

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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SORROW.

UPON my lips she laid her touch divine,
And merry speech and careless laughter died;
She fixed her melancholy eyes on mine,
And would not be denied.

I saw the west wind loose his cloudlets white
In flocks, careering through the April sky;
I could not sing, though joy was at its height,
For she stood silent by.

I watched the lovely evening fade away—
A mist was lightly drawn across the stars.
She broke my quiet dream, I heard her say,
"Behold your prison-bars!"

"Earth's gladness shall not satisfy your soul,
This beauty of the world in which you live;
The crowning grace that sanctifies the whole,
That I alone can give."

I heard, and shrank away from her afraid;
But still she held me, and would still abide.
Youth's bounding pulses slackened and obeyed,
With slowly ebbing tide.

"Look thou beyond the evening sky," she said,
"Beyond the changing splendors of the day.
Accept the pain, the weariness, the dread,
Accept, and bid me stay!"

I turned and clasped her close, with sudden strength,
And slowly, sweetly, I became aware
Within my arms God's angel stood, at length,
White-robed, and calm, and fair.

And now I look beyond the evening star,
Beyond the changing splendors of the day,
Knowing the pain he sends more precious far,
More beautiful, than they.
—*Dublin University Magazine.*

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ
who shall judge the quick and the dead at his appearing and his
kingdom; PREACH THE WORD. 2 Tim. 4:2.

A SERMON FOR THE LONELY ONES.

BY ELDER D. T. BOURDEAU.

TEXT: Heb. 13:5: "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

THESE words were addressed by the apostle Paul to those who could appreciate their force from experience. The epistle to the Hebrews was written by Paul in Italy near the close of his interesting career, for the benefit of Hebrew Christians, many of whom were scattered in Gentile nations, where they had spent lonely years away from their dear people. Doubtless in their loneliness, feelings of discontent had come over them. They were deprived of the society of their brethren, and some of them could not see that their lives were of much use to the Gentiles with whom they were sojourning. And especially would they have a yearning after their Christian brethren in Palestine after their conversion to Christianity. But the apostle wanted them to be content with such things as they had, whether in the line of property or of spiritual blessings. And he assigns as a reason, "He [God] hath said, I will never leave thee, nor forsake thee."

This, God had first said to Jacob in vision, when away from his father's house and his dear mother whom he was never again permitted to see. While homeless and friendless, with stones for his pillow and the canopy of heaven for his covering, he is wrapped up in heavenly vision, and "behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, . . . I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee. . . . And Jacob awaked out of his sleep, and he

said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." Gen. 28:12-17.

Although Jacob was away from his friends and his accustomed place of worship, yet God and angels were near; he found a place of worship, the gate of Heaven. And this is the privilege of all the lonely ones. Such a feast as this is better than to be with many earthly friends, without the blessing of God.

The lonely and isolated readers of the REVIEW, who have not the privilege of associating with those of like precious faith and of hearing the living preacher, have trials peculiar to themselves; yet the grace of God is sufficient to meet their wants and make them strong in their lonely and tried condition. God has brought the truth to them just where they are, knowing that they can obey him under the circumstances in which they are placed. True, they are deprived of many privileges that others enjoy. But they are also especially remembered by those who are more pleasantly situated; and above all, God's eye is upon them, and they have the sympathies of Jesus, who was tempted in all points, and is able and willing to succor those who are tempted. Such have the special watchcare of holy angels, and they may enjoy an uncommon portion of the strengthening and encouraging blessings of God's Spirit, to more than make up for the lacks that they sustain. Is not this thought cheering, ye lonely and almost discouraged ones? Look up to your kind Heavenly Father who careth for you. Look to Jesus, your compassionate High Priest, who pleads day and night for his people, and whose large affections are ever moved toward those in want and distress. Look at the myriads of the heavenly hosts surrounding Jesus, and who are sent to minister for those who shall be heirs of salvation, Heb. 1:14, and cheer up, ye lonely and desponding ones. If God, Christ, and holy angels, are nearer you on account of your loneliness, you are certainly not alone.

While your position has disadvantages, it also has great advantages. Let us enumerate some of them. If you are faithful, and improve upon the means of grace within your reach,

1. You will be more liable to lean on God than you otherwise would. When many believers are thrown together, they are in danger of leaning on each other.

2. You will find God especially near to you, and a true support, and an unfailing source of strength and wisdom.

3. You will be more liable to learn the lesson of self-reliance, to get a personal experience in the things of God, to test the efficacy of the means of grace for yourselves, and will not be mere shadows of others.

4. Your position will teach you the important lesson of self-denial. As you deny yourselves in one thing, it will be easier for you to deny yourselves in other things.

5. Your position leading you to exercise more, and to be more in earnest, the result will be a greater increase of spiritual strength, greater power to do and suffer for God. Trees that are alone root deep, and are strong and able to resist the wind and tempest; while trees that are shadowed by other trees are weak and slender, and could not endure much if exposed to the tempest.

6. You will not be in danger of patterning after weak brethren, and will be full as liable to follow after the unerring Guide, and imitate the perfect Pattern, the Lord Jesus Christ.

7. Your necessity will be God's opportunity to work for and through you mightily to his name's honor and glory; for as you are alone, you will not look for the applause of your brethren, and you do not expect much praise from the world. God has left interesting cases on record as illustrative of this truth, for your encouragement. David,

all alone, and relying by faith on the mighty God of Israel, slew Goliath, and brought deliverance to his people. Noah and his family must have had sad and lonely feelings in their day; but they were engaged in a great work, and God wrought for them, and honored them at last. Daniel's position in the lions' den must have seemed lonely and dreary to his enemies; but the angel of God was with him, and God was honored in the salvation of his servant. When refined Jeremiah was cast into a dungeon, and sunk in the mire, the truthfulness and certainty of his testimony shone forth with special luster. The beloved apostle was banished on the isle of Patmos, where he wrote the most interesting prophecy of the Bible. Daniel wrote his prophecy when in captivity, and disseminated the knowledge of the God of Heaven. Paul's imprisonment of two years, at Cæsarea, gave him an opportunity to preach the gospel before kings and nobles. Bunyan, in his imprisonment, wrote his famous Pilgrim's Progress, which has encouraged and gladdened many hearts. Luther fled from his enemies, who published that he was dead; but he was engaged in translating the Bible.

At the time of Christ's first advent, through the providence of God, thousands of pious Hebrews were scattered among heathen nations in Europe, Asia, and Africa, where they had promulgated the knowledge of the living God, and turned many to the worship of the Most High; and when these Hebrews were converted to Christianity, they realized that their labors had not been in vain, and they opened the way for the spread of the gospel among the Gentiles, where they had led many to keep God's Sabbaths and commandments. What a saving of time and strength this proved to the apostles as they went to the Gentiles. Think you the apostles will have all the reward for leading the thousands of Gentiles to embrace Christianity? Nay, verily; the pious Hebrews will come in for a noble share.

Dear scattered and lonely ones, the experience of the pious Hebrews may be your experience, and their reward your reward. God's providence has placed you where you are that you may be missionaries,—lights in this dark world. If you are faithful, you will not remain alone long. Others are receiving favorable impressions, when you are perhaps the least aware of it. Do not give way to discouragement. You are engaged in a great and noble work. Do not give way to the influence of the world, and of cold, proud, and formal professors. Keep yourselves unspotted from the world. Cherish a spirit of contentment. Remember that God is with you, and has promised to never forsake you. Let others know that there is power in God and his truth to preserve you. Keep the example of Jesus before you. He left the realms of glory, and dwelt in this dark world to save us. And he was accomplishing the greatest work in connection with human redemption when forsaken of God, of men, and of angels. Obtain an experience whereby you can comfort and strengthen those who are lonely. Work for God, and you will realize that your labors have not been in vain in the sight of the Lord.

Praying and Working.

I LIKE that saying of Martin Luther when he says: "I have so much business to do to-day that I shall not be able to get through it with less than three hours' prayer." Now, most people would say, "I have so much business to do to-day that I can have only three minutes' prayer; I cannot afford the time." But Luther thought that the more he had to do, the more he must pray, or else he could not get through it. That is a blessed kind of logic; may we understand it! "Praying and provender hinder no man's journey." If we have to stop to pray, it is no more a

hindrance than when the driver has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.—*C. H. Spurgeon.*

THE CONSTITUTIONAL AMENDMENT:

Or the Sunday, The Sabbath, The Change,
and The Restitution.

No. I.

ONE of the marked features of our time is the tendency toward the discussion of the Sabbath question. Nor can this subject be treated with more indifference in the future than it is at the present. Agitation, ceaseless, unrelenting, excited, and finally severe, is rendered certain by the temper of all the parties to the controversy. On the one hand, the friends of Sunday observance are dissatisfied with the laxity of the regard which is paid it, and are loud in their demands for statutory relief; denouncing upon the nation the wrath of God, in unstinted measure, should their petition be set at naught. On the other hand, the enemies of the Sabbath institution, in all of its phases, are becoming bold in their protestations against a legalized Sabbath, as something extremely oppressive and inexpressibly intolerable in its very nature.

In all parts of the country, activity characterizes the camps of both these contending hosts. Everywhere the elements of strength—hitherto unorganized, and inefficient to the accomplishment of great results because of that fact—are being brought out and employed in effective service.

Cincinnati, Chicago, New York, Boston, San Francisco, in their turn, become the theaters where the skirmish lines of future combatants, on a larger scale, are brought into occasional collision. The ordinary appliances of dinners, processions, national and State conventions, city, town, and district societies, are rapidly becoming the order of the day, while those who are brought within the range of their influence, are stimulated and aroused on the one hand by earnest appeals to the Bible and religion, and on the other, to natural rights and individual conscience. So far has the matter now proceeded, so much has already been said, so fully has the contest been opened, that retrogression means defeat to either the one or the other party. And as to compromise, this can never be attained, from the fact that the position from which both parties are now seeking to emerge is that of toleration. Why, says the ardent advocate of the Sunday law, it is not sufficient that I observe the day of rest with strictness and fidelity in my own family. I owe a duty to the public; I am a member of a great Commonwealth, which God treats as a personality, and if I do not see to it that the statute laws of the land are in harmony with, and enforce the requirements of, the law of God, this nation, like all others which have ignored their obligation to legalize and enforce his will in matters of this nature, will be devoted to a ruin for which I shall be accountable, and in which I shall be a sharer. Moved by such considerations as these, his purse is open and his labors untiring for the accomplishment of that which now appears to him to be in the line of both individual interest and religious duty.

Again, his neighbor across the way being, perhaps, of the free-thinking order, and an ardent admirer of the complete separation of Church and State—wonders that he has so long consented to that abridgment of his personal liberty which has been made by statutory provision, and which has hitherto compelled him to surrender much of what he calls natural right to the whims and caprices of those with whom he differs so widely on all questions bearing upon the relation of man to his God. Henceforth, says he, I pledge my means, my influence, and my untiring effort to a revolution which,

if need be, shall shake society to its very center, rather than to consent to the legalized perpetuation of an institution which requires on my part an acknowledgment of a faith which I have never held, and of doctrines which I detest.

Of course, all do not share alike, either in the enthusiasm or the animosity which characterizes certain individuals when entering upon a conflict like the one in question. In every party is found more or less of the aggressive and the conservative elements. Especially is this true in the incipient stages of its history. Some men are necessarily more earnest than are others in everything which they undertake. Some are bold, headlong, defiant; others, cautious, slow, and timid. One class leaps to its conclusions first, and looks for its arguments afterward; the other moves circumspectly, and—while it gives a general assent to the desirability of results—finds a world of trouble in deciding upon what means ought to be employed in securing them. One is forever foaming because of delay, and fears defeat as the result of hesitation; while the other protests against too rapid and ill-considered action.

Such is, at present, the condition more especially of the positive side of the Sunday movement in this country. The strong men and the weak men, the resolute men and the undecided men, are struggling for the mastery of the policy in the camp. One sort discovers no difficulties in the way of immediate and complete success. Lead us to the front, say they, our cause is just, and all that is necessary to success is the courage and inspiration of battle. But hold, say the others, not too fast; public sentiment is not prepared for the issue. And besides, we are not so clear in our minds as are you, respecting the lengths to which this controversy should be carried, and the line of argument which ought to be pursued. Why, say the first, what need can there be of more delay? Nothing is more manifest than the means which we ought to employ for the accomplishment of our purpose. Our work is simply that of enforcement. Has not God said in so many words, in the Decalogue, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work"? Is not this language explicit? Is it not a part of that law which nearly all Christians acknowledge to be binding? Do we not enforce the observance of the remaining commandments by statutory provision? And is it not equally clear that this should be treated in like manner? Why delay then? Why not move upon the enemy's works with the inspiring battle-cry of "God in the Constitution"? Why not at once clamor for the amendment of that instrument, and for the passage of statutes by which the better observance of the Christian Sabbath can be secured?

Give us these, and our victory is won. Our Sunday mails, and trains, and travel, and public amusements of every name and nature, can be removed at a single stroke. As a result, the nation will stand higher in the estimation of God, and the people, having acknowledged his supremacy, will have taken a long step in the direction of final renovation and conversion.

But wait, says another, not too fast in matters of so great moment. Please bear in mind the fact that this contest is to be one of words and arguments. Your danger is that of underrating the capacity and intelligence of our opponents. If you expect to meet them successfully, it must be by a logic which will bear criticism and examination.

As an individual, I am by no means certain that the Bible authority for our movement is so clear and abundant as you seem to imagine.

The law which you quote in justification of our course is truly a Sabbath law, and its import is unmistakable; but, unfortunately, instead of making for our cause, it is diametrically opposed to your efforts, and plainly declares that the seventh day of the week is the Sabbath of the Lord, whereas you are unmistakably occupying before the world a position no less awkward than that of insisting that the first, and not the seventh, is the one which should be enforced by legal enactment. While, therefore, I am in full sympathy with the general purposes of this movement, I am convinced that, before we shall succeed, we must rest it upon a different basis than the fourth commandment. So far as my individual preferences go—in order to avoid the difficulties which lie along the line of Script-

ure justification for our conduct—I suggest that we rest it upon the broad principle of social necessity, relying for our success upon the generally conceded fact that rest upon one day in seven is indispensable to the well-being of individuals and communities.

