

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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MY CROSS.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing
weight—
No ray of comfort in the gathering gloom;
A heart bereaved, a household desolate.

It is not sickness, with her withering hand,
Keeping me low upon a couch of pain;
Lingering each morning for the weary night,
At night for weary day, to come again.

It is not poverty, with chilling blast,
The sunken eye, the hunger-wasted form;
The dear ones perishing for lack of bread,
With no safe shelter from the winter's storm.

It is not slander, with her evil tongue;
'T is no "presumptuous sin" against my God;
Not reputation lost, or friends betrayed;
That such is not my cross, I thank my God.

Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles, overcome in part.

My feet are weary in their daily rounds,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine;
It is not heavy, but 't is everywhere;
By day and night each hour my cross I bear;
I dare not lay it down—Thou keep'st it there.

I dare not lay it down. I only ask,
That, taking up my daily cross, I may
Follow my Master humbly, step by step,
Through clouds and darkness, unto perfect day.
—Church Monthly.

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.

HOW THE SABBATH WAS CHANGED;
Also Historical Facts Showing that
the Seventh Day has been Kept by
Christians Since the Times of
the Apostles.

BY ELD. D. T. BOURDEAU.

TEXT.—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25. "Why do ye also transgress the commandment of God by your tradition? . . . In vain they do worship me teaching for doctrines the commandments of men." Matt. 15:9, 9.

When it is shown that there is no divine authority for the change of the Sabbath, and that the Holy Scriptures still recognize and enforce the ancient Sabbath of the Lord, it is natural for the following question to recur with unwonted solicitude in the mind of the anxious searcher after truth: How was the Sabbath changed? In the following pages, I purpose to briefly answer this question by pointing out the principal events and influences which have raised the first day to its present prominence in the Christian world. I shall also present historical facts showing that the seventh day has been observed by various bodies of Christians since the times of the apostles.

But, before appealing to history, it is necessary to make a proper distinction between the Bible and history. The Bible, as a sufficient rule of faith and practice, shows us how the primitive church believed and practiced, and what we should believe and do; while genuine history shows us how the church has lived, and whether they have departed from the Bible, or not. When history, treating on the times of our Lord and his apostles, states facts, respecting the faith and practice of the primitive church, which are contrary to the teachings of God's word, then, may it be safely pronounced spurious. To go to profane his-

tory, to establish a doctrine that is not found in the Bible, is to deny that the Bible is a sufficient rule of faith. With a true Protestant, the question as to duty is not whether a doctrine was received by Christians in the second or first century, but whether it is found in the Bible. Does genuine history substantiate the fact that a large portion of the church have kept the first day instead of the seventh? In the light of the Scriptures, this fact simply shows that a part of the church have neglected an important duty. Does history show that a portion of the church have kept the seventh-day Sabbath? We rejoice that they have done right in this respect.

My historical quotations shall either be from first-day writers, or from no-Sabbath men. As these authors did not write to build up the seventh-day Sabbath, their testimony favoring the seventh day should be regarded as good evidence.

EVENTS AND INFLUENCES THAT HAVE CONTRIBUTED TO RAISE THE FIRST DAY TO ITS PRESENT PROMINENCE.

I. The starting point in exalting the first day of the week is seen in the fact that that day was kept quite extensively as the first festival among heathen nations in honor of their chief god, the sun, long before the establishment of the Christian religion. Hence Webster's first definition of Sunday is, "So called because anciently dedicated to the sun or to his worship." And the *North British Review*, in a defense of Sunday, calls it, "The wild solar holiday of all pagan times." Vol. xxiv, p. 409.*

But the heathen, keeping the first day, did not change the Sabbath, but simply opened the way for a change of the Sabbath.

II. A portion of the church apostatized early, by lowering the standard of truth, and receiving from their heathen neighbors traditions and doctrines contrary to the word of God, to please the heathen and not appear odd in their eyes. It was thus that the fallen branch of the church received the Sunday Sabbath. Apostasy commenced among Christians in the apostolic age. The mystery of iniquity, which was to culminate in the man of sin, or papacy, began to work in Paul's time. 2 Thess. 2:7; and errors were taught and received while the apostles were on the stage of action. Hence Jude gave all diligence in exhorting the beloved to earnestly "contend for the faith which was once delivered unto the saints." Jude 3. In his farewell charge to the elders of Ephesus, Paul said: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:30; and, in view of the fact that the time was nearing when many would not endure sound doctrine, but should be turned to fables, in his dying charge to Timothy, he most solemnly enjoined upon him the duty of preaching the word. 2 Tim. 4:1-4. But it was not till the close of the second century that even the fallen branch of the church attached sacredness to the first day. To use the language of Neander, "Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered labor on Sunday a sin."—Rose's *Translation of Neander*, p. 186.

Morer thus speaks of the easy way in which Sunday was established in the church:—

"Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it) the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the

Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Morer's Lord's Day*, pp. 22, 23.

The *North British Review* conveys the same idea thus:—

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath." Vol. xviii, p. 409.

Christians thought they would gain more influence, and get more believers, in yielding portions of God's sacred truth, and receiving fables and traditions in their stead, but by that very act they lost their peculiar, holy character, and the special favor of God, and opened the way to plunge deeper into the labyrinth of error and moral darkness.

Mr. Dowling, in his "History of Romanism," thus remarks:—

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise; yet it is not to be supposed that when the first originators of many of these anti-scriptural nations and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error, as is that of popery." Book ii, chap. 2, sect. 1.

Robinson, author of the "History of Baptism," bears the following testimony:—

"Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared, and, insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause."—*Ecccl. Researches*, chap. vi.

III. The first instance upon record in which the bishop of Rome attempted to rule the Christian church was by an edict in behalf of Sunday. It had been the custom of all the churches to celebrate the passover, but with this difference, that while the eastern churches kept it upon the fourteenth day of the first month, the western churches kept it upon the Sunday following that day. Victor, bishop of Rome, in the year 196, took upon him to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday.

"This bold attempt," says Bower, "we may call the first essay of papal usurpation." And Dowling terms it "the earliest instance of Romish assumption." (See Bowers' *Hist. of the Popes*, vol. i, pp. 18, 19; Rose's *Neander*, pp. 188-190; Dowling's *Hist. of Romanism*, etc.) The churches of Asia minor informed Victor that they could not comply with his lordly mandate. The victory was not obtained for Sunday in this struggle, as Heylyn testifies in his history of the Sabbath, "till the council of Nice (A.D. 325), backed by the authority of as great an emperor (Constantine), settled it better than before."

IV. Another aggressive act of the Roman church, in warring against the Sabbath, was to turn that day into a fast, and thus make it despicable in the eyes of the people. Dr. Hase says:

"The Roman church regarded Saturday as a fast day, in direct opposition to those who regarded it as a Sabbath."—*Ancient Church History*, part i, div. ii, sect. 69.

This was at the beginning of the third century. It was only after a long struggle that the church of Rome prevailed, in turning the Sabbath into a fast. And thus Heylyn states the result:

"In the end, the Roman church obtained the cause, and Saturday became a fast almost through all parts of the western world."—*History of the Sabbath*, part ii, chap. ii, sect. 3.

V. The edict of Constantine, enacted in

A.D. 321, contributed greatly in giving Sunday influence. This was the first law enforcing the observance of Sunday, and it is thus expressed:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven." The original of this edict may be seen in the library of Harvard College.

Observe, 1. That this law says nothing of the first day as a Christian institution. In the language of Milman on this edict, "It is the day of the sun which is to be observed. . . . But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week. . . . In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world."—*Hist. of Christianity*, book iii., chapters i. and iv.

2. This law made it obligatory only on judges, town people, and the occupation of trades, to rest on Sunday. Farmers in the country were at liberty to attend to the business of agriculture on that day. And Mosheim says that, in consequence of this peculiar law enacted by Constantine, the first day of the week "was observed with greater solemnity than it had formerly been." (Mosheim, cent. iv., part ii., chap. iv., sect. 5.) How poorly their Sunday must have been kept, before Constantine's time!

3. Constantine was a heathen at heart when he passed his law; for the day after its enactment, he made an edict which required to consult soothsayers, who foretold events by examining the entrails of beasts slaughtered in sacrifice to the gods; and the so-called conversion of Constantine is placed in A.D. 323, two years after his law on Sunday was enacted. But Constantine was never converted, as wicked deeds of his after life attest. (See Bliss' *Chronological Table*, p. 830; Jorton's *Ecccl. Hist.*, vol. i.; Milman's *Hist. of Christianity*, book iii.; Webster, etc.)

The period we have reached is denominated by d'Aubigne as "the deplorable epoch of Constantine," because of the policy of that emperor to unite the church with the world. His efforts in this direction were too successful, and led many professed Christians to advance rapidly in the lamentable work of adulterating the truth, and exchanging pure doctrines for heathen traditions.

VI. Paganism having elevated Sunday to supreme power, it now remained for popery to transform it into a Christian institution by giving it the imposing title of Lord's day. (*Historia Ecclesiastica per M. Ludonicum Lucium*, cent. iv., chap. x., pp. 739, 740.) This was done by Sylvester, bishop of Rome, while Constantine was emperor. Individual instances of designating Sunday as Lord's day, are found as early as the time of Tertullian, at the opening of the third century; but it was the work of Constantine and Sylvester, in the early part of the fourth century, to establish the festival of the sun, by the authority of the empire, and to render it a Christian institution, by the authority of St. Peter.

The Lord never claimed the first day as his own; neither is it once stated in Holy Writ that that day was regarded as the Lord's day, or, in any sense, as a Sabbath, by Christ or the primitive church, or that a divine command was ever given to keep it holy unto the Lord. It is nowhere in the Scriptures called Lord's day, but is uniformly designated by the simple title of "first day of the week." "But the seventh day," says the Sabbath law, "is the Sabbath of the Lord thy God." Ex. 20:10. Jehovah calls it "my holy day." Isa. 58:13. It is even the day of the Lord Jesus Christ,

* For most of my historical facts, I am indebted to Eld. J. N. Andrews' valuable "History of the Sabbath." One object of this essay is to lead to a perusal of this excellent work.

who styled himself its Lord, Mark 2:28, and kept it in imitation of the example of his Father, Luke 4:16; Matt. 12:12; Gen. 2:1, 2, leaving an example which was faithfully followed by the primitive church. Luke 23:56; Acts 13:14, 42, 44; 16:13; 17:2; 18:4, 11. At the close of the first century, the apostle who had been the most intimate with Jesus, refers to the only day of the week that the Lord ever claimed under the familiar appellation of "Lord's day." Rev. 1:10.

The habit of calling the first day the Lord's day, and the seventh day the Jewish Sabbath, has made the impression that these names are really what their false names indicate, has clothed the first day with sacredness in the mind of the people, and has had a prejudicial influence against God's holy Sabbath.

VII. The decrees of councils, kings, and popes, also aided the Sunday cause. The council of Laodicea, held in A. D. 365, settled the observance of the first day, and pronounced a curse against keeping the seventh day. Wm. Prynne, in his "Dissertation on the Lord's day," p. 44, edition 1663, says: "The council of Laodicea, A. D. 365, first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."

But even at this time, Sunday labor was considered perfectly lawful. Dr. Heylyn, in his "History of the Sabbath," part ii., chap. iii., sect. 9, says: "St. Chrysostom confessed it to be lawful for a man to look to his worldly business on the Lord's day, after the congregation was dismissed."

Sir William Domville says:—

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed, previous to the Sabatical edict of Constantine in A. D. 321." —*Examination of the Six Texts*, p. 291.

Bishop Jeremy Taylor thus states the case:—

"The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none; and, therefore, when Constantine the emperor, had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever." —*Ductor Dubitantium*, part i., book ii., sect. 59.

