

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE SPIRIT I COVET.

PRAYING spirit of my Saviour,
In my heart, O, find a place;
Help me when the night is darkest,
When upon the desert waste,
When the day seems drear and cloudy,
And sweet hope her powers resign,
Blessed Saviour, be thou near me;
Prayerful spirit, be thou mine.

Peaceful spirit of my Saviour,
Canst thou find a place with me?
Give me power to calm the tempest,
While upon time's billowy sea,
I would have my words and actions
Bend subservient to thy will;
That, should wrath my bosom enter,
I can whisper, "Peace, be still."

Steadfast spirit of my Saviour,
Let me feel thy scepter's sway,
Then, like thee, I'll tread with firmness
Thy path in trial's day.
Like thee, I will stand unyielding
To the lurking charms of ease;
Over self will reign triumphant,
Seeking God alone to please.

Forgiving spirit of my Saviour,
Take possession of my heart;
When offenses grieve my spirit,
Wilt thou then thy balm impart?
Aid me to recall thy sorrows
On the crucifixion day,
When in sweet and tender accents,
"Forgive them, Father," thou did'st pray.

Loving spirit of my Saviour,
Let me in thy fountains bathe,
Ready to renounce all pleasure
Which a selfish heart would crave.
With thy influence for my guardian,
I can for all others care;
Joy with them when joy aboundeth,
Likewise of their sorrows share.

Healing spirit of my Saviour,
O could I possess thy power,
Gladly every pain I'd banish,
Frail humanity restore.
Though I fail to heal the body,
May I not the spirit soothe?
Touch the wounded, broken spirit,
Healing with the tones of love?

Blessed Saviour, thy example
E'er shall be my "Polar star,"
Guiding, though 'mid trackless waters,
Pointing on to realms afar.
Prayerful, Peaceful, Steadfast, Healing,
Loving and Forgiving ever,
Blessed spirit of my Saviour,
O, I pray thee, leave me never.
—Amelia Calver.

OBJECTIONS TO THE SABBATH ANSWERED.

MISCELLANEOUS OBJECTIONS.

Objection. Why have so many learned men not seen it, if the Scrip'tures teach that the seventh day is the Sabbath?

Answer. This is an easy question to answer. Learned men are found on all sides of every question. Name one learned man who advocated immersion, and I will name another just as learned who advocated sprinkling. Are there not as learned men among the Methodists as among the Baptists? among the Episcopalians as among the Presbyterians? among the Catholics as among the Protestants? Yes; and yet each one is squarely opposed to the other. Does our Baptist friend object to the Sabbath because learned men have not taught it? Then he should give up his immersion, for the same learned men have opposed that! We have no objection to learning, nor to learned men; but we do object to making them our guide, instead of the inspired word of God. Jesus once said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25. To the same effect Paul says, "For it is written, I will destroy the wisdom of the

wise, and will bring to nothing the understanding of the prudent," &c. 1 Cor. 1:19. Much more to the same effect might be quoted, as every Bible reader knows. If we follow these wise and prudent ones instead of the plain word of God, are we not in danger of being put to confusion with them?

Every reformation has had this hackneyed objection arrayed against it. Luther's case will illustrate the whole. When he began the great Reformation, Eck, a Catholic, opposed him in this language: "I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*D'Aubigne's Hist. Ref.*, vol. ii, p. 59.

There! Did not that silence Luther, and prove his doctrine false? We thank God it did not. Our opponents are simply serving up a re-hash of the same old dish presented to Luther by the Catholics. Learned men may err, but the Bible, never. They may not have had the light on these subjects which God has given you. God will judge you by the evidence you have, not by that which they had.

Objection. We must obey the law of the land.

