so Olshausen.—"Hina mee luthée ho nomos Olshausen, is to be understood thus: in order that the law should not be broken."

Clarke, (Comment).—"That the law might not be broken which had enjoined the circumcision to take place at that time. Lev. 12:3."

Parkhurst, Robinson, Liddell and Scott, Greenfield, Groves, Donnegan, &c., give, as the definition of *hina*, that; so that; to the end that; in order that. And of *hina mee*, that not; lest; lest that. No author-

ity gives any "various reading" to the Greek. Several of the authors cited above were "no Sabbath" in theory. Every one can see that the common version is strictly correct, fixing the "law of Moses" to circumcision.

4. Another point is settled by this text. Eld. V. said that "'modest known' is a kind of equivalent for 'gave,' and then said that that which was known could not be made known. But Eze. 39:7, disproves that assertion. Here the Saviour says Moses gave them circumcision, and says also it was "of the fathers,"—they had it from Abraham. If it came down to them from Abraham, and was observed by them before the exode, how could Moses give it to them? But the Saviour says he did. Here is a settler for Eld. Vogel's misconception of Neh. 9. It was not the original giving.

"V. The Sabbath was a type." This he confidently affirms, and I as confidently deny it. His remark, "I am not now concerned respecting what the Sabbath was a type," shows commendable discretion! To endeavor to find the antitype of the weekly Sabbath is a hopeless task. On this point he rests his case on Col. 2; that he misconstrues the text is easily shown.

He says that "sabbath days" here refer exclusively to the weekly Sabbath, since the annual sabbaths are described by "holy day," and asks, "What other office can we assign to *heortee* in Col. 2:16?"

Heortee occurs 27 times in the N. T., rendered *feast* 26 times; *holy day* once, (this text), *Heortazo*, once, *keep the feast*. There were (annual) sabbaths connected with their feasts, but a feast day was not necessarily a Sabbath day; there were more feast days than there were Sabbath days. Hence the distinction in this passage. (Acts 18:21, Clarke says "most likely the passover.") But the whole clause is either rejected or marked doubtful by Griesbach, Lachmann, Tischendorf, and Sinaitic MS.; it is entirely wanting in many MSS.). *Heortee* refers to the feast days; "Sabbath days" to the annual sabbaths. They were alike in their origin. But Eld. V. exclaims exultingly, "Thus is he stripped of the last vestige of difference between the seventh day and yearly sabbaths."

Not so fast, dear sir. It happens that not a point of difference that I claimed has yet been set aside.

a. It was based on the facts of creation. No annual sabbath was referable to creation.

b. It was the rest day of the Almighty. He did not rest from his work on any of the annual sabbaths.

c. God spake it with his own voice from Sinai. He did not name any of the annual sabbaths.

d. It was twice written by the finger of God on the tables of stone. No annual sabbath was placed there nor written by him.

e. It was put in the ark as a part of that moral code over which the priest sprinkled blood to make atonement. But the annual sabbaths were a part of that system which contained the priestly service.

f. Its sanctification (setting apart, appointing) rested solely on the work and acts of God. The other sabbaths were of the typical system (restitutionary), made necessary by the wrong-doing of man. Not one of these points of difference can be moved.

Eld. Vogel has said and re-iterated that he has "shown" that there is no difference. If his assertion is a *showing*, then he is right; otherwise, not. He has found fault with me because I say the work of, and rest from, creation is the reason of the appointment of the Sabbath. He may renew his complaint; I will a little further elucidate this grand truth. Notice the terms used in the fourth commandment. *Wherefore*—for this reason; the Lord *blessed*—spoke well of, put honor upon; *the Sabbath day*—the day of his rest from the work of creation; and *hallowed it*—set it apart, appointed it for observance. With these definitions in view, I will contrast his words with the words of Jehovah.

"Strictly speaking, God's resting had but little to do with the Sabbath as a sacred rest."—Eld. Vogel's second reply.

The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work: for (because) in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; FOR THIS REASON the Lord put honor upon the rest-day and set it apart to a sacred use. This is exactly the signification of the terms used in the commandment. It is

God's own reason and his only reason for the appointment of the seventh day. Why not let the word of Jehovah settle this controversy? I confidently appeal to the reader as to whether I hazard anything in saying that God appointed the seventh day for this reason—that he rested thereon when he made heaven and earth. He expressly says so.

Now for Col. 2:16, 17. Paul speaks of meats, drinks, new moons, feasts, and sabbaths, which are a shadow of things to come. We can point definitely forward to the work of Christ in the annual sabbaths; but when we take the word of Jehovah for the sanctification of the weekly Sabbath, it points only back to creation. Paul's qualifying sentence, Col. 2:17, absolutely shuts out the Sabbath from his list of types.

"VI. The Sabbath was pre-eminently Jewish." And wherefore?

"1. It was given in memory of their deliverance from Egypt." No scripture says so. Its sanctification is never referred to anything of the kind. His inference from Deut. 5:15, has been shown to be unwarranted.

"2. It was commanded to their fathers." True, and so were all moral duties without exception. He can no more prove that it was given to them only than he can prove that the precept to honor father and mother, or that forbidding profanity, was given to them only. No mention is made of blasphemy before the exode. Then the precept was "given to the Jews"—"commanded to their fathers." Dare he undertake to show that it was given to any others? They were to honor their parents, that their days might be long upon the land which he gave them—Canaan. Was this precept given to the Gentiles, or to any who did not inherit that land? Is it not Jewish also? And thus it is that WHATEVER SUBVERTS THE SABBATH SUBVERTS ALL MORALITY. On this declaration I take my stand, prepared to defend it.

"3. It was a sign between God and the Hebrews only." He says I completely killed the "man of straw," that the Sabbath was a sign between the Jews and Gentiles (I said "to keep a distinction between them.") It is a man of straw that I have had to demolish every time I have met a man of Bro. Vogel's views. When he said I had completely killed it, I thought perhaps he might let it rest. But, no; he has to use it to evade the force of my reasoning. In his illustration, the Masons and Odd Fellows are made to represent the Jews and Gentiles. He says, "Let the password of the Masons be used also by the Odd Fellows, and it ceases to be a sign to distinguish the Masons." There is your straw man again! It is the very point at which I struck. Where does the Bible say it is a sign to distinguish the Jews from the Gentiles? It is a sign because he made the world in six days and rested the seventh day. Ex. 31. It is a sign that they might know he is God. Eze. 20:20. He thinks I have appealed to this text in vain, because he entirely misapprehends it. After confessing that I have killed the man of straw, he sets it up and adopts it as his own!

He says the Sabbath was not general, for if it had been given to and observed by the Gentiles, it would not have been a special sign. What does he mean by special? The Sabbath was God's sign of creation. Israel had covenanted to keep God's commandments—the Sabbath being one of them. Had they kept them, they would have been to him "a peculiar treasure above all people." Ex. 19:5-8. Why? Because "all people" had turned away from God. But had all people served and obeyed God this peculiarity would not have existed. If the Jews would know that he was God—the Creator—by keeping creation's memorial, so would the Gentiles. In the N. T., Christians are designated "a peculiar people." What would the reader think if I should argue that the gospel cannot be general in its design, for if everybody should embrace it there would be no peculiar people? That is just what his argument amounts to.

Again he says, "Thy stranger within thy gates" was to keep the Sabbath; therefore strangers generally were not to keep it! Most singular conclusion! This does not indicate to whom the obligation extends, but, how far the individual responsibility of the householder extends.

Isa. 56:1-8, doubtless refers to the calling of the Gentiles; but that it teaches the introduction of a new Sabbath is quite another thing. A careful reading of Isaiah

will show that chapters 53 to 59 are consecutive prophecy. Briefly I notice. Chapter 53 describes the passion of the Saviour; 54, the New Jerusalem; 55, the call to the gospel feast; 56:1-8, some blessings and duties concerning specified classes; 56:9, and 57, the great apostasy; 58, the reformation, from first to last, ending with a Sabbath reform, now, under God's providence, in progress; 59, the end of the priesthood of Christ, the time of trouble, and the Judgment. Now it will take more than Eld. V.'s assertion to make it appear that when the Lord says "my Sabbaths," in chapter 56, he means something different from his Sabbath—his holy day—in chap. 58; or that in either text he refers to a new, and unknown, and unexplained institution. Eld. Vogel says, because the Gentile may "join himself to the Lord and keep his Sabbath in the new dispensation," hence it follows that under the old dispensation the Gentile or stranger had no such right or privilege." Most of his "hences," "it follows," and "therefores," are about of this kind. See Num. 15:14-16: "And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto the Lord; as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations; as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." Thus is his conclusion disproved. That the Gentiles had the privilege of sojourning among them and enjoying religious privileges, is also shown by Deut. 23:15, 16; Ex. 12:48, 49.

The Lord said by Jeremiah (12:14-17), concerning his "evil neighbors" who spoiled the inheritance of Israel, that he would pluck them out of the land; yet, "if they will diligently learn the ways of my people, to swear by my name, The Lord liveth, as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord." Character was always more than birth in the sight of God.

When the Lord promised the kingdom to David and his seed, he said he would visit their transgressions with the rod if they kept not his commandments. Ps. 89:20-32. Their enjoyment of the kingdom depended upon their obedience to the law of God, Sabbath included. Jer. 17. But they did not obey; they were "a disobedient and gainsaying people." And Jesus said to them, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 21:43. James says the kingdom is promised to them that love God; chap. 2:5; and John says, "This is the love of God that we keep his commandments." chap. 5:3. And Jesus again in Matt. 5:17-21, refers the consequences of keeping or breaking the commandments to the kingdom of Heaven. The conditions of the kingdom were never changed. The change of dispensation in respect to its object and effect will yet come up for investigation, and this subject will be further considered.

The Coming of Christ.—No. 7.

BY S. S. GRISWOLD.

CONTINUING our exegesis of Matt. 24, we pass to notice the import of verse 29, and following. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Verse 30: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Verse 31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verse 32: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Verse 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verse 34: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Here we have the Saviour's solemn declaration that the events above named were near at hand; they were immediately to take place in the terrible calamities then about to fall on that nation. This fulfillment was limited to that generation. And as if to leave no doubt concerning the time, in verses 40 and 41 he speaks of two incidents that would have no pertinency according to the second advent view. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

Thus, unless Christ intended to deceive his disciples, must we not conclude that the coming of the Son of man in the clouds of heaven with power and

great glory and all the attending events mentioned, was an event near, and that it had its fulfillment in those remarkable manifestations of divine Providence which stood connected with the overthrow of Judaism and the establishing of Christianity? For the coming of the Son of man stands connected with events that could only have reference to the end of that dispensation and the introduction of another.

This view is still further confirmed by verse 42 and onward. "Watch, therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Now what could be the meaning of such solemn warnings to the disciples, if Christ did not intend to impress them with the fact that his coming was near at hand, and that they were to be looking and watching for it, as the good man of the house, verse 43, would watch, expecting the thief might come at any moment?

The coming of the Son of man, then, as taught in this chapter, was an event that was immediately to take place; an event even then at their doors; one that would transpire before many that were standing there should taste of death, before the apostles had finished the circuit through the cities of Israel; and we believe that no other interpretation of this chapter respecting the coming of the Son of man can exonerate its teachings from deception. Nor am I aware that any commentator differs from the above view, although some of them suppose that that may underlie a remote reference to the day of Judgment. Yet all agree that the coming of the Son of man was an event immediately about to transpire, and the end of the world was the end of the Jewish dispensation.

Nor was the subject of the end of the world, that is, of this earth, referred to either in the questions asked by the disciples in verse 3, nor in the explanatory answers given by Christ; and to make the 24th chapter of Matthew teach the personal return of Christ to this world as an event now in the future, near or remote, is an exegetical torture which only a pet theory would inflict. For it is neither in the letter nor in the spirit of anything there recorded.