But as ages rolled, decrees and laws for the first day assumed a more bold and aggressive tone, until, according to Morer, the violation of Sunday by servile labor was punished by fines, lashing, beating, loss of patrimony, servitude, and perpetual banishment. The twelfth council of Toledo, in Spain, A. D. 681, forbade the Jews to keep their own festivals. ("Dialogues on the Lord's Day," pp. 265-270.) In A. D. 1095, pope Urban II. consecrated the Sabbath to the weekly service of the Virgin Mary. What an indignity to the Creator of the heavens and the earth! In the following century, an apparition from St. Peter charged the king of England to allow "no buying or selling and no servile work" on Sunday.—Morer's "Lord's Day," p. 288.

VIII. To attach importance to, and promote the observance of, the first day, stories of pretended miracles were invented and circulated. One of these miracles is thus given in Francis West's "Historical and Practical Discourse on the Lord's day":—

"Gregory of Tours (about 590) reporteth that a husbandman, who, upon the Lord's day, went to plough his field, as he cleaned his plough with an iron, the iron struck so fast in his hand that for two years he could not be delivered from it, but carried it about continually, to his very great pain and shame."

Heylyn makes the following statement:—

"It was delivered of the souls in purgatory by Petrus Damiani, who lived A. D. 1056, that every Lord's day they were manumitted from their pains, and fluttered up and down the lake Avernus, in the shape of birds." —*History of the Sabbath*, part ii., chap. v., sect. 2.

And even hell itself could be benefited, if those yet living upon earth would keep Sunday well. Morer, in his "Lord's day," p. 68, speaks thus:—

"Yet still the others went their way; and to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of compassion and charity to the damned in hell, who, dur-

ing the day, have some respite from their torments, and the ease and liberty they have is more or less, according to the zeal and degrees of keeping it well."

In the very midst of the dark ages, when the papal power had reached its highest elevation, pope Innocent III., in A. D. 1202, sent into England a roll which fell from Heaven, containing the long-needed divine authority for Sunday. Here is this remarkable document:—

"A holy mandate, touching the Lord's day, which came down from Heaven unto Jerusalem, found on St. Simeon's altar in Golgotha, where Christ was crucified for the sins of all the world, which, lying there three days and three nights, struck with such terror all that saw it, that, falling on the ground, they besought God's mercy. At last, the patriarch and Akarias the archbishop (of I know not whence) ventured to take into their hands that dreadful letter, which was written thus. Now wipe your eyes and look awhile on the contents:—

"I am the Lord who commanded you to keep the Lord's day, and you have not kept it, neither repented of your sins; I caused repentance to be preached unto you, and you believed not; then I sent the pagans among you, who spilt your blood on the earth, and yet you believed not; and because you did not observe the Lord's holy day, I punished you awhile with famine, but in a short time I gave you fullness of bread, and then you behaved yourselves worse than before. I again charge you that, from the ninth hour (i. e., three o'clock P. M.) on Saturday, until sunrising on the Monday, no man presume to do any work, but what is good; or, if he do, let him repent for the same. Verily I say unto you, and swear by my seat and throne, and by the cherubim which surround it, that if you do not hearken to this my mandate, I will send no other letter unto you, but will open the heavens, and rain upon you stones, wood, and scalding water, by night, so that none shall be able to provide against them. I say ye shall die the death for the Lord's day; and other festivals of my saints which ye have not kept; and I will send among you beasts with the heads of lions, and the hair of women, and the tails of camels, which being very hungry, shall devour your flesh. And you shall desire to flee to the sepulchers of the dead, and hide you for fear of those beasts. And I will take the light of the sun from your eyes, and send such darkness that, not being able to see, you shall destroy each other. And I will turn my face away and not in the least pity you. I will burn your bodies and hearts of all them who do not keep the Lord's day. Hear then my words, and do not perish for neglecting this day. I swear to you, by my right hand, that if you do not observe the Lord's day, and festivals of my saints, I will send pagan nations to destroy you." (History of the Sabbath, part ii., chap. vii., sect. 6; Morer, pp. 288-290; Wilkin's "Concilia Magna Britaniæ et Hiberniæ," vol. i., p. 510; Matthew Paris, p. 141, and many other writers.)

This mandate was taken to England by Eustachius, abbot of Flay, whose mission, it was afterward reported, was attended by miracles and prodigies. Thus we read in Heylyn's "History of the Sabbath," part ii., chap. vii., sect. 6, as follows:—

"A carpenter making a wooden pin, and a woman making up her web, both after three on Saturday in the afternoon (for the pope in this letter had fixed the 'Lord's day' from three o'clock on Saturday afternoon, until sunrise on Monday), are suddenly smitten with the palsy. A certain man of Nasserton, baking a cake on Saturday night, and keeping part until the morning, no sooner brake it for his breakfast but it gushed out blood. A miller, of Wakefield, grinding corn on Saturday after three of the clock, instead of meal, found his bin full of blood; his mill-wheel standing still of its own accord."

The reader will observe that the pope's letter enjoined the observance of a remarkably long Lord's day, embracing several hours of the true Sabbath. As error takes better when mixed with a little truth, this would present a strong temptation for those who honored the holy Sabbath to keep the first day.

THE SEVENTH DAY HAS BEEN OBSERVED BY CHRISTIANS SINCE THE TIMES OF THE APOSTLES.

With a divine obligation existing to keep the seventh day, it is a matter of no small interest for us to know that, notwithstanding the corrupting influence of heathenism,

and the decrees, anathemas, and pretended miracles, of the Catholic church in favor of the first day, and against seventh-day Sabbath-keeping, God has had his faithful witnesses to the ancient Sabbath, from the days of the apostles till the present time. It is interesting to know that Morer, a first-day writer, in his dialogues on the Lord's day, says of the Nazarenes, who, as Gibbon states, "laid the foundations of the church and retired from the ruins of Jerusalem at the time of its destruction," that they retained the Sabbath; that he further states that "the primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons; and it is not to be doubted but they derived this practice from the apostles themselves (Morer's Lord's day, p. 189); that Giesler affirms that "the Gentile Christians observed, also, the Sabbath and the passover, with reference to the last scenes of Jesus' life, but without Jewish superstition" (Eccl. Hist. vol. i, chap. ii, sect. 30); that Brerewood, in his "Learned Treatise of the Sabbath," p. 77, edition of 1631, says that the ancient Sabbath "was religiously observed in the east church three hundred years after our Saviour's passion; that church being a great part of Christendom, and, having the apostles' doctrine, would have restrained it if it had been deadly." He also affirms that "the name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day, not of many hundred years after our Saviour's time."

It is a source of great satisfaction to know that John Lay, an English writer, in his "Sunday a Sabbath," says: "From the apostles' time until the council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it;" and that Socrates, a historian of the fifth century, testifies that "almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week; yet the Christians of Alexandria, and at Rome, on account of the ancient tradition, refuse to do this." —Eccl. Hist., book 5, chap. 21.

In answer to the insinuation that but few Christians, if any, kept the Sabbath before the Reformation, the Sabbath becomes vocal in the practice and groans of thousands of the noble church of Waldenses, who, according to the French historian, De Shou, in "Hist. of the Vaudois," by Bresse, p. 126, "kept the commandments of the decalogue," and who were called Sabbati, or Sabbatati, because they observed the seventh-day Sabbath. Mr. Robinson, in "Ecclesiastical Researches," chap. x., pp. 303, 304, observes: "One says they were so named from the Hebrew word Sabbath, because they kept Saturday for the Lord's day." Other writers allude to this term in the same manner. Some have objected to this view that their name originated from their custom to wear wooden shoes. But two reasons are sufficient to completely refute this interpretation. 1. The wooden shoes they wore were called *sabot* (French); and did their name arise from their wearing these shoes, they would be called *Saboti* and not *Sabbati*. *Sabbati* is simply the French word *Sabbat* with an *i* added to it. 2. They were also called *Insabbatati*, or *Insabbathos*. (See Benedict's Gen. Hist. Bapt. Den., vol. ii., pp. 412, 413, ed. 1813, etc.) Now if their names originated from their wearing wooden shoes, then they wore wooden shoes [*sabbati*], and *did not* wear wooden shoes [*insabbati*]. The easy conclusion is, they kept the Sabbath, and therefore were called *Sabbatati*; but they did not keep the festivals of the Roman Catholic church, and, therefore, were called *Insabbatati* or *Insabbathos*.

The Waldenses were also called Leonists by Roman Catholics, who charged one Leo with originating the Waldensian heresy in the valleys, in the days of Constantine the Great (Hist. of Bap. Den. p. 33). Rainer Sacho, one of their bitterest persecutors, says of them: "There is no sect so dangerous as the Leonists, for three reasons; first, it is the most ancient—some say it is as old as Sylvester [pope in Constantine's time], others, as the apostles themselves; secondly, it is very generally disseminated, there is no country where it has not gained some footing; thirdly, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men and believe nothing respecting God which is not good." —Hist. Church, chap. xxii., sect. 1.

The Cathari, or Puritans, were a body of witnesses who, during the dark ages, protested against Rome. The papal writers, to whom we are indebted for our knowledge of this people, say of them, that they kept the Sabbath and held, also, to circumcision. The same statement is made concerning the Passaginians, a branch of the Waldenses. Mr. Benedict speaks of them as follows:—

"The account of their practicing circumcision is, undoubtedly, a slanderous story forged by their enemies, and probably arose in this way. Because they observed the seventh day, they were called, by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed, of course, that they either did, or ought to, circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite is altogether improbable." —Gen. Hist. of the Bap. Denomination, vol. ii., pp. 412-418.

We would refer to the Abyssinian churches. They were located in Central Africa, where the eunuch of Ethiopia had lived, Acts 8, and kept the Sabbath until the early part of the seventeenth century, when they were brought under the rule of the pope; but the masses broke the yoke, saying "that the sheep of Ethiopia were now delivered from the hyenas of the West." (Church Hist. of Ethiopia, p. 31, etc.; Gibbon, chap. xvii.) We would also refer to the Armenians of the East Indies, who, according to Messrs. Mosie, Yeates, Buchanan, etc., authors of high authority, trace their origin to a very early age, have never come under the influence of papacy, have fifteen hundred churches, and keep the seventh-day Sabbath.—Continental India, vol. ii. pp. 116, 117; East Indian Ch. Hist., p. 134.

Since the Reformation, the Seventh-day Baptists have stood nobly for the Sabbath, some of whom have even died for their faith; and for nearly a quarter of a century their efforts have been seconded by Seventh-day Adventists, in response to the last message before the coming of the Son of man, which warns against the papacy, etc., and develops a people keeping the commandments of God and the faith of Jesus. Rev. 14:9-12. The Scriptures not only show that the little horn, or papacy, was to change the times and the laws (or the law, French translation), tread the truth to the ground and prosper and practice, Dan. 8:24, and that the word of God would be kept in obscurity during its dark reign. Rev. 11:3, etc. They as clearly point out a glorious exaltation of God's word and a restoration of the true Sabbath at the close of papal rule. It is when salvation is near to come that a blessing is pronounced on "the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2; 1 Pet. 1:5; Heb. 9:28; Isa. 25:9. It is following the leading signs of the second advent, that the seal, or sign of the living God, as the Creator of the heavens and the earth, is to be exalted in the earth, and that the servants of God are to receive it in honor of the God of Heaven. Rev. 7:1-3; 6:12-17; 8:1; Matt. 24:29; Ex. 31:17; Eze. 20:12, 20. Now is the time to repair the breach that has been made in the law of God and raise up the foundations of many generations, by keeping God's "holy day." Isa. 58:12, 13. We have entered the brief period in which the work of reform, commenced in the sixteenth century, is to be finished. The last message of reform is due, and is on the wing. Already its solemn notes been heard from ocean to ocean on this continent, and more than two hundred churches have been raised under its proclamation, keeping all of God's commandments. And God being no respecter of persons, the message is going to other nations.

Dear reader, on which side of the question do you design to be? Will you be on the side of truth and of the God of the truth? or on the side of error and of that power that has warred against the truth, against God and the saints? Will you receive the commandments of God? or the traditions of men, by which the law of God is made of none effect?