But, says a third party, while I agree with you in condemning the proposition that the fourth commandment, as originally given, furnishes us warrant for the observance of the first day of the week, I can never consent to the idea of its unconditional repeal; for without it in some form we are entirely without a Sabbath law; a condition of things which would be deplorable indeed. I therefore conclude that that law has been brought over into our dispensation, and so far changed as to adapt it to the enforcement of the observance of the first day of the week, agreeably to the example of Christ and the apostles. With this view, I can safely predict power and triumph for the grand scheme upon which we have entered. Give us a Sabbath of divine appointment and backed by a sacred precept, and victory is certain. But so sure as we lower the controversy to one which is merely corporeal in its nature and results, and pecuniary in its considerations, defeat is written upon our banners, since you have taken from us all the inspiration of the contest, and dried up the very springs of our enthusiasm and courage.

What the final result of such discussions will be, there is little room for doubt. That a revolution is fairly inaugurated in the minds of the people, it is now too late to question. What remains to be done, therefore, is simply to execute the grand purpose for which it has been instituted.

That this cannot be accomplished by a merely negative policy, has been illustrated too many times in history to require further demonstration. Men, having once entered the field of conflict, universally become less and less scrupulous in regard to the means employed to secure the desired object. In the primary meetings of a great movement, the voice of the conservatives may be listened to with attention and respect; but should he give expression to the same prudent counsel upon the battle field, when the sword of the enemy is red with the blood of his compatriots, his utterances would be silenced in a storm of indignation such as would threaten his very existence, and consign his name to the list of those whose fidelity was at least questionable, and whose sympathy with the common foe was far from being impossible.

So likewise with the half-way men in this incipient struggle, which is about to throw open the gates of controversy upon one of those religious questions which, above all others, are sure to be characterized, first, by uncharitableness, and, finally, by bitter hate and animosity. With each advancing month their hold upon the confidence of their associates will grow less and less, and the counsels of their party will come more and more fully under the control of those positive, nervous spirits, who are swept along by convictions so deep and strong that they will bear down everything before them.

Nevertheless, candid reader, it is by no means certain that there may not be much of truth in the positions assumed by the more moderate men in the existing issue. At all events—since we have not as yet entered into that impassioned state of the public mind from which calm deliberation is banished by the necessity of immediate action—let us pause here for a moment, and carefully weigh the correctness of the suggestions presented above.

Is it worth the while to enter the lists in the approaching struggle, in order to secure the results proposed.

I say proposed, because, of course, the result is as yet more or less uncertain; nevertheless, we incline to the opinion that the end desired will be substantially realized, so far as appearance is concerned. Yet this will not be brought about in a moment, nor will it be accomplished without a hard fight. It must, from the very necessity of the case, be a contest which will enter, divide, and distract families, and which will alienate a large portion of the community from the balance. But, with a united and well-drilled ministry, on the one hand, backed by the compact organization of their respective churches, and opposed by a heterogeneous mass of discordant elements, there can be little doubt as to final success.

First, then, let us suppose that the policy inaugurated shall be that of the class represented above as desiring to strip the

subject of its religious garb, and to array it in the habiliments of mere policy and temporal considerations. Are the benefits reasonably to be expected from such a course, such as would warrant the enthusiasm now manifested by the advocates of the proposed reformation? We believe not. In fine, so certain are we of it, that we should not hesitate to predict immediate and perfect paralysis to their efforts, so soon as they should inscribe this doctrine upon their banners. How many of the gentlemen in question are really so profoundly interested in the social status of the working-man that their zeal in his behalf could be wrought up to the point of sacrificing time and money, and of devoting voice and pen to the mere work of giving him a septenary day of physical rest? What satisfaction would be afforded them by the reflection that, as the result of legal enactment, the carefully appointed police in our great cities should be able to meet each other on the boundary lines of their respective beats, on the morning of Sunday, with the accustomed salutation, All is quiet! and cessation from labor is complete in all parts of the great metropolis? Who would highly prize a coerced rest of this sort? What particular gratification would be afforded to the religious world, as they gather in their costly churches, by the thought that the great mass of the people were quietly sleeping, or leisurely lounging in the various places of their retirement? Certainly there is nothing in such a state of things which offers results sufficiently desirable either to reward them for the great sacrifices with which it would be necessary that they should be purchased, in the first instance, or to secure that patient continuance in vigilant perseverance which would be required to ensure the perpetuity of an order of things at once so compulsory and so precarious. We say, therefore, that to rest the contest upon this issue would be simply to falsify the facts. It is not the physical consideration of rest, in any large degree, which animates the mind and strengthens the resolve of those engaged in the newly organized reform. No; there is something behind all this. The informing soul, that which electrifies, stimulates, and nerves to action, is the profound conviction that this is a religious movement: that which is sought, is the honoring of God by the observance of a Sabbath, such as is found in his word. If this be not so, if the higher idea of Christian worship as the primary one is not paramount in this matter, then the whole thing is a farce, from beginning to end. Not only so; if what is sought is merely the improvement of bodily condition, then the plan suggested is, in many cases, far from being the best which might be offered. Take, if you please, our over-populated cities, with the dense masses of human beings who are there crowded together, under most unfavorable circumstances, many of them perishing for lack of pure air, and others pale and sickly for want of exposure to the vivifying rays of the sun, which is continually shut out from their gaze by the massive piles of masonry by which they are inclosed; who will not say that, leaving the spiritual out of consideration, and setting aside the idea of the sanctity of the day, it would be a blessing incalculably greater for them, should provision be made whereby this should become to them a day of recreation, while wandering amid flowers, and over hills, and through groves, instead of one in which, either from necessity or choice, they should still perpetuate the confinement which has already nearly proved fatal in their cases?—W. H. L., in *Christian Union*.

(To be Continued.)

Dying Words of John Randolph.

"HE suddenly roused himself, and exclaimed, 'Remorse! remorse!' It was thrice repeated, the last time at the top of his voice, with great agitation. He cried out—'Let me see the word.' 'There is none in the room, sir.' 'Write it down, then—let me see the word.' The doctor picked up one of his cards—'Randolph of Roanoke'—'Shall I write it on the cards?' 'Yes, nothing more proper.' The word *remorse* was then written in pencil. He took the card in a hurried manner, and fastened his eyes on it with great intensity. 'Write it on the back,' he exclaimed. It was so done and handed him again. He was extremely agitated,—'Remorse! you have no idea what it is; you can form no idea of it whatever.'—*Life of John Randolph of Roanoke*, pp. 373-4.

Such were the feelings of a distinguished politician when the whole was summed up in one word—"REMORSE!" How different the Christian's dying language, who sums up all his feelings in one word, and says—"GLORY." Let us all be *Christians* instead of *politicians*.

THE REMNANT CHURCH.

We've listed in the holy war to fight for Christ our King,
Who died for us on Calvary, that we might with him reign.
The signs he gave are all fulfilled, his coming now is near;
We're fighting for a starry crown; our foes we will not fear.

The nations angry have become, their hearts are all on fire;
The dragon is mustering all his hosts, his soul is filled with ire.
The last great struggle draweth near, the saints will soon be sealed;
Then with our Captain's armor on, we'll march into the field.

We soon must meet the frowning foe; they are a war-like band.
We'll break their ranks, destroy their hosts, God's weapons in our hand.
We're fighting in our Captain's name; he's conquered death and hell.
We'll never yield or leave the field, till we the foe have quelled.

The glory of the latter days begins to usher in;
The stone that strikes the image's feet, destroys the man of sin.
This is the last great solemn call that ever will be given.
The work above will soon be done; are we prepared for Heaven?

Our path grows bright with glorious light, and angels are our guide;
And though the raging billows roll, we will the storm outride.
We need not fear the dragon's power, for Jesus soon will come.
Our little bark will never sink, while he stands at the helm.

The earth made new and sin destroyed, and Eden come again,
The tree of life with "golden fruit" will ever there remain.
No chilling winds or blasting frost can ever enter there,
The curse of sin has passed away; the saints have naught to fear.

With dazzling crowns upon our brow, we'll walk the streets of gold,
And in the New Jerusalem, the Saviour's face behold.
The blood-washed throng will join and sing, "Hosannah to the Lamb."
The promises are all fulfilled, God made to Abraham.

OLIVE R. DOLTON.

Point Lookout, Md.

Our "Artful Dodgers."

BY A CITY PASTOR.

ONE of the oldest and most respected pastors in New York once remarked in the hearing of the writer, that after a long experience, he was forced to believe that every stranger who called upon him, without any credentials, to solicit pecuniary aid, was an impostor. This seems somewhat uncharitable, and yet our own experience is rapidly tending to the same conclusion. The number of impecunious individuals, young and old, male and female, white and black, polished and rough, insinuating and repulsive, who call on the clergy almost daily for aid, with the variety of tales which they tell, would make material for a large volume. If half the address, ingenuity, and persistence which these "artful dodgers" exhibit in the pursuit of their trade, were expended on some honest calling, we are quite sure that large success would be the result. The various forms of imposture which they practice would illustrate the pages of many a "Rogues' Calendar." Some of them are very ingenious. For instance, a man calls on Rev. Dr. —, and desires his immediate presence at the house of one of his parishioners, whose children are seriously ill. The Doctor's pastoral sympathies are aroused, and he prepares to accompany the messenger at once. While putting on his overcoat, he asks:

"What is the name of the family?"

"Thompson, Doctor; the children belong to your Sunday-school."

"Thompson—Thompson! I do not think that I have any family of that name on my parish list."

"Oh! yes, Doctor; the children belong to your mission school, and they are very sick with small-pox."

The Doctor pauses. He doubts whether it is his duty to run the risk of bringing a deadly disease to his own family, and he hesitates. The man observes it, and says:

"Indeed, Doctor, I hardly think you ought to go to the house under the circumstances; but you see the family are very poor. I and other neighbors have done all we can to help them; but we are poor our-

selves, and I thought you ought to know about it."

The Domine's hand goes to his pocket at once. "I shall be very glad to help them to any comfort that they need. Here are ten dollars for them, and you will please let me know how they are getting on."

"Oh! thank you, Doctor; I'm sure you're very kind, and the money will do them a heap of good, and I'll be sure to let you know how the children are to-morrow."

And the kind neighbor goes off with the Doctor's ten dollars, and how many more he manages to pick up by playing on the sympathies of other pastors with the same story, we do not know. But we do know that the above game was played on one of the most excellent pastors of this city, who narrated his experience to a circle of his brethren soon after, and found that another minister had been called on by the same individual, with the same story, though without the same success.

Not long since, the writer was summoned to his parlor near the close of the day. There sat a young woman decently dressed, modest in appearance, and with thin, pale face bearing the marks of recent illness. She rose at my entrance, and with a very possessing manner told her story:

"I am sorry to intrude upon you, Doctor—, but I am in great trouble, and know not where to look for aid. I am the daughter of poor parents, who live in Illinois. I came to this city with a lady who lives in California, to go home with her as a seamstress in her family. I was taken very ill on our arrival, and the lady was obliged to sail without me. When I recovered, I was not able to return to my parents, and I obtained work in Stewart's cloak department, where I have earned seven dollars a week for the last six months. A month ago, I was taken sick again, and have exhausted all my means, and am not able to pay my board, and my landlady threatens to turn me out of the house. If I can get the means to pay her for two weeks, I think I shall be able to work by that time and take care of myself. But I have not a friend in this city, and I have taken the liberty to come to you with my story."

Modestly told—with a perfectly simple, natural air—confirmed by her pale cheeks, and everything about her narrative calculated to impress even an experienced city pastor favorably. I think most of us would have yielded to such a petitioner. I was on the point of giving her what she needed, when I thought I would examine the case in person.

"What is your name?"

"Mary Thomas, sir."

"Where do you board?"

"At 116 West Nineteenth street, sir."

No hesitation, no evasion, prompt, straight-forward, honest. It seemed as if her story must be true. I took my card from my pocket, and gave it to her, saying, "Take that to your landlady, and tell her that I will call and see her in the morning, and if your story is true, I will give you what you need."

"Oh! thank you, sir, thank you," and off Mary Thomas went, with a grateful smile on her pale face, leaving in spite of all my experience, a most favorable impression behind her.

Next morning, directly after breakfast, I posted down to West Nineteenth street. On inquiring at the house to which I had been directed, for Mary Thomas,

"No such person here, sir," was the instant reply.

I described her appearance. I went to other boarding and tenement-houses in the block, but no trace could I find of my interesting Mary Thomas. Determined not to give it up so, I went down to Stewart's. My friend, Mr. Brown, the gentlemanly employe, gave me his usual courteous greeting. I stated the case to him, and begged him to facilitate my inquiries in the "cloak department." We mounted to that part of the great establishment, and prosecuted the search for Mary Thomas. The list of employes was examined, the manager questioned, but no such name was found on the one, or known to the other. Finally, having spent about two hours of the best part of my day in this fruitless manner, I wended my way back to my study, where I ought to have been for those two hours hard at work on my sermon for Sunday, firmly convinced that my interesting "Mary Thomas" was a stupendous fraud.

Well, what do you think of another case? A well-dressed, gentlemanly young man

calls on Saturday, and with much apparent honesty, thus delivers himself:

"Dr.—, I should not have called upon you, had I not heard my pastor, Mr. Barnes, of Philadelphia, speak of you. I am a member of his church, have been absent two weeks on a journey, and am just short of enough money to pay my fare home, and the peculiarity of my position is, that I am a teacher in Mr. Barnes' Sunday-school, and to-morrow is our anniversary and festival, and I wouldn't miss being with my class on that occasion for anything. So I thought I would ask you to lend me three dollars to pay my fare. Of course I will send it back to you immediately."

Of course I did not lend him the money, but other and younger brethren did, and never heard anything more from the excellent member and Sunday-school teacher of Mr. Barnes' church.