I wish to remark here that the course I have marked out in these series of articles, will not allow me to any lengthy notice of my reviewer's remarks appended to my articles; therefore I trust no one will infer that I do not appreciate and ponder them. To review my reviewer would be to occupy more of the columns of his paper than I am entitled to. Yet perhaps I may occasionally refer to some few things. In No. 4, July 30, my reviewer asks, "And when did the apostles shine forth in the kingdom of their Father?" and says, "All but one of them are said to have suffered a violent death." "What! shining forth in the kingdom of their Father, and sitting on twelve thrones judging the twelve tribes of Israel, and yet all of them most miserable?"

I apprehend that my reviewer misapprehends the true import of "shining forth" in the kingdom of God. To shine forth in the kingdoms of this world may require one to be rich, to be held in high repute among men, to occupy positions of worldly ambition, to be called of men, Rabbi, to inherit large earthly possessions, to enjoy worldly prosperity, to be well spoken of by all men.

That is the way the men of the world shine forth. But Christ's kingdom is not so. In the kingdom of their Father, the apostles were to shine forth, and thus outshine the world in meekness, patience, humility, suffering, rejoicing in tribulation, in death. Thus did the apostles "shine forth in the kingdom of their Father," and their light has encircled the earth, and has come down to us, and they are now elevated to thrones in the estimation and in the hearts of the true Israel of God.

In the same paragraph, my reviewer thinks me mistaken respecting the parable of the wheat and tares, "by my making the *aión*, age, refer to the Jewish age instead of the Christian, because" he says, "at the end of the Jewish age, we find no gathering of the tares, the wicked, into bundles to burn, no furnace of fire into which they were cast, and no weeping and wailing, except by the disciples of Christ, who were subjects of persecution and cruelty on every hand. The destruction of Jerusalem cannot be taken as a fulfillment; for that did not take place till some forty years after that age had ended." (The italics are mine—the quotation from my reviewer).

I remark, my reviewer says, the destruction of Jerusalem did not take place till some forty years after that age—the Jewish, had ended. My reviewer says he is happy to agree with me as respects the meaning of the words, *hosmos* and *aión*, and that *aión* means age instead of world; but he thinks the age referred to is the end of the Christian rather than the Jewish age or dispensation.

The end of the world, then, is the end of an age or dispensation. This my reviewer admits. The end of the world then, as mentioned in Matt. 13:40, and 24:3, is not the end of this mundane system as the Advents have mentioned. This is just as I have all along maintained. Having thus by agreement settled the meaning of the word *aión* to be age, and not this physical earth, let us see if we can ascertain to which of the ages, the Jewish or Christian, the word refers to in the parable of the wheat and tares. See Matt. 13:40, 49.

The main thought running through the whole of the 13th chapter of Matthew to verse 53, relates to the kingdom of God which Christ was then founding. This is evident from expressions like the following. Verse 11: "Because it is given unto you [the disciples] to know the mysteries of the kingdom of Heaven." Verse 24: "The kingdom of Heaven is likened unto a man which sowed good seed in his field." Verse 31: "The kingdom of Heaven is like to a grain of mustard seed." Verse 33: "The kingdom of Heaven is like unto leaven." Verse 45: "The kingdom of Heaven is like unto a treasure hid in the field." Verse 45: "The kingdom of Heaven is like unto a merchantman." Verse 47: "The kingdom of Heaven is like unto a net."

In a former article, I have shown that this kingdom was founded by Christ during his earth life. The various parables in this chapter all refer to those principles by which this kingdom was to be governed.

In Matt. 21:33-45, is given the parable of the householder who planted a vineyard and let it out, and came to receive his rents; but was maltreated and finally slain. In applying this parable, Jesus asks what should be done with those husbandmen. They, the chief priests, said in reply, that those wicked men should be destroyed, and the vineyard given to those who would render unto the owner the fruits in their season. Jesus asked them if they had read concerning the stone which the builders rejected, but which had become the head of the corner; and then added: "The kingdom of God shall be taken from you [the Jewish nation] and given to a nation bringing forth the fruits thereof."

Here we are explicitly told that the kingdom of God, once given to the Jews, was now to be transferred to the Gentiles. It was from this kingdom

thus transferred that the angels, the apostles, and others, were to gather out the tares, the hypocrites, and other wicked ones, and to cast them into furnaces of fire, not literal, smelting furnaces of literal fire, but into such a condition of shame, disgrace, and painful sensibility of the displeasure of God, as might be aptly represented by such a figure. And it was during this ejection of the Jewish nation, that the righteous were to shine forth in the kingdom of their Father.

Fire is frequently used by Christ and his apostles as a symbol of truth, of love, of the Holy Spirit, of a moral purifying element, of suffering, of error, of the divine presence of God himself. But I think it is never used by Christ in a literal sense, as referring to the punishment of the wicked, or the burning of this earth. The end of the world, or age referred to in the 13th of Matthew, was the end of the Jewish dispensation, when the kingdom of God was taken from the nation and given to the Gentiles, at which time, or during the succeeding age, or Christian dispensation, the tares were to be gathered out of the church, the true church composed only of righteous ones, who, by their holy lives and patient sufferings, were to shine forth in this kingdom of their Father.

In another paragraph, my reviewer says, "In one instance, Heb. 9:20, the expression, 'End of the world' [*aión*, age], undoubtedly refers to the end of the Jewish age; and in another, 1 Cor. 10:11, ages are spoken of in the plural, referring to ages which preceded the gospel dispensation."

Such, I apprehend, is the import of *aión*, age, when used by Christ in perhaps every instance where the word occurs. It never refers to the end of this earth, but always to an age, generation, or dispensation.

In the last paragraph of the article referred to, my reviewer calls my attention to the verb that denotes a progressive coming of Christ. I shall notice that verb when I come to the consideration of the coming of the Lord in the epistles, and in my next, shall continue the examination of chapter 24 and 25 and other chapters of Matthew, and also the other gospels, before entering on the epistles.

REMARKS.

If any one really supposes that by the end of the world, Adventists understand the end of this mundane system, or the annihilation of this globe, we are happy, with the issue plainly stated, to have the privilege of correcting that misapprehension. The material of which this earth is composed, is never to be destroyed, if we read the record aright; but, purified and renewed, it is to be re-adorned with more than its Eden beauty, and made the everlasting inheritance of the redeemed. But before this end is reached, the plan of redemption goes through several stages of development; successive dispensations, ages (*aiónes*) are employed in carrying it forward. And what is called the gospel or Christian age, is no less clearly defined than the Mosaic or Jewish; and the canon of inspiration, to be complete, must inform us respecting the commencement, course, and termination, of the former, as well as the latter.

In view of Bro. G.'s position, we raise the question, Is the gospel dispensation or age ever to end? If so, where is the record of it, and under what circumstances is it to take place? The argument of Bro. G. leaves us to infer that we, in this dispensation, are upon a shoreless ocean, to pass on henceforth, forever, without change, the kingdom of God established, the righteous shining forth therein, the bad gathered out, and burned, and all the promises fulfilled; and that the prophetic declarations uttered by Christ and his apostles, pertained exclusively to the generation in which they lived, and were all accomplished in their history.

We are decidedly averse to the idea that our times are thus left out of consideration. We want to know what pertains to our age, what prophetic fulfillments concern us personally, what is the present truth for our day, and our corresponding duty. And if we thought that the Scripture record all pertained to the past, we would, with the spiritualists, entomb it with the long-buried nations of antiquity to which it pertained, as an obsolete and useless book.

"Lo, I am with you always," said Christ to his disciples, "even unto the end of the world." Must this grand promise, which has comforted and sustained so many laborers for their Lord, from that day to this, be whittled down to the insignificant fraction of time that remained to the close of the Jewish age? "Lo, I am with you always, even to the close of the Jewish age!" And the same violence that is rendered to this text by the view in question is rendered to hundreds of others which we have not time, and it is not necessary, here to mention.

If the principle we have stated in previous articles respecting the use of the present tense for the future in prophetic writing, is correct (and it cannot be overthrown), then all those passages which speak of the end of all things, the coming of the Lord, &c., as near at hand, when the apostles wrote, are fully explained, and we need say no more respecting them here.

And for equally obvious reasons we pass by such an exposition as makes the shining forth of the righteous as the sun in the kingdom of their father, their shining forth among men in the Christian graces, and the tribulations of the Christian life; for a person who has brought his mind into such a condition that it can deliberately adopt and be satisfied with such a view, and believe that the gathering out of God's kingdom, of all things that offend and them which do iniquity, and casting them into a furnace, or lake, of fire, where they are consumed with wailing and gnashing of teeth, is the gathering out, or rather not admitting into, the invisible church, unworthy members, and the overthrow of a nation by the common calamities of war—any person, we say, who has become grounded in such views as these, would not probably be materially influenced by anything that might be written on the subject. What is this more

than has been experienced in almost every age by almost every nation under heaven? And if such terrific denunciations of wrath can be thus explained away, what other threatenings cannot be disposed of in the same way? Why cannot the damnation of hell, and the fire of the great day, which shall constitute the perdition of ungodly men, 2 Pet. 3:7, be made to mean something in the natural order of events, and not anything so terrible after all? Is it any wonder that in the hands of such a theology the denunciations of the Scriptures fall dead upon unregenerate ears, and the invitations of the gospel are met with ridicule and scorn?

The Lord was to come in the same manner that the disciples had seen him go into heaven; Acts 1:11; he was to come to take his disciples to himself, that they might be where he was; John 14:3; John, in A. D. 96, twenty-six years after the destruction of Jerusalem, saw the event as one still future; and Paul to the Thessalonians (2 Thess. 2:1-4) stated that the great papal apostasy would run its long career, before the coming of the Lord, and the gathering of the saints unto him. Perhaps these sacred writers in referring to the same event, and placing it far in the future beyond the destruction of Jerusalem, tortured the teaching of their Lord, but on present evidence, we must decline to believe it.

CHRIST'S INVITATION.

Come unto me, ye who are tired and sad;
Come unto me, that I may give you rest;
Come unto me, and I will make you glad;
Come and be blest.

Come, ye who struggle in a life of shame;
Come, ye whose sin God only will forgive;
Come! for I have for you a new, white name;
Arise and live.

Come, ye who see not, through the misty night,
The stars that out of God's own windows shine
Come unto me, and I will give you light,
Human, divine.

My heart is yearning with a strong desire
To fold the world in tender, close embrace;
Come to me through the sanctifying fire,
That hides my face.

—Sunday Magazine.

How the World Judges Christians.

THERE are persons who judge of Christians as a man would judge of apples who should enter an orchard and go stooping along upon the ground in search of them. He picks up one, a hard, green thing, no bigger than a walnut. He bites it; it is sour and bitter; it puckers up his mouth, and sets his teeth on edge. "Ha?" he says, throwing the untimely fruit away, "I hear them speak of apples as being so delicious—I'm sure I don't think much of this one." He picks up another, which looks yellow. There's a hole in it, but he don't know what that means; so he bites into it, and finds a worm. "Bah! apples delicious, indeed!" he cries in disgust; and then he picks up a third, which is crushed by his touch, for it is rotten. So he condemns apples, because he has looked for them upon the ground instead of on the trees above his head, where they hang ripe and juicy. Just so, men judge of Christians by the rotten ones on the ground.—H. W. Beecher.

Singing Down Anger.