Look we into the life of Christ and we shall find it the philosophy of the simple, the nurse of young men, the meat of strong men, the buckler of the weak, and the physic of the sick; the book full of Divine instructions; fit for all mankind.—St. Chrysostom.

GOING HOME.

JESUS, thy home is mine!
And I, thy Father's child,
With hopes and joys divine;
This world's a weary wild:
I'm going home!

Home!—Oh, how soft and sweet
It thrills upon the heart!
Home!—where the children meet,
And never, never part:
I'm going home!

And as the desert wide,
The wilderness I see,
Lord Jesus, I confide
My trembling heart to thee:
I'm going home!

While severing every tie
That holds me from the goal,
This, this can satisfy
The craving of the soul:
I'm going home!

Ah! gently, gently lead
Along the painful way;
Bid every word and deed,
And every look to say:
I'm going home!

—Sel.

The Conflagration of This World.

BY S. S. GRISWOLD.

Do the Scriptures teach the destruction of this earth by fire?

As the passage in 2 Pet. 3:3, is the main passage on which the world-burners rely, to support their theory of the final conflagration of this earth (and, in fact, it is the only passage which even apparently refers to such a fiery catastrophe), I propose to give it a candid examination. In order to thus consider it, I will give the whole passage, that we may have it before us.

Verse 3: "There shall come in the last days scoffers, walking after their own lusts, (4), and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. (5). For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; (6); Whereby the world that then was, being overflowed with water, perished; (7); but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men. (8). But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. (9). The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. (10). But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (11). Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, (12) looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (13). Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. (14). Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

The first to be noticed is the time when the above-mentioned events are to take place. It is called the "last days." The phrase, "last days," refers to the days of the gospel. Heb. 1:2: "Hath in these last days spoken unto us by his Son." This refers to Christ's time, the gospel. The phrase is so used by Peter, in Acts 2:17. The phrase, the "last time," has a similar meaning. John says, "It is [now] the last time." 1 John 2:18. Peter says, "Christ was manifest in these last times." 1 Pet. 1:21. Hence, when he says that scoffers shall come in the last days, he must mean the gospel day. And as he and those to whom he wrote were "looking for and hastening unto the coming of the Lord," expecting that coming and its attendant events, one of which was the burning of this world, to be near at hand (see verses 11, 12, 13, 14), it follows, of a certainty, that the time was then, as they were looking for it. This being the case, the whole of the figures, or word-painting there used, simply was describing an event just about to be. And the effort my reviewer has heretofore made, in order to overthrow my positions respecting the time of Christ's coming, viz., that, while the apostles affirmed his coming as an event just about to take place then, they, the apostles, meant some time down in the future, some thousands of years, places those inspired men in no very enviable position respecting their truthfulness or their inspiration. The fact is, unless a spiritual coming of Christ, and its attendant events, such as the resurrection, the Judgment, the burning of the world, is understood, the apostles were guilty of either gross ignorance, or marked duplicity and deception.

Nor is there any more evidence, either from reason or revelation, that the burning up of the world is now to take place as the direct act of God, or as a punishment for wickedness now, than there was in the hundred and one world-burnings of the past.

That Peter meant a moral, social, and religious renovation, or regeneration, and not a physical one, is plain; for in the new heaven and new earth righteousness was to dwell, and righteousness does not inhere in mud, clay, and stones.

But aside from any spiritual interpretation, the passage most positively affirms the perpetuity of the earth in its present condition, rather than its destruction by fire. For instead of fire being an element of destruction, it is the element of the earth's continuance or preservation. For as the earth was once destroyed by water, it is now to be preserved by fire, for the purpose of giving the wicked a day of judgment, or a time for Christ to administer judgment, or administer a divine government over them. In the language of another, verse 8 reads: "It does not occur to those who think thus (about the promise of his coming), 'that the heavens were of long standing, and that the earth, by divinely established laws, was constructed from the water by the action of water; (6), so that the world that then was, being overflowed with water, perished. (7). But the present heaven and earth, by the same laws, are pre-

served as a treasure, kept by fire with reference to a day of judgment and perdition of ungodly men. (8). Do not forget, brethren, this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. (9). The Lord is not slack in the sense in which some use the term, but is long-suffering toward us, not willing that any should perish, but that all should come to repentance." The argument of the apostle is, that there are objections against understanding literally, the figurative language of the heavens passing away with a crash. The heavens were no temporary structure of recent origin. They were of long-standing (*expatali*), even at the time of the flood, and it were absurd to suppose they were now, as a part of human history, to come to an end." But, as used in verse 7, is adversative, and shows a change in the passage, that, as the old world was destroyed, the present condition was to be preserved—continued.

This view of the passage, or the figurative, spiritual view, is the only view that will not seriously reflect on the apostle, either as to his ignorance, or inspiration. For it is plain that the event, whatever was to be its character, was one near at hand, so that those to whom he wrote were to hold themselves in readiness for it. The language is similar to that of the Old Testament, where events, connected with the Lord's coming, were spoken of, in which the most sublime imagery is used.

"If the end of the world," says a distinguished writer, "is not taught in 2 Pet. 3, it is not taught in the Bible." And surely I do not believe it is. For it would contradict other teachings, of the world's continuing forever. The Scriptures invariably connect the coming of Christ with the end of the world; and I have shown that the Scriptures do not teach the personal return of Christ to this earth, and hence the Scriptures do not teach the end of the world by fire.

The true eschatology, or the science of the last things of the Bible, seems to be this: The establishment and development of the Redeemer's kingdom on the earth as preparatory to its more perfect development in the spiritual world. The translation by death of all mankind to the world of spirits, immediately at death, which is their *anastasis*, or future life, or what is denominated in our English Bible, the resurrection, and the perhaps endless continuance of this earth, in its present form, unless some geological catastrophe transpire. The future life immediately supervening on this, the resurrection is a continuous event. As fast as mankind die here, they live there, no great length of time intervening between the sleep of death and the awaking of an undying life. To this point converge the light of intuition, of universal belief and hope, the teachings of reason and of revelation. No unconscious state of the dead, no annihilation of existence, hang their dark pall over the yearnings of the human heart. But life, ever unfolding life, arches the bow of promise—a promise not made to the heart, only to be broken to the ear; for it is the same revelation to the ear and to the heart. It is the fulfillment of desire, of hope, of prophecy, that, "if the earthly house of this tabernacle [our earth body] be dissolved, we have an house [a body] not made with hands, eternal in the heavens"—no more ever to groan in our earth body, but to rejoice evermore in our spirit body. As the butterfly emerges from its earth-worm investiture, and soars aloft on ethereal wing, never again to return to its chrysalis state, so man, having emerged from his earth body, soars aloft into the wide fields of the spirit world, never again to return to rehabit his former earthly body; but having during his earth life, borne the image of an earthly condition, in the spirit life he is to bear the image of a spirit condition.

If, in 2 Peter 3, the burning up of the world is taught, so also is the time when the conflagration was to take place. Now the whole chapter goes to show that whatever the event was that it was not far distant. The effort of my reviewer to evade the fact that the coming of Christ and the end of the world were events near at hand in the apostolic age, and that the apostles did so teach, is unworthy of a true exegesis of Scripture teaching. It charges the sacred writers with either prevarication, deception, or ignorance. If the last—if the apostles were ignorant as to when the time was (as Dr. Barnes supposes), might they not be equally ignorant as to the events themselves, and hence such supposed events may never be. And it is most significant; the fact that persons have been looking for those events to take place in the natural world, and have been as sure that the time was then at hand, as they were sure of the events ever happening. Such persons have been startling the ignorant every now and then, that Christ would then be seen coming in the clouds, literally vaulting from the sky, upon some cloud of condensed vapor, that the world would be all in a blaze, and yet they have all proved false prophets.

They have seen the signs of his coming in the most common occurrences in nature. But a few days since, a writer of that class declared that the storms in Minnesota and elsewhere, this present winter, were signs of the end of the world. I sincerely believe with the editor of the *Sabbath Recorder* that "the Review and Herald is doing an immense amount of mischief, in the persistent advocacy of its peculiar theories." Although learning wisdom from past experience, the Adventists now profess not to set the time when those events will take place, yet, by continually affirming the time is near, they virtually do set the time. One may as well mention the day and hour, as to say it is near at hand. Therefore, while I bow not to the "dicta of heathen mythology in this matter," but to the teachings of Scripture, I unhesitatingly affirm it as my most honest conviction that the whole system and theory of second Adventism cannot be maintained by Scripture, that its doctrines concerning the bodily return of Christ to this world, the sleep of the dead, the annihilation of the wicked, the resurrection of the body, and the conflagration of this earth, are nowhere taught in the Bible, but are based upon an erroneous interpretation of the sacred texts.

REMARKS.

If we mistake not, Bro. G., in the foregoing paper, furnishes us a notable example of the fulfillment of a portion of the very prophecy which he seeks to explain away. In 2 Pet. 3:3, 4, the reader will find this language: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming; for since the fathers fell asleep all things continue as they were from the beginning of the creation?" Is not this just what is here said? The heavens were of long continuance, even at the time of the flood; and it is absurd to suppose that they are ever to pass away. They continue as they were, and they are to have no end. Where is the sign or promise of any such thing? Peter says that those who talk thus are scoffers; and we are not at liberty to use any milder term. We are

sorry that Bro. G. has so plainly ranged himself on their side.

But this event was to take place in the last days, and the last days, says Bro. G., were the gospel days, and the language was as applicable then as now. As some minds are honestly troubled over the expression, "last days," as found in the New Testament, a word concerning it may be in place. This expression is evidently used in two senses: first, as applying to the whole gospel age; and secondly, as applying to the closing portion, simply, of the gospel age. In the first sense, it is used in Heb. 1:2. But there Paul goes back to the beginning, and takes in the whole course of this world's history. Compared with the whole age of the world, the gospel age may be spoken of as the last days. But the same apostle evidently uses the expression in another sense, in many instances, as in 2 Tim. 3:1, where he speaks of the gospel dispensation exclusively, and says that in the last days perilous times shall come. Here he looks forward from his own time into the future to a period called the last days which had not yet come, when perils should prevail. Here are the last days, or the closing period of the gospel dispensation, when the signs of Christ's coming were to appear, evil men and seducers were especially to wax worse and worse, and scoffers were to abound, saying, Where is the promise of his coming?

And this expression in Peter shows that the subject of the Lord's coming was to be agitated in the last days, and that doctrine to be proclaimed. Else there would be no occasion for scoffers to arise, saying, Where is the promise of his coming? Certainly no one would ever think of asking such a question, if the claim was not put forth by some that there was a promise of his coming, and that the event was near at hand. Had not Adventism been fulfilling its mission, in the providence of God, and in accordance with the Scriptures, such anti-scriptural and absurd assertions as we have above would never have been called forth from Bro. G.

The expression, "the last days," is an assurance that there is to be a last day. We could have no last days, unless we were at length to come to the very last. This must be included. Even applying it to the whole gospel dispensation, it points to a last day that is coming. But Bro. G. says that there is to be no last day; that the world is to continue forever.

In what light does this put the apostles as men of sense and veracity? Or rather in what light does it put Bro. G.? If there is to be no last days: and the apostles continually speak of "the last days," which must imply and include a last day, what about their "gross ignorance, marked duplicity, and deception?"

Again the claim comes to the surface, that the event of which Peter speaks was near when the apostle wrote, and so has taken place, and must therefore be understood in a mystical or figurative sense. Then we have had the destruction of the world by fire, and the perdition of ungodly men! The heavens have passed away with a great noise, and the elements have melted with fervent heat! And a new heavens and earth have come according to the promise, wherein dwelleth righteousness! Where is this new earth? Is it here? Are we in the new order of things? If so, we would as soon go back to the old; for this is not much, if any, improvement. If anything is more calculated to show the folly of human reasoning, or bring greater contempt on the Scriptures than such an interpretation, will some one inform us of it?