Of such cases, the name is legion, for they are many. They consume our time, they betray our Christian sympathies, they vex us with their plausible and persistent falsehoods; and the only possible service that they do us, is to ground us more deeply in that fundamental article of our Calvinistic standard, the total depravity of man, and of woman also!—*Christian Intelligencer*.

Mourning at the Last.

"JUST over my room, in the Theological Seminary," said a writer in the *Church Union*, "roomed a poor skeptic who had ruined his soul by searching Gibbon, Hume, Strauss, and Renan, and writing for the Boston literary taste. He could confute the arguments of Butler, Edwards, and Paley, but alas! he could not answer the stifled utterances of his own guilty conscience. All night long he walked to and fro, like a caged lion, fretting to break the life-bars; but he dared not. At last, fearing that he might make way with himself, I rose, dressed, and went up to comfort him once more.

"He paused as I entered, endeavored to conceal his haggard features, and pleaded ill-health for what could not be concealed—his inability to rest. Ah! I knew better; confronted him at once, and demanded to know where his philosophy had failed, and spoke the blessed name of Jesus of Nazareth whom he had mocked and denied, yea, crucified. He was in agony unutterable. I had torn off the thin mantle covering his humiliation. He was unmanned, and lost all his stimulated skepticism, making known to me at once the bare hypocrisy of his life. He believed, just as the devils did, and trembled. Every night for years he sought God in prayer, but in vain. His boastful unbelief had frozen stark and stiff all his emotions. He could not pray, and so was his life a hell, a falsehood, and that of the infidel hypocrite.

"Next morning he moved away. Casually, I met him; but he always avoided me, and seemed always to remember that night's conversation.

"Within one year, I was called at midnight to his dying bed. He lay motionless when I entered. Not a muscle could he move, but his eyes looked despair unutterable. I tried to pray. It was futile. I could get no faith. So he died, professing what thousands preach—atheism; and believing, nevertheless, not unto salvation, just enough to lose his soul."—*Sel.*

Our Father.

"OUR FATHER!" Sweet, precious words; faith's expression. It is not indigenous to the human heart; it is an exotic. It comes to the Christian from Heaven. Christ transplants it from the fields above, and puts it into the trustful soul of the "stranger and pilgrim," whose feet are in the way toward the kingdom not yet enjoyed. It is a gift to all those who submit to the Holy Spirit and "learn of him who is meek and lowly." It has not any place in the "mind at enmity against God." It is a choice treasure of Heaven not intrusted to the world; but it is in possession of those who are not of the world. How like an aperture it seems, through which are seen wonderful sights and heard heavenly strains. As we continue to look, we discover an ever widening field, whose beauty reveals beauty, and glory unveils glory, the throne of the God of love, mercy, and grace.

"Our Father!" Jesus, the Redeemer of men, the Mediator between God and man, the expected King of kings and Lord of lords.

"Maker of all things, everlasting God,
He opens Eden's gate,—
Monarch of ages!"

We see a company of saints, which no man can number, coming from every clime, receiving from the hand of the Deliverer palms and crowns, indicative of everlasting victory; an inheritance incorruptible, undefiled, and that fadeth not away. As we stop to listen, giving all attention, we hear the swelling music of harpers before the throne, about the saints; but sweeter and louder than this is the song of the countless multitudes of the saved, the justified followers of David's greater Son. Faith sees it all, through that gift brought by the precious blood of Christ.

"Our Father!" Truly, these two words were originated in Heaven; they arose not from the earth. They are an invaluable treasure to the Christian; for they open the door to glory, immortality, and eternal peace with God.

Children are alone able to say, "Our Father." Jesus came to redeem them that were under the law, that they might receive the adoption of sons; and if a son, then an heir of God through Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Are we able to say, "Our Father"? If so, we may be filled with the largest hope, for Jesus said of such, "It is your Father's good pleasure to give you the kingdom."—*W. B. Kinney*.

The Coming of Christ.—No. 8.

BY S. S. GRISWOLD.

UNLESS the 24th of Matthew refers to a coming of Christ that was about to take place immediately, much of what is there said would have no meaning. Those to whom Christ was speaking (verse 44) were told to hold themselves in readiness, because in such an hour as they thought not, the Son of man would come. And so with the remainder of the chapter, the whole of which was only applicable to that time. For if Christ was not then about to come, why should he thus warn them to whom he was speaking? It was the apostles, disciples, and Christians, of that age, that were to be ready, lest the coming of the Son of man should take them unawares.

Such I most firmly believe was what Christ taught, and intended to teach, and in that manner he was understood, as the history of the belief of the early Christians, for the first century, will abundantly show; for it was the almost universal belief of all Christendom in that age that Christ would appear. This mistake lay in the manner of that appearing. Like the Jews who committed the mistake of Christ's first advent, so those Christians committed a similar one respecting the second advent. And the same error has at times been committed ever since, and is being now propagated, viz., that Christ is to come bodily from the heavens. It is the same mistaken view, as I have said, the Jews committed, and will eventuate in a similar disappointment. Time and time again has there arisen in the church those who have maintained Christ's personal return to this world, the final conflagration of this earth, &c., and that the time was then at hand. Among the many who have thus maintained, are Edward Irving and William Miller of modern times, and the Second Adventists of the present day, all of whom saw, as they thought, unmistakable signs of Christ's immediate appearing. But as yet, all their predictions have proved untrue. And the true epiphany of Christ is continually before us.

But let us pass to consider the 25th chapter of Matthew, beginning with the parable of the ten virgins, which is introduced by the adverb, "then," denoting the time when that parable would have its applicability.

"Then shall the kingdom of Heaven be likened unto ten virgins," and during the time of establishing and building up of the kingdom of God, or the coming of the Son of man, the growth of the kingdom would be, in many things, like the invited guests to an eastern wedding, some of whom held themselves in readiness to enter the marriage feast when the bridegroom should arrive, while others neglected to be thus ready. How applicable was this parable to what the Lord said in the closing verses of the previous chapter, which read from verse 44. And hence Christ repeats his warning at the close of this parable, verse 13: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Here the same reason for their watching is assigned, viz., the immediate coming of the Son of man.

The parable following was designed to illustrate the principles by which the kingdom of Heaven (the true church) was to be governed. The parable of the talents represents men as agents of Christ to whom was committed the interests of his kingdom. This parable covers the ground occupied by the church during the Christian dispensation.

The closing illustration, commencing at verse 31, illustrates the principles by which men would be adjudged under the reign of Christ. The opening sentence, "When the Son of man shall come in his glory," refers to the full investiture of Christ, with the universal government of mankind, and the principles by which he will reward every man. While the illustration looks forward to the final adjudication of all mankind, and to their reward as the result of their obedience to the principle therein set forth, the popular doctrine of the Judgment day was not probably intended. The judgment here referred to, is rather that of administration and its consequences than that of a particular day of ending the administration, and pronouncing a judicial sentence. Dr. Neander thus writes concerning that passage: "On the whole, then, we are not to look upon this representation as a picture of the final Judgment. Its aim is to set forth most vividly and impressively the great and fundamental truth, that no faith but that which proves itself by works, can secure the kingdom of Heaven. We cannot fail to see in the 'throne,' the 'right hand,' the 'left hand,' &c., a figurative drapery attending and setting off the one fundamental thought. . . . The form of description,

then, we suppose to be parabolical, and its character in this respect was probably still more obvious when Christ delivered it. See *Life of Christ*, p. 375.

I have now examined every important reference to Christ's coming in the gospels, and, if our exegesis be correct, have not found a single passage that speaks of a personal, bodily coming. There is, then, no such teaching by Christ as his personal, bodily return to our earth. Hence, the second-advent theory must be unscriptural, untrue. That mode of interpretation is evidently not the correct one. The true coming of Christ is a spiritual coming. Nor is the idea of "a spiritual coming a theological invention," as my reviewer asserts, and he adds, "There can be no such coming of Christ," and yet he prays, I presume, daily for just such a coming of Christ, viz., a coming of Christ by his Spirit—the Holy Spirit. But time will at last settle the question which of us is in the right.

REMARKS.

BRO. G. errs greatly if he supposes that we have so far mistaken the promise of the Comforter, the Holy Spirit, John 14: 15-17, as to make that mean the coming of Christ, and to pray for his coming in any such manner. The coming of Christ is a coming "again," John 14: 3; it is as the re-appearance of one who has been away on a long journey, Mark 13: 34-37; it is a "return," for which the church is to "wait." Luke 12: 36. We never pray for the Lord to come again, to return, to appear after long absence, by his Holy Spirit; because we believe that he is in that sense now with his church, and has ever been with them, according to his promise, "Lo, I am with you alway," Matt. 28: 20; and that he will thus be with them till the end of this age or dispensation, according to the remainder of the promise, "even unto the end of the world." For this purpose the Spirit was promised and given in large measure to the Christian church, to supply the lack of his personal presence, till he shall return. John 14: 16; 16: 17. We pray, indeed, that the Holy Spirit may copiously fill our hearts with its heavenly presence; but we pray for the coming of Christ as a distinct and altogether different thing.

Take some of the plain descriptions of the second advent given us in the gospels, and try to make them signify a spiritual coming, or an outpouring of the Spirit. How would Matt. 24: 30, 31, for instance, read according to this idea? Let us see: "And then shall appear the sign of an outpouring of the Spirit in heaven; and then shall all the tribes of the earth mourn, and they shall see a great outpouring of the Spirit in the clouds of heaven with power and great glory. And the outpouring of the Spirit 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." Yet would not such a paraphrase, monstrous as it is, be strictly accurate, according to the theory of a spiritual coming of Christ?

See also Matt. 25: 31-34, which we will quote as it stands in the common version, not having a sufficient command of language to adapt it to the spiritual view: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Let any man try to prove that the scene here described is simply some manifestation of the Spirit among men, and failing, as he surely will, then sit down and repent in sackcloth and ashes for having made the attempt. Well may the skeptic claim that if the sacred writers use language to no more purpose than this; if they speak of the tribes of the earth seeing Christ and mourning, when they are not to see him and mourn, and a great sound of a trumpet being heard when there is to be none, and a gathering of the elect, when there is to be no gathering, and the assembling of all nations when there is to be no assembling, and a separation of the good from the bad, when they are not to be so separated;—justly may he claim, under such circumstances, that the Bible is an imposition and religion a farce.

Great stress is still laid on the fact that Christ spoke as if addressing the generation then living, to show that all his words must be fulfilled in their lifetime; and this peculiarity of expression is all any one has to offer in defense of such a view. But we have already sufficiently noticed this well-attested and almost universally acknowledged characteristic of prophetic writing, that we are carried along down the stream of time by the prediction of events in consecutive order; and the prophet, instead of always using the future tense, seems sometimes to go forward to the time when the fulfillment is to take place, and speak from that standpoint, of, or to, the generation which is to witness that fulfillment. In no other way can some prophecies be explained. And this hypothesis is as reasonable as it is necessary.

ROWLAND HILL once exclaimed: "There is a perpetual frost in the pockets of some wealthy people. As soon as they put their hands in them, they are frozen and unable to draw out their purses. Had I my way, I would hang 'all misers. I would hang them up by the heels, that their money might run out of their pockets, and make a famous scramble for you to pick up and put in the plate."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 22, 1872.

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

California.

THE California Camp-meeting closed well, and all the friends appear well pleased, and greatly encouraged. There were twice as many tents, and persons that camped on the ground, as was expected. Eld. Loughborough is an able manager. The order was excellent, and much admired, and complimented, by those who visited the ground. Elder Cornell preached twice, Elder Loughborough once, Mrs. White five times, but with difficulty in consequence of severe cold, and we gave ten discourses, beside speaking to many points in social meetings. From the very first, we enjoyed unusual freedom.

The social meetings were marked with freedom, intelligence, and devotion. This people will compare very favorably with our brethren generally for intelligence, and devotion to the cause. The financial condition of the cause in this State is good. The brethren are ready to do more for us than we could expect or wish.

Our company, Mrs. White, Willie, sister Hall, and the writer, have been glad every moment since we met a cordial reception at the end of our long journey at San Francisco, that we were in California. The camp-meeting has not by any means changed our feelings upon the subject. And nothing but stern duty will ever call us from this country.

We like the people of California, and the country, and think it will be favorable to our health. Our summer sojourn in Colorado was pleasant and favorable to health. We now have strong hopes of recovering health, strength, and courage in the Lord, such as we enjoyed two years since. We shall escape the cold, northern winter. Elder Loughborough states that for the past four years he has not seen snow fall for the space at one time of three minutes. Providence has guided, and present indications are, that in 1872-3, we not only escape the heat of summer by living in Colorado where we could see snow every day for nine weeks, but we shall also escape the cold of winter. This will be a remarkable year to us, in which we do not experience either summer or winter.

Our general interest in the cause is increasing, and we hope to be able to complete several important works which are needed at this time, such as Bible Adventism, Bible Hygiene, &c., &c.

JAMES WHITE.

San Francisco, Cal., Oct. 10, 1872.

Where is the Blame?

THE union of all Christians would be a good thing, or Jesus would not have prayed that they all might be one, even as he and the Father are one—a perfect oneness—nor would an apostle have taught that there should be no divisions among them, but that they should be "perfectly joined together in the same mind and in the same judgment."

If the union of all Christians would be a good thing, their division, as at the present day, is a bad thing. Hence there is a fault somewhere. Where does the blame rest?

It is natural for sinful man to excuse himself, and shift his blame upon another. This is exemplified in the first excuse for sin that was ever made. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The blame is shifted to the woman, and, through her, to God who gave her. So professed Christians seem disposed to lay the blame of their sinful divisions to the Bible and its Author. They are coming to the deliberate conclusion that it is impossible for men to understand what is required of them in the law of God and the gospel of Christ. If this is so, the blame, of course, is with the Bible. The revelation must certainly be defective.

Still there is a grand movement in progress for the union of all evangelical denominations. Not such a union as the Bible requires—a perfect union in heart and voice, so that there is "one Lord, one faith, one baptism, one God and Father of all," &c.—but a union founded upon the assumption that such a union is impossible, because that men cannot understand the requirements of God alike. Consequently, it is proposed for each to hold and practice whatever of truth and whatever of error there may be in his creed, calling their differences non-essential, and unite together as they are; thus virtually saying that there is no standard of faith and practice, and that truth and error are, for aught they know, equally good.