I REMEMBER a remarkable instance which occurred in my father's lecture-room during one of those sweet scenes which preceded the separation of the Presbyterian church into the Old and New Schools. At that time controversy ran high, and there were fire and zeal and wrath mingled with discussion; and whoever sat in the chair, the devil presided. On the occasion to which I refer, an old Scotchman, six feet high, much bent with age, with blue eyes, large features, very pale and white all over his face, and bald-headed, walked up and down the back part of the room; and as the dispute grew furious, he (and only he could have done it) would stop and call out, "Mr. Maudera-a-tor, let us sing 'Salva-a-tion!'" and some would strike up and sing the tune, and the men who were in angry debate were cut short; but one by one they joined in, and before they had sung the hymn through they were all calm and quiet. When they resumed the controversy, it was on a much lower key. So this good old man walked up and down, and threw a hymn into the quarrel every few moments, and kept the religious antagonists from absolute explosion and fighting. It is the nature of hymns to quell irascible feeling. I do not think that a man who was mad could sing six verses through without regaining his temper before he got to the end.—Beecher.

I SHALL rise and converse with you again. All must be restored. God will create new heavens and a new earth, wherein dwelleth righteousness. There all will be pure rapture and joy. Those heavens and that earth will be no dry, barren sand. When a man is happy, a tree, a flower can give him gladness. Heaven and earth will be renewed, and we who believe shall be everywhere at home. Here it is not so; we are driven hither and thither, that we may have to sigh for that heavenly fatherland.

When Christ causes the trumpet to peal at the last day, all will come forth like the insects

which in winter lie as dead, but when the sun comes, awake to life again; or as the birds who lie all the winter, hidden in the clefts of the rocks, or in hollow banks by the riverside, yet live again in the spring.—Luther.

Advice to Students.

THE following letter from a father to his son in college contains good instruction for all:—

MY DEAR SON: Your letters breathe a true spirit of frankness; they have given myself and your mother great pleasure. You must study to be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favor, you should grant it if it is reasonable; if not, tell him plainly why you cannot; you will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly, but firmly, with all your classmates, you will find it the policy which wears best. Above all, do not appear to others what you are not.

If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act, and say nothing to the injury of any one. It is not only best as a matter of principle, but it is the path to peace and honor. In regard to duty, let me, in conclusion of this hasty letter, inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness—still known as the dark day—a day when the light of the sun was slowly extinguished, as if by an eclipse. The Legislature of Connecticut was in session, and as its members saw the unexpected and unaccountable darkness coming on, they shared in the general awe and terror. It was supposed by many that the last day—the day of Judgment—had come. Some one, in the consternation of the hour, moved an adjournment. Then there arose an old Puritan legislator, Davenport, of Stamford, and said, that if the last day had come, he desired to be found at his place, doing his duty; and, therefore, moved that candles be brought in so that the house could proceed with its duty. There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty.

Duty, then, is the sublimest word in our language. Do your duty in all things like the old Puritan. You cannot do more, you should never wish to do less. Never let me and your mother wear one gray hair for any lack of duty on your part.

Your affectionate father.

Home Reading.

ONE of the noblest and most pleasant duties of the head of the family is to furnish its members with good reading. In times which are past, it was considered enough to clothe and feed and shelter a family. This was the sum of parental duty. But lately it has been discovered that wives and children have minds, so that it becomes necessary to educate the children and furnish reading for the whole household. It has been found out that the mind wants food as well as the body, and that it wants to be sheltered from the pitiless storms of error and vice by the guarding and friendly roof of intelligence and virtue.

An ignorant family in our day is an antiquated institution. It smells of the musty past. It is a dark spot which the light of the modern sun of intelligence has not reached.

Let good reading go into a home, and the very atmosphere of that home gradually, but surely, changes. The boys begin to grow ambitious, to talk about men, places, books, the past and the future. The girls begin to feel a new life opening before them in knowledge, duty, and love. They see new fields of usefulness and pleasure. And so the family changes, and out from its number will grow intelligent men and women, to fill honorable places, and be useful members of society. Let the torch of intelligence be lit in every household. Let the old and young vie with each other in introducing new and useful topics of investigation, and in cherishing a love of reading, study, and improvement.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 15, 1872.

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

In the Body and Out.

It is confidently asserted that Paul believed a man could exist independently of the body from certain expressions which he uses in 2 Cor. 12:2-4: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter."

By the man whom he knew, it is generally supposed that the apostle means himself, and the language he uses is a record of his own experience. Paul was taken to the third heaven, to paradise, and heard words which it is not possible for a man to utter; but whether it was in his body or out, he did not know.

This instance, then, furnishes no example of a spirit actually existing in a conscious condition outside of the body, even if this is what is meant by the expression, "out of the body," for Paul assures us that he did not know that he was in that condition. Yet it is claimed that it has all the force of an actual example; for such a condition is recognized as possible. It is very readily admitted that such a condition is recognized, as is expressed by the terms "out of the body;" but that this means an immaterial spirit, an immortal soul, the real intelligent man, speeding away through the universe even to the third heaven, there to hear unspeakable words, and gather up heavenly information, and return at will to resume its abode in the, for a time, deserted body, should not be too hastily inferred from this passage.

Of what is the apostle speaking? He says in verse 1: "It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord. I knew a man in Christ, above fourteen years ago," &c., as previously quoted. His subject then is the visions and revelations he had received from the Lord; and the language from verse 2 to verse 4 is the record of one such remarkable revelation, perhaps the most remarkable one he had ever experienced. He was given a view of paradise and heard unspeakable words. And so real and clear and vivid was the view, that he did not know but that he was transported bodily into that place. If not in this manner, the view was given in the ordinary course of vision, that is, by having the scene presented before the mind by the power of the Holy Ghost.

All must concede that only these two conditions are brought to view, either his transportation bodily to paradise, or the ordinary condition of being in vision. If he went bodily to paradise, the instance has no bearing of course on the question of consciousness in death. And if it was an ordinary vision, how does this prove consciousness in death? The question is reduced to this one point; and the answer turns on the definition given to the expression, "out of the body." Did Paul mean by it, what modern expositors wish us to understand by it? Paul meant by it, simply being in vision; the expositors aforesaid mean by it the going out of the immortal spirit from the body, and its existence for a time in a separate conscious intelligent condition independent of the body. But let us look a little further, and see what this condition is. According to the common view, the separation of the soul from the body is death. This is what death is defined to mean. There can be no such thing as the separation of soul and body, and death not result. And the return of the soul to again inhabit the body, is a resurrection from the dead. This is what is claimed in the case of Rachel whose soul departed, and she died, Gen. 35:18, and the widow's son whom Elijah raised, whose soul came into him again, and he revived. 1 Kings 17:22.

But does any one suppose that Paul meant to say that he did not know but that he died and had a resurrection? That is what he did say, if the words, "out of the body," mean what some would have us understand by them. His

soul went off to paradise, and his body lay here, we know not how long, a corpse upon the earth. And when his soul returned he had a resurrection from the dead. A necessary conclusion so preposterous, must be sufficient to convince any one that Paul, by the expression "out of the body," does not mean a state of death. He simply means that he was in vision, a state in which the mind, controlled for the time by the Holy Ghost, is made to take cognizance of distant or future scenes, and the person seems to himself to be really and bodily present, viewing the scenes, and listening to the words that are spoken, before him. Dreams, which all have experienced, are doubtless good illustrations of how this can be, and the case of John, in the Revelation, furnishes a notable example; for he was carried forward far into the future, and seemed to be present and taking part in scenes that did not then exist, and at which he could not really have been present, even in his immaterial immortal soul.

Paul, then, had no reference whatever to a state of death in 2 Cor. 12:2-4. To suppose him to refer to that, according to the immaterialist view, runs us into the greatest absurdity. Hence his language affords no proof that there is a soul in man which can live on in a conscious intelligent state, while the mortal body crumbles back to dust.

California.

WE are safe in California, and are happily disappointed in the country, and what we have seen of the strength of the cause in the State. With the exception of colds taken on the journey, we are enjoying an improved condition of health. Colorado was the best place on the globe for us during the excessively hot weather east, and here in California. During the months of July and August we were enjoying in that Territory a cool atmosphere, such as Michigan gives from the middle of September to the middle of October, with this difference, the atmosphere in Colorado is much more pure and invigorating. We have come to California at the right time, and we feel very much at home.

We are now writing in a tent upon the California camp-ground, near Windsor, Sonoma Co., fifth-day, Oct. 3, at the close of the afternoon service. The location is good, and the weather is fine. It is as warm as August in Michigan, very much warmer than at any point since we crossed the plains the first of July.

Notwithstanding the brief notice of this meeting, there are, at this early stage of the meeting, thirty-three tents upon the ground, besides the large congregation tent, and the provision stand. Three tents are marked, San Francisco; two, Green Valley; one, Sebastopol; four, Bloomfield; one, Mendocino County; three, Windsor; six, Healdsburg; nine, Santa Rosa; two, Petaluma; two, Woodland.

We are very happy to meet on this ground Bro. Diggins of San Francisco, who has been an intelligent believer in the first and second angels' messages, and now rejoices in the clear light of the third angel's message. His father's sister was wife of Governor Butler of Vermont, mother of Bro. E. P. Butler, and grandmother of Elder George I. Butler, President of our General Conference.

We spoke in the morning upon the subject of the waiting, watching time, in answer to the question, Where are we? We think we have light upon the watches, important at this time. Positions taken were these:—

1. The exhortations to watch, recorded in Matt. 24 and 25, Mark 13, and in Luke 12 and 21, are all given in connection with the signs of the second advent, and apply to a certain period just prior to that event.

2. The symbols and prophetic measurements of Daniel and John, in connection with the signs of the times, were designed to constitute the basis of the first angel's message, which brought the believers to the close of the prophetic periods in the autumn of 1844.

3. Since the disappointment in 1844 has been the waiting, watching time. In the direct providence of God, believers are to wait for the coming of the Lord, and in an especial sense, watch and pray, without definite time. To this period the words of our text forcibly apply. "Take ye heed, watch and pray, for ye know not when the time is." Mark 13:33. In the providence of God, time was the strength of the great movement of 1843 and 1844. And in the direct providence of God, the believers are

brought into the watching time, to wait for the second advent without definite time. With this view of the subject, we can see a period, just prior to the advent, to which all such expressions as our text naturally and forcibly apply.

4. The figure employed to enforce the duty of watching in a special sense just before the second advent is the night, divided into four parts called watches, whether it be on shipboard, in the city, in the army, or for the safety of individual rich householders.

5. The night in the figure is a time of darkness, and represents the period of moral and spiritual darkness since the disappointment in 1844. We would say to those who are disposed to apply the first watch to 1843, and the second to 1844, that those were periods of great light. Clearer, brighter, and more hopeful daylight, believers never saw. When running to a point of definite time, in faith and hope, rejoicing in the clear light of that time, we hardly knew what to do with these words, "Take ye heed, watch and pray, for ye know not when the time is." But since the time passed, and spiritual darkness, like the pall of death, has spread its shadows everywhere, and the waiting ones are brought into a position which demands especial watchfulness, we see the natural and forcible application of the text, and other parallel expressions.

6. In the figure, the literal night is a period when danger may come at any time, and the watchmen watch all night in uncertainty as to the hour of danger. So believers are to wait and watch without the definiteness which time gives, until this time of moral darkness shall close by the coming of the Son of man.

7. There is no such thing as a first, second, third, or fourth watch in this waiting time. Those divisions were in the figure; but there is nothing to mark such divisions in the waiting time. The watchman in the figure knew not when danger might come, in the first, second, third, or fourth watch of the night, so was required to watch all night. This fact simply illustrates the duty to watch ever, to keep awake, looking and waiting in a state of readiness to meet the Lord, until he shall come. It is absurd to talk of the Lord's coming in the first, second, or third watch, as though there might be one, or two watches after his coming. The watching period will reach to the coming of the Lord, and there it will end.

Mrs. White spoke in the afternoon, and Elder Cornell spoke in the evening. More next week.

JAMES WHITE.

Moving to Battle Creek.