The frequency with which Bro. G. reiterates the idea that these events were immediately to take place in the apostle's days, because they are said to be at hand, &c., shows that this is the main, if not the only, ground for his wild and intangible theories. In reply we have repeatedly called attention to the fact that the prophets used language just as we claim that the apostles use it in the New Testament. The prophets used the present and even the past tense in predicting events that were six or seven hundred years in the future; and the inspired writers of the New Testament so apply their language. Were David and Isaiah and Jeremiah a set of ignorant, unspiritual deceivers? If it is so held, let it be so understood; but if not, let no man charge the apostles with ignorance, duplicity, and deception, for using language in the same way.

To say that we are astonished at Bro. G.'s manner of treating 2 Pet. 3, would not half express it. To take up a passage of Scripture, and deliberately and directly contradict it, under the pretense of explaining it, seems to us like a strange way of handling sacred things. We might as well read the Scriptures as some read them to burlesque them, as, for instance, "If sinners entice thee, consent thou"; and, "Upon the first day of the week let every one of you lay by."

Peter refers to the literal destruction of the old world by the flood; a fact which we must accept, if we believe the Scripture record. From this he then argues that just as literal a destruction awaits the present world by fire. But this is to be more extensive; for it involves the heavens also, which shall pass away with a great noise, while the elements melt with fervent heat. The word, but, does not denote a change from destruction to preservation, but only a change in the agents made use of for destruction. The old world was destroyed by water, but this is to be destroyed by fire.

In regard to the setting of time, Seventh-day Adventists have never done anything of that kind. We have no past experience in that direction to profit by. But in reference to the fact that the coming of Christ is near, Christ, speaking of the signs, says, "When ye shall see all these things, know that it [margin, he, Christ,] is near even at the doors." Matt. 24:33.

We forbear to argue further. Let any person, not lost in the fog of mysticism, peruse for himself the third chapter of second Peter, and we will trust his conclusions.

Mingling our Righteousness with Christ's.

THERE is an anecdote of Bishop Butler, the celebrated author of "The Analogy," which should be extensively known, as it is calculated to impress a great scriptural truth upon the hearts of thousands, as effectually as his analogy has forced conviction of the truths of Revelation upon the understanding.

Bishop Butler never married, and the large income annexed to an English bishopric was wholly expended in charities to the church and to the poor. These charities were so extensive, that it was said he expected to purchase Heaven by his benevolence. His daily habits were so self-denying as to shame the self-indulgence of many of the poor.

His death was preceded by a long illness, during which his mind became deeply impressed, and his whole soul weighed down, by a sense of his guilt before God. One of his chaplains, in endeavoring to administer consolation to his troubled spirit, referred to his extensive charities as undoubtedly acceptable to God. The bishop immediately replied, "I am a steward of the Almighty; all is his, intrusted to me to promote his glory and the good of mankind; how can I know that I have not abused this trust to purposes of self-gratification. I look back upon all these things, and they fill my soul with terror by the feeling of responsibility they awaken."

Another chaplain spoke to him of "The Analogy," and of the many infidels it had reclaimed from deadly errors. He replied again, "I began the analogy with a view to the glory of God; but, as I proceeded with the work, visions of the fame it might bring to myself mingled themselves up with the views I had of promoting the glory of God, and all was polluted and rendered sinful; the book may be a blessing to others; but it weighs like lead upon my own soul.

The chaplain replied, "Admit, my lord, all you say to be true, that your very alms have partaken of sin—that the analogy would condemn you for mingling your own glory with that which should have been given solely to God; yet why all this anxiety and alarm? Jesus has said, 'Whosoever cometh unto me shall in no wise be cast out,' and in that promise you should find peace." The bishop immediately raised himself in his bed, and exclaimed, "How wonderful, that, as often as I have traced every line of the Bible, the full force of that passage has never struck me before. 'Whosoever' includes all—all may come—'shall in no wise be cast out' gives the assurance, that no amount of sin, no depths of guilt of which men can be guilty, shall prevent God from receiving and accepting them, if they come to him through Christ; his blood has atoned for all sin, and his righteousness will hide the iniquities of all who accept his offers of mercy."

He lived many weeks after, and preached to all who approached him, the full and free salvation of the gospel, as it is condensed in this blessed passage. Resting upon, and repeating this passage, he died in holy triumph.

In the course of a long ministry, we have found nothing more useful than this anecdote, where the awakening sinner was disposed to mingle his own righteousness with that of Christ. While he does this, all will be darkness and despair. When he comes simply to Jesus, all will be hope and peace.

—American Messenger.

Absent Friends.

WHO shall describe the night-watches of those who know that the ocean bears the treasure of their souls—who shrink within themselves, yet seem to find no shelter from the howling blast—who listen and hope that the storm is abating, when it does but retreat to come again with redoubled fury, roaring and bellowing, till the wild wind, and the creaking branches, and the hissing rain, are mingled as it were into one universal shriek! and then the dark, heaving waters seem to rise again, and all is swept away by the boisterous waves, or by the moaning blast, that groans and murmurs as it falls lower and lower into the abyss of destruction.

UNQUIETNESS is the greatest evil that can come to the soul, excepting sin. For as seditions and civil discords of a commonwealth ruin it entirely, and disable it to resist a stranger, so our heart, being troubled and disquieted in itself, loseth strength to maintain the virtues which it had gained, and with it the means to resist the temptations of the enemy, who, at that time, useth all kind of endeavors to fish (as they say) in troubled waters.—De Sales.

The Review and Herald.*"Sanctify them through Thy truth; Thy word is truth."*

BATTLE CREEK, MICH., THIRD-DAY, JUNE 10, 1873.

ELD. JAMES WHITE,
" J. N. ANDREWS, } . . . EDITORS.

Close of the Volume.

THIS being the last number of the volume, we have been obliged to omit some interesting matter to give room for the index.

We think it is safe to promise, that the next volume will be of still more interest than this has been. Readers in general love variety, and brief articles secure the best reading. Several series of lengthy articles have run through this volume; and, though the matter itself be important, and it is sometimes necessary to publish them, they often interfere with the Conference Department, more than could be wished, and crowd out much that we would like to publish of a devotional cast. These serial matters will soon be closed up, and the progress of the cause in all parts of the field will receive more attention than in the past.

On account of ill-health Bro. Littlejohn was not able to furnish the closing article in reply to the *Statesman* this week. We are happy to know that these articles have received much favor with readers of the REVIEW, who will, in turn, be glad to learn that they will soon be published in book form.

Time is short. "The end of all things is at hand." Every week, almost every day, brings letters to the Office, imploring help, asking for the preachers to visit the various localities where labor is desired. But the "laborers are few," and all are invited to make greater efforts to circulate the REVIEW, which has thus far proved to be an efficient worker in the good cause.

Testimony of the Fathers.

THE EPISTLE OF BARNABAS.

In his second chapter this writer speaks thus:—

"For he hath revealed to us by all the prophets that he needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus: 'What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and sabbaths I cannot endure.' He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation."

The writer may have intended to assert the abolition of the sacrifices only, as this was his special theme in this place. But he presently asserts the abolition of the Sabbath of the Lord. Here is his fifteenth chapter entire:—

"Further, also, it is written concerning the Sabbath in the decalogue which [the Lord] spoke, face to face, to Moses on Mount Sinai, 'And sanctify ye the Sabbath of the Lord with clean hands and a pure heart.' And he says in another place, 'If my sons keep the Sabbath, then will I cause my mercy to rest upon them.' The Sabbath is mentioned at the beginning of the creation [thus]: 'And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it.' Attend, my children, to the meaning of this expression, 'He finished in six days.' This implies that the Lord will finish all things in six thousand years, for a day is with him a thousand years. And he himself testifieth, saying, 'Behold to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And he rested on the seventh day.' This meaneth: when his Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. Moreover, he says, 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, he says to them, 'Your new moons and your Sabbaths I cannot endure.' Ye perceive how he speaks: Your present Sabbaths are not acceptable to me, but that is which I have made [namely this], when, giving rest to all things, I shall make a beginning of the

eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when he had manifested himself, he ascended into the heavens."

Here are some very strange specimens of reasoning. The substance of what he says relative to the present observance of the Sabbath appears to be this: No one "can now sanctify the day which God hath sanctified except he is pure in heart in all things." But this cannot be the case until the present world shall pass away, "when we ourselves, having received the promise, wickedness no longer existing, and *all things having been made new* by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves." Men cannot therefore keep the Sabbath while this wicked world lasts. And so he says, "Your present Sabbaths are not acceptable to me." That is to say, the keeping of the day which God has sanctified is not possible in such a wicked world. But though the seventh day cannot now be kept, the eighth day can be, and ought to be, because when the seventh thousand years are past, there will be at the beginning of the eighth thousand the new creation. So the persons represented by this writer, do not attempt to keep the seventh day which God sanctified, for that is too pure to keep in this world, and can only be kept after the Saviour comes at the commencement of the seventh thousand years; but they "keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead."

Sunday, which God never sanctified, is exactly suitable for observance in the world as it now is. But the sanctified seventh day "we shall be able to sanctify" when all things have been made new. If our first-day friends think these words of some unknown writer of the second century more honorable to the first day of the week than to the seventh, they are welcome to them. Had the writer said, "It is easier to keep Sunday than the Sabbath while the world is so wicked," he would have stated the truth. But when, in substance, he says, "It is more acceptable to God to keep a common than a sanctified day while men are so sinful," he excuses his disobedience by uttering a falsehood. Several things however should be noted:—

1. In this quotation, we have the reasons of a no-Sabbath man for keeping the festival of Sunday. It is not God's commandment, for there was none for that festival; but the day God hallowed being too pure to keep while the world is so wicked, Sunday is therefore kept till the return of the Lord, and then the seventh day shall be truly sanctified by those who now regard it not.

2. But this writer, though saying what he is able in behalf of the first day of the week, applies to it no sacred name. He does not call it Christian Sabbath, nor Lord's day, but simply "the eighth day," and this because it succeeds the seventh day of the week.

3. It is also to be noticed that he expressly dates the Sabbath from the creation.

4. The change of the Sabbath was unknown to this writer. He kept the Sunday festival, not because it was purer than the sanctified seventh day, but because the seventh day was too pure to keep while the world is so wicked.

TESTIMONY OF THE EPISTLE OF PLINY.

Pliny was the Roman governor of Bithynia in the years 103 and 104. He wrote a letter to the emperor Trajan, in which he states what he had learned of the Christians as the result of examining them at his tribunal:—

"They affirmed that the whole of their guilt or error was, that they met on a certain stated day [*stato die*], before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to eat in common a harmless meal."—*Coleman's Ancient Christianity*, chap. i., sect. 1.

The letter of Pliny is often referred to as though it testified that the Christians of Bithynia celebrated the first day of the week. Yet such is by no means the case, as the reader can plainly see. Coleman says of it (page 528):—

"This statement is evidence that these Christians kept a day as holy time, but whether it was the last or the first day of the week, does not appear."

Such is the judgment of an able, candid, first-

day church historian of good repute as a scholar. An anti-Sabbatarian writer of some repute speaks thus:—

"As the Sabbath day appears to have been quite as commonly observed at this date as the Sun's day (if not even more so), it is just as probable that this 'stated day' referred to by Pliny was the *seventh* day, as that it was the *first* day; though the latter is generally taken for granted."—*Obligation of the Sabbath*, p. 300.

Every candid person must acknowledge that it is unjust to represent the letter of Pliny as testifying in behalf of the so-called Christian Sabbath. Next in order of time come the reputed epistles of Ignatius.

TESTIMONY OF THE EPISTLES OF IGNATIUS.