But the proposal for such a union, though it may be thought to be very charitable toward men, I must regard as a proposed conspiracy against the word of God. If the Bible is not a perfect rule of faith and practice, what is the use of it? When a union is effected by a conglomeration of discordant creeds, ignoring their differences, no standard of appeal is left. A plea of difference of understanding will shield from any censure. At present, this is supposed to be a good excuse. This broad charity, falsely so called, opens the gate to the largest liberty. Bible charity rejoiceth not in iniquity, but in the truth; but this ignores the difference, and rejoiceth in both alike.

But what is the object of the proposed alliance? Some may favor it from the best of motives only. But what will be the result? We fearlessly challenge it as a conspiracy against divine revelation, the truth of God. The union of two that had formerly been at enmity between themselves resulted in the crucifixion of Christ; and it is evident that the present proposed union will result in the crucifixion of the truth, and the persecution of those who still adhere to the Bible and keep its commandments. By the time this union is consummated, the true and loyal people of God will have been separated out from this Babel of confusion, and their adherence to the truth, and non-conformity to the prevailing idea of Christian union, will mark them as the objects upon which to try the gentle suasion of civil law, which will then be at their control.

The Christian churches are now composed of the good and the bad, of true believers, loyal in heart to the King of kings, and base hypocrites, having the form and not the power of godliness. These will be separated, according to the word of the Lord. The message of Rev. 9-12 will call out the true. Only think of what will ensue, when a sham union, independent of the word of the Lord, shall be effected with all these numerous and powerful bodies, with all of the salt of the earth separated, and the Spirit of God consequently totally withdrawn! Human nature, unrestrained by the Spirit of God, is the same base thing it ever has been since Cain slew his brother, because his own works were evil and his brother's righteous; notwithstanding all the enlightenment and refinement of which we boast in these days. And it is worthy of special consideration that, while there is such a tendency to union upon the broad foundation of a charity and liberality toward each other that ignores and virtually sets aside the word of God, making its institutions and ordinances non-essential, because unintelligible and necessarily misunderstood—there is simultaneously a reaching out after civil power to enforce the observance of a religious institution which is not so much as mentioned in the Scriptures—the observance of the first day of the week as the Christian Sabbath—concerning which, Neander, an eminent church historian, says, "It was always only a human ordinance," and for which all but the most ignorant know that there is no command in the word of God. They might truly denominate this a non-essential; for where no law is, there is no transgression. But in regarding in some way this day most are agreed. And it is truly remarkable, that while they hold such lax views concerning those institutions which are subjects of revelation, they should feel the necessity of a more stringent enforcement of human tradition.

We have the charity to believe that not one in a thousand of those who feel favorable to these two movements, namely, an alliance of sects without respect to Bible truth, and the seeking of civil enactments to sustain human tradition, have the least idea of the sure result, should they succeed. But let them succeed, and the result we have intimated is inevitable. Plausible as this must be to men of reason, especially those acquainted with the history of the past, yet it may seem only imaginary, and therefore incredible. But we find this view of things supported by revelation; so that there is not only reason to fear such a result, but we may confidently expect it. For proof of this, the reader is referred to Rev. 13:11-18, a descriptive prophecy that can apply to no other power than the United States. This word of prophecy will not fail of its fulfillment.

Brethren, in view of these things, what shall we do? To those who say, "A confederacy," shall we respond, "Amen; a confederacy?" Isa. 8:12. Shall we not rather "Sanctify the Lord of hosts himself;" stand up, in word and deed, for the "commandments of God and the faith of Jesus" (Rev. 14:12); and refuse assent to an alliance which sets aside the word of God, compromises its truths, and virtually lays the blame of men's divisions and heresies, which originate in, and are perpetuated by, the carnal mind, upon the Author of revelation? 1 Cor. 3:3, 4; Rom. 8:7. To stand firm and unwavering upon the word of the Lord will be extremely unpopular. Those who do this will be esteemed narrow-minded, bigoted, and exclusive. But this position will be safe. God will vindicate his word, and teach all men that they cannot traduce it with impunity. The strongest confederation of men cannot nullify that word, and make the blame of their disobedience adhere to its Author.

But, my brethren, nothing short of an entire consecration to God, a supreme love of his holy

law in our hearts, will prepare us to stand in the time that is before us. Are we ready?

R. F. COTTRELL.

Increased Evidence for the First Day.

THIS evidence is based on a marginal reference as follows: Rev. 1:10 reads, "I was in the Spirit on the Lord's day." In the margin the letter *c*, on which great stress is laid, as though it was inspiration, refers to John 20:26; Acts 20:7; 1 Cor. 16:2; where the first day is mentioned. From this circumstance the conclusion is drawn that the first day is the Lord's day.

This reminds me of the man who said he could draw water out of wool. Being asked how, he replied, "By first putting it in. So our opponents must first put, 'The first day is the Lord's day,' in the above texts before they can prove what they claim. Those texts say not a word about the Sabbath, or the change of the Sabbath, or about the first day being the Lord's day. And did they, or any other Scripture, establish the first day as the Sabbath, we would simply have two Sabbaths on our hands; for the fourth commandment, which remains unrepaled, enforces the seventh day. But this would be unreasonable. And as to the Lord's day, we read, 'The seventh day is the Sabbath of the Lord thy God;' and the Lord calls it, 'my holy day;' and of that day Christ styles himself Lord. Ex. 20:8-11; Isa. 58:13; Mark 2:28. The Lord never claimed any other day of the week as his own.

But how is the first day mentioned in the texts referred to, and in their connection and parallel texts? Answer:

1. As the day in which Christ appeared to his disciples to convince them that he was risen from the dead. And at that time Christ upbraided them for their unbelief in his resurrection, as "they sat at meat." *i. e.*, were eating their supper, Mark 16:9-14, and consequently were not having a religious meeting to commemorate his resurrection.

2. As a day, the night part of which, corresponding with our Saturday night (for the day commenced at sunset), Paul held one religious meeting with the disciples at Troas, "ready to depart on the morrow." And while Paul was preaching, Luke and others were sailing a ship around a neck of land from Troas to Assos. And Sunday morning Paul started on foot for Jerusalem. And Paul delighted in the law of God, and kept the Sabbath. Rom. 7:22; Acts 13:42, 44; 16:13; 17:1-4; 18:4, 11.

3. 1 Cor. 16:2, mentions the first day as a business day, in which every Christian in Corinth, &c., was to lay by him in store, or at home in store, Greek, French, &c., as God had prospered him, and not to meet to worship and take up a public collection. And the church at Corinth was raised keeping the Sabbath. Acts 18:4, 11.

In regard to marginal references, it is a well-known fact that they are of recent origin. They sometimes assist the reader, and sometimes they lead away from the truth. Our present division of the Bible into chapters and verses is said to have been made by Jerome in the fourth century. Therefore, letters in the margin referring to chapters and verses must date this side of that time. They differ in different languages, and originated in their present form this side of the translation of the Bible into modern tongues.

D. T. BOURDEAU.

Cut It Down.

DECISIVE words! Cut it down, why cumbereth it the ground? The land upon which this tree stood was valuable. Some good and fruitful tree might as well stand there in its place. It had stood there for many a year, and had had the care of the skillful and industrious gardener, and no fruit was borne. What was to be done? It must bear fruit or come down.

Alas! how many a tree has bowed before the woodman's ax, because it would not bear fruit. It grew, it flourished, it looked thrifty and handsome, was well proportioned and large; but it bore no fruit. No other trees looked so well as this, perhaps. Others bowed beneath their load of fruit. Often the branches broke, and marred the beauty of the bearing trees. Some of them had become quite bent and homely and deformed from continued and liberal bearing; but this tree stood there alone in worthless barrenness. Who has not seen such trees? But the gardener entreats for one more year of grace. It is given. All the skill of the gardener is exhausted upon this tree. The spring opens. How he watches the opening buds of promise! How he rejoices in the profusion of blossoms, and the autumn of richness and glory! Lo, the ripe and luscious fruit! What joy the servant feels, as he displays to the proprietor the full-laden tree!

So has it been. The Son of God entreats for the sinner, Spare him one more year! One more year? No more than that? Perhaps one more month; one more week; or one more day. But who is this sinner? Oh! it is one of the trees in the garden. It is one of the professors of religion. His profession is fair; plenty of leaves, but no fruit. Bear fruit, then, O barren tree, or be cut down. The ax is sharp and glittering. It only waits the day appointed.

The ground is valuable. Another tree must fill thy place, or thou must bend beneath thy load of fruit.

JOS. CLARKE.

To the Ministers in Michigan.

WE wish to say a word to our brethren that labor with our churches. Our Saviour said to Peter, If you love me, feed my sheep. He also has said, I am the bread of life. Now, to understand the present want of the people, so as to select the proper food for them, to nourish them for everlasting life, seems to be what is implied by the words, "Feed my sheep." But how can you give them such food, and make it acceptable to them, if you fail to walk in the light that God has in mercy sent to us as a people? We mean the health reform. How can you expect the Spirit of God to set home the truth you may present, while your example in drinking tea, eating flesh-meat, and taking medicine, shows your lack of faith in the light God has given us? Shall we, to gratify our appetite, let our example strengthen those that are leaning that way, so as to weaken, instead of giving them the bread of life? Proper food will strengthen and help the sheep. We hope those that labor among our brethren will so cherish the light in mercy sent to us, that they will be strong in the Lord and the power of his might, and so be able to lead others in the right direction, and not in the wrong.

Again, in reference to our young licentiates, it should be understood that the proper place for them to labor is in new fields. They have received licenses to try their gift, in order to ascertain if they are qualified to present the truth. The only proper place for them to do this is in new fields. We protest against their going among our old churches to preach, where there are men of older and larger experience than themselves. And we do not believe the Conference will feel clear to pay for their labor unless bestowed in new places.

MICH. CONF. COMMITTEE.

Unity and Diversity.

THERE are many who look upon the almost endless diversity of faith among the professed believers of the Bible as a necessity, arising from want of clearness in the language of revelation. Even professed Christians have compared the Bible to a musical instrument on which any tune can be played. If this is so, it must be by forcing an interpretation contrary to the tenor of revelation, or else the blame is justly chargeable to the Bible and its Author. We might as well deny that the Bible is a revelation of the will of God. It is evident that if it is such a revelation, it is consistent and harmonious in all its parts. The difficulty, we conclude, is in the errors of early education, and in the obdurate perversity of the human will. The Scriptures teach us that believers should be in "unity of faith;" that they should be of "one mind;" that they should "all speak the same thing;" and that there should be "no divisions among them;" but that they should be "perfectly joined together in the same mind and in the same judgment."

To say that God requires us to be perfectly united, without giving us the means, is to impeach his character. Therefore, the Bible being true and, consequently God such a being as is therein described, the blame of diversity, instead of unity, of faith, rests with men, and not with God and his word.

But it is obvious that in order to have unity of faith, there must be unity in interpretation; and unity in any mystical or fanciful interpretation can never be hoped for. Therefore, the most obvious interpretation is always the true one. The Bible must be interpreted just like any other book.

R. F. COTTRELL.

The Book of Job.

THIS book is a remarkable production. Its introduction, covering chapters 1 and 2, is said to be written in prose in the original, while the controversy between Job and his friends is written in poetry. The conclusion, relating to the recovery and final prosperity of Job, is written in prose.

There can be no question as to the authenticity of this book. It is embraced in the Jewish catalogue of Sacred Scriptures, and Job is mentioned elsewhere in the Bible—both in the Old and New Testaments, Eze. 14:14; James 5:11, and in connection with important personages.

There has been much controversy as to when Job lived, and by whom the book bearing his name was written. The following are the principal reasons which are given to prove that Job lived before Moses:—

1. His long life. He must have lived over two hundred years. See chap. 42:16, &c.

2. The book of Job makes no allusion to the law of Moses, and to the wondrous works of God toward Israel in Egypt, and in the wilderness, which are consequently referred to in subsequent writings, as making known the character of God, the greatness and care of his providence, &c.

3. The worship of the sun and moon, which is the most ancient form of idolatry, is the only form of idolatry mentioned. Chap. 31:26-28.

4. The usages and customs described are those of the patriarchs of the first ages.

5. The religion of Job is of the same nature as that of the patriarchs before Moses; it is a religion of sacrifices, but without priest or sanctuary.

6. Dr. Hales adds a new argument drawn from astronomy, and based on chapters 9:9; 38:31, 32. He claims that the constellations mentioned were the cardinal constellations of the spring and autumn, 2130 years before Christ.

If Job lived between the flood and Abraham's time, we have additional evidence that God was not without witnesses to his truth in that age of the world. But if Job lived at a later period, say during the sojourn of the children of Israel in Egypt, as some claim, God had indeed a faithful witness and shining light north-east of Arabia at that time.

Some claim that the book of Job was written by himself, others that it was written by Elihu, and others, by Moses. The case of Job, that of Melchisedec, who was perhaps a faithful son or grandson of Shem, who had borne too many burdens, &c., to fill the place assigned to Abraham, that of Jethro, Moses' father-in-law, in the land of Midian, are worthy of our thought and admiration. And thank God, we will have additional chapters of their lives if we are so faithful as to meet them in Heaven. Meanwhile, let us imitate their virtues and wisdom as far as they are left on record, especially the patience of Job, to which we are referred by James in a chapter applying in these times. James 5.

D. T. BOURDEAU.

Sunday-Keeping in Heaven.

RECENTLY, on the seventh day, the Sabbath of the Lord, we listened to a funeral discourse in which the speaker, when giving consolation to the mourners in a pathetic strain, told them that their brother (whose lifeless form was before them) was now in glory, and that to-morrow (Sunday), would be the first Sabbath he would spend in Heaven. Here was consolation indeed; but to us it appeared of a very questionable character. Immaterial, disembodied spirits, in an aerial, immaterial Heaven, beyond the bounds of time and space, where there is unceasing rest and felicity, keeping Sunday might, perhaps, be a source of consolation to some, if it only came within the bounds of comprehension.