I HAVE just returned from an exercise to-day which has been of great interest to me, and which I trust will, in the providence of God, be the beginning of an important work among us. I refer to the lecture of Bro. Smith to the school on Bible subjects. It is expected he will lecture twice a week through this term to those forming the class. This now numbers twenty-four, and no doubt will increase. The school itself has upon its roll this term fifty-five names. It commenced last term with twelve. No appeal has been made to bring in our young people. On the contrary, many things have been said to discourage them from coming. And this has been necessary, from the fact that the state of things in Battle Creek has been such that it has not been safe to bring large numbers of young people here. But the fact that there has been such an increase in spite of these adverse circumstances, and the fact that many of our young people could and should attend such a school and these important lectures, which are designed to give them the instruction they need on the important truths for this time, but for the lack of men here at the heart of the work to care for its interests, shows how important it is that this lack should be supplied.

I am astonished of late to see how the providence of God is opening the way before us, and how we as a people lag behind it. There is nothing in the world to hinder our having a large school, with even hundreds of pupils, but the fact that the right men are not here to guard it, to watch over its interests, and have an earnest watchcare for the ones who attend it. But without this, our young people better stay under their own home influences. Eternal salvation is the thing of the greatest importance. If there is any danger of this being put in jeopardy by coming under influences which lead in the wrong direction, or from lack of those leading in the right direction, we better never have a school. What we want is, earnest, faithful men and women who fear God and love his truth, who have judgment and discernment to see danger before it has enveloped its victims and destroyed their souls, who have love of precious souls for whom Christ died, to that extent that it will seem more important to them to guard and watch over young people who come here

than to save dollars and cents a thousand-fold, and who will have courage and faithfulness to stand stiffly against wrong, let it come from any quarter.

We are in crying need of such men and women at the heart of this work. Our institutions must be surrounded by such men. When such influences control here in Battle Creek, then it will be safe to have a large school established here, and not before. I honor Bro. White for raising his voice in this matter. He is a true friend of the cause to whom we look for counsel in these things. I believe, with him, that these influences have not been controlling here thus far. And I firmly believe that the only thing that will save our institutions from removal is the creation of such a state of things in this place.

Our brethren throughout the field may just as well understand that this crisis must be met. We trust our brethren will realize that this is their cause. It do not belong to Bro. White or a few men whom you have put into office for a time, merely. It belongs to every believer of this precious truth throughout the field. And we want all to realize it. We cannot let this thing linger along much longer in the way it has for the last few years without meeting the frown of God. The Lord has spoken to us on this point. Common sense itself would teach us, if we will let it, that we must have quite a number of God-fearing, substantial, sound-headed, discerning men here where our most important institutions are planted, to care especially for their interests. Most important enterprises, which are all ready to move off with great benefit to the cause and which would result in giving it a special impetus, are stopped simply because this great want is not met.

It may be asked, What is the General Conference Committee doing to meet this want? I will reply that we have been presenting this matter before our State Conferences during the past season, at least before some of them. We have called upon them to act in the premises and select such men as had the proper qualifications. Who are qualified to select as well as those who have from long acquaintance known the persons in different parts of the field? We have called upon them solemnly to do so, willing of course to give them the best counsel we could to help them. In a few instances selections have been made upon the spot. When the case seemed clear to the Conference, the persons were at once chosen. In other cases, it was referred to the State Committee to do this, nearly all present expressing a willingness to go at the call of the committee if selected.

Here it seems we have gone about as far as we can in these cases. The great difficulty now seems to be to start the ones who have been selected, and to have these State Conferences select the proper men where it has been left to them. For my part, I feel that there is just as great a responsibility resting upon those who have been selected to move to Battle Creek, either by the open Conference or by the committee acting by their authority, as if they had been selected to fill the office of president or treasurer. What would be thought of men who were chosen to offices in the Conference if they should refuse to act, or should not proceed to act when important work was to be done? Unless they had some most important reason, we could not justify their conduct. We must accept the principle that when we are needed in the cause, our own wishes and business must be made secondary to that of the cause of God, or else we virtually take the position that our business is of more importance than God's work.

When our people come together in Conference and in the fear of God select men for any charge, it must be regarded as an important indication of duty. So we call upon our brethren, whether selected by the Conference or its committee, to act promptly in this matter. And where Conferences have not made choice of any one yet, we call upon their State committees to act at once, and take this matter in hand. Counsel and pray over it. The General Conference Committee will be very glad to counsel with you in regard to this matter. Look over your States for the proper persons and let us begin to act as if we meant business.

Twenty families are called for. Bro. White is away, feeling much discouraged that we do not take hold of this matter. Important interests are suffering, and have been a long time because of this very lack. Our school is not one quarter what it ought to be, and might be, if we had the right men here. We cannot call on our people to furnish means to put up proper buildings for its occupancy. Our young people are suffering for the lack of that instruction they might obtain in such a school. Bro. Smith has commenced lectures which scores should hear where one does now, if we only had the proper influences here. We must make room for the work of God to move forward by supplying this crying want. Shall we act in the matter? Will those who have been chosen come forward at the call? Will these Conference Committees begin to bestir themselves? These are questions of pressing importance. Our people will soon see that something must be done, and that we are altogether too slow in these things. May God help us to do our duty at the right moment.

GEO. I. BUTLER, Pres. Gen. Conf.
Battle Creek, Mich., Oct. 11, 1872.

AN ADDRESS

To the Licentiates of the Michigan Conference.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10: 16

DEAR BRETHREN: The burden and responsibility you have taken upon yourselves by, and with, the consent and counsel of your brethren are by no means light. It is of the utmost importance that a clear understanding be had of the length and breadth, the height and depth of the work and labor of a Christian minister. Its trials are more severe, its duties more pressing and perplexing, its temptations more varied and irresistible, than those of any other calling that may be followed. As proof of this, reference only need be made to the experience of all the most ardently zealous and true Christian workers who have already acted their part in the noble work of leading perishing souls to Christ.

It is doubtless the earnest desire of all who have accepted the call to the ministry, not only to please God (this should indeed be the primary object), but also to prove their service acceptable to men; and, as we can show by our love to our fellow-men how much we love God, so may it be known, in a degree at least, by the effectiveness of preaching, how much it is pleasing to Him in whose name labor is bestowed.

It is too much to expect that all who, by some means, obtain a license to improve their gift in publicly presenting the third angel's message, and kindred truths, should make that work a success. Men in this, as well as other branches of labor, may mistake their calling, and those who have urged upon individuals their seemingly particular responsibility may not have weighed the matter as carefully as they ought. But, should this be the case, there is no need that a great length of time should elapse before the calling of each could be effectually proved. This assertion is therefore made and believed to be true, that there is no man who has a conscience void of offense toward God and man (and none other ought to apply), surrounding circumstances not being particularly against him, that cannot in one year make full proof of his ministry.

It is the desire of the Conference to know the real worth of every minister, who, under God, is in its employ. If there are time servers among us, or those who engage in this work merely as a means of gaining a livelihood, there should be some means by which it may be known. If there are others who, though they have tried to labor, yet have accomplished nothing, after repeated effort and long forbearance on the part of brethren, it is certainly evident that the energies of such should be turned in a different channel.

It is now proposed, as a means by which such knowledge may be obtained, to issue blanks which will be furnished to every minister to be filled by themselves, as to the time of commencement of labor, the place where bestowed, the aggregate of time spent in such labor and the results that followed; and if nothing is accomplished, the reasons that are apparent why the effort was fruitless. A number of such reports from the same individual would most clearly show the real value of the person so reporting to the Conference and to the work of the Lord.

It is also the design of the Conference, after such blanks shall have been furnished, to require of every one in its employ a full report as the blanks indicate; and should any fail through neglect alone, they will certainly be liable to censure.

It has been quite generally understood that no licentiate has any claims upon the Conference except in the event of successful labor. This is evidently a proper stipulation. If, therefore, there are any, and we fear that there are, who feel that they have just claims of a pecuniary nature for service, even though their labor has been almost, if not entirely, without result, it is far more than probable that they have too faint an appreciation of the worth of souls, too little regard for the sacrifice made by those whose hearts are in the work, by the poor widow and orphan whose mite has been consecrated by prayer, and, in many cases, doubtless, well wet down with tears. How great the responsibility of those to whom is committed so sacred a trust, and how careful should they be into whose hands has fallen this sanctified means to disburse. The testimonies are very explicit on this point, that God's eye is upon the smallest sum that, at a sacrifice, is placed in his treasury. How blameworthy is it, then, that it should be put to an improper use.

It is believed that there has been no reason for complaint on the part of any who have labored within the precincts of the Conference; for its disbursements, where true merit has been shown, have not only been cheerfully made, but have also been extremely liberal, considering its resources. Let those who think otherwise show the galls made by the harness and the sheaves they have gathered, and their cases will be considered.

It will not be amiss now to say a few words that have a more immediate connection with the text at the head of this article. It must not be forgotten that associations must be formed with people, almost the whole current of whose thoughts is to be changed into a different channel if possible. Old and established beliefs will

have to be attacked, undermined, and overthrown, prejudices worn away, and new truth, or old truth long hidden, brought out in all its comeliness and beauty, its perfection and glory. For the best manner of doing this work, it certainly requires the wisdom of the wisest to make known.

If, however, the eyes of the understanding are open, experience will prove to be the most apt teacher. It is questionable whether the human heart, entrenched as it is in tradition and long established usage, with its outworks of policy or prejudice, can be forced to yield by logic alone. The shaft that does the work must be shaped by the hand of faith and love, dipped in the blood of Christ, and sent by the Spirit of God.

How true are the words of an eminent Christian minister, that "there should be enough of Christ in every sermon to save any soul who will believe the testimony borne, and put their trust in him." If it cannot be felt that the people are judgment-bound and liable to suffer the pains of the second death, and that their blood will certainly be required at our hand, if the warning be not faithfully given, if the burden of soul is not apparently sufficient to sink poor humanity out of sight and cause it to exceedingly fear and tremble at the responsibility resting upon it, then there can be but little hope that real good will be accomplished. Watch the effect of the word spoken, even while speaking. By this means, it can be known upon what points to dwell. If meetings are held in the evening as the major part of them usually are, try, if possible, to have the house well lighted so that the faces of all can be seen. The expression of the countenance is the clearest indication of the state of the heart. But few have so schooled themselves that they will not, by this means, make apparent their true feelings. Notice the deeply drawn sigh, the tears, or the evidently troubled conscience, manifested in any way. Seek such out in the congregation. Meet them as they pass away, with a kind word, a friendly shake of the hand. Watch the very tones of your own voice, as you speak of the worth of the truth and the matchless love of the Saviour, and above all, be sure that your own heart is burning within you with the love of Christ. Then you can gently lead those who will trust to your integrity, and obtain hope through your words.

That is a happy faculty, which, however, few naturally possess, of combining the pulpit with the fireside in preaching. It is believed that much is gained by following with private conversation and personal appeal the interest that may have been raised in the desk. And, oh! how great is the wisdom needed here. As the wisest of men that have ever lived, has said, "There is a time to keep silence, and a time to speak," so may the minister keep the door of his mouth, and know when he can speak with profit.

In your visits at homes where friends may invite you, try to be never in the way. Render any assistance or service that you may be allowed to, with cheerfulness and grace, and be sure that you duly appreciate the favors received. Do not sit with the arms hanging over the back of your chair; it is an awkward position; or with the elbows on the knees with the head in the in the hands; it indicates laziness; or the feet on the back of the nearest chair; it savors too much of the bar-room.

Watch, then, the position, the words, and actions, in their general and particular bearing, seeking earnestly the help of the Lord.

And, finally, never leave your work until it is done. Much labor has been apparently entirely lost by leaving the work prematurely. Never leave a place until you know that it is God's will; and as you would pray for the divine guidance to a productive field, just as earnestly pray that you may never go from it, until the work is finished.