Of the fifteen epistles ascribed to Ignatius, eight are, by universal consent, accounted spurious; and eminent scholars have questioned the genuineness of the remaining seven. There are, however, two forms to these seven, a longer and a shorter; and while some doubt exists as to the shorter form, the longer form is by common consent ascribed to a later age than that of Ignatius. But the epistle to the Magnesians, which exists both in the longer and in the shorter form, is the one from which first-day writers obtain Ignatius' testimony in behalf of Sunday, and they quote for this both these forms. We therefore give both. Here is the shorter:—

"For the divinest prophets lived according to Christ Jesus. On this account also they were persecuted, being inspired by his grace to fully convince the unbelieving that there is one God, who has manifested himself by Jesus Christ his Son, who is his eternal Word, not proceeding forth from silence, and who in all things pleased him that sent him. If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung up again by him and by his death—whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only master—how shall we be able to live apart from him, whose disciples the prophets themselves in the Spirit did wait for him as their teacher? And therefore he whom they rightly waited for, being come, raised them from the dead." Chaps. viii. and ix.

This paragraph is the one out of which a part of a sentence is quoted to show that Ignatius testifies in behalf of the Lord's-day festival, or Christian Sabbath. But the so-called Lord's day is only brought in by means of a false translation. This is the decisive sentence: μηκέτι σαββατίζοντες, ἀλλὰ κατα κυριακὴν ζωήν ζωντες; literally: "no longer sabbatizing, but living according to the Lord's life."

Eminent first-day scholars have called attention to this fact, and have testified explicitly that the term Lord's day has no right to appear in the translation; for the original is not κυριακὴν ζωήν, Lord's day, but κυριακὴν ζωὴν, Lord's life. This is absolutely decisive, and shows that something akin to fraud has to be used in order to find a reference in this place to the so-called Christian Sabbath.

But there is another fact quite as much to the point. The writer was not speaking of those then alive, but of the ancient prophets. This is proved by the opening and closing words of the above quotation, which first-day writers always omit. The so-called Lord's day is inserted by a fraudulent translation; and now see what absurdity comes of it. The writer is speaking of the ancient prophets. If, therefore, the Sunday festival be inserted in this quotation from Ignatius he is made to declare that "the divinest prophets," who "were brought up in the ancient order of things," kept the first day and did not keep the Sabbath! Whereas, the truth is just the reverse of this. They certainly did keep the Sabbath, and did not keep the first day of the week. The writer speaks of the point when these men came "to the newness of hope," which must be their individual conversion to God. They certainly did observe and enforce the Sabbath after this act of conversion. See Isa., chaps. 56, 58; Jer. 17; Eze., chaps. 20, 22, 23. But they did also, as this writer truly affirms, live according to the Lord's life. The sense of the writer respecting the prophets must therefore be this: "No longer [after their conversion to God] observing the Sabbath [merely, as natural men] but living according to the Lord's life," or "according to Christ Jesus."

So much for the shorter form of the epistle to the Magnesians. Though the longer form is by almost universal consent of scholars and critics pronounced the work of some centuries after the time of Ignatius, yet as a portion of this also is often given by first-day writers to support Sunday, and given too as the words of Ignatius, we here present in full its reference to the first day of the week, and also the Sabbath, which they generally omit. Here are its statements:—

"Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for 'he that does not work, let him not eat.' For, say the [holy] oracles, 'In the sweat of thy face shalt thou eat thy bread.' But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaids which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days [of the week]. Looking forward to this, the prophet declared, 'To the end, for the eighth day,' on which our life both sprang up again, and the victory over death was obtained in Christ," etc. Chapter ix.

This epistle, though the work of a later hand than that of Ignatius, is valuable for the light which it sheds upon the state of things when it was written. It gives us a correct idea of the progress of apostasy with respect to the Sabbath in the time of the writer. He speaks against Jewish superstition in the observance of the Sabbath, and condemns days of idleness as contrary to the declaration, "In the sweat of thy face shalt thou eat thy bread." But by days of idleness, he cannot refer to the Sabbath, for this would be to make the fourth commandment clash with this text, whereas they must harmonize, inasmuch as they existed together during the former dispensation. Moreover, the Sabbath, though a day of abstinence from labor, is not a day of idleness, but of active participation in religious duties. He enjoins its observance after a spiritual manner. And after the Sabbath has been thus observed, "let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days." The divine institution of the Sabbath was not yet done away, but the human institution of Sunday had become its equal, and was even commended above it. Not long after this, it took the whole ground, and the observance of the Sabbath was denounced as heretical and pernicious.

The reputed epistle of Ignatius to the Trallians in its shorter form does not allude to this subject. In its longer form, which is admitted to be the work of a later age than that of Ignatius, these expressions are found:—

"During the Sabbath, he continued under the earth;" "at the dawning of the Lord's day, he arose from the dead;" "the Sabbath embraces the burial; the Lord's day contains the resurrection." Chap. ix.

In the epistle to the Philippians, which is universally acknowledged to be the work of a later person than Ignatius, it is said:—

"If any one fasts on the Lord's day or on the Sabbath, except on the paschal Sabbath only, he is a murderer of Christ." Chap. xiii.

We have now given every allusion to the Sabbath and first-day that can be found in any writing attributed to Ignatius. We have seen that the term "Lord's day" is not found in any sentence written by him. The first day is never called the Christian Sabbath, not even in the writings falsely attributed to him; nor is there in any of them a hint of the modern doctrine of the change of the Sabbath. Though falsely ascribed to Ignatius, and actually written in a later age, they are valuable in that they mark the progress of apostasy in the establishment of the Sunday festival. Moreover, they furnish conclusive evidence that the ancient Sabbath was retained for centuries in the so-called Catholic church, and that the Sunday festival was an institution entirely distinct from the Sabbath of the fourth commandment.

J. N. A.

THERE IS NO OBJECT UNWORTHY OF OUR NOTICE.—"While I am reading," says a careful student of natural history, "a fly settles on my hand; I don't kill it; I watch it, with a glass perhaps, and see it clean its wings and its head, and make friends with it, till I feel that I can speak to that fly; and so it is with everything living. If we will humble ourselves and condescend to look at the apparently lowest creatures, we shall find instruction in the meanest of them."

WHAT does it matter whether God is pleased to act by one man or ten thousand? All the wisdom, all the power, all the grace, is in Him.

Seek, and Ye Shall Find.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." These promises are true and faithful—the person that truly asks, shall receive; and he that truly seeks, shall find. But there is such a thing as asking amiss; and of ostensibly seeking, but not in reality. Says an apostle, "Ye ask and receive not, because ye ask amiss." Again, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For *let not that man think that he shall receive anything of the Lord!*" He that asks, must ask in faith. Otherwise he has no claim on the promise. He that seeks, must seek in truth, or he has no promise that he shall find.

If a man ask wisdom from God to guide him, he shall have it; if he seek the path of truth and duty, he shall find it. The way is not so obscure that it cannot be found. He that really desires to find the path of duty can find it. God has not left the path of duty obscure. The reason men seek it and do not find it, is because they have a choice that their way shall be the way.

This may be illustrated by what I heard an Englishman relate of his travels. He was to make a choice whether to proceed by the way of London or Liverpool. When he came to the place where he was to decide which road to take, feeling undecided, he thought he would leave it to the lot, by setting up his cane and taking the direction in which it should fall. But, said he, I had a desire to see London, and so I leaned it a little that way.

To seek of God is to have no choice of our own. When men come to seek the truth in that way, they will find it. They will find that the requirements of God are not hidden so that they cannot discern them—that they are hidden only to those who choose another way. Says an apostle, "If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not."

We cannot believe that the word of God is at fault; that men so differ and cannot find the one only true way. When they read a plain and obvious requirement of God, their minds are sometimes so blinded by prepossessions and unbelief that they doubt whether God requires them to obey; and, in their blindness of unbelief, they sometimes have the audacity to go and ask God in prayer whether he would have them obey, or, rather, whether the way of their choice will not be acceptable. Such seek their own way, and they find the way they seek. If they would truly seek the way of God, they would find it. We can come to no other conclusion, except this: that all who truly seek the path of duty, will find the same way. The Bible is not to blame for the discordant practices of those who profess to believe and obey it.

Let us seek the path of duty by submitting our will to God, and having no choice but that he shall direct us in the way he would have us go. Truly doing this in faith, we may claim the promise, "Seek, and ye shall find."

R. F. COTTRELL.

The Present Truth.

(Continued.)

1. The Judgment, the Second Advent of Christ, the Resurrection, and the End of the World, are events which the Scriptures teach will come to pass at some Time.

We are not now concerned as to when they will come to pass, but simply with the fact that these events will transpire sometime. Nothing in the Bible, it seems to me, is more plainly revealed and emphatically stated, than these facts, and I presume that most of my readers will agree with us on this point. They believe in the literal second advent and resurrection of the dead the same as we do. There is no controversy, then, on this point. However, we will give a few texts out of the scores bearing upon these events.

The Judgment. "Because he hath appointed a day, in the which he will judge the world in righteousness." Acts 17:31. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12.

The Second Advent. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:27. "And when he had spoken these things, while they beheld, he was taken up; and a cloud re-

ceived him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. 4:16.

The Resurrection. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

The End of the World. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:38-42.

Language could not be more explicit than this on these great and awful events. Yes, says our opponents, we agree that they will come sometime, but as to when they will come, we know nothing. Christ may come to-night, or next week, or it may be a thousand years before he comes; we cannot tell. If we are only prepared to die, that is all that it need concern us, let it come when it will.

No doubt the objector thinks that this is sound reasoning, and according to Scripture; but look a little farther. We often hear these men who declare that the Lord may come to-night, declare that the world must be converted, and that there must be a millennium of a thousand years before Christ comes. Then they go on to argue that the Jews must be converted and return to Palestine, first; that this, that, and the other, prophecy has not been fulfilled yet; and still the Lord may come to-night! How they can have the world converted, and a thousand years millennium, in one night, and the Lord come at the same time, I never could see! And yet they stoutly argue both. The Jews must be converted and return to Palestine, before the Lord comes, and yet he may come to-night! Many other prophecies have not been fulfilled, and yet the Lord may come to-night! They certainly cannot believe both positions. And farther: In saying this, they assume that the coming of the Lord will take place without any signs being given to mark his coming—without any warning to the world, and without his people knowing anything concerning it. They virtually assume that everything will go right on just as it always has, without any sign or warning, and the first that any one knows, either saint or sinner, the trumpet will sound like a peal of thunder out of a clear sky at noon-day. To show the unsoundness of this, I will make a second proposition:

2. There will be signs given preceding these events, to mark their coming. I might give scores of texts on this point, naming the different signs which shall transpire shortly before the advent. I will content myself with quoting two or three which directly assert that there shall be signs. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. The disciples inquire directly, What shall be the sign of thy coming and the end of the world? If there were to be no signs, Christ would have simply said, Children, do not trouble yourselves on that point; there will be no signs given of these events. But instead of answering them thus, he does proceed to give them a whole chapter of signs on the very point they had asked. Luke briefly sums up his answer thus: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28. Here Jesus says that there shall be signs in the sun, in the moon, in the stars, in the earth, &c. So in verse 11, he says, "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." And thus Joel says: "And I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:19, 20. We take it that these texts settle the fact that the Lord will give signs to mark his second coming.

God has said that, at the proper time, he will hang out signs in very conspicuous places indeed, viz., in the sun, in the moon, in the stars,

and upon the earth. And when God shall do this, what will it be for? Will it not be to call the attention of his people and the world to the very event which these signs indicate? Most certainly. This fact alone shows that God will have men know something with regard to it, else why give the signs? And when God shall do this, will it be immaterial whether men heed these signs, or disregard them? whether they believe them, or scoff at them? whether they note them, or pass them by as not worthy of their attention? whether they accept them as the fulfillment of God's word, or deny them to be such? Think of this point a moment. Did not Christ rebuke the men of his time for not discerning the signs of the times? Matt. 16:3. And if men should pay no more attention to the signs of the times now, than they did then, will they not receive just as severe a rebuke from the Lord as they did then? Certainly, they will. Be careful, my friend, there may be more importance to this subject than you have thought.