Ah, thought I, and is this orthodox condolence? If so, where, in the name of true wisdom, are we drifting? How different these words of comfort from those given in the Holy Scriptures to mourners under like circumstances. The oil of consolation is invaluable, when mourning the loss of friends; and because of its value, God, in his sacred word, has laid down many receipts, in which he has plainly pointed out all the ingredients that go to make up the genuine compound. And in every case the ingredients of the genuine oil are Bible truths and gospel promises.

We have come down about 1800 years from the close of the canon of our Scriptures, and we find a very different article, made of vastly different materials, in very common use. Where, in all the book of divine directions, have we any such materials for consolation as above noticed? It bears not the seal of Heaven. It has been compounded, no doubt, by some of the doctors of the church, and has the wine of Rev. 18:3, for its base.

May we be so enlightened that the consolations of divine truth may ever be ours.

H. A. ST. JOHN.

The Tables Turned.

AN interesting incident lately came to my knowledge which is too good to be lost. One of the isolated ones in Vermont—a sister who embraced the truth some nine years since, and who has only heard two or three discourses from preachers of our faith, in those nine years—last spring attended an advent meeting in a town adjoining the one in which she resides.

The preacher took for his text, on the occasion, the words, "It is written." He congratulated his hearers that they found the truth written in the word of God. Said he: "That is our guide; but Seventh-day Adventists have to go to Battle Creek to the visions to learn what is truth; but we have the word of God, &c."

At the close of his remarks, he gave liberty for others to speak, liberty which our lonely sister felt constrained to improve.

She told those present that she had kept the Sabbath of the Lord for several years, that it was not a yoke of bondage, but a day of joy and delight. That she did not have to go to Battle Creek to the visions, or to the man of sin who thought to change times and laws, to learn when the Sabbath day came, for, "It is written," "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." That it was not written that it was the Sabbath of the Jew, but, "It is written" that it was the Sabbath of the Lord, and he had commanded us to keep it holy. This being the case, she felt under obligation to strive earnestly to be found among those who are endeavoring to keep the commandments of God and the faith of Jesus,

that with them she might finally enter in through the gates into the city.

That preacher must have felt somewhat as the commander in battle who sees his batteries captured and turned against him, if he had discernment enough to realize what havoc his own guns were making with the fortress of error and misrepresentation which he had reared.

While we sincerely pity such for their blindness, we may be permitted to rejoice in the harmony and power of the truth, rejoice that it is impregnable, being hedged about by the brief words, "It is written."

May the Lord bless and sustain the lonely ones and water the seed sown that others may be led to obey the truth, and be company for them in their pilgrimage to the promised land.

N. ORCUTT.

Jamaica, Vt.

Sunday in Europe.

[THE following statements which we find in the *Christian Statesman* of Oct. 12, 1872, shows the work that is going forward in the old country relative to Sunday observance. It is a part of the same general movement which is agitating this country. Wherever Sabbath-keeping is undertaken, it will have this movement to meet.]

The Sabbath Observance Committee of the Irish Presbyterian Assembly, reported, at the meeting in June last, that more attention has been given and a greater interest excited in favor of the Christian Sabbath, than in any former year. "The Lord's Day Observance Society" in London is eminently entitled to the gratitude of all who love the Sabbath, for the watchful care they have exercised, and the noble efforts which they made to resist all encroachments, and to remove existing forms of Sabbath-breaking. These things they have done, and continue to do, by personal effort and example, by means of public lectures, and by an extensive circulation of tracts. This noble society has exercised a most beneficial influence in the great center of the United Kingdom, and has again and again employed its mighty influence in resisting those parliamentary measures which were prejudicial to Sabbath observance, and has uniformly promoted all measures calculated to secure its proper observance as a day of holy rest.

"The different countries on the Continent of Europe have long and largely entertained very erroneous views regarding the Sabbath, and by their principles and example have done much to mold and influence for evil the people of these countries. But it is gratifying and encouraging to know that a reaction has set in, and that in different places on the Continent a better state of things has lately been apparent.

"After a long, painful, and often a discouraging struggle, in Switzerland, and notwithstanding the cold indifference with which the Swiss people regarded the Sabbath, and the opposition which they often gave to its rightful claims, yet, by the blessing of God, and the efforts of a few godly men, 'the new Federal Constitution' has been brought to adopt the following resolution: 'The Confederation recognize the first day of the week, as a day of holy rest.' This result bears testimony to the faith and patience, the earnestness and prayerfulness, of the friends of the Sabbath in that country, and more especially the societies in Geneva, Basle, and the church of the Valleys, who have contended for the maintenance, perpetuity, and observance of the Lord's day."

Practical Thoughts.

WORK ENOUGH FOR ALL.

THIS we will find to be true if we form a correct idea of the magnitude of the work connected with the last message, and are willing to act any part the Lord would have us, to advance his cause. God knows the place each of his children is best adapted to fill, and each one should know the work God has assigned him to do.

As each organ of the body has a specific function to fulfill, so each member of the body of Christ has a specific work to perform, to the glory of the great Head of the church. The eye cannot do the work assigned to the foot, nor the foot that assigned to the ear; yet each member of the body sympathizes with the other members, and by doing its own work, the prosperity of the whole body is promoted. So with the different members of the body of Christ.

We have often heard of certain organs of the body breaking down by working vicariously, i. e. performing the work of other organs; so many persons have been known to break their backs by taking upon themselves burdens that others should bear. No one individual should monopolize the work God has divided for many to perform. Very often we should give others an opportunity to work if they cannot do as well as ourselves. Perhaps they have been inefficient for want of exercise, and should have an opportunity to work, that they may improve while relieving our burdens.

If we have not got the abilities to do as great a work as another, we should not, through envy and jealousy fall back on dignity and do nothing, or be discouraged. God does not measure character and bestow reward so much by the amount that one does as by the principles that actuate

us in doing. We know that God does not require of us more than we can do. But the great difficulty with most of us is that we do not accomplish as much as we might, for waiting to do a great work, and not doing the humble work of to day.

D. T. BOURDEAU.

Marred.

You write a good letter, it is just the thing; you feel that it could not be improved; but still writing on, alas, you write an imprudent paragraph. You were hasty. Your mistake is prominent and glaring. It is astonishing you did not see it. But the letter is spoiled. You will not send it. You burn the whole, because of the error. It would not do to send; your friend would be astonished, perhaps displeased.

So with our lives. We live on from day to day in security. We feel the blessing of God upon us. We think it will be so always. We love holiness and hate sin. We do the thing that is good, and eschew evil. Our hope is bright, and our peace as a river.

All at once a crash! some snare of Satan has been hidden from our feet, and we are fallen. "Where are you now?" says Satan. "All your hopes are gone, your prospects for this warfare are blighted. You might as well give up the race."

Your three friends, Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite, all echo about the same sentiments. You feel a good deal as you did about the spoiled letter, as if you might as well be put into the waste basket. But perhaps the voice from the cloud, though more terrible, is more considerate, and you now say, "I am vile," but it is because of the voice from the cloud that you say it.

JOS. CLARKE.

The Lawlessness of the Land.

OUR secular and religious press has much to say about the growing lawlessness of our people, and the reckless disregard of human life, evidently increasing at a most fearful rate in every part of the land, especially in our large cities.

Why should we be surprised at it? Strong governments, in a great measure, keep this lawless spirit in check; but when there is no restraint upon individual freedom, where men grow up without parental restraint, or the more wholesome restraint of God's law, and every man, because he is a man, without regard to his fitness, is permitted to have a voice in the government, and, from his very infancy, is reminded by the demagogue, who governs the land, of his "God-like privileges," this lawless and reckless spirit must of necessity be generated. Nothing but Christian culture can keep it in check. And where is this wholesome Christian culture to be had? A very large portion of the working people of our land have no Christian training at all, and in most instances where they have any, it is most defective. Even the very literature of our Sunday-schools is poisoned with this idea of every man's "glorious right as a free citizen of 'the greatest of nations.'" Instead of teaching the boy "to do his duty in the sphere of life in which it pleases God to call him," his Sunday-school book tells him to do right, and he may become President or Senator.

The French revolution which to-day tears down and destroys everything that is hallowed and sacred, and would rob every prosperous individual of his rights, clearly shows what may always be expected, where unrestrained freedom exists, without Christian culture.

Is there not much reason to fear that we are rapidly drifting into the same current, and that fearful revolutions may be in store for us? Like causes may be expected to produce like results. Even now we are beginning to hear in our midst the vandal cry of the communist and the agrarian, "Down with the rich, down with the corporations, down with churches." None can deny the fact that the vulgar crowd now governs the land. Men of the highest character are now rarely selected to office. It is well known that the man who controls the most money and distributes it the most freely, is the man who gets the office, without regard to his fitness for it. Bribery and corruption are fearfully on the increase. Though it is not yet true, it is a common saying that 'every man in office has his price.' Questions of the deepest interest, connected with the constitutional law, and vitally affecting the welfare of States and individuals, are now constantly settled according to the numerical strength of the party, whose prosperity is to be promoted or insured by its settlement. Solemn compacts, justice, truth, and everything else that is sacred and holy, are now trodden under foot, where the interests of party demand it. Men in high places violate their oaths of office, and shamelessly say, "We cannot afford to go against our party."

Thus we see everything like Christian principle disappearing from among our rulers, and a very large portion of the worst elements of our population turned aside from honorable pursuits, and absorbed in an everlasting "hunt for the spoils of office."—*N. Y. Times.*

A PRESCRIPTION.—What can a poor dyspeptic do for Jesus?

Ans. Eat wholesome food, take regular exer-

cise, as much as possible in the open air, and eschew quack medicine. An invalid's first duty is to get well; his second will appear to him on the performance of the first. "Rise up and walk" is still a very good prescription, and sometimes results in almost miraculous cures.—*Christian at Work.*

Doing.

THERE are many people who are wise in counseling others, but themselves often fail to perform their own counsels. It is easier to counsel than to do. Many people talk much of what other people should do, but fail to do much themselves. It is easier to talk than to do.

I have known ministers who preach to others how to obtain the grace that would sustain them in the hour of trial, but themselves have fainted beneath the burden. It is easier to preach than to do.

I have heard of military officers who were brave in commanding others, but were missing on the battle field. It is easier to command than to fight.

All that is noble, or pure, or lovely, all, whether great or small, to which we should look for counsel, or guidance, or wisdom, teach us that we have not a moment of wakeful life to spend in laziness or misdirected effort. The great lesson taught is, we should be doing. God is doing. Christ is doing. The Holy Spirit is doing. Good angels are doing; and how grand, blessed, and lovely the mighty work. Devils are doing, winds are doing, floods are doing, fires are doing, earthquakes are doing, electric forces are doing, disease is doing, death is doing, love is doing, hate is doing, righteousness is doing, sin is doing.

Without doing, all noble graces cease to be. Of what avail is it for the farmer to believe he shall reap a harvest in the autumn, if he sows not in the springtime? Of what avail would it be for the mechanic to believe he could build a house if he did nothing? Of what avail would it be for an editor to believe he could publish a paper if he did nothing? Of what avail would it be for a man or woman to believe they shall finally reach and rest in God, and home, and Heaven, if they do nothing? Of what avail would it be for the wife to say she loved her husband, if she never did anything for him? Of what avail would it be for parents to say they love their children, if they do nothing for them? Of what avail is it for a man to say he loves God, if he never does anything for him? This is the love of God, that ye keep his commandments. All animate beings, all reason and conscience teach us that we should be doing. Doing for God. Doing for Heaven. Doing for a starry crown. Doing for humanity. Doing for the lost. Doing so far as we can, by the assistance of Divine grace, to right the wrongs, to comfort the afflicted, to lift up the bowed down, to whisper words of hope to the discouraged, to clothe the naked, to feed the starving, and do it for Christ's sake.

Do for God, for the days are evil. Sin abounds. Love grows cold. Every agent of sin is hard at work. This demands earnest labor of the Christian to roll back sin's tide and save some. "Whatsoever thy hand findeth to do, do with thy might, for there is no wisdom, or knowledge, or device in the grave, whither thou goest." Do valiantly, that when the Master comes he may say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Domestic Journal.*

Twelve Excellent Rules

FOR PROMOTING HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not magnify, each other's infirmities. Gal. 6:1, 2.
3. To pray one for another in our social meetings, and particularly in private. James 5:16.
4. To avoid going from house to house for the purpose of hearing news, and interfering with other people's business.
5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person, until well founded.
6. If a member be in fault, to tell him of it in private before it is mentioned to others.
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. 8:11.
9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge. Eph. 4:2.
10. To remember that it is always a grand artifice of the devil to promote distance and animosity between members of churches; and we should therefore watch against everything that furthers his end.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.
12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. Eph. 4:32; 1 Pet. 2:21; John 13:5, 35.

DO GOOD.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily, thou shalt be fed. Ps. 37:3.

BIND up the broken heart,
Cement it with the blood
That from Mount Calvary flowed;
'Twill soothe the smart,
Inflicted by the dart
That Satan hurled.
"Whate'er thou find to do,
Perform it with thy might;"
Strike boldly for the right,
Thy work will soon be o'er,
We're nearing the bright shore,
Where palms of victory wave,
In triumph for the brave,
Who face a frowning world.

Christian, "do good,"
Where'er thy lot is cast;
The cold and wintry blast,
That sweeps across the way,
That leads to endless day,
Will soon be o'er.
Work while 'tis called to-day;
Bring sinners home to rest,
With the redeemed and blest;
A gem shall deck thy crown,
Thou wilt be pleased to own,
For the reward is given,
Bright as "the stars" of Heaven,
That fade no more.

E. L. SANDS.

Decatur, Neb.

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.

New Hampshire.

HAVE commenced meetings in North Woodstock, N. H., and have given four lectures. Congregations average about sixty. They give good attention as if interested to know the truth. I hold meetings Sunday in the Free-will Baptist house, evenings in the school-house, which is a little more central for the people.