If any need that second grace enumerated by the apostle Peter, that courage and fortitude which beareth ALL things, endureth all things, it is the minister of God. The Judgment day alone will reveal what has been lost by a lack of the cultivation of this virtue, and the ears that have been closed and prejudice built up by fruitless efforts, made so only by an injudicious haste in closing the work, or lack of energy and zeal in its performance. May God pity and forgive for this lack in the past, and grant that future endeavor be of such a character that it may be crowned with success.

How great the responsibility of those to whom it is committed to teach the oracles of God. "They watch for souls," says the apostle, "as they that must give account." How terrible the reckoning in its consequence, if sheaves are ungathered, or are wasting through negligence alone. How harrowing the thought that both shepherd and the people who might have been saved by faithfulness on his part, must all sink into irretrievable ruin because his orders have set too lightly upon him!

May the burden press you, as a cart beneath the sheaves is pressed, and true consecration mark every act and word. Could this be attained, and it can be, how enrapturing the thought that God has promised to cause such to shine as the stars forever and ever!

When the sheaves are all gathered, the work all done, may your work abide, and you also find everlasting rest in the garner of the Lord.

"O brother, be faithful, eternity's years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall scatter thy tears,
And a coronet gleam on thy brow.
O brother, be faithful, the promise is sure
That waits for the faithful and tried,
To reign with the ransomed immortal and pure,
And ever with Jesus abide."

MICH. CONFERENCE COMMITTEE.

Am I Alive?

It is not a sufficient answer to this question for any Christian to say, "I was once converted." Thousands were born ten years ago who are now in their coffins. There is a great difference between being "made alive," and keeping alive afterward. Quite too many professors base their hope of being Christians—not on what they now are—but on some experience during a revival season in days gone by.

Genuine conversion brings a man into a new state toward God. Old things have passed away; he is a new creature. But he must constantly encounter a strong under current running like a mill-race toward the old state of corruption. No renewed heart will "keep sweet" without a great deal of salting with divine grace. No converted man will stay converted unless he takes care of himself, and the Master takes care of him. What is conversion? It is the turning of the heart to God; and unless that heart holds fast on God, and God holds fast to him, he will soon fall off into vain confidence, apathy, pride, self-indulgence, or any sin that "doth so easily beset" him. How long do you think that Paul would have been Paul if the power of God had not kept him—through faith? "Not I," exclaims the modest old hero—"not I, but Christ that liveth in me." "I live by faith on the Son of God." Again he exclaims, "So fight I, not as one that striketh out into the air; but I keep my body under." He uses a phrase drawn from the boxer's contests, and the literal translation of it is—"I bruise my body—I give it a black eye—lest I myself should be a reprobate." Paul had such a dread lest his evil propensities should get the better of him, that he constantly beats down with steady and sturdy blows the unruly appetites and passions. If such was the necessity laid upon the great apostle, who of us has a right to grow fool-hardy and self-confident? The moment a Christian begins to feel, "What do I care? let others be afraid—not I;" the moment a Christian feels so, he is as near to a disgraceful fall as boastful Peter was in Pilate's hall.

But granting that you were once made alive, kind reader, are you alive to-day? If so, how shall you keep alive?

First of all comes prayer—the daily and hourly intercourse of the soul with God. Prayer is just as vital to my spiritual life as water is to the "monthly rose" whose leaves are now dripping from the refreshing of the pitcher. Prayer is the conduit-pipe between my soul and Heaven. It is the outlet upward for gratitude, and yearning desires for blessings; it is the inlet through which the supplies of grace pour downward into the heart. When the channel is allowed to freeze up, I am in the same condition with the housekeeper who inquires, "I wonder why the water does not run to-day?" The plumber is sent for, and he soon explains the difficulty. "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the Christian who has broken his connection with Christ!

Prayer may be also likened to a telegraph with Heaven. Our messages go up with the lightning speed of thought. The mercies asked for often flow backward to us with the promptness and velocity of a divine love. Sometimes the blessing sought is ours at once. Sometimes the answer is delayed. Then we can only do our duty and wait. Sometimes the reply comes in the sudden shock of an unexpected trial; it comes like a death-message over the wires! But it is all right. God knows what answer to send. I must take what my Father chooses to give. If I put myself into connection with God, I am only responsible for this end of the celestial telegraph; not for the end that lies in the Infinite bosom of love. I must receive just what God sends. "Thy will be done." But trying messages are not so dreadful as to have the telegraph of prayer utterly out of order through long disuse, and the soul cut off from communication with Jesus. Friend, is thy connection with the divine Hearer and Giver broken off? Then to your knees! To your knees!

"Prayer was appointed to convey
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray they live."

But with prayer the Master also coupled watchfulness. "I say unto all, Watch!" Never yet have I seen the Christian whose heart would not "bear watching." The oversight must be close, constant, and wakeful. If you were set to keep a canary-bird on the open-palm of your hand, you would understand what is meant by "keeping the heart with all diligence." You must not take off the spiritual eye for one instant. Have the arm of resolution ever ready to seize it the very first moment that it attempts to fly off into sin.

"Wherefore I say unto all, Watch!" Watch the stealthy approaches of the tempter. Watch for old habits of sin that will steal back again though they have been driven off a hundred times "from the premises." Watch over your soul's nurseries in which the thoughts are ora-

dled. Watch over an unruly tongue. Watch for opportunities to do good. Let the *Mary* side of your religion be ever at the feet of Jesus in humble devotion; let the *Martha* side of your piety be ever abounding in the work of the Lord. In these days we hear much about the "higher life." But the best prescription that we know of for attaining it, is to use our knees for prayer, our eyes for watchfulness, our purses for liberal giving, our tongues for confessing Jesus, and both our hands in hard work to do Christ's will, and to pull sinners out of the unquenchable fires.—Cuyler.

An Astonishing Fact.

THE notorious Nathan Fuller, formerly of Wellsville, New York, has moved to Marion, Iowa, and has been received into the church of which H. E. Carver is elder, and of which the *Hope of Israel* is the organ, and is preaching for that church.

As the *Hope* has been careful not to reveal this fact, and let its readers know the kind of man who teaches the leading church of their people, a decent regard for the honest and respectable among their membership requires that we should do it for them; and were it not for the hope that we might benefit some one, we would leave this wicked man without public notice, to receive the punishment his terrible crimes deserve at the hands of a just God. But when it comes to this, that a professedly Christian church receives such a man as a member, and permits him to occupy the pulpit as a Christian minister, which he has so terribly disgraced in the past, when its own leaders are acquainted with the facts concerning his record, it becomes somebody's duty to make his case known.

The facts which we shall state are obtained from his own confession after his crimes could no longer be concealed, and from the testimony of his victims, and as recorded in the public prints. The great difficulty connected with making a statement of them is, that they are of such a character as to be unfit to appear upon paper. Suffice it to say that this man Fuller, living near Wellsville, N. Y., a minister of the gospel, was in the habit, for years, of seducing females of his own flock, in one case even upon returning from the water where he had administered baptism to her, of training up young girls to habits of infamy, of trading wives for the time being with some of his own ilk, and finally attempting the ruin of the wife of his own son. This last case resulted in bringing his infamous crimes to light. I have the facts at my command which show his course in many cases. The way he succeeded so well in covering up his abominations was to profess great penitence, and declare it was the first instance in his life, and plead with many tears for forgiveness, and promise repentance and reformation. By thus adding lying to his other sins, he went on for years, escaping detection. As soon as his sins came to light, he was cast out of the denomination of which he was a member, his credentials taken from him, and he came near being summarily dealt with by an outraged community. Many of these facts can be obtained in the following papers: The *Wellsville Free-press*, of July 14, 1869. The *Elmira Daily Gazette*, of July 15, 1869. The *Orleans Times and Freeman*, of the same date, and other papers. They were also stated in the *REVIEW AND HERALD*, July, 1869.

He sneaked away from the country where he was too well known, and after some months spent in wandering here and there, turned up in Macomb Co., Mich., where he worked himself into the good graces of the Methodists, so that they let him preach, and exhort, for them. After he had gained their confidence, they probably not knowing his former conduct, he took such a course among them that charges of a similar nature were soon preferred against him there, and he leaves for Marion, Iowa, and after a time is taken into the church as I stated in the beginning of this article, and preaches for the edification of our friends of the *Hope of Israel*. Now we know there are honorable and respectable people connected with that church. Some of them we are personally acquainted with and respect, and we have all charity to believe them ignorant of these terrible facts; and we believe they will thank us for thus opening their eyes to the true state of the case. We would advise all such that their leaders need watching. They were not ignorant of Fuller's true character. They have been too close readers of the *REVIEW* the last few years to plead ignorance in reference to this man. What can we think of men in an influential position in a Christian church who will advise the reception of such a notorious character as Nathan Fuller as a member, and permit him to stand in their pulpit to teach them Christian ethics, and they knowing to such facts. It is almost too much to believe, and yet we have good authority for it. I pity honorable private members when led by such leaders. May these facts open their eyes. No plea of repentance on his part will do. He has declared in the most solemn manner, and with his eyes full of tears, his penitence over and over again to his victims; and yet the same trail of wickedness follows him so that he cannot be believed. If he had any sense of decency left, he would never appear in the pulpit again, but hide his head in oblivion. Had he done so, he would have saved us this notice. GEO. I. BUTLER.

"I'M GROWING OLD."

[TAKING shelter from a shower in a deserted log house, I found pasted upon a beam a paper containing the following verses (with a slight alteration) under the above heading. R. F. C.]

I'm growing old—'tis surely so;
And yet how short it seems
Since I was but a sportive child,
Enjoying childish dreams.

I cannot see the change that comes
With such an even pace;
I mark not when the wrinkles fall
Upon my fading face.

I know I'm old; and yet my heart
Is just as young and gay
As e'er it was before my locks
Of bright brown turned to gray.

I know these eyes to other eyes
Look not so bright and glad
As once they looked; and yet 'tis not
Because my heart's more sad.

I never watched with purer joy
The glowing clouds and skies,
While glistening tears of rapture fill
These old and fading eyes.

And when I mark the cheek where once
The bright rose used to glow,
It grieves me not to see instead
The almond crown my brow.

I've seen the flower grow old and pale,
And withered more than I;
I've seen it lose its every charm,
Then droop away and die.

And then I've seen it rise again,
Bright as the beaming sky,
And young and pure and beautiful—
And felt that so shall I.

Then what if I am growing old—
My heart is changeless still,
And God has given me enough
This loving heart to fill.

I love to see the sun go down,
And lengthening shadows throw
Along the ground, while o'er my head,
The clouds in crimson glow.

I see, beyond those gorgeous clouds,
A country bright and fair,
Which needs no sun; God and the Lamb
Its light and beauty are.

I seem to hear the wondrous song
Redeemed sinners sing;
And my heart leaps to join the throng
To praise the heavenly King.

I seem to see three cherub boys,
As hand in hand they go,
With golden curls and snowy wings,
Whose eyes with rapture glow.

When I was young, I called them mine—
Death claimed them as his prey;
But I shall claim my own again,
In that bright, coming day.

Perhaps when met in Heaven above,
They'll know from every other,
The object of their earliest love,
And haste to call me mother.

Oh! I am glad I'm growing old!
For every day I spend
Shall bring me one day nearer that
Bright day that has no end.

Progress of the Cause.

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

Hutchinson, Minn.

WE took down our tent two weeks ago. Had a good Sabbath meeting in the tent, where many warm testimonies were borne for the truth. Sunday afternoon, we spoke on the fall of Babylon to a full tent, after which we went a few rods to a beautiful place on the river and baptized six souls into Christ. Nearly the whole village was out to view the beautiful scene.