To show the importance of this, I will make a third proposition:—

3. A warning message will be given to the world, immediately preceding the coming of Christ. This is an important proposition, and if it be true, it shows the importance of engaging in such a proclamation. Here, again, we might give a great many texts on this point, but have room for only a few. Let us first reason a moment. God is merciful, long-suffering, not willing that any should perish; hence, he always warns the wicked of coming judgments, in sufficient time for them to repent and escape them, if they will. He loves his people, and does nothing without revealing it to them. Did God warn the world in the days of Noah? He did. So, then, he will here. Christ says, "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. Did God warn the Sodomites? Did he warn the men of Nineveh? Did John the Baptist give a warning message before the first advent? Did Jesus warn them of the fall of Jerusalem? How much more reasonable, then, that there should be a warning here. Did the righteous know when the flood was to come? when Sodom was to fall? when the Jews were to come out of Egypt? when Nineveh was to be overthrown? when Christ was to come the first time? Then will they know with regard to his second advent. Nothing is more reasonable and just than this conclusion. But let us hear the word of the Lord:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. What is the day of the Lord? It is when the Lord comes, as will be seen by the following texts: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 4:16-18; 5:1, 2. This shows that the day of the Lord is when he comes, the dead are raised, the living changed, &c. This is the time of which the prophet speaks. He says, "For the day of the Lord cometh, it is nigh at hand." This fact is further confirmed by the language of verses 10, 11. "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?" Having shown what the subject is, now look at the prophecy: "Blow ye the trumpet in Zion." This was always done to warn the people of some important event. "Sound an alarm in my holy mountain, let all the inhabitants of the land tremble." This shows that it is some awful event that is just pending. What is it? When is this warning to be given, this alarm to be sounded? "For the day of the Lord cometh, for it is nigh at hand." Then when the day of the Lord is drawing near, is even nigh at hand, then is the time that this prophecy must be fulfilled.

Will not God see that it is fulfilled? He certainly will, if he has to raise up men from the very stones to do it; and when it is thus fulfilled, what will the world hear? They will hear the blowing of the trump, and sounding of the alarm, here predicted.

Compare this with Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Here was a prophecy given 700 years before Christ. Age after age rolled on and no one came up to fulfill it. By-and-by, in the wilderness of Judea, is heard the voice of a humble man proclaiming this very message. The proper time had come.

God, who very jealously guards the fulfillment of his word, raised up a man to accomplish it. So it must be with regard to this prophecy relating to the end. When the day of the Lord is nigh at hand, God will lay the burden of his work upon some who will blow the trumpet and sound the alarm. All the powers of darkness cannot prevent it.

Take another text. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly. Zeph. 1:14. Thus he goes on describing the terrors of that day, and then says: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Chap. 2:1-3. This shows that in connection with that great day of God's wrath there will be a gathering message to prepare the people to stand in that awful time of trouble. Once more: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come." Rev. 14:6, 7. Here is another prophecy. It is in your Bible the same as in mine. God put it there. He worded it just right. He will see that it is fulfilled at the proper time. God's word cannot fail. This message will be accomplished. When it is fulfilled what will the world hear? Just the message here given, "Fear God and give glory to him; for the hour of his Judgment is come." This, it will readily be seen, is an announcement that the time for God's Judgment to set has arrived, and this announcement is made to every nation, tongue, and people; hence, it is a world wide message. Now such a message as this could be true only in the last generation, because that is the time that the Judgment will occur. It would not have been true if given a thousand years ago, or five hundred years ago; for the hour of God's Judgment did not come then. Hence, this is a last-day message. It is positive proof that, immediately preceding that event, God will cause a solemn warning to be given to the world concerning it. When the proper time shall come, and the signs shall appear, and God shall cause this message to be heralded to the world, will it be a matter of no account whether men heed that warning or not? Can men disregard it with impunity? Can they mock at it and denounce it as the work of the devil, and still enjoy the blessing of God? Can they please God by simply passing it by unnoticed? How did it fare with the men who rejected Noah's warning? with those who did not believe the words of John the Baptist, and other similar messages? And will not those fare the same who shall reject this when God shall cause it to be given?

We are not now arguing as to whether this message is now being given; that is not the point. But we are endeavoring to show that such a message must certainly be given, whenever the proper time comes, immediately preceding the second advent. Let me call attention again to that oft-repeated assertion, that if we are only prepared to die, we are prepared for the coming of the Lord; and, hence, even though the Lord is coming soon, and there are signs which show it, and the warning is being given concerning it, yet it does not matter if we do not heed them, provided our hearts are only right. This, I firmly believe, is a subterfuge gotten up to lull men to sleep and to close their eyes to the truth.

To show the fallacy of this statement, look at it in the light of other similar events. Suppose the men who heard Noah preach had reasoned that way. Perhaps the flood is coming, said they, and perhaps it is not, we do not know; and it don't make any difference any way; if our hearts are only right, let it come. What would have been the consequences? They would have perished in the flood just as they did. Suppose that Noah himself had reasoned that way; who would have built the ark? who would have warned the world? Would not God have rejected him, and let him perish with the ungodly, while he raised up somebody else to do that work? Suppose Lot had reasoned thus when he heard of the threatened destruction of Sodom. Suppose, again, that the men who heard John the Baptist had argued thus: He says that the Messiah is soon to come and he is his forerunner; may be it is so, and may be it is not. We cannot tell. What matter is it to us? When we see him it will be time enough to believe on him. What good will it do us to simply have our bodies put under the water? if we only love God and obey him, we shall be safe enough, whether the Messiah comes or not. Could they thus reject God's work and God's message with impunity? No, the fact is, God never causes any warning to be given unless it is needed. And when he does this, it cannot be ignored, nor rejected with impunity. Those who reject it thereby give evidence that they do not really love God, nor his truth, and they are not walking in the light. If they were, they would discern the work of God, would hear the voice of the Master, and would gladly obey it.

D. M. CANRIGHT.

(To be Continued)

A SABBATH HYMN.

AIR.—“I’m alone, all alone.”

‘Tis God’s rest day, so holy, so sacred, so blest;
As its hours sweetly glide my crushed spirit finds
rest;
For its hours seem befitting one burdened by care,
And I cast all beside, and betake me to prayer.

CHORUS:

I’m alone, all alone, but my Saviour is near,
I’ve awaked from death’s stupor in time just to hear
The Shepherd’s sweet voice, saying, “Come unto me;”
For his ear ever lists to the penitent’s plea.

Come, ye burdened, ye sin-sick, ye blind, and ye poor,
Christ hath ransomed your souls, come e’en now from
death’s door.

He will wash you, he’ll cleanse you, from sin’s deepest stain,
He was once for you slain; but he liveth again.

CHORUS:

I am poor, sick, and weary, O Saviour, draw near;
For thy promise is sure, that thou soon wilt appear;
Not with meekness and scourging, as thou didst before,
But in beauty and splendor, as a conqueror.

CHORUS.

Help me wait, Lord, in faith, that thou soon wilt appear,
For I know from thy word that thy coming is near;
Thou wilt judge all the earth in thy righteousness then,
Even so, come Lord Jesus, forever to reign.

CHORUS.

L. M. B. PAGE.

De Ruyter, N. Y.

Progress of the Cause.

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

Cattaraugus Co., N. Y.

SINCE last report, have given ten discourses at Ashford to small congregations. A few were interested, and we hope they may be benefited. Some of these make no profession of religion. The interest, however, was not sufficient to warrant a continuance; but there is still reason to hope for the fruits of this labor. A few professors were indeed friendly, and had not a word to oppose to our position on the Sabbath and law; but how is it?—who can tell?—that apparently good, candid and pious men can see these momentous truths and not be moved to obedience? When they see the claims of the law of God, how can they conclude that it is better, and will be less sinful in its results, to follow the traditions of men that make void the law of God, than to turn to the obedience of that law? These are questions too hard for me to solve. If this is so, what does the long-foretold and Heaven-sent message concerning the commandment of God mean? If it is better to seek to please our friends and neighbors by knowingly violating the law of the Most High, apostles and martyrs have poured out their blood in vain. Why did they not seek peace by giving up their faith and practice, and not occasion so much sin on the part of their persecutors? They did not see things in this light, and God does not see it so; but because he knew that men of the present time would be so stupid and indifferent to his claims, he has sent the most fearful warning possible. And yet, hearing it, they coolly conclude that it is better not to obey! May God awaken them to a sense of duty!

R. F. COTTRELL.

Vermont.

FROM April 30 to May 3, I took a trip on horseback through Westmore and Charleston, visiting nearly all the families of Sabbath-keepers in those places, and spent one Sabbath at East Charleston. Found all the friends holding on to the truth but one, and some ripening for the grave that I feared would go back.

The first day of May, in a part of Westmore facing the north, I found the snow at least two feet deep on a level. Had to leave my horse and go on foot. The same day, six men broke the roads before me with two yoke of oxen at a point between Westmore and Charleston.

Sabbath, May 10, I spoke to the church in Enosburgh. Found them somewhat freer from petty trials than formerly; but some were far behind on Systematic Benevolence. The Scriptures represent this system as a test of the sincerity of our love for God and his cause. Many are deceived in claiming inability to take part in it; for they will invest large sums in other directions for selfish purposes; perhaps in carrying on lawsuits on points of trivial importance. We should try our motives, and not deceive ourselves in this solemn time. But we are glad that, in the main, the church of Enosburgh have been forward in sustaining the cause in all of its branches. May this, also, be their experience in the future, and may their example provoke others to good works.

Sabbath and Sunday, the 17th and 18th, I labored for the church in Jericho and Bolton, and was cheered by their appreciation of the truth, their readiness to improve the time in the social meeting, and by the gracious

influences of God’s Spirit. My brother’s labors on the Sabbath were appreciated. Twenty months had passed since I had met with this church on the Sabbath. Though their experience in enduring hardships and sacrificing for the truth may be limited, when compared with that of older churches, we were much encouraged in seeing them in the enjoyment of their first love. God grant that this love may never abate, but that it may rather abound more and more. Several who saw the truth at the time of our lectures in Bolton, but did not carry out their convictions, are embracing spiritualism.

Last Sabbath, on my way to this place, I spoke with freedom to the church at East Richford. Owing to the short notice of the meeting, some were not present whom we had hoped to see. The officers of this church are desirous to have Bro. Bean or Eld. A. C. Bourdeau hold a business meeting to arrange s. b., etc. Till their desire is met, they need not be backward on s. b., but can pay for this year in harmony with last year’s pledges.

We hope to be able to commence tent labors next week. We go out to-day to decide on a location. As the way for tent effort has seemed to be hedged up at times, I have suffered much in spirit. When we make the cause of God first and shape our temporal affairs to meet its wants, as to labors and means, then may we expect to see the work move forward as it should.

D. T. BOURDEAU.

Barton Landing, Vt., May 27, 1873.

California.

WE are now seating the new California tent, and we commence lectures this evening. The tent is a beautiful one, with double top, and curtain to each, one on the outside and the other on the inside of the wall; thus we can shut out the wind completely. The wall is one foot higher than usual. The inside top or fly is colored, thus shading off the sun and effectually relieving the eyes, and guarding against the heat. There is considerable inquiry already, and prospect of good hearing and interest.

We are all in good health and spirits, and hope for a good result in this city of four thousand inhabitants.

In haste,

M. E. CORNELL.

P. S. My Post-office address will be Napa City, Napa Co., California.

Iowa and Nebraska.

MAY 3 and 4, met with the church at Soldier Valley. Here, I found all in union, firm, and rejoicing in the truth. Gave six discourses, and attended four other meetings. Four more united with the church, and five were baptized. This was a very profitable meeting throughout, and especially was this the case, while we were engaged in celebrating the memorials of the humility and sufferings of our Lord and Master.