Dear brethren and sisters, pray for us, that we may have wisdom and strength to meet the mind of the Spirit of God in this effort, and souls be saved in obeying the truth in this place. P. C. RODMAN.

North Woodstock, N. H.

Clare Co., Mich.

THURSDAY, Sept. 26, I left home to visit the church in Vernon, and finish a course of lectures I commenced there last winter. Bro. W. N. Haskins joined me in labor at this place.

We have given fifteen discourses, which we trust will result in some permanent good. One more has taken a decided stand in favor of the truth. We have met with some opposition from a Disciple minister, he taking the position that the law was abolished at the cross, and nine of these commandments re-enacted in the New Testament. The brethren, after hearing him, and seeing his unscriptural position, have expressed themselves firmer in the truth than before.

We have commenced a course of lectures in what is known as the Green Settlement, six miles north of Clare. There seems to be a good interest manifested to hear the truth. We hope to have the prayers of God's people, that we may move in the counsel of the Lord, so that our labors may be blessed of him. Our P. O. address is now Clare, Clare Co., Mich.

J. O. CORLISS.

The Loud Cry.

WE remember years in the past when much was said and written about the loud cry of the third angel. Something of the spirit that will attend the closing work was begotten in the hearts of the faithful ones, who, looking forward to that time, brought it near by faith. But we have tarried quite a number of years, and the loud cry has not yet gone out in its fullness.

But shall we for this reason doubt that the work is going on? Shall we grow so cold and half-hearted that it will be but a little remove from our present standing to eat and drink with the drunken, and smite our fellow-servants, saying in effect, "My Lord delayeth his coming"? Oh, no! while some fall out by the way, let the true-hearted wait on the Lord, and watch his opening providence.

This work is a great work. It has, through all these years, been assuming features of permanent foundation—collecting and combining forces of power, which will ere long be felt in forwarding the work to its completion. A preparatory work has also been going on in developing character in the church.

We have found that the Laodicean message belongs to us, with its truthful description of our case, its stirring, thrilling admonitions to be zealous, and repent. Have we done it? Have we sought for the anointing? Are we clothed with the garments of righteousness? Do we possess that love that will stand the test? Let each one answer these questions with all honesty. Oh! how humiliating to

be compelled to own that we have not all been faithful. Some have fallen; but God's mercy still lingers. Let us arouse, and, calling to mind former days, gird ourselves anew for the conflict.

This is the day of God's preparation. Link after link of prophecy, reaching down to their fulfillment, and different chains stretching away into the future, bind with interest the minds of the students of prophecy, gathering force as they hasten on, all pointing to one grand, culminating center—the coming of our Lord Jesus Christ, and the setting up of his kingdom. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, . . . the transgression thereof shall be heavy upon it; and it shall fall and not rise again." Isa. 24:17-20.

This is in process of fulfillment. Old earth totters. It trembles under premonitions of her final death struggle. Passing away is written on everything; nothing so abiding as the word of God which we have as a sure guide in this evil time. Looking these things fairly in the face, shall we longer sleep on the verge of destruction? Has not the time come to fully awake? Will it not be pleasing to God if we now yield all to him? Doing this, will not his people occupy the position where he can use them to his glory? For nothing short of this will accomplish their part of the work. A prepared state of heart must necessarily and inevitably be the condition of God's people before he can pour upon them the fullness of the blessing of his Spirit, to aid in swelling the loud cry. As we see the rapidity with which Scripture is being fulfilled, has it ever occurred to those who are not making progress, that there is great danger of their names being dropped, while others will be raised up to take their places? This will doubtless be true in many cases. The recording angel is on his way, and as our days are swiftly passing, we should be able to say at the close of each, "I have made some progress." God's great work is going on in all its minutia; let us not fail of a share therein.

A. M. LINDSLEY.

Labor.

IN our labor, the time, manner, place, quality, and adaptation, should be carefully considered. The skillful gardener does not, after taking up a plant, lay it down, and consider his work accomplished. He knows that a little neglect just at this time will ruin the plant. He handles it carefully, and immediately puts it into soft, prepared earth, watches, waters, weeds and nurses it, until it has taken root. He understands the wants of each variety, and how to meet them. One unskilled in the use of the hoe will hack here and there, and the tender, valuable plant, as well as the weed, goes by the board; and if he could be made to understand the mischief he has done, it would be too late to repair it. Too much pruning will ruin the most promising tree, or orchard; while the right kind of care will greatly improve both the tree and its fruit.

If so much skill and care are requisite in a horticulturist, how much more in the watchman on the walls of Zion. "Souls are their charge. To them it is given to train them for their native Heaven." A word spoken at the right time, manner, and place, is worth a thousand at some other time. To watch, means to be on the look out. This is their work. But can no one have a part in this work but those especially set apart to it? Every member of the body has a work of their own to do; and those who live near to God, will know what it is. Every one is not a wise reprove or teacher. May all have wisdom from above to know and do their own work. Then we shall have prosperity, and the building will go up, without the sound of ax or hammer.

A. P. LAWTON.

W. Winfield, N. Y.

The Dragon Spirit.

WHEN we present before the minds of people the idea that the image of the beast is to be formed under this government, and is to enforce the mark of the beast, we are met with this argument: This is a Christian land, and every one is allowed to worship God according to the dictates of his own conscience, and none to molest or make us afraid. But when the claims of God's law are presented, and people find they are breaking the fourth commandment every week, and no scripture to sustain their practice in keeping the first day, then they resort to the tongue of slander and ridicule to stop the progress of the work, and prejudice the

minds of the people against us, and to turn away their ears from hearing the law.

But some in this place the other night thought they would try another mode of opposition; so just after our meeting had commenced, Thursday evening, Sept. 19, a number of rocks came tumbling upon the roof of the house, which at first greatly disturbed our meeting. Order, however, was soon restored, and we were permitted to go on with the meeting.

The text that we were treating upon was very appropriate for the occasion. "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. "If the dead rise not, let us eat and drink; for to-morrow we die." Verse 32. But Paul's hope was based upon the fact that Jesus had been raised from the dead, therefore there would be a resurrection of the dead; and he could trials well endure.

It is clearly seen that the same dragon spirit is in the world now that existed in the days of the apostles; as then, so now; the most of the opposition comes from a professedly religious quarter. But they may say, We did not throw any stones. Yes, but "the witnesses" that stoned Stephen laid down their clothes at a young man's feet, whose name was Saul. And hear Saul's confession: "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Acts 22:20.

But we can say that we have many strong friends in this place, for which we feel very thankful; and we hope to see others take hold of the truth, and keep all the commandments of God and the faith of Jesus. Victory will turn on the side of truth.

The third angel's message is the present truth. It is the last message of mercy to this world before Jesus comes. What a solemn thought, that we are living in the very last days of probation! Soon the last call will be given, the last prayer will be offered for sinners, and the last tear shed, and the sad proclamation will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

My dear, unconverted friends, halt no longer. Make haste and delay not to keep God's commandments and the faith of his Son. Flee from the city of destruction, and enter the city of God. J. B. GOODRICH.

Bridgewater, Me., Oct. 3, 1872.

Tract and Missionary Department.

To the Michigan T. and M. Society.

AT the annual meeting of this society held on the Michigan Camp-ground, Sept., 1872, it was decided that Quarterly Reports should be made out at the same time in every district. And that the first quarter commence with September, and continue to December, 1872. Please notice this. It is not time to report for this quarter till the last of November, 1872. Let all be ready at that time, and forward the reports to the Secretary at Battle Creek. The Director in each district should supply himself with a book in which to keep a summary of each report that is made in his district, and in which to keep a record of meetings, and an account of all business transacted.

The Librarian in each church should also be supplied with a similar book for the same purpose. There is a supply of books at the Office at Battle Creek, which were ordered for that purpose, which will be sent by mail, postage paid, for 40 cents each. We pronounce it just the thing. We also suggest that each working member of the society be supplied with a small pass-book in which to keep a record of business done, labor performed, and any interesting items that may occur, and from which he shall make his quarterly report. Efforts have been made at the Review Office to get just such a book, which will be sent by mail, postage paid, for 25 cents per dozen. E. H. ROOT, Pres.

J. E. WHITE, Sec.

All May Do Something.

AT a social meeting in Battle Creek, not long since, a remark was made by an aged brother which greatly impressed me with the thought that all may do something, and none need be excused from personal effort to advance the cause of present truth.

In speaking of his inability to labor as in former years, the infirmities of age, &c., being upon him, he said: "But I can at least present a tract, and kindly request the reading of it; and I can quote at least a part of the fourth commandment."

Here, I thought, is an example for all. It showed a mind to work and a readiness to do. Though the faculties were impaired, the heart was there.

And this is what we want. A work ever so carefully followed is worse than useless if there is no soul in it.

Who of us may not do as much as he suggested, and many of us even more? but the heart in it, and the blessing of God upon the effort, is what will bring the good results.

Eloquent sentences and pleasing manners, we know, are mighty in winning people to the subject presented; but if we lack these, let us pray the more that utterance may be given, and the spirit and power of the truth find its way to the heart, then may we hope for fruit unto life eternal. M. E. P.

"Just for Fun."

SO SAID a gay young lady, who in company with pleasant friends was walking one summer day near the railway in a Canadian city. The train was coming. Nearer and nearer it thundered along its way toward the depot. The thoughtless girl proposed crossing the track in front of it "just for fun." With quick ejaculations of alarm, her friends plead with her to desist from so dangerous an adventure; but paying no heed to their entreaties, in a mere spirit of frolic, she sprang upon the track, her dress caught in the ponderous engine, and in another moment the fair and beloved form lay a mangled, crushed, and lifeless mass under the relentless iron wheels. These gay words were her last—she never spoke again.

We have seen the young man leave his country home, and all the hallowed associations of parents and sisters, whose affections were twined about him, to seek employment in the crowded city. A good situation was secured—his prospects were fair. But evil comrades came around, and, lured by their flatteries, he went with them to the haunts of vice. Its mad pleasures were described in smooth words; "I'll keep myself," he boastfully said. "I'll go once, just for the fun of the thing." He passed on to the chambers that take hold on death and hell, and that night the angels mourned over one who, despite a pious mother's entreaties and warnings, began a downward career of ruin from which he has never recovered.

And so men and women are every day stepping into the path of destruction, "just for fun." Multitudes of people, young, gay, and proud, are doing evil, or putting themselves in harm's way, not because they are so desperately wicked or vicious, but because they are careless of consequences, and heedless of their ways, not stopping to seriously consider the end of putting one's self in the track of temptations.

In the case of such, we cry with affection and alarm,—"Take care!" The fun which begins in lightness and vanity ends in death and destruction. Beware of the dangerous path. Shun the approaches to it. There is a safe way; walk ye therein. It is a dreadful thing to perish through the indulgence of a little, brief fun, when the gate to happiness and life unending stands open wide. Oh, will you to-day commence to think upon these things, and be wise, for—

"Time will end our story,
But no time, if we live well,
Will end our glory."

Learning a Trade.

THERE is a good story told of Stephen Girard, the millionaire, who sent his best clerk to learn the cooper's trade; and when he had mastered it, desired him to make him twenty, good, substantial barrels, for which, on delivery, he paid him a thousand dollars each, telling him he could then go into business, but if he was ever unfortunate, and lost his property, he could fall back on his cooper's trade, and be sure of earning a living.

The ancient Israelites made it a principle to give their children a trade, whatever their profession or education might be. So Paul, though brought up at the feet of Gamaliel, could also make a tent as well as the best of them.

Every man should master some business, whether mental, mechanical, mercantile, or agricultural. He should know something, and know how to do it. A skillful man is an independent man. He may go where he will, his craft will bring him support. His fortune is in his own hands. When he enters a city, he knows just what he can do, and he knows just where to go to find the work with which he is acquainted; and if he can do several things, his chances are so much the better. On the other hand, a man destitute of skill, and unacquainted with any special business, must drift about, and take his chance, and submit to the roughest and most menial employments, and those which bring the poorest pay. There is a great repugnance in the minds of many to learning a trade. An advertisement for a clerk, or office-boy, in one of our cities, brought something like a hundred applicants within twenty-four hours; while a blacksmith, advertising for an apprentice, had only one, and he was too old to undertake to learn the trade. And yet, the blacksmith's chances for success, and wealth, and prosperity, and honorable competence, and independence, were tenfold more promising than was the chance which was so eagerly sought. The supply

of clerks, and book-keepers, and soft-handed, genteel do-nothings, is very far in advance of the demand.

The need of the world is labor and brains;—willing hands, well skilled for work. And the father who neglects to provide his son with some useful occupation, and to see that he masters it thoroughly, wrongs his child, and runs the grievous risk of increasing the stock of idle, dependent and vicious members of society.

It is stated that in a report of the Prison Association, of fourteen thousand five hundred and ninety-six persons confined in the penitentiaries of thirty-six States, in 1867, seventy-seven per cent, or eleven thousand, two hundred and thirty-eight of the number, had never learned a trade. Another later report gives us over ninety per cent without trades, among the inmates of the penitentiaries.

A bright and intelligent boy was arraigned in Bangor, for stealing, and also for setting fire to a building. He was found guilty, and made an eloquent appeal to the judge to mitigate his sentence, for his poor mother's sake, and in consideration of the fact that he had been led on to crime by association with others more vicious than himself. Judge Kent gave him five years in State Prison, saying, "I think it will be a good thing for you. You can learn a good trade, and when you come out, you can be a good, respectable man."

Many a poor fellow has had his first opportunity of learning a good trade in State Prison. But how much better it would have been, had he learned it before he went there, and thus kept out of mischief and bad company, and saved himself the sin of crime, and the shame of imprisonment. The voice of inspiration agrees in this matter with the teachings of common sense; says Paul, "Let ours also learn to profess honest trades [margin] for necessary uses, that they be not unfruitful." Titus 3:14.

Practical Questions.

Do MEN gather grapes of thorns or figs of thistles? What then are the fruits which we daily bring forth? What is the general tenor of our thoughts? If sinful thoughts arise, do we cherish them? Are we fond of retaining them? or have we obtained the mastery over our imaginations so as to be able almost instantly to suppress them, when contrary to purity and holiness?