Our last sermon in the tent was on the use of tobacco, tea and coffee. This subject took well among the people, so that these idols are already mostly cleared out among us. I find it the best way to present this subject at least as early as this in the course of the lectures. The people generally receive it better than they do to wait until it is about time to organize the church. The use of tobacco we ought not to give any countenance to at all; and the sooner the people know this, the more readily they will give it up.

Sabbath and Sunday, Sept. 21 and 22, our tent was pitched twelve miles from here, at Silver Lake, for the accommodation of a quarterly meeting, held by our first-day Adventist brethren, as there are several churches of them in this section of country. The weather was fine, and we enjoyed a very pleasant interview with them. Eld. Miller, son of father Miller, was present, and spoke several times. I was glad to form his acquaintance, and hear him preach. He seems to be a candid, honest Christian, and loves the blessed hope. We hope to have farther acquaintance with him while in the State. The friends here are very anxious for me to stay and give them a course of lectures; but I could not see my way clear to do it.

We now have our meetings in the Methodist church. Last Sabbath we had a most precious season indeed. The Lord gave us freedom in speaking on the development and history of spiritual gifts among us. The friends receive it as a blessing from the Lord. We have a good Bible-class and Sabbath-school, in which all take part. Last evening we had a good prayer-meeting, in which many warm testimonies were given to the truth. Above forty are now keeping the Sabbath here, and others are coming in every week.

I have just commenced a course of lectures four miles from here, in the country, where there are several families deeply interested, and a number keeping the Sabbath. In several places near by they are urgently and impatiently calling for labor; and I think we have reason to hope for good success in these places this fall and winter. It seems now that we shall have work enough here for several weeks or months to come. Bro. Grant has been with me, and I find him a great help indeed, just the man that is needed to follow up after a course of lectures has been given. The Lord is manifestly blessing his labors in the cause.

We have now been in the State five months, although much of the time things have looked very dark, and the interest has been very small, yet on the whole, the Lord has given us as much fruit as we have generally had in other places in the same length of time. Sixty-five have embraced the truth, and are now keeping the Sabbath. Have sold \$150 worth of books, have obtained 32 subscribers for the REVIEW, 35 for the Reformer, and several for the Instructor. We hope that our expenses will not be very heavy for the remainder of the year. As there are several laboring in the State it will be necessary for the friends of the cause to do all they can in raising means to support the work. We hope these friends who have lately embraced the truth will be able to help some also. We ask to be remembered in the prayers of the brethren.

D. M. CANRIGHT.

Tent-Meeting at Woodland, California.

ON Sunday evening, Sept. 15, the last meeting was held in the tent at Woodland. Before taking down the tent, a special meeting was held to consider the question of building a meeting-house. The result was a resolution to build, and over \$1500.00 were soon pledged for that object. As far as we know, about thirty have decided to keep the commandments, and many more are investigating. Above \$225.00 worth of books were sold during the meeting, and forty subscribed for the REVIEW, and twelve for the Reformer. Over two hundred dollars in coin were voluntarily contributed for our expenses. The discussion with Prof. Martin seemed to result gloriously for the cause of truth, the unprejudiced generally deciding that our position was fully sustained. Several have already withdrawn from their church, and several others have declared their intention to do so.

The following document serves to show the feeling existing toward us for the truth's sake, among the candid outsiders:

"ELD. CORNELL:

We, the undersigned citizens of Yolo County, and nonprofessors of Christianity, take this method of manifesting our appreciation of your services as a Biblical Lecturer, in the town of Woodland, by tendering you the amounts set opposite our respective names."

With this paper was given into my hand \$100.00 in gold coin. At another time \$5.00 came to hand from Anonymous through the mail, all of which was handed over to Bro. Loughborough and applied on the expense fund.

Several have been baptized, and more will follow soon.

The meeting-house is to be put right forward this fall so as to be ready for use the coming winter.

With the general spirit of investigation now manifested in the reading of the Bible and publications, we confidently expect there will be many more who will soon take their stand upon the truth.

We shall ever remember with gratitude the kindness of the dear friends at Woodland, especially the respect shown us by the county officers and leading citizens, from the very first of our labors there. We trust that no one of them will ever have occasion to regret the favors they have shown to the strangers with the tent in Woodland.

M. E. CORNELL.

Sept. 29.

Rose, Mich.

THE meetings at this place are progressing very favorably. The whole community are stirred by the presentation of the truth, a few to bitter opposition; but the mass seem to hail it with joy, expressing great pleasure that they can hear the plain truth preached.

I have already given six discourses on the Sabbath question, to large and increasing congregations. I thought it necessary to canvass this question quite fully, taking into consideration the interest manifested by the people as the matter was brought before them.

Bro. Gurney was with me one week, gave one discourse, and in other ways assisted much in conducting the meetings.

What the result of these meetings may be, of course, we cannot tell. However, it seems very probable, that where the people are so stirred, and so evidently the Spirit of the Lord is at work, that there will be good results. For this we pray, looking to the Lord for the increase. May God give his blessing.

ALBERT WEEKS.

Northern N. Y.

SINCE my last report, and previous to our good camp-meeting, have spent two Sabbaths with the friends in North Creek and Chester, where I partially organized a church, with s. b. amounting to something over \$120.00. I spent one Sabbath each at Keene and Vermontville, arranging matters for the Conference, &c. At the latter place, several joined the Tract Society, and four were baptized.

On my way to Conference, I stopped one Sabbath at Buck's Bridge, where two were baptized. Since the camp-meeting, I have attended monthly meeting at Chase's Mills, spent one Sabbath at Vermontville, and two at home, writing and making preparations for another tour.

Sept. 14-18, was again in Chester. Here the friends are doing remarkably well. They have a flourishing Sabbath-school and Bible-class. Five or six more have commenced keeping the Sabbath since I was here last. A little incident illustrates how the thing stands. On Sabbath morning, as Bro. Cowles and I were approaching the school-house, a peddler who was passing, seeing the numbers at the house and on the road, halted and asked if he had made a mistake and gone to peddling Sunday. Bro. Cowles replied that he was peddling on the Sabbath, to which he made no reply.

Sept. 20-23, was at Indian Lake. This company are also doing well. A young man who had never made a profession of religion has recently taken hold of the truth in earnest, and was baptized.

Last week, went to Thurman, where the Baptist minister had invited me to occupy his house; but I found he had turned square about, and every opening there closed against me. I immediately found an opening, however, in this place, where I have just commenced meetings, having spoken but twice. The audience has been good, considering the weather and short notice, with some interest, but time must disclose the result. Brethren, will you pray for us?

S. B. WHITNEY.

Johnsburg, N. Y., Oct. 1, 1872.

Michigan.

I WAS last Sabbath with the church in Oceana County near Greenwood station, six miles south of Whitehall. Quite a good number of brethren came together from different towns. This is in the pine woods, where present truth has been preached but a short time. I believe Bro. Strong was the first here to present the third angel's message. Our meetings were interesting. All seemed to have a mind to work. Here I met with Adolphus Palmer and wife, with whom we formerly met at Buck's Bridge, N. Y., some fourteen years since. They yet keep the Sabbath, but have done but little here to advance the truth. They now seem to have a mind to work. Oh! that all might feel the danger of a lukewarm state when so much is to be done. Here also I met with Bro. Newman (formerly of Windsor, Eaton Co.), who is elder of this church. I felt blessed in my visit to this place, and hope to spend more labor with them.

J. BYINGTON.

Coopersville, Mich., Oct. 3, 1872.

Hamilton Co., Iowa.

ON account of cold evenings, we were compelled to take the tent down on the 16th inst., and adjourn the meeting to the Helen school-house. After storing the tent away safely in Bro. Ballard's barn, near Hook's Point, I began again on the 18th.

The meetings at Batch Grove were held under very unfavorable circumstances; the weather was against us, being too cold for tent-meetings; the farmers were busy threshing and haying; and besides these a bitter prejudice had been raised against us previous to our arrival, by the Methodist minister on that circuit. As a consequence, the attendance was very small; yet for the benefit of those who were interested, I labored on as best I could until Sunday, Sept. 30.

While I was yet there, we were also favored with a discourse from the same source,

who used the usual arguments (?) that are presented at such times to put down the plain and pointed truths of God's word, because they are furnished with no better. He was not satisfied to vilify and misrepresent us, but with expletives both mean and vulgar, he made a raid upon God's ancient memorial, thus putting no difference between the holy and profane, and closing his eyes while trying to blind those of his hearers against the Sabbath of the Lord. Eze. 22: 26.

His effort evidently failed to accomplish what he desired; for instead of creating enemies, it made us many friends, verifying the words of the apostle, who said: "For we can do nothing against the truth, but for the truth." 2 Cor. 13: 8.

Our meeting closed with a better interest than at any previous time, and a unanimous vote was taken, inviting me back again at my earliest convenience. Three have commenced to keep the Sabbath, while others are under conviction. I obtained six subscribers for the REVIEW, and sold a few books, and gave away some.

Through the kindness and liberality of father Gensman and his son, we obtained a foothold here. When we were strangers, they took us in, and to their hospitality we were made welcome. These and others also have our thanks.

Met last Sabbath with friends of present truth at Hook's Point. Though a rainy day, a goodly number were out, with whom I enjoyed a good meeting. I am glad to report progress among these dear friends, I do not know of one who has given up the truth here or at Homer. Seven more signed the covenant, making in all forty-one. To God be all the praise, for he has wrought wondrously.

This closed our labor in this county for the present, having been absent from home almost four months. I am now on my way home in company with my family, to prepare for the winter campaign.

R. M. KILGORE.

Swede Point, Boone Co., Iowa, Oct. 6, 1872.

Vermont.

THE three Sabbaths following our excellent camp-meeting, I spent at South Starksboro, holding meetings also on first-days, and some evenings, assisted by Bro. Evans. As previously stated by Bro. D. T. Bourdeau, a good interest had been awakened here by the labors in the tent during its short stay. Our meetings were highly interesting. Some more decided to obey God by obedience to all his commandments.

The last Sabbath, extra seats had to be prepared in the school-house, for the convenience of the audience, who came to hear the word, and to witness the ordinance of baptism. Strange reports had been put into circulation about us. It was said that we received a fee for baptizing each candidate, of three or five dollars, that the ordinance was not administered by the preacher, but that he stood upon the shore and witnessed it, and that we always baptized in the night.

The day was most delightful. After the close of the second sermon, we repaired to the water, where five happy souls followed the example of the Great Head of the church. The large number present saw nothing strange or queer to mark the occasion. Under the gracious power of the Holy Spirit, dear, old faithful pilgrims rejoiced with those who have recently learned to love the precious truths of the blessed Bible. Truly there is power in the gospel and the efficacy of Christ's blood, to unite the hearts of believers.

But we must press forward for higher attainments, and seek to have our lives marked with a growth in grace, and our efforts crowned with usefulness and happiness.

One of the number baptized never professed religion till our meetings after the camp-meeting. It was heart-cheering to see her move forward so readily in obedience. Oh! that many more who have heard and been deeply convicted, would yield to the convicting influences of the Spirit of God, and know the unspeakable joy of communion with him, and of a hiding place from the fast approaching judgments, in the great day of his wrath. A. S. HUTCHINS.

Oct. 3, 1872.

St. Lawrence Co., N. Y.

I WANT to tell the friends of truth what the Lord is doing for us here. He is truly doing a great work, whereby many are made glad. A light has sprung up in this dark place, and is making manifest the errors of tradition, and showing that the foundations of the same are but quicksand and mire. I bless God that he sent Bro. W. here to tell us the "better way," that if we would enter into life, we must keep the commandments. A few have started to keep the Sabbath of the Lord who have kept the first day, some forty, some fifty, some sixty years. And more are investigating the truth, while all agree that they never heard

the Bible preached so plain before. Truly in this work "judgment commenced at the house of God," and the cry, "Come out of her my people" was an alarm sounded by a true and faithful watchman. Pray for us, that the good work may go on, and we may overcome through the blood of the Lamb, and with the remnant be permitted to stand on Mount Zion. S. P.