Answer. Here our opponents think they find another argument against the Sabbath, for the law of the land forbids labor on Sunday, but allows it on the seventh day. To this we answer, That in many of the States the law makes provision for those who keep the seventh day, allowing them to work on the first day freely. Justice requires that this should be the law in every land. Where it is, we have as good a right to work on Sunday, as they have on the Sabbath. But suppose the law of the land does require us to keep Sunday and work on the Sabbath; if this is contrary to the law of God, should we obey it? No. On this subject the Bible is plain. When the rulers forbade the apostles to preach Jesus, they replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. And again, "We ought to obey God rather than men." Acts 5:29. That is the way the apostles regarded the powers that be when they conflicted with the requirements of God. So when Nebuchadnezzar made it the law of the land that all should worship his golden image, the three Hebrews would not obey the law, but said to the king, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:18. Did they do right? Yes. The law of the land required them to break the second commandment. They would not obey it. If now the law requires us to break the fourth commandment, shall we not follow their example? Yes. Strange that a professed Christian should raise such an objection. What would you have done had you lived when idolatry was the law of the land, and it was death to be a Christian? If you held to the principle you now urge against the Sabbath, you would have been one of the first to renounce Christ, and worship idols! Listen to what was once the law of the land at Rome. The pagan Roman Emperor, Diocletian, in a law against the Christians, A. D. 296, said, "The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established and which has dominion in the state."—*Rose's Neander*, vol. i, p. 84.

None can fail to see the application of this to the present question.

Objection. It makes disturbance to keep the Sabbath.

Answer. This objection is of the same nature as the preceding ones. It rests wholly upon the supposition that we must regard the interests and requirements of men before the requirements of God. Whatever disturbs society or interferes with worldly customs must be avoided. But, if this principle be correct, it would condemn every reformer God ever sent into the world. Elijah was denounced as a troubler of Israel. 1 Kings 18:17. Jeremiah was punished as a traitor. Jer. 37. Christ was accused of stirring up the people. Luke 23:5; and the apostles were denounced as turning the world upside down. Acts 17:6. Christ says, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10:34-36.

No man ever made so much trouble in this world, ever did so much to break up society, as Christ and his religion. Yet how did he do it? Simply by teaching the truth. Some would love this truth and obey it; others would hate it; and this made division. It is the very nature of truth to divide. It separates the good from the bad, those who fear God from those who do not. But, says one, the trouble is, this Sabbath question divides Christians and churches. Yes, yes, that is just what they said of the apostles, of Luther, of Calvin, of Wesley, &c. Who ever disturbed a church as did Luther and Wesley? But that was a fallen church, you say. Indeed, and are you certain that there are not some other churches fallen in our day, which need stirring up as much as the churches in those days did? You think not, but we think that that is the case. Our Protestant churches need only to go back a very short time, to have this very objection fall upon their own heads. Peace, peace, has ever been the cry of the false prophets, and fallen, sleepy churches. Jer. 6:14; 1 Thess. 5:3.

Objection. We shall lose our influence if we keep the Sabbath.

Answer. This seems to be a very plausible objection. A person belongs to the church, is in good standing, has an influence with others, can attend the Sunday-school, Bible-class, and other meetings, and thus have an influence by staying with them. If he keeps the Sabbath, everybody will be down on him, he will be expelled from the church, and thus lose all his influence for good. Can he not do more good for Christ to remain in the church and disregard the Sabbath? This is a very plausible device of the devil to lull men to sleep. Had all Christians reasoned this way, there never had been any martyrs. All would have gone on smoothly so far as this world is concerned. This principle of action would condemn the more prominent men the world has ever seen; for many of them have had to go out from the church and stand alone in the truth; but at last, God greatly blessed them in doing it. He made them light-bearers to the world. What a deception for a man to think he can honor God more by disobeying him than he can by obeying him! No, my friends, do not deceive yourselves that way. When God speaks, it is your duty to obey, no matter what others do. God will take care of his honor and your influence. If you want to have influence for the right, practice that right yourself. Wherever the truth of God is spread, somebody must lead off first, and stand out alone, and separate many times, in opposition to everybody.

This plan of waiting till the doctrine becomes popular, and a majority embrace it, before we take hold in order to save our influence, is a doctrine that suits the carnal mind well, and one that will land millions in perdition. "Come out from among

them," is God's command. Do this, and God will take care of your influence.

Objection. Only a small minority keep the seventh day, while a great majority keep Sunday; hence the seventh day cannot be right.

Answer. This objection is easily answered. God's truth has always been in the minority. On which side was the majority in the days of Noah? One family against the world! Where was it in the days of Abraham? How about the time of Elijah, and who were right in the days of the apostles? The language of Christ is sufficient to settle this point: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7:13.