On the evening of the 5th, I preached, by request, at the Crabb school-house, twelve miles north, where Bro. Bartlett had labored so successfully during the winter. Here were several who have long been searching for truth, and have traveled from England to America hoping to obtain the object of their desire near the brackish waters of the Desret. But instead of light, they found darkness; and instead of truth in its purity, they found corruption. Deceived, disappointed, destitute, and pursued, with their lives in their hands, they returned and settled here, and now are rejoicing in the truths (as one of them expressed it) of this “glorious message.” I asked one if she was not fearful that she was again deceived? She replied, “How can I be deceived, when I keep the commandments of God and have faith in Jesus?” Truly, thought I, with this platform to stand upon, there can be no ground for deception. There are several cases of peculiar interest here; among them is that of Robert Winter, referred to in a late REVIEW. The readiness with which these friends supplied themselves with books was a good sign of a deep interest in the unadulterated truths they advocate.

6 and 7, held meetings with the church of Onawa. Four more were received into this church. Bro. E. T. Barber was chosen leader in the absence of Bro. Bartlett.

10 and 11, I spent at Decatur, Neb. Gave four discourses, and twelve were buried with their Lord by baptism. Bro. Bartlett was with me, and assisted in these meetings. We were also greatly cheered by the presence of the brethren and sisters from Mt. Pleasant and Hooper, some of whom came forty miles to attend this meeting. The interest on this occasion was greatly lessened because we could not accommodate the people, for lack of room. The house was literally packed, and numbers were compelled to remain without. The church here greatly need a meeting-house.

The friends of the cause here, in the West, are determined to have a camp-meeting on the Missouri river, this fall, and they are praying for help.

13 to 15, I preached three times at the Burgh school-house, near Cherokee, Iowa. The interest among the few friends here is greatly crippled by the removal of Bro. Boyd from their midst. I trust that they will prove faithful and endure unto the end. Here, I met Bro. Call from Sibley, Osceola Co., formerly from Michigan, who pleads for help to build up the cause that already has a foot-hold in his vicinity.

17 and 18, preached three times at Bach Grove. The brethren from the Hook’s Point church added much to the interest of this meeting, both by their presence and testimonies, and those for whom this meeting was held were strengthened and their confidence was increased in regard to the stability of this message.

The following week, I spent with the friends at Hook’s Point, visiting from house to house. Preached seven times, mostly upon practical duties. Six more were added to the church, and eleven were baptized, whom we trust, arose to walk in newness of life; among these were four couples, husbands and wives, who walked side by side down into the water. Such a scene is not often witnessed. Some of these, a few months ago were alive in sin, by breaking God’s holy Sabbath, blaspheming his holy name, and doubting even a reality in the religion of the Bible. We then assembled at the house of Bro. J. L. Smith, where Bro. W. B. Everhart was elected elder, and Bro. J. D. Ballard, deacon, and were then set apart by the laying on of hands.

Our meeting closed by celebrating the ordinances of the Lord’s house. Though part of these were new to nearly all, yet we realized here, what we always shall, that the blessing of God is bestowed, where a willingness is manifested on our part to do our whole duty; for says our Saviour, “If ye know these things happy are ye if ye do them.” This was truly a precious season, and one which shall long be remembered by all who were present. Our hearts were softened and melted as the Holy Spirit’s mild and tender influence manifested itself in our midst. These meetings, from first to last, were of great profit to me, and I feel to praise the Lord for his love toward me and those for whom I have labored.

At all these meetings, where churches were organized, s. b. was re-arranged, and the system adopted generally as approved by the body; and at every place the figures were enlarged.

The roads are so bad, it takes three teams to carry the tent from Hook’s Point to the depot, a distance of fifteen miles. The brethren who so kindly brought it said that money could not have hired them.

I am now on my way home, but delayed, because the railroad bridges are swept away by high water.

R. M. KILGORE.

Cedar Falls, May 27, 1873.

Convivis and Newton, Mich.

AT Convivis, May 10-13. A number of brethren and sisters were with us on Sabbath, from other towns. I spoke with freedom on the preparation of heart requisite to meet the soon coming King of glory. It is the privilege of this church to be strong, to give to all with whom they may associate the clearest evidence that they are seeking an inheritance “incorruptible, undefiled, and that fadeth not away.”

This world is not our home. The chosen servants of the Lord should be united in separating themselves from the world, and in bearing the cross. Such will obtain the crown. Precious consideration! The meeting seemed to inspire new hope and courage in the hearts of God’s people.

On first-day, met to arrange some financial matters. Pledges were made in response to the appeal in behalf of our denominational school. Others, not present, it is said, will help in this worthy enterprise.

A meeting also was held to celebrate the ordinances of the Lord’s house. The most profound gratitude and love should fill our hearts for memorials so highly appropriate, commemorative of the Saviour’s dying love to fallen man.

How critically we should examine ourselves and try the motives of our hearts, and with what sweet union and unfeigned love should the church gather around the Lord’s table to partake of the emblems of the broken body and shed blood of the Son of God.

Do any entertain doubts as to whether our views and practice on the subject of communion are scriptural? Can this possibly justify such in withdrawing from, and casting severe reflections upon, the church? May not those who do thus unintentionally, grieve the Spirit of God and wound his cause?

On this question, there is light and truth in the word of God, and I cannot believe it is beyond the reach of the candid. I am confident the excellent article from Elder G. I. Butler, on open and close communion, in REVIEW of the 27th inst. will be read by those desiring the truth on this point with

great satisfaction. I regard his views as clear, consistent, and sustained by the Bible.

Some sixty brethren and sisters, from different churches, met in quarterly meeting on the 17th, in Newton. The Lord gave freedom, in speaking from 2 Cor. 12: 1. The social meeting following was characterized by a spirit of solemnity and true devotion. Nearly all expressed unshaken confidence in the perpetuity of the gifts of the Spirit.

Precious youth were moved to tears, and seemed to desire that blessing which is only found in seeking Jesus. Several arose, expressing a desire to be remembered in our prayers. Thus drew to its close an impressive meeting, the memory of which I cherish with emotions of gratitude to our Heavenly Father.

First-day was profitably spent in visiting different families. My heart is drawn out in love, and in deep solicitude for the salvation of this little company of believers. May each one be able to say, in the fear of the Most High, “I have inclined mine heart to perform thy statutes alway, even unto the end.” And may the victor’s crown be theirs.

May 30, 1873.

Iowa.

SINCE my last report, I have remained at home a few weeks, settling up my business, and preparing to leave home the coming season. During the time, I held a few meetings with our brethren here and those who had the past winter embraced the truth. All seemed very much encouraged.

I next had the privilege of meeting with Brn. Haskell and Nicola at their meeting in Knoxville and Osceola, which I enjoyed very much. From there, I went to Afton, where I labored last winter. I remained with them two weeks, holding meetings evenings, and visiting from house to house through the day, holding in all twenty-one meetings there. We organized a little church of twenty-three members, and s. b. amounting to \$107.50. Six willing souls followed their Lord in the ordinance of baptism, and three others who desired to do so, failed to get there in time, as they lived some distance in the country; and this being our last meeting, they were compelled to defer it. We had some good meetings here with the brethren. The good, melting Spirit of the Lord rested upon us.

Another good family took their stand for God’s down-trodden and unpopular truth. Others are still interested, and feel it to be their duty, but as yet have not fully decided. May the Lord help such to make haste and delay not to keep his commandments.

The brethren here have made some good resolutions in reference to tobacco, &c., and we hope they may have enough of the fear of God before their eyes, and a realizing sense of that purity and holiness which God demands of his remnant people, to carry them out.

I stopped at Woodburn two days, and held some meetings with the brethren, and visited them nearly all, which seemed to encourage them very much. They have been very much discouraged, until Bro. Nicola’s meeting in March last; since which, they have been trying to walk out on the light, especially upon health reform, which before seemed to be their source of trial. I am sorry to say some are yet halting upon this point. If we cannot talk faith, do not let us talk doubts. If we cannot speak encouragingly, let us hold our peace.

I met with the brethren at Sandyville, May 24 and 25. Seven more joined our little church, six of whom were those who have recently taken their stand. Our organization here has been greatly diminished in consequence of a removal to other places, so there only remain twenty-three members in all. We re-organized and raised s. b. to the amount of \$386.25. The prospect here is brighter and the cause is moving onward. May the Lord continue to bless.

J. H. MORRISON.

Delaware.

SOMETIMES last spring, my brother sent me a lot of books on the Sabbath and law, also one on the two-horned beast and the second coming of Christ. We investigated but a short time before we were convinced that S. D. Adventists had the Bible on their side, and were in the light. This did not rest very well with us, as it seemed to leave us in darkness. We were then members of the M. E. Church, but, believing that the seventh day is the Sabbath, I could no longer profess to be a Christian and trample on God’s holy day; so we resolved to come out and keep the true Sabbath, which we have been keeping now for the last six months. Since then, I have left the use of tobacco, and think we are growing some in the knowledge of our Lord and Master. My brother has had the REVIEW sent to my address. We like it very much, and do not think we can ever do without it.

HENRY SNYDER.

Sussex Co., Del.

Missouri.

We are among the isolated ones and therefore thought we would write a few lines as it has been some time since we have been to Sabbath meeting or heard anything to cheer us in our loneliness, except what we read in the REVIEW. This we receive weekly, and we always welcome its coming, as it brings us good tidings. We love to hear how the good work is progressing.

We left Hutchinson, Minn., over a month ago, for this State, as we thought perhaps it might benefit some of our family whose health has been impaired for over fourteen months. We believe it has been for the best, as we see them daily improving.

We feel lonely and miss the society of our dear brethren and sisters sadly, especially as the Sabbath rolls round and the hour draws near when we used to meet together for worship and Sabbath instruction.

We enjoyed many, very many, precious seasons together. We believe that Eld. Canright's and Bro. Grant's labors last fall and winter were blessed there, and as we see and hear of their daily growth in grace, together with ourselves, we feel a determination (although alone and far from all Sabbath-keepers) to continue faithful, and by our everyday walk try to win souls to Christ.

We believe there is a great work to be done here. We purchased several tracts and books of Eld. Canright; have distributed several; and as each missive goes forth, bearing precious seed, a silent prayer accompanies it, that some good may be done. We have talked to a good many on Sabbath-keeping, and we believe the good work is begun. Every one seems anxious to hear, some, of course, oppose, yet a great many are nearly convinced that the seventh day is the Sabbath. Cannot you send us some one during the year who can preach the truth in its purity? This is a wide field, but very few have ever made a profession. Those who have are Baptists, Methodists, and a few Universalists. We believe there are souls here to be saved, and a great work could be accomplished with God's help. Truly, the harvest is plenteous, but laborers are few. I know there are many calls and but few are prepared to advocate the cause as it should be, but we feel anxious, and more than anxious, that the interest here may be deeper and that many who disregard God's law may yet obey. Our prayer each day within our family circle and in each secret petition is that God may open the way and send some one to preach the truth.

We intend to live and act according to the light we have and by God's assistance be prepared, when Jesus comes, to receive the crown he will give to the finally faithful. Pray for us.

SIDNEY W. & M. E. WHITELOCK.
Knox Co., Missouri.

Send them Out.

WHAT are our friends doing with their old REVIEWS? Sister A are lying up stairs, neatly sewed together, and folded away in the bottom of a huge box. She has laid them away "for reference;" yet, with her fresh papers and pamphlets, together with her labors, she is prevented from looking at them. Sister B has taken some to paper the cupboard shelves. Why not send these to this acquaintance, that friend, or to some relative? Says one, "They may not be well received." "Perhaps they will not read them." Let us cast our bread upon the water and try to walk by faith and not by sight. Let us labor and leave results to God. Let us plant, with prayers and tears, being in real earnest. We regret that we cannot stand before a congregation and plead with the people like elder such-a-one; but perhaps we can call to the mind of some one the fact of the importance of looking to see where he is standing, thereby creating a desire to hear the words of the elder whose labor we desire to perform, and help to stay up the arms of some weary preacher. Send out the old "REVIEWS." Never mind if they get lost. Send them out. By such a course, should one soul be saved, all the old papers we have would bring a glorious price.