Pitcairn, St. Law. Co., N. Y.

Tract and Missionary Department.

Ohio T. and M. Society.

THE Ohio T. and M. Society held its first annual meeting in connection with the Ohio Camp-meeting at Mansfield, Ohio, Sept. 15, 1872.

Meeting called to order by the President. Prayer by Bro. Littlejohn.

Remarks by the President on the state of the cause, and the workings of the Society.

Secretary's report was called for, which read as follows:—

Money received for memberships,	\$165.00
" " " donations,	203.88
" " " on book sales,	47.35
Donations of books,	70.73
Whole amount received,	\$486.96
Number of families visited, 63	
Number of pages pamphlets and tracts distributed,	19,200
Value of same,	\$24.91
Number pages loaned,	3,138
Value of same,	\$3.26
Number of new subscribers for REVIEW, 2;	
Instructor, 9; Review, 59; Do. 4 months,	10.

Report accepted. Moved and carried, that the President appoint a Nominating Committee.

The following brethren were named: H. A. St. John, Eli Glascock, and J. B. Gregory. Meeting adjourned to the call of the Chair.

SECOND SESSION.

Sept. 16. Opened with prayer by Bro. Butler. Nominating Committee brought in their report, which was accepted. The following officers were elected by vote:

President,	Sanford Rogers,
Vice President,	O. F. Guilford,
Secretary,	M. E. Reynolds,
Treasurer,	Wm. Chinnock,
Director Dist. No. 1,	Eli Glascock,
" " " 2,	W. T. Carson,
" " " 3,	Sanford Rogers,
" " " 4,	O. F. Guilford,
" " " 5,	John Mears.

Meeting adjourned. O. MEARS, Pres. L. E. CLARKE, Sec.

A Word to the Young.

DEAR READERS OF THE REVIEW: I have often thought I would contribute something for the paper in favor of present truth. I have been too slack in my Master's cause; but since our good camp-meeting in Vermont, I have resolved to be more faithful in the future than in the past; and when I consider how pure and holy I must be in order to be owned of God as one of his dear children, I feel like striving harder to live out the truth, harder to overcome pride, harder to overcome self. Oh! I want a shelter from the storm, a place within the city of God when the earth shall be dissolved in a sea of flame.

And I would say to the young friends that read the REVIEW, It is high time that we awake out of sleep. God wants us to purify ourselves from all filthiness of the flesh, that we may be ready to stand in the time of trouble which is coming upon the earth, to try us and see if we are in earnest in serving the Lord. And if we are weighed in the balances and found wanting, we cannot be accepted as God's children. Then let us flee to the arms of outstretched mercy and confess our sins unto the Lord, with weeping and with godly sorrow, that they may go beforehand to judgment, so that we may not have anything to condemn us in the time of trouble.

Dear young friends, let the warning that we have had through the gifts in the church, that but very few of the young will be saved for the lack of consecration to God, sink with weight deep into our hearts. And may it actuate us to new life and vigor in the work of overcoming. We are living in the Judgment hour. Time is very short. The blessed Jesus is now pleading for fallen man; but soon he will cease pleading and come to take vengeance on the ungodly. Oh! solemn thought! But yet it is a stern reality.

Shall any of us be among that number upon whom the blessed Jesus will come to take vengeance? We need not, if we will comply with the word of God. Zeph. 2:3: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Then let us seek the Lord with our whole

hearts, that we may escape in the great day of the Lord. CHAS. L. KELLOGG. Brooklyn, N. Y.

The Influence of Praise.

If there ever was dexterity, it is shown in the following passage:

"For as touching the ministering of the saints, it is superfluous for me to right to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago: and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting."

If Paul's example is our liberty, there can be no question that it is right to persuade men to do good by praising them, and to make use of their pride and self-love to inspire them to do better. The question is not whether men ought to be made to do better by the highest motives; but whether, in their place and turn, all motives may not be employed. The apostle never failed, when it could be done consistently with honesty and truth, to praise the disciples for what they were, and for what they had done; and then to go on and employ praise to induce them to do still more. It is in accordance with the world's experience, that people work better by praising than by driving. This is so among laboring men, and among children; and it is a thing that it would be well for parents to take heed to, who, often thinking that they must bring up their children to act from the highest motives, make duty very rugged and very unattractive, and do not recollect that a child has human nature as anybody else, and that the most perfect obedience can frequently be secured by encouragement and commendation, rather than by command and the rod.

So the apostle led the churches; and I do not think we shall be in much danger if we follow in his footsteps.

You will take notice, too, that while he praised them, and told them that he boasted of them wherever he went, and gave them the advantage of a good reputation, there was a shrewdness still which he practiced. For he said:

"I have sent the messengers before, lest the people of Macedonia should be surprised by finding that you have given nothing. I have not sent back to tell you that I have praised you to them, and that they all expect much of you, and to beseech you to make ready so that I may not be put to shame."

He praises them, and sees to it that praise is so employed that it will inspire them, and necessitate their doing better. Is this unmanly? Is it unfair? If so, the apostle is not worthy of our trust.

"Therefore, I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness."

It is as if he had said, "If I found it necessary to impose my apostolic authority upon you, and drag out your contributions under circumstances such that you could not help giving, I should do that: but it would be unpleasant. Therefore, I leave you in a situation in which you can act voluntarily in this thing, and be able to say, 'We did it ourselves, and that without being coerced,' so that it may seem to be a matter of bounty." His words were,

"Make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not of covetousness."

The apostle felt just as I feel. I hate money that is wrung out of people—money that they give because they cannot help it. I feel as though a blight went with collections and contributions that are taken from people almost by compulsion. But money that is given willingly, even if it is not given from the highest motives, if it is given from the love of praise rather than from conscience; if it is given from a consideration of some social or collateral end, rather than from a conception of the glory of God—how much better it is than money that is given grudgingly and meanly!

"But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man as he prospereth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver."

You will observe that the apostle deemed the manner of a moral course to be almost as important as the course itself. With him it was not enough to do a right thing. He wanted to see a right thing beautifully done.

It is not enough that ladies are taught to walk. We teach them to walk gracefully. Although clumsy walking would answer the purpose of locomotion, there is something

higher to be sought. There is a pleasure of grace. It is not enough that a person speaks intelligibly. We attempt to teach persons to speak with such accomplishment that they shall bring pleasure as well as intelligence to the ear. There are graces of diction. It is not enough that a person writes in such a way as to be understood. There is what is called a "beautiful" or "pleasing" style in writing.

Now, as we have learned, in a lower sphere, that things should be done not thoroughly alone, but in such a manner as to touch the feeling of beauty and grace, and carry pleasure as well as profit; so the apostle has taught, in respect to moral actions, not only that we are to do right, but we are to do right cheerfully, beautifully, largely, so that at the same time that the thing itself shall strike those who behold it as an equitable or benevolent thing, the manner of doing it shall also make its impression. Is there not a great deal in that?

I would rather take "No" from some men than "Yes" from others. The difference in men between kindness and unkindness, or between selfishness and benevolence, is not a whit more than between the modes of doing the same things. Of two men that are kind, one is contrasted with the other almost as much as either of them is with a third person who is unkind.

I remember an old lady that lived next to my father's house in the West, who never did a kind thing except in an unkind manner. I think she gave more to the poor than our family did; and yet, I think she never gave them anything without scolding them. Children who went to her house, before they left, had their little gift of cake, or what not; but they never got away without feeling that getting away was, on the whole, sweeter than the cake itself! It seemed to be a part of her nature to repay herself by rude speech, or by some troublesome dealing, for the kindness that she meant in her heart.

I have known men that were conscientious in such a way that, on the whole, persons were impressed with the feeling, "It is all very well to be conscientious; but I think I do not want to be conscientious. If my conscientiousness is going to affect me as such a person's does him, I think, on the whole, I would rather dispense with it and be agreeable."

There is a way of manifesting right qualities so as to make them more unlovely than wrong ones. We know that the devil has the power of making things that are wrong beautiful. Vice, it is said, is courteous, sweet-voiced, full of hope and cheer. Places of wickedness are made agreeable to every sense. And, on the other hand, we know that much of that which passes for moral principle is as bald and unattractive as it can be made. It seems to have been taken for granted that if a thing is sound at the core, that is the compensation for every disadvantage that it may have. Men often excuse things that are disagreeable by saying, "They are about right at the root."

Now I hold that it is a wicked thing for men to make the regality and beauty of religion seem homelier than the devil makes the hideous vices and crimes in this world, and that we are bound not only to do right, but to do it in such a way that it shall seem lovely as well as right.

Do you recollect the expression, "The beauty of holiness?" I have looked at many men in my life, who were stern, and proud, and reliable, and sound in truth, and sturdily good, and have wondered as I looked at them whether the thought ever crossed their mind, "What is the meaning of the beauty of holiness?" and whether it ever occurred to them that God wanted divine qualities among men interpreted so as to make them attractive as well as useful.

That which is true in respect to the exhibition of moral traits, is true in respect to the performance of the whole round of Christian duties. We can take up our cross every day and leave the impression that we are more unholy than before we became Christians. I think persons, after becoming Christians, sometimes seem to be more selfish than when they made no profession of religion. There is such a thing as spiritual selfishness. If a person is so wrapped up in religious self-contemplation as to forget those around about him, he is spiritually selfish. At any rate, many persons who leave their evil ways, and attempt to become better men, create the feeling among their associates that they have lost warmth; that they have deteriorated in

social elements; that they are not as engaging as they were. "They may be safer," it is said, "but they have sold their beauty to get grace."

Now, I hold that every man who becomes a Christian is bound to glorify God in his conduct. He is bound to illustrate the beauty of religion. He is bound to let his light so shine that men shall be drawn to holiness of life, and not be repelled from it. He is bound to make the sanctuary where he has invested his heart seem like a paradise to those about him.—*Beecher's Lecture Room Talk in Christian Union.*

How to Make Home Happy.

Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Remember that she treasures every word you utter, though you never think of it again. Do not speak of some virtue in another man's wife, to remind your own of a fault. Do not reproach your wife with personal defects, for if she has sensibility, you inflict a wound difficult to heal. Do not treat your wife with inattention in company. Do not upbraid her in the presence of a third person, nor entertain her with praising the beauty and accomplishments of other women. If you would have a pleasant home and cheerful wife, pass your evenings under your own roof. Do not be stern and silent in your own house, and remarkable for sociability elsewhere. Remember that your wife has as much need of recreation as yourself, and devote a portion of your leisure hours to such society and amusement as she may join. By so doing, you will secure her smiles and increase her affection. Do not, by being too exact in pecuniary matters, make your wife feel her dependence upon your bounty. It tends to lessen her dignity of character, and does not increase her esteem for you.

If she is a sensible woman, she should be acquainted with your business and know your income, that she may regulate her household expenses accordingly. Do not withhold this knowledge, in order to cover your own extravagance. Woman has a keen perception—be sure she will discover your selfishness—and though no word is spoken, from that moment her respect is lessened, her confidence diminished, pride wounded, and a thousand, perhaps unjust, suspicions created. From that moment is your domestic comfort on the wane. There can be no oneness where there is no full confidence.—*Religious Health.*

GOD helps us to make use of such means as are within our power and not to sit down idly to regret the powers we do not possess. Perhaps it would be dangerous for us to possess the abilities we covet; it is always safe to consecrate those we have.

Obituary Notices.

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

FELL asleep, in Bushnell, Montcalm Co., Mich., July 16, 1872, sister Emma P. Brigham, aged thirty years.