The words of John Locke, the great Christian philosopher, are to the point on this question:—

"An error is not better for being common, nor the truth, for having lain neglected: and if it were put to the vote any where in the world, I doubt, as things are managed, whether truth would have the majority, at least whilst the authority of men, and not the examination of things, must be its measure."—*Essay on Human Understanding*, book iv, chap. 3, sec. 6, note.

Suppose we should call the world together to-day and let the majority decide what religion was true, how would it stand? Out of thirteen hundred millions, nine hundred millions are pagans! More than two to one against the Bible! Will our opponents now be consistent, and turn pagans? Or if we call for a majority of the Christian world, we have one hundred and seventy millions Catholics against about eighty millions Protestants! Two to one in favor of Romanism! Why don't our opponents join them? But this objection is not worthy of further notice.

With one more number on the no-Sabbath theory I will close these articles.

D. M. CANRIGHT.

Medford, Minn.

Christian Enthusiasm.

It has passed into a maxim that whatever is worth doing at all is worth doing with a will. No one was ever thoroughly successful in any important work of life, who had not something like a passion for his calling, whether farmer, mechanic, artist, man of science, or letters, a teacher, or one devoted to any of the learned professions, a statesman, or a sovereign, he who does not magnify his office by throwing himself into it with a genuine ardor, will reach but moderate results, though he occupy himself with his particular vocation through even a long life. The men who keep the whole world from stagnation; who strike out new paths, rouse others into activity, and inaugurate new eras of progress; who, in spite of difficulties, achieve great things, and triumphantly leave the monuments of their energy and genius standing admired through ages, are men who are wide awake and full of earnestness—an earnestness in which intellect and heart are both enlisted. It is this sort of earnestness in which far-seeing wisdom is combined with the vitalizing glow of ardent feeling, which should be recognized as the true enthusiasm. It is to be carefully distinguished from the frenzy of sudden and great excitements, and from the impulsive recklessness that is often energetic in proportion as it is blind.

Christian enthusiasm, then, is that earnestness in the Christian life and work in which right purpose is instinct with Christian feeling. It is the intelligent zeal of one who loves Christ and longs to do his will. Jesus himself, calm and self-poised as he always was, exhibited it in his whole public ministry, and expressed it when he said, "My meat and my drink is to do the will of him that sent me." Paul described it when he wrote, "It is good to be zealously affected always in a good

thing." He illustrated it most signally in that wonderful apostolic career in which he out-labored his fellow apostles, and went unflinchingly through all manner of hardships to martyrdom itself. There must be a glorious record in the book of God of the names of vast numbers, down through the ages, who kept the vestal fire of an intense and self-devoted love habitually burning on the altar of their hearts. It has been mainly by the lives and labors of such that Christianity has been made an effective force in the world, and has steadily advanced. It is by the aggressive activities of such that she stands erect and extends her influence on every side to-day. In all the evangelical churches there are doubtless some who are truly fervent in spirit and fruitful in well-doing.

But yet, taking the great body of professed disciples together, what a painful lack of Christian enthusiasm do we see! The opposite to Christian enthusiasm is Christian conventionalism—that bondage to custom and prescribed methods which begets content with ordinary measures of success and the ordinary rate of movement, and discourages Christian aspiration and enterprise. How many churches and individual Christians are held, by means of this, as if in fetters, grinding contentedly in the mill of a cold and almost mechanical formalism, when they ought to be inwardly stirred with holy impulses and putting forth free and diversified activities! Birds may be kept so long engaged as to lose both the will and the power to fly. So it would seem as if many disciples, long used to a fixed routine, have lost the appetite for spontaneous Christian effort, and no longer feel themselves able to go forth and bear their part in the great *melee* of life as champions for the right. Order and propriety are certainly excellent things as means; but, when they are changed to ends, and become walls within which to shut up active Christian energy so as to keep it from doing anything effectively, they are utterly perverted from their legitimate use, and set in false relations. The true Christian spirit is by no means a spirit of recklessness and anarchy; but neither is it so fastidious about methods as to be content to do nothing at all, for fear it may not work precisely according to the most exquisite ideals. It will rather seize a drowning man by the hair of his head than to let him drown because it hesitates to outrage the conventional proprieties.