Do we find delight in secret retirement, meditation, reading the Scriptures, and prayer? Are we careful of our words? Are they not light and trifling? Do we love to discourse about God and the second appearing of our Lord and Saviour? Is Jesus, that endearing name, often upon our tongue, not from mere profession or religious parade, but from a heart-felt love to him? What is the nature of our actions? Do they spring from a lively faith, that by them our faith may be known, as a tree is known by its fruits? Are we careful to maintain good works, knowing that if a child of God, we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them?

By some persons this train of self-examination may be termed legal; but where these evidences of grace in the soul are wanting, all pretension to gospel liberty is a delusion of Satan. M. WOOD.
Boston, Mass.

"It Is Not Convenient."

WHEN we present before others the truth for this time, and urge upon them the necessity of taking their stand upon it, we are often met with the assertion, "It is not convenient to be so different from the majority of mankind; it will be such a great hindrance to me in my business that I shall not be able to make a livelihood." Do such consider that all the blessings they now obtain are directly from the hand of that kind Providence who has laid down these great truths for them to obey? It is not convenient! What an excuse for mortal man to offer to his Maker who gives him all he has to enjoy! Look at the Christians of past ages. Did they consult their convenience in things pertaining to godliness? Was it convenient for righteous Abraham to leave his father's house and go "out, not knowing whither he went," and "sojourn as a stranger in a strange land"? Was it convenient for Enoch to walk with God for "three hundred years," among the prevailing degeneracy of that wicked age? Was it convenient for Noah to warn the world for one hundred and twenty years of their approaching doom, and bear their scoffs and sneers? Was it convenient for Moses to leave the honors of being king, and endure

afflictions with the people of God, taking upon himself, for forty years, the humble life of a shepherd, and finally the cares and murmurings of an ungrateful people? Was it convenient for Elijah to follow God, when all of his brethren (to outward appearance) had fallen into idolatry, and because of his warnings be obliged to flee for his life into the wilderness? Or for Joseph, because he could not "do this great wickedness and sin against God," to suffer years of imprisonment? Was it convenient for Job to be bereft of his children, and suffer by disease all that was possible for Satan to inflict, and still hold on to his integrity?

Was it convenient for Jeremiah to remain "many days" in prison, or to be cast into the miry dungeon because of his prophecies? or for Daniel to be cast into "the den of lions," because he would worship the God of Heaven only? Was it convenient for the three Hebrew children to say, "We will not serve thy gods," even at the risk of being cast into "a burning fiery furnace"? Was it convenient for Peter and John to say to their persecutors, "We ought to obey God rather than man"? or for Stephen to stand boldly for the truth and be stoned to death?

Was it convenient for Paul to leave his high position among the Jews, and become a poor despised teacher of the doctrines of Christ? or for the cause of truth suffer imprisonment, and five different times "scourgings," to be "beaten," "stoned," and "shipwrecked," to be in "perils of robbers," of his "own countrymen," "by the heathen," "in the wilderness," and "among false brethren," to have "weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," and all this that he might by "this means save some"?

And lastly, was it convenient for Jesus to leave his glorious home on high, and come down and lead a life of sacrifice and suffering, having "not where to lay his head," being "a man of sorrows and acquainted with griefs," and finally to die on the cruel cross to save a lost and ruined world?

And if it has not been "convenient" since our first parents left Eden, to be righteous, and God has marked out the path of affliction for the righteous since that time, that he might wean them from the love of the world and fit them for his heavenly kingdom, why should men talk about convenience in the service of God? No; we shall not find it convenient, but nevertheless very profitable, if we keep his commandments. And we should not seek "convenience," but with Abraham "a better country, even a heavenly," and with Moses, "have respect unto the recompense of reward," that we may, with Job, "see God." Oh! that we might now say with Paul, "I delight in the law of God after the inward man," and not like Felix put it off "till a more convenient season."

WILLIAM BOYNTON.

Williamsburgh, N. Y.

EVERY DAY RELIGION.—We would not urge all of you to give yourselves up to mission work, but to serve God more and more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife and a bad mother; this is very possible, and at the same time very lamentable; but the mission I would urge is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces, are swift witnesses against the sincerity of those who keep other's vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the house be as neat as a new pin, and the home be happy as home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill these up with holy service.—Spurgeon.

THERE is a tree in California called the Maganeta, so full of life and vital force that it is constantly pressing off the bark from the wood as fast as it forms. Oh! for Maganeta Christians, that by the fullness of life within shall crowd off the bark and excrescences of worldliness that would otherwise gather about them.

HE who thinks he can find in himself the means of doing without others is much mistaken; but he who thinks that others cannot do without him is still more mistaken.

A Work of Faith.

EDS. REVIEW:—I send you Dr. Cullis' "Seventh annual Report of the Consumptives' Home and other Institutions connected with a work of Faith."

This institution was commenced in the city of Boston about eight years ago and removed to Grove Hall, Boston Highlands—two miles from our place of residence. It is open every day—Sundays excepted—for the inspection of visitors. This report exhibits a remarkable work of benevolence and faith in God. Many hundreds of poor consumptives, that have no home, nor friends to care for them, are freely received at the "Home," and cared for by kind nurses, and made comfortable "without money and without price." It is no marvel that God's blessing has attended Dr. Cullis in such acts of righteousness and faith in his word.

Peter said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. Jesus said, "Ye shall know them by their fruits. . . . Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. 7:16-20.

The subjoined article concerning this institution we clip from a recent paper.

THE "CONSUMPTIVES' HOME."

To many of our readers, the "work of faith," which has resulted in the origin and sustenance of a "Home" for poor consumptives, in Boston, Mass., is not fully known; and as we hope at other times to give sketches of the work carried on by its founder, Dr. Charles Cullis, we can at present do little more than acquaint our readers with the fact of its existence.

The "Consumptives' Home" is an institution unlike any other in the country, supported entirely through the grace of our Lord, in answering the prayer of faith, and day by day supplying its various needs out of his own inexhaustible resources. The object of the institution is to care for the "poor, sick with consumption; and any person coming under the above head, of whatever nation, creed, or color, having no home or friends to provide for them, are freely received in the name of the Lord."

There are at present forty patients provided for, with comfortable and cheerful rooms, godly nurses ministering to them, and Christian influences surrounding them. The salvation of the patients is of far greater importance than bodily comfort or restoration, and whilst in the latter respect every attention that can possibly be given by willing and loving hearts is with constant painstaking bestowed, yet the Lord's servant, to whose stewardship is committed this vast work, prayerfully labors for the spiritual welfare of every individual patient. The results have indeed been cheering, as nearly all, if not all, of those who have fallen asleep, have fallen asleep in Jesus. It may stagger the faith of many professing Christians, and bring the skeptical smile upon the face of others, to hear that last years expenses amounted to \$55,723 30. The whole sum expended since the beginning of the work, eight years ago, amounts to \$142,028 75. All this sum has been received in direct answer to prayer. You marvel, and well you may, my reader, if you do not know the goodness, and greatness of Him who said, " whatsoever ye shall ask of the Father, in my name, I will do it."

The fact is well known to those most intimately acquainted with the "Home," that "there is no fund, endowment, or known pecuniary provision, whatever, existing for the support of the home; no human friend of it who has ever made any promises, express or implied, to preserve it, or relieve its necessities, and no person in any way connected with Dr. Cullis, who has the control of means sufficient to do more than render small contributions toward its maintenance."

OTIS NICHOLS.

Dorchester, Mass., Oct., 1872.

Silent Power.

THE great forces of nature are silent. Light is noiseless, but every sunbeam is a rod of strength. Frost works so secretly, but the ponderous iceberg is its work of silence. Quietly the heat lifts the vapors of the oceans, they fall upon the mountains, and a thousand rivers roll forever to the sea. Unconsciously, and unheard, the heart every moment sends the current of life leaping along its channels, and we live, and think, and work. Thought is silent. In his chamber, the statesman secretly makes out the policy that lifts up or thrusts down nations. In his laboratory alone, the chemist communes with nature, and in the faintest whisper, she tells him of her hidden riches. Nature does her great works in silence. The seasons come and go. The sun sweeps his annual circuit in the heavens. The forests and fields put on their gorgeous robes. The staff of bread for the nations comes as the daybreak.

When the Temple of Solomon was reared, there was no sound of hammer upon the building. It was in silence. Only the shout came when they put on the capstone. The movements of history are not the roar of cannon, nor concussion of battle. Revolutions are not mere noisy tumults. Freedom has worked in the closet. She has struggled in the midnight of her sorrow with the strong one, till she has prevailed. God has not spoken with an audible

voice. Omnipotence has not appealed to the ear. Power cannot be heard. It was a more subtle revelation. The silent word, the invisible spirit—they speak. Sinai was heard but once, but the still, small voice entrances the ages.

Faith is silent. "Only believe," and the new creation rises within. The rapid tide of nature turns. Darkness flies away. The burden of guilt rolls off, and lightness sits upon the soul. The river of peace comes in. Jesus has all power. The Father has given it to him. The poor woman touched in silence the hem of his garment, and was healed. The silent power is here. We may wait for it, and our strength shall be renewed. "All things are possible to him that believeth."

Jesus is moving in our midst. He is the silent force of history. The fountain of love opened in the eternal hills flows gently, but irresistibly, through the blighted fields of our humanity. We love to think of the power of the silent man of griefs. His cross has become the symbol and the realization of power. We believe in him.

Love is power. Working in the silence of suffering, it becomes in Christ the great secret of strength, and he being lifted, is drawing all men unto him. Him we desire above all things, and him we wish to see holding his scepter over every human heart and every land.—Sel.

Driving Boys from Home.

MOTHERS who are disturbed by the noise and untidiness of boys at home must be careful, lest by their reproaches they drive their children from home in search of pleasure elsewhere.

"There are those banisters all finger marks again," said Mrs. Cary, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, with a flushed face, as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bedtime you shall be punished."

"I should like to know where I am to go," said George, "I cannot stay in the kitchen, I am so in the way, and can't go in the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself; "boys are never told they are in the way there, and we can have lots of fun. I'll go down to Nile's corner. I can smoke a cigar now as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it."

And so the careful housekeeper virtually drove her son from the door to hang about the steps and sit under the broad inviting portico of the village grog-shops.

SUPPOSE we saw an army sitting down before a granite fort, and they told us they intended to batter it down, we might ask them, "How?" They point to a cannon-ball. Well, but there is no power in that; it is heavy, but not more than half a hundred or, perhaps, a hundred weight; if all the men in the army hurled it against the fort, they would make no impression. They say, "No, but look at the cannon." Well, but there is no power in that; a child may ride upon it, a bird may perch in its mouth. It is a machine, and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it, a sparrow may pick it. Yet this powerless powder and powerless ball are put into the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball is a thunder-bolt, which smites as if it had been sent from heaven. So it is with our Christian machinery of this day; we have all the instruments necessary for pulling down strongholds, and oh, for the baptism of fire!—Arthur.

BUT one false step, one wrong habit, one corrupt companion, one loose principle, may wreck all your prospects, and all the hopes of those who love, honor, and regard you.

Clouds and conflicts round us press;

Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper, "Till He come."

Obituary Notices.

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

DIED, in Warren Co., Iowa, Sept., 29, 1872, of "strangulated hernia," Jerusha, wife of Otey James, aged sixty-three years, eleven months, and eighteen days, after an illness of eleven days. For many years she was a member of the Christian church, and in 1860 embraced the doctrine of the Seventh-day Adventists, and ever since lived a consistent Christian life. Funeral discourse by Bro. J. H. Morrison, from Acts 26:6. We have every assurance that her peace was made with God, and we have a strong hope of meeting her again in that better land.

OTEY JAMES.

DIED, in North Attleboro, Mass., on the 28th of July last, Mr. Ransom Hicks, of Providence, R. I., aged seventy years.

H. M. BROWN.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 22, 1872.

We are happy to commence this week a series of articles by Bro. W. H. Littlejohn on "The Constitutional Amendment," as it relates to the practice of Sabbath-keeping.

Tracts in Other Languages.

We have prepared two sixteen-page Tracts designed to be translated into the French, German, Danish, and other languages, entitled, first, The Millennium, and second, The Second Advent.

We design to prepare a series of twelve Tracts for translation and print in other languages. We have been waiting two years for others to join us in this work, and can wait no longer.

JAMES WHITE.

Note from Bro. Waggoner.

The weather continuing stormy, and the attendance small, I closed my meetings in Wellington. Though held under the most unfavorable circumstances I am thankful that they were not in vain.

Persons writing to me will please direct to Battle Creek, Mich., and letters will be forwarded from there, as I shall have no regular address for some time to come.

J. H. WAGGONER.

P. S. There was a mistake made in publishing Bro. Butler's report of the meeting in Ohio. It said, "two were baptized." It should have read ten.

J. H. W.

500 Subscribers Wanted.

There are still on hand at this Office a large number of the October Reformer. We can supply 500 more "Trial Trip" subscribers. Let the names come in immediately.

As the September number is out of print, we propose to commence with the October number, and give the January, 1873, number in place of September number.

Friends, do not leave these October numbers in the Office. Let them be doing good to your friends.

PUBLISHERS HEALTH REFORMER.

To the Churches in the Wisconsin Conference.

BRETHREN: By the Constitution of the Wisconsin Conference, it becomes the duty of the church clerk to "make a report to the Secretary at the end of each quarter, of the amount they have sent to the Treasurer, or paid to preachers during such quarter."

Some of the churches have complied with the above requirements, while quite a number have not. I write, brethren, to urge you to greater promptness.

I would say, brethren, if you write on business that requires an answer, be careful to give your name and P. O. address in full. I have quite a number of letters now asking for blanks and information, without giving P. O., or even the County.

E. R. GILLET, Conf. Sec. Albany, Green Co., Wis.

To the Churches and Scattered Friends in Indiana.