Sister Brigham embraced the present truth about fifteen years ago. She was conscientious and very devoted in her religious life, and much respected by all who were acquainted with her. She leaves a companion and a large circle of friends who deeply mourn their loss. Funeral services by the writer. S. H. LANE.

DIED, of asthma, Sept. 13, at the Mountain House, Brush Creek, Cal., George W. Rhodes, of Johnstown Center, Rock Co., Wis., aged 57 years and 9 months. He went to California hoping to get some relief by a change of climate, but he only lived five days after he got there. He leaves a wife and one son besides numerous friends to mourn their loss. Funeral services were held at Johnstown Center, Oct. 6, when a discourse was delivered by the writer to a large and attentive congregation from Heb. 9:27. I. SANBORN.

DIED, of typhoid fever, in Wright, Ottawa Co., Mich., Hannah Tubbs, wife of Bro. Ira Tubbs, 72 years of age. Sister Tubbs embraced religion some forty years since, and received present truth under the labors of Eld. Joseph Frisbie fifteen years ago, in the town of Wright. Her husband says she was ever a good wife, a very patient, faithful Christian, and a lover of present truth. She had lived with her husband fifty years. We endeavored to speak words of comfort at the funeral from 1 Thess. 4:14. J. BYINGTON.

DIED, in Waterloo, Wis., Aug. 23, 1872, after an illness of eleven and one half days, Elijah O. Brown, our youngest child, at the age of 4 years and 23 days. Funeral services by Eld. John Adkinson. WM. W. AND H. BROWN.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 15, 1872.

BRO. J. M. GALLEMORE, of Salisbury, Mo., calls for a course of lectures in his place. If any laborers in that section can attend to it, they can correspond with him.

WE have received the fourth number of the first volume of a monthly sheet entitled "The Sabbath Reformer," published by Eld. J. E. N. Backus. Albion, Dane Co., Wis. Eld. Backus is a member of the Seventh-day Baptist denomination, and his paper, bearing on its front the bold motto, "He that saith I know him, and keepeth not his commandments, is a liar," is devoted to the cause of a reform on the true Sabbath. It is not a large sheet, and for this reason is within the reach of all, the subscription price being only 15 cents a year.

THE Herald of Life, formerly published in New York, is now issued at 455 Main St., Springfield, Mass. It is the organ of the "Life and Advent Union," and is devoted to the doctrine of the non-resurrection of the wicked. \$2 00 a year of 48 numbers.

Beware.

WE learn that one L. Bruce is imposing upon the charities of our brethren in Western N. Y., under the plea that he has been a laborer in this Office, and wishes to get back to Battle Creek. He is an impostor. No such person has worked here, and is not wanted, unless it be to hand him over to the officers of justice. Beware of him.

Bro. White in California.

WE have just received a note from Bro. White in California, giving his address as follows: The address of Eld. James White, and Ellen G. White, is Santa Rosa, Sonoma County, California.

The New Hymn Book.

WHILE in the Rocky Mountains we compiled a book of Hymns and Tunes for Camp-meetings and other Religious Gatherings of about two hundred pages, to which James Edson White, our son, has added several very valuable pieces of music. It contains in all 266 Hymns and 40 tunes. These are the very best from the larger book now in use with several Tunes not found in it. Preachers entering new fields will find this book a decided advantage, as it enables them to offer a valuable collection to singers of all denominations for the small sum of twenty-five cents. Bound in Morocco 50 cents. We have received copies of this new book and are very much pleased with it.

Santa Rosa, Cal., Oct. 2, 1872.

The Youth's Instructor.

WE are happy to know that many of our young brethren and sisters, especially those at the Office, are fully determined to improve the Instructor in every respect, and do all they can to extend its circulation. It will be improved in appearance, and in reading matter, and efforts will be made to increase its circulation, to 10,000 copies by the first of 1873.

The price of the Instructor to new subscribers for the first year will be twenty-five cents. This is made very low to induce brethren and sisters to send it to thousands of their young friends, and to encourage the members of our Tract and Missionary Societies to obtain many thousand subscribers.

It will be expected that old subscribers will pay fifty cents a year. This is not high for a paper the size of the Youth's Instructor. And this will be necessary to meet expenses in furnishing it to many new subscribers at half price. The poor and stingy can have it for twenty-five cents a year.

JAMES WHITE, Pres. S. D. A. P. A.

The Health Reformer.

THE "TRIAL TRIP" A SUCCESS.

THE plan to furnish the September, October, November and December numbers of the REFORMER, for the sum of twenty-five cents, has met a hearty response from the friends of health reform. The names and the quarters have come in with such a rush that the September number was exhausted some time since, and its place has been supplied by a number farther back, but equal in value.

Under the circumstances, we decide to change the plan of operation, so that, after October 20, the friends are invited to send names, and one dollar for each, for fourteen numbers of the REFORMER, commencing with the November number of 1872, and reaching to the January number of 1874. In this case, two numbers extra are furnished to new subscribers. All our friends are urgently invited to work on this plan for the wider circulation of the REFORMER until the first of January, 1874.

The circulation of the REFORMER has reached 10,000 including the "Trial Trip" subscribers. We hope to retain most of these as regular subscribers. We may lose some, but we hope to gain more on the plan now suggested than we lose.

Let those who have given the names of their friends do all they can to induce them to become permanent subscribers. Here is a useful field of

labor. All will be done that can possibly be done to make the REFORMER a live, instructive, and interesting journal, and we must depend on the true friends of health reform, to circulate it everywhere.

JAMES WHITE.

Windsor Camp-Ground, Cal., Oct. 4, 1872.

Rates of Discount.

ON and after the first day of November, 1872, the rates of discount from advertised prices of the publications of the Seventh-day Adventist Publishing Association, when sold by the quantity at the Office, or delivered at the Railroad depots, or at the Express office, will be as follows:—

- Bound Books, thirty per cent.
Pamphlets, thirty-five "
Tracts, forty "

Tracts will be furnished to Tract and Missionary Societies at a discount of one-half, the Societies to pay one-half of the other half, or one-fourth advertised prices, the other one-fourth to be paid from the Book Fund. In this case, Tract and Missionary Societies receive thirty-three hundred pages of Tracts for \$1.00.

On all new bound books and pamphlets, which come and a rapid sale, twenty-five per cent. discount will be made during one year after they are offered for sale. After that, the usual rates will be allowed.

JAMES WHITE, Pres. S. D. A. P. A.

Systematic Benevolence.

To the Churches of Seventh-day Adventists of Michigan.

DEAR BRETHREN: When the plan of Systematic Benevolence was devised and adopted by our people as a means of supporting the cause of God financially, it was an experiment. An examination of the subject, has shown that it is God's own plan, established among his ancient people Israel, and sanctioned by Christ and the apostles. It has ceased to be an experiment with us, and we are compelled to say that, as a system, it works well.

There is great need of a more thorough work in carrying out this plan in this Conference. All should bring their figures up to the plan, that there may be plenty of means in the treasury of the Lord to carry on his work. Owing to a failure on the part of some churches to report, it has made it impossible for the Treasurer of the Conference to keep a correct account with them. This failure has been caused mainly by neglect, but partly, no doubt, by the s. b. year beginning with the Conference, which held its sessions at different times, so that the quarters were very irregular. But this has now been changed so there need be no trouble hereafter.

At our last session of the Conference, held in September in connection with the camp-meeting, action was taken to have the Systematic Benevolence year begin with the first day of January, in harmony with our blank books, in all the churches of the Conference. This will bring the quarterly reports every year alike, and all will know that these reports are due, and should be sent to the Conference secretary or Treasurer the first day of April, of July, of October and of January. Every church should realize that the secretary or treasurer must have these reports in order to keep a correct account on the books with them.

Now what we propose is this: First let each church, that has not already done so, settle up with the Conference treasurer between this and the first of January next. This may be done by each church treasurer sending to the Conf. Treasurer a correct copy of the record kept by him, of the amount pledged and paid to the Conference each year since s. b. was organized with them. Second, let every church hold a meeting the last week in December to re-arrange s. b. for the year 1873. A vote should be taken saying how much of this you pledge to the Conference for said year, and then report the same to the Conf. Treasurer. A new account will be commenced at that time with each church, and by faithfulness on the part of all, the work will move on right in the future.

We hope and pray that all our churches and scattered brethren and sisters will immediately take hold of this matter in earnest, and by so doing receive the blessing of God. If any should desire further information concerning this subject, they can write to me, and I will cheerfully comply with their request. The name and address of the Conference Treasurer is, Addie Merriam, Battle Creek, Mich.

I. D. VAN HORN, Secretary.

Battle Creek, Mich.

Appointments.

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

OWING to a necessary detention here at Battle Creek, I am obliged to postpone my appointment for Mt. Pleasant, Iowa, one week.

Providence permitting, I will meet with the church there, Sabbath, Oct. 26. GEO. I. BUTLER.

FEELING the need of a more concentrated effort on the part of the Tract and Missionary Society, it was voted by the church that we appoint a two days' meeting, Oct. 19 and 20, and invite other churches to meet with us, and by their experience and counsel help start the work. Cannot some from Clyde, Princeville, and Eugene, meet with us? Brn. R. F. Andrews and B. F. Merritt are both expected to be present. W. O. DUNGAN.

QUARTERLY meeting of the church at Patrick'sburg, Owen Co., Ind., first Sabbath and first-day in Nov. A general invitation is extended. Let all the scattered brethren be present. Come humbly before the Lord and let us see what he will do for us. N. CARAHOOP.

AS THE Brn. at Greenwood Prairie Minn., did not get the appointment for quarterly meeting in season, I will endeavor to meet them Sabbath and first-day, Nov. 2, 3. Preaching at half past ten. STEPHEN PIERCE.

THE Lord willing, we will meet in quarterly meeting, and to organize Tract Societies in Iowa, as follows:—

- District No. 2, at Marion, Oct. 26, 27.
" No. 1, at West Union, Nov. 2, 3.
" No. 8, where Brn. Clark and Bartlett may appoint, " 16, 17.
Also with the church at Fayette, Wednesday evening, Oct. 30.
Laporte City, Tuesday evening, Nov. 5.
State Center, Sabbath and first-day, " 9, 10.
H. NICOLA,
J. T. MITCHELL.

QUARTERLY meeting for the Bunker Hill, Mich. church Oct. 19 and 20. All members are requested to report personally or by letter. Hope to meet brethren from Leslie and Alameda. HOLLIS CLARK, Clerk.

I WILL meet with District No. 7 of the Mich. T. & M. Society, at Wright, Mich., Sabbath and first-day, Oct. 26 and 27. We should be happy to see a general turnout from all the churches in this district. E. H. ROOR, Pres. T. & M. Society.

DISTRICT No. 4, of New England, T. & M. Society, will hold its quarterly meeting at Amherst, N. H., Oct. 26 and 27. We hope all the members of this Society will be prompt to send in their reports to the Secretary one week prior to this meeting, and to attend if possible. C. K. FARNSWORTH, Director.

Meetings in Ohio.

QUARTERLY meetings and Tract Society meetings in connection will be held as follows:

- Bowersville, Nov. 16.
Bellville, " 23.
North Bloomfield, " 30.
Bowling Green, " 30.
Clyde, Dec. 7.
State quarterly meeting at Clyde, " 14.

We trust there will be a general attendance at these meetings, and that full reports will be prepared. All who have a real interest in the success of the cause, will be prompt to labor and sacrifice for it.

O. F. GUILFORD,
SANFORD ROGERS.

As these meetings have not been attended by a minister in a long time, and the brethren urgently request it, I have consented to attend at most of the above appointments. J. H. WAGGONER.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

ANY Sabbath-keeper (single man) who would like a position as farm hand this winter with a prospect of taking the farm on shares next season, can correspond with J. N. Ayres, Farlinville, Linn Co., Kansas.

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 pertains—which should correspond with the Numbers on the Papers. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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