The truth is, that but very few things in the great, complicated business of Christian living can be so arranged as to move on in a fixed routine. All the circumstances, activities, and drift of society—the tastes, habits, follies, weaknesses, perils, sin of those who compose it—are subject to perpetual change. The devil does not marshal his forces according to a stereotyped book of tactics, and put them under martinetts charged to see that they always work by the same rules and do nothing on the battle-field that would be unbecoming on a dress parade. Because he is in dead earnest, he exhibits his intellectual power, his versatility, his manifold resources, in new movements and combinations, new stratagems and wiles, in changing his points of attack, his weapons, and his battle-cries, from hour to hour, if need be. In such circumstances, and with such an adversary, the ministry, the local church, the Christian man and woman individually, ought not to expect to do much toward making the world better, if they insist on the *statu quo*—on working always in the one conventional way. New plans and agencies, new lines of effort, new means of awakening and holding attention, fresh stimulants to thought and fresh motive to exertion, are perpetually needed. The work of to-day is not the work of yesterday. It is not the work that to-morrow will impose.

He only, therefore, can be a successful Christian worker who is able to comprehend the present exigency, and to do promptly what it demands. Right purpose alone and moving along the beaten path may fail to do this. Right purpose, all aglow with healthful Christian feeling, a genuine Christian enthusiasm, in other words, is much more likely to accomplish it. This quickens every faculty, and greatly intensifies the power of attention and decision. It is broad in its views, fertile in expedients, and determined in its efforts. It supplies the steady impulse necessary to Christian enterprise, and does not soon die, like a mere occasional excitement. A person in conventional bondage is like a wheel in a groove, that may easily be blocked. One who is warmed with an intelligent Christian enthusiasm is more like an eagle, that, free and unhampered,

soars when and where he will. Could the thousands of well-instructed Christians in the churches, could the great body of sound and able ministers who are the leaders of the sacramental hosts, rise to a glow of enthusiasm in the work of Christ in some good degree proportioned to the grandeur of the issues it involves, it cannot be doubted that the Christian cause would be seen advancing with vastly augmented speed.

Is such a thing to be reasonably anticipated? Yes. It must not only be anticipated, but realized, before the kingdom of God can come with power. To become painfully sensible how much we need a warmer, deeper, holier earnestness—this is the first thing. To place our souls more fully under the legitimate impression of the glorious person and the redeeming work of Christ—our hearts in closer contact with the throbbings of his heart in its deep sympathy with a suffering world—this is the thing next in order. To ask more and expect more of the indwelling of the Holy Ghost, so that, like primitive saints, we may live in the Spirit and not after the flesh—may be full of the Holy Ghost and of faith—this is the third thing; all of which amounts simply to saying that, we must attain to be more thoroughly Christ-like, and to exemplify in ourselves that devotion to him on which the whole New Testament insists. Christian enthusiasm can only be produced and sustained by a living contact with God and the open vision of divine and eternal realities. It will come only with a flood-tide of heavenly influences setting in on the hearts of ministers and churches, and bringing them up to a nobler type of piety. It must be looked for, therefore, in answers to prayer, in the far-reaching revival of religion through rich outpourings of the Spirit, and in more hearty and resolute personal self-sacrifice and self-devotion. Christian reader, rest not till your own heart glows as if with seraphic fire.—*Independent*.

A Singular Case.

A CASE having but few known parallels in medical practice is just now puzzling the faculty in the vicinity of Elmira, N. Y., and forming a subject for universal comment. The circumstances attending it are as follows:—

Nearly three years ago, Mr. R. A. Hall, then a resident of Elmira, was rendered unconscious by striking his head against a beam in his barn. He speedily recovered, and no serious consequences resulted from the injury up to within the past few days. Shortly after the accident, Mr. Hall engaged in the mercantile business in Scranton, Pa., and removed thither with his family. One day last week he was obliged to leave his store and go home, owing to a severe and peculiar pain in his head. After reaching his residence he was taken with violent spasms, which continued at short intervals until ten o'clock at night, when they left him, and he sank into a quiet sleep, resting well all night. Upon awaking in the morning, his actions were so singular that it was a long time before his friends could explain the cause.