S.

An Offering.

It is very little that I am able to do in the advancement of the third angel's message and its kindred truths; but \$10 will help to accomplish a little, so I send this amount, a free-will offering, to be added to the tract fund, missionary fund, or to any other fund, to which you may deem it most needed. There is but a small amount of liberality in the giving of \$10 for the advancement of a cause like that of the last message to fallen, sinful man, but I cannot see how persons can accept and believe this message and not become liberal, and desirous of some little part in the spread of it. The Lord has been very good to me, but oh! how unfaithful I have been in the discharge of my obligations to him. But, by his help, I hope to conform

more to, and live daily more in harmony with, the profession to which I hold. May the Lord help. May he work with, and for, all who desire and are trying to live in obedience to his divine will.

J. M. GALLEMORE.

Salisbury, Mo.

Tract and Missionary Department.**Report of Wis. T. and M. Society, Dist. No. 3.**

THE second meeting for this district was held at Mount Hope, May 18. After the opening remarks, which were made by Eld. Adkinson, the following report of work done the last quarter was read by the Secretary:

No. of families visited,	47;	No. of new subscribers for REVIEW, 6;	REVIEWS sent to friends, 3;	Instructors, 6;	Reformers, 2;
Pages given away,	6425	" loaned,	5615		
Total,	12,040				

No. of members,	48.	No. of Reports,	12.
No. not Reported,	36.		

ALMA DROULLARD, Director.

MARY E. PHINNEY, Secretary.

CALVARY is a little hill to the eye, but it is the only spot on earth that touches Heaven. The cross is foolishness to human reason, and a stumbling-block to human righteousness; but there only do mercy and truth meet together, and righteousness and peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation in no other.

FITNESS FOR HEAVEN.—Let us not delude ourselves. They who are not made saints in the state of grace, shall never be saints in glory. The stones which are appointed for that glorious temple above are hewn, and polished, and prepared for it here, as the stones were wrought and prepared in the mountains for building the temple at Jerusalem.—Leighton.

Obituary Notices.

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

DIED, in Lapeer, Mich., May 16, after an illness of one week, sister Jane Crownheart, aged sixty years, lacking two days. She embraced the truth when the tent was there fourteen years ago. She has been a firm believer in all points of present truth, and a faithful member of the church; beloved by all who knew her. She leaves a husband and five children to mourn their loss; yet they mourn not as those that have no hope, believing that she sleeps in Jesus, and will come forth in the first resurrection. Funeral services by the writer.

R. J. LAWRENCE.

DIED, in Fremont Center, May 26, of bronchial consumption, our dear brother, Edward Hall, aged 30 years, 5 months, and 26 days. His disease was of a lingering nature, yet he bore his sickness with Christian resignation. He never complained, but often spoke of the goodness of God in sparing him to see the light of each beautiful morning. He was fully prepared to go, and his last moments were passed in breathing a prayer to the Lord, to bless his afflicted family. He leaves a wife and two children, who deeply feel their loss. The blessed hope of soon meeting their loved one is their only consolation. Funeral discourse by Eld. Hall of the M. E. church, from Ecclesiastes, 12th chapter.

LYDIA A. SHAY.

DIED, in Richmond, Maine, April 1, 1873, the only daughter of Reuel S. and Marilla M. Webber, aged nine months. Funeral discourse by Eld. J. B. Goodrich.

R. S. WEBBER.

DIED, in Somerset, Hillsdale Co., Mich., of inflammation, March 20, 1873, sister Hester Ann Dake, wife of Bro. S. W. Dake, in the thirty-seventh year of her age. She died in hope of the soon coming of the Lord. She leaves a husband and five small children and numerous friends to mourn their loss; but they mourn not without hope. Remarks by Bro. W. Martin from Job, 14:14.

EMMA SMITH.

DIED, in Western, Dunn Co., Wis., May 4, 1873, of sore throat, Charley H., son of J. W. and Ann Hovey, aged one year, ten months, and thirteen days. He was a great sufferer during his last sickness, which lasted twelve days. Discourse by Eld. Austin, of the M. E. church, from Rev. 14:13.

JOHN W. HOVEY,
ANN HOVEY.**The Review and Herald.**

Battle Creek, Mich., Third-day, June 10, 1873.

Western Camp-Meetings.

Milton Junction, Wis., June 19-23, 1873.

Medford, Minn., " 26-30, "

We have barely time to announce that Bro. and sister White left Battle Creek for the Western Camp-meetings on Thursday, the 5th. The camp-meetings are of unusual importance this summer, and the friends in the West will certainly rejoice to learn that they are able to go. Bro. White has been quite feeble in health part of the spring, but for a few weeks past has been somewhat better. We solicit the prayers of all friends of the cause, that the Lord will uphold them as they walk out by faith to attend these important meetings.

The tract on the Millennium by Bro. White has been translated into French by Bro. Bourdeau, and published at this Office. We trust that this is but the beginning of an extensive work in the direction of publishing in other languages.

In answer to correspondents, we would say that Bro. Littlejohn's articles on the Religious Amendment will be published in book form. Full announcement will soon be given.

Tract and Missionary Meetings.

A TRACT and Missionary Society meeting will be held with the church of Greenville, Mich., June 14, 15. Those licentiates who can attend are requested to do so, to consult the State Conference Committee in regard to labor this season.

Also, at Greenbush, evenings of June 16, 17, 18. (Will Bro. O. Sevey meet us at St. Johns, Monday, the 16th?)

Jay, Saginaw Co.,	June 21, 22.
Watrousville,	" 24, 25.
Lapeer,	" 28, 29.
Potterville,	July 5, 6.

Will Brn. Corliss, Haskins, and Weeks, meet us at Jay? Each of the directors is expected to attend some one of these meetings.

S. N. HASKELL,

E. H. ROOT.

Appointments.

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

* * Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

Minnesota State Conference.

The Minnesota State Conference will hold its next annual session in connection with the camp-meeting to be held at Medford, Steele Co., commencing June 26, and continue to June 30.

Let all the churches in this Conference at once take the necessary steps to represent themselves fully in this meeting by delegates. New churches wishing to be admitted should present their request, and send delegates. All reports required by the Constitution should be prepared in season; also the pledges on s. b. for the coming year. We hope that all those who have recently embraced the truth in this State will make a special effort to attend. And let all come. Bring your families and interested neighbors with you. Be on the ground at the commencement of the meeting and stay until its close. Eld. Butler and other speakers will be with us.

HARRISON GRANT, { Minn.
J. B. EDWARDS, { Conf.
CALVIN KELSEY, { Com.

The churches at Pine Island, Concord, Greenwood Prairie, and Deerfield, will each have a special meeting at their usual places of meeting on Sabbath, June 21. It is requested that every member of these churches be there, that absent ones write to the church, and the appointed committees all report.

D. M. CANRIGHT.

QUARTERLY meeting for Hillsdale and Ransom at Hillsdale, June 28 and 29. All the members are requested to attend, or report by letter. By order of the church. Eld. C. Stoddard is expected.

M. E. FOWLER, Asst. Clerk.

No providence preventing, there will be held a monthly meeting with the church in Hartland, June 21, 22. Meeting to commence Friday evening at 7 o'clock. We hope to see a goodly number of our brethren and sisters present at this meeting. Come at the commencement and stay until its close.

J. B. GOODRICH.

NEXT monthly meeting for Cattaraugus Co., N. Y., 3d Sabbath and first day in June. Bro. Cottrell and Stebbens are expected. Come, brethren, and let us take an advance step in the cause.

S. THURSTON.

QUARTERLY meeting of the M. and T. Society for District No. 2, Ohio, will be held with the Waterford church, at Yankee Street school-house, June 21 and 22. We invite all the friends in this district to attend this meeting. Have your reports ready.

W. T. CARSON, Director.

MONTHLY meeting at the Crabb school-house, in Monona Co., Iowa, beginning June 28, 1873. The last meeting, the Onawa church could not attend, because of high water.

J. BARTLETT.

THE quarterly meeting of Dist. No. 4, Ohio, will be held at Norwalk, June 21, 22. Dist. No. 3, at North Bloomfield, same date.

The general quarterly meeting for the Ohio Tract and Missionary Society will be held at Clyde, July 5 and 6. Eld. S. N. Haskell is expected. A general attendance is desired. Provision will be made to care for all that may come.

O. F. GUILFORD, Pres.

The next quarterly meeting for the churches of Greenville, Orleans, Vergennes, Orange, and Bushnell, will be held at Orange, July 5 and 6. A general attendance of all is requested.

F. HOWE.

THE next quarterly Tract and Missionary Society meeting of each district will be held as follows:

Dist. No. 2, West Charleston,	June 14, 15, 1873.
" 3, Wolcott,	" 21, 22,
" 4, West Bolton,	" 28, 29,
" 5, Jamaica,	July 5, 6,

A. C. BOURDEAU, Pres.

Genoa, Mich.,	June 14, 1873.
Alaicon,	" 21,
Hillsdale,	" 28,
Ransom,	July 5,

C. STODDARD.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

J. C. SUTTON: We have received two dollars from you, but cannot give credit on REVIEW, until we have your P. O. address.

To the friends, who have ordered the picture, "The Way of Life," on rollers, we would say that it is not quite ready. We will send it as soon as possible.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

RECEIPTS**For Review and Herald.**

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

\$2 00 EACH. Caroline Starr 44-1, Cranston Allen 44-1, F. A. Dayton 44-1, Lewis Smith 44-1, W. S. Wright 44-1, J. A. Loughhead 44-1, Adolphus Schappa 44-1, Sarah Guisinger 44-1, M. M. Wilson 44-1, George Busk 43-1, Nathan Wheeler 44-1, Lewis Wilson 44-1, O. B. Jones 44-1, Warren S. White 44-1, I. D. Van Horn 44-1, George W. Varney 43-14, David Alway 43-20, Wm. Sturman 44-24, A. Pennell 44-1, Joseph Hilton 44-1.

\$1 00 EACH. C. Green 43-1, William L. Wheeler 43-1, E. S. Huntly 43-1, C. A. Osgood 43-1, Mrs. H. Justice 43-1, Mrs. J. Lovejoy 43-1, Mrs. Sarah Tinkum 43-21, Mrs. M. A. Pasco 43-1, S. D. Hall 43-1, Henry Munro 43-1, Lizzie Hontry 43-1, Mrs. Nathan Caldwell 43-1, L. B. Kneeland 43-1, Mrs. E. Wheeler 43-1, Francis Gould 43-1, A. C. Buckock 43-1, William Caviness Jr. 43-1, Emma Hill 44-1, Eliza Tenney 44-1, Sarah E. Hall 44-1, M. J. Pond 44-1, John Goodman 42-22, Clarissa Pigg 43-1, John Blood 43-1, M. E. Goodwin 43-1, J. A. Belinger 43-1, Phebe Buchanan 44-1, Harriet Morgan 44-1, E. M. Lewis 43-22, Henry Hilliard 43-1, W. K. Loughborough 43-1, Mrs. E. D. Scott 43-1, M. A. Beasley 43-1, Mrs. B. M. Hibbard 43-1, Mrs. D. A. Reed 42-18, Horace W. Reed 43-1, Mrs. M. Walter 43-1.

75 Cents Each, Paying to Vol. 42, 22. Willis S. Hubbard, Susan J. Nichols, Abraham Wilbur,

50 Cents Each, Paying to Vol. 42, 22. Gideon Gay, Mrs. Betsey Ainsworth, E. D. North, Alice North, Alice R. Bigham, G. C. Wattles, George Rosier, Mrs. R. Albion, Mrs. Sarah Rowe, Chas. Dana.

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