DEAR BRETHREN AND SISTERS: I wish to say a few things to you in behalf of the dear cause within our infant Conference. At our late camp-meeting, we separated from the Michigan Conference, and formed ourselves into the Indiana Conference of Seventh-day Adventists.

September. The second report is due December 1. There are quite a number of scattered ones who are not paying s. b. Such are requested to join in this good work.

Don't begin to excuse yourselves because you have no preaching. We want to make this the means by which you may obtain help. We expect to send some preachers to good points, and those that take the most interest in the work are most likely to get up the best interest in their neighborhoods, and get preaching first.

Take hold of the Missionary and Tract Society work. We will have it in operation soon. You can have books and tracts at one-third retail rates. All can help in this branch of the work.

We would say to those who are taking our periodicals, see to it that your subscriptions are paid up. We shall have a list of the delinquents shortly, and shall have to learn the reasons of your indebtedness.

Friends, we want your co-operation in this great work. "Each should feel his brother's sigh, and with him bear a part." Mutual obligation is one thing that many never seem to think of; but probation has not yet closed, and all have a chance yet to repent of this sin.

Dear brethren, what shall be done for the cause in this State this year? This has been with me of late a subject of earnest thought. We are just starting here, but the message has a quarter of a century the start of us; and in order for us to overtake and keep pace with the progress of the cause, we have to use more energies than we have been wont to do.

And now, while our Conference is young and weak, let us put forth our best efforts to push the work forward. We have a goodly number of brethren in Indiana that have abundance of means to help the cause. God has given you this means and the light on the third angel's message, and he now asks you to use them in warning fellow-mortals of the approaching doom of this present generation.

I propose that we run two tents in Indiana next summer. I am fully satisfied that it can and should be done. I believe we can get the ministerial help if we show ourselves to be in earnest. I propose to double my Systematic Benevolence for next year, and do a good share toward another tent to start the first of June, if we can get the help to man them.

The question with some is, "Can we pay for two laborers?" But the question should be, Can we get four laborers to pay for? Perhaps we can. At any rate, we can try. But the money the brethren already have. Many of us are behind with the Lord several years, and must pay up; and we think this is a good opportunity. Shall we use it?

WM. COVERT, President of Ind. Conference.

News and Miscellany.

"Can ye not discern the signs of the times?"

Fruit in Michigan.

ONE well posted in the Western fruit business states as the result of an inspection tour through what is called the fruit growing region of Western Michigan, that the number of fruit trees and grapevines now growing is as follows: Peach trees, 900,000; pear trees, 140,000; plum trees, 30,000; cherry trees, 25,000; apple trees, 170,000; quince trees, 10,000; grapevines, 180,000.

The amount of fruit raised in Muskegon County will be much larger this year than at any previous season. Over 1,200 bushels of peaches alone have been raised by Mrs. Fowler at Black Lake. It is safe to nut the peach crop of this county for 1872 at about 18,000 bushels.

Mr. B. Moulton will pick and sell at the least 30 tons of grapes from his vineyard, on the north side of Muskegon Lake, this year. The quantity of grapes raised in this county this season is estimated at 160 tons. Other fruits have turned out as well, and the prospect is of a constantly increasing crop every season.

Write it in Gold.

"THE great comprehensive truths," says President Quincy, "written in letters of living light on every page of our history are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope,

except in the principles of Christian faith, and in the sanctions of Christian religion."

THERE is trouble in the city of New York between the Seventh Street Methodist Church and the proprietor of a beer garden who fills the air with music during divine worship on Sunday. The hearing of the case was postponed until October 4, and both sides have engaged counsel.

A STRANGE rumor comes from across the Atlantic. It states that the Italian Government is going to give the Pantheon at Rome for a place of Protestant worship. This is the most ancient church in the Eternal City. The pavement is said to rest on 200 wagon loads of martyrs' bones, put there by order of Pope Boniface IV.

STAMPS are no longer required on business papers, other than the tax of two cents on bank checks, drafts, or orders. The repealing section of the law reads as follows:

"On and after the first day of October, eighteen hundred and seventy-two, all the taxes imposed by stamps, under and by virtue of Schedule B of section one hundred and seventy of the act approved June thirtieth, eighteen hundred and sixty-four, and the several acts amendatory thereof, be, and the same are hereby repealed, excepting only the tax of two cents on bank checks, drafts, or orders."

A SUBSCRIBER renewing his subscription to the Religious Telescope casually remarks: "The tobacco crop is large in our region. As soon as it is out of the way, so that the people can attend meetings, we expect to give our time to the Lord." This good Christian and his neighbors, who believe in seeking first the tobacco crop and its profits, and after that the kingdom of God, differ from a good many others only in the frank confession of their faith.

THE Philadelphia Ledger calls attention to the remarkable meteorological phenomena of the past winter and present summer. The heavy snows and rains; the intense and long-continued heated terms; frequency and severity of storms, extraordinary and destructive floods, and rains where they never were known before on the great Western Plains.

A PAPAL CONUNDRUM.—A placard bearing the following amusing dialogue was recently found pasted on a statue of the Pope: "Query. What ails the Pope? Answer. Tumore (tumor). Q. What's the cause of it? A. Strike out the initial T—Umore (moisture). Q. What will be the consequence of it? A. Strike out the initial U—More (he dies). Q. When is it going to happen? A. Strike out the initial M—Ore (within a few hours). Q. And who'll take his place? A. Strike out the initial O—Re (the king). Q. Which king? A. Strike out the initial R—E (Emmanuale)."

A STRANGE and terrible disease is raging among the horses in Canada. A dispatch from Toronto, Oct. 8, says:—

The disease among horses here continues, and there is scarcely a horse fit for work. The interruption to business is becoming very serious. Merchants are unable to ship or get goods from the depot, and there are no hacks on the streets.

ARMS FOR PRUSSIA.—A firm in Birmingham has made a contract with the Prussian government to furnish 150,000 rifles of an improved pattern.

THROWING STONES AT ROYALTY. PARIS, Oct. 8.—A special from Madrid says: "Last evening, while King Amadeus was walking in the Plaza del Oriente, two men, who were concealed behind statues, threw several large stones at him, crying at the same time, 'Viva la Republique.' The desperadoes took flight immediately, and were pursued by a number of policemen, but escaped. The King was unharmed. The occurrence causes great excitement in Madrid."

Appointments.

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

Potterville, Mich., Sabbath, Oct. 26. U. SMITH.

WHILE stopping at home in Iowa for a few weeks, I shall esteem it a privilege to have a general meeting of the friends of the cause in Osceola, Iowa, Nov. 9 and 10, meetings to commence with the Sabbath, and close Sunday night. I shall esteem it a great privilege to have a general attendance of my old friends from all that section of country.

GEO. I. BUTLER.

QUARTERLY meeting of the Greenbush church at the Colony school-house in Duplain, Mich., Nov. 9 and 10. Preaching is expected.

O. B. SEVY, Clerk.

QUARTERLY meeting of the Waukon and West Union churches, at West Union, Iowa, Nov. 16 and 17. Bro. H. Nicola is invited to attend; and if the time appointed does not suit his convenience, he is at liberty to change it.

NASON HOYT.

QUARTERLY meeting of the churches of Saginaw Co., at Jay, Mich., Sabbath and first-day Nov. 2 and 3. Sister churches are invited.

There will also be a meeting of the T. and M. Society of District No. 10, and it is hoped that each church will be represented.

Cannot Bro. Van Horn or Lane meet with us at these meetings? JOHN MCGREGOR.

QUARTERLY meeting for District No 8, at Greenville, Mich., first Sabbath and first-day in November. J. FARGO, Director.

QUARTERLY meeting for Oakland, Little Prairie, and Johnstown, Wis., at Johnstown, Nov. 2 and 3. Bro. E. B. Lane and E. Brackett will be present. We would be glad to see a large attendance. E. F. REYNOLDS.

No PROVISION preventing, I will meet with the following districts in New York, in quarterly meeting. Dist. No. 11, at Catlin, Chemung Co., N. Y., Oct. 26, 27, 1872. Dist. No. 10, Nov. 2, 3. Dist. No. 9, Nov. 9, 10.

The place of meetings in Districts No. 10 and 9 will be given next week, also the time and place of quarterly meetings in the eastern and northern districts.

P. Z. KINNE, Pres. N. Y. and Pa. T. and M. Society.

QUARTERLY meeting of the Seventh-day Adventist churches of Gratiot Co., Mich., at Alma, Nov. 2 and 3, 1872. G. W. STATES, Clerk.

HASTINGS, Oct. 26; quarterly meeting at Burlington, Nov. 2. JOHN BYINGTON.

MONTHLY meeting for Oakland, Little Prairie, Raymond, and Johnstown, will be held at Johnstown, Wis., Nov. 2 and 3, 1872.

Can Bro. Sanborn or some other minister meet with us? D. B. STAPLES, Clerk.

A GENERAL meeting of the S. D. Adventists of Tuscola County, Mich., will be held at Vassar, beginning Friday evening, Nov. 8, 1872, and continuing over Sabbath and Sunday. On Sunday, the 10th, at 10:30 A. M., the dedication services of their new meeting-house will take place. Brethren and sisters from other places are cordially invited. I. D. VAN HORN.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Notes.

THE P. O. address of Eld. A. S. Hutchins is Irasburg, Vt.

N. G. Saunders: The German Tract is out of print.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Geo Bisel 42-12, C L B 41-24, R T Payne 41-3, Mrs E Temple 43-1, Thomas White 42-12, Mary F Conklin 42-14, Ambrose White 42-10, Wm Jenkins 42-18, Mrs Benj Fuller 42-18, L Gould 42-1, Mrs L Tarbell 42-1, J H Walker 42-1, Laura J Payne 42-1, P M Gibson 42-15, J T Mitchell 44-1, C Cartwright 42-18, Almira Fifield 43-1, Wm H Graham 43-1, Thomas Nettlingham 42-14, Thomas Hibben 42-14, S O Geer 42-18, O Farrington 42-1, F Rosseau 42-1, E H Root 44-1, N G Kidder 42-18, Mrs C E Collins 42-22, A Cimiano 42-16, Mrs Sylvia Wells 42-15, H H Page 42-14, G H Wood 42-14, O S Eddy 42-15, E Moore 42-13, R Stubblefield 42-1, Sarah A Calder 42-17, Armintha Hinkle 42 18, Wm Wilson 43-12, Wm Carney 42-13, T M Chapman 42-21.

\$1.50 EACH. B L Whitney 42-10, C M Shepard 42-14, Mrs E Slocum 42-1, Julia Baker 42-17, Wm Johnson 42-18, J Richardson 42 18, Wm Richardson 42-18, N A Young 42-18, L B Hardwick 42-18, Gabriel Adams 42-18, N M Leniker 42-18.

\$1.00 EACH. Harvey Pratt 41-20, A Shepard 41-1, Mrs H F Turner 41-14, Willard H Saxby 41-19, Lydia A Sprague 41-14, James West 41-14, A Hannah 41-18, S A Allen 41-1, Willard McClenathan 42-1, F J Otis 42-16.

MISCELLANEOUS. N Shepard \$1.05 41-24, A F Harris 75c 41-18, S D Wagon 3.00 41-1, John Auten 4.00 44-1, S E Edwards 3.00 42-1, W H Snook 3.50 42-26, Wm Prathers 50c 40-14.

Books Sent by Mail.

Geo Bisel 3.00, J B Goodrich 4 22, M A Dennis 25c, E Goodrich 2.50, J J Babcock 1.00, G S Kelsea 25c, L Bean 25c, Mary Grover 1.00, M Wood 2.53, S E Stringer 35c, E P Cram 60c, P C Rodman 2.86, J P Hoffman 25c, Alta Shafer 50c, J McHale 25c, S B Whitney 1.00, Wm C Gilman 20c, L E Geer 2.90, E L Lane 50c, S S Simmons M D 25c, A Norwell 55c, B C Crabtree 2 00, D Downer 2.00, Wm H Wild 1.00, H Evans 2.00, D W Milk 6.70, H Devo 25c, O S Eddy 20c, M A Green 35c, B M Caswell 50c, W J Cook 50c.

Books Sent by Express.

Ambrose White, Ceresco, Mich \$2.50, Jessie Hiestand, Sullivan, Sullivan Co, Ill, 9.88, as freight C C Doren, Adrian, Mich, 11.09.

Cash Received on Account.

H Nicola \$6.00, P C Rodman 2.14, W T Hinton 4.35, D W Bartholomew 16.00, J N Loughborough 100.00.

Shares in Health Institute.

John A Burton \$20.00, T B Gourley and wife 25.00, J C Downing 25.00.

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

Mrs J W Palmer \$10.00, B G St John 10.00, S B Bresee 20.00, A Dartt and wife 10.00.

Michigan Conference Fund.

Church at Hillsdale \$35.00.

Michigan Camp-meeting Fund.

J M Brown \$1.00, P E Kinsley 5.00,

General Conference Fund.

O S Eddy 30c.

Book Fund,—\$10,000 Wanted.

Amount previously acknowledged, \$5439.68. Fifty Dollars Each E H Root. Twenty-five Dollars Each. A Belden. Ten Dollars Each. Rebecca Judson, C Bice. Five Dollars Each. L Skinner, J W Rickett, M Follan, M A Beatty, Ezekiel Turner. Miscellaneous. Mary F Aldrich \$2.25, of which sum 25c were earned by a little son accidentally killed twenty-five years ago; and she desires to cast it into the treasury of the Lord. Wealthy McNitt 2.00, Mary Grover 1.00, Betsey E Moore 1.00, Melvina Harrington 1.00, Olive H Dolton 50c, F E Lyttaker 1.00, Sarah Calder 2.50.

HYGIENIC BOOK FUND.

\$20.00 EACH. R G Lockwood. \$15.00 EACH. Noah Carahoff. \$10.00 EACH. Geo Bisel, W A Towle and wife, Aurora Lockwood, Sarah Guisinger. \$1.00 EACH. F C Castle, Nancy Knight. \$2.00 EACH. C C Doren.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends on trial, \$1.50 a year. Address REVIEW AND HERALD, BATTLE CREEK, MICH.