It was finally discovered that his memory, from the date of the accident in Elmira, was entirely gone. Everything that had occurred during the past three years, and during that time many important events had transpired in his life, was as blank to him as if he had been in a swoon for all that time. He recognized his wife and others he had known before the accident, but two children that were born during the past three years were entire strangers to him. His oldest child, five years old, he remembered only as she was when but two. His mind seemed weak, and his friends hoped that with the return of his usual good health his memory would be restored. In a day or two, however, both his mental and physical vigor returned, but the singular gap in his memory remained. His partner in business, Mr. Pratt, Mr. Hall had known for years. Mr. Pratt, at the time of the injury to Mr. Hall's head, was principal of a school at Danville, Pa., and Mr. Hall remembers him only as that. He entered the latter's room a day or so after he was taken sick, and Mr. Hall was very much surprised to see him, and asked about his school and friends in Danville. Mr. Hall could hardly be brought to believe his present position, but he finally saw it could not be otherwise.

Every effort has been made by his family, by bringing up old associations, the death of friends and relatives and important events in his life for the past three years, to awaken some sign of recollection of that time, but in vain. He was greatly surprised to hear that he had been doing business in Scranton for two years, and in a drive through that city a day or two since he recognized none of the business firms with whom he has had dealings during that time. He is now in this city, visiting old scenes and friends, in hopes that he may fix his mind on something which will lead it back over the three years that are blank to him, and result in entirely restoring his memory.

TROUBLE cannot be avoided by sinning.

Save Me, I Perish.

DURING a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter, on a deck almost level with the sea, suggested the idea that there might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout; and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board.

It is laid upon the deck; in horror and pity the crew gather around it; it shows signs of life; they draw nearer; it moves, and then mutters—mutters in a deep, sepulchral voice, "There is another man." Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson. Be daily practicing it. And so long as, in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man and plead for Christ; and go to Christ and plead for that man, the cry, "Lord, save me, I perish," being changed into one as welcome to a Saviour's ear, "Lord, save them, they perish."—*Rev. Thomas Guthrie, D. D.*

No Sabbath.

IN an essay on the Sabbath, written by a journeyman printer in Scotland, there occurs the following passage. Read it, and then reflect for awhile what a dreary and desolate page would this life present if the Sabbath were blotted out from our calculation.

"Yokefellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labor going on in one monotonous and eternal cycle, limbs forever on the rack, the fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the joints forever aching, and the restless mind forever scheming.

"Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See them toiling and mowing, sweating and fretting, grinding and hewing, weaving and spinning, sowing and gathering, mowing and reaping, razing and building, digging and planting, striving and struggling—in the granary and barn, in the factory and in the mill; in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, in the day of brightness and of gloom. What a picture would the world present if we had no Sabbath!"

DISCUSSION ON THE SABBATH QUESTION

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

FOURTH PROPOSITION.

"Do the Scriptures teach that the first day of the week is to be sacredly observed by Christians?"

ELDER VOGEL affirms; ELDER WAGGONER denies.

ELDER VOGEL'S FOURTH AFFIRMATIVE.

3. ANOTHER most memorable occasion was the Pentecost following the resurrection of Jesus. Pentecost signifies *fiftieth*, and was so named because it always fell on the fiftieth day, counting from the morrow of the paschal sabbath, and so came invariably on the first day of the week. I am well aware that some contend that the "morrow after the Sabbath" was the morrow after the first yearly sabbath of the paschal week, but to me, there is nothing plainer than that the weekly Sabbath is meant.

a. "The morrow after the Sabbath" (Lev. 23: 11) is rendered, in the Greek, *tec epaurion tess prootees*, the morrow of the first day, i. e., Sunday.

b. As if for the greater clearness, the yearly sabbaths of the paschal week are, in this connection, called "holy convocations," simply (verses 7, 8), while the word, Sabbath, is used to designate the day from whose morrow the Hebrews were to date Pentecost.

c. Not only do we have the word Sabbath used, but, in the Hebrew, the definite article is prefixed to show it to be the Sabbath, by way of pre-eminence. (See verses 11, 15, 16.) This is all the more significant when the fact is regarded that none of the yearly sabbaths have the article in this chapter; no, not even the weekly Sabbaths, aside from these verses. The significant weight of the article seems specially reserved to place this matter beyond cavil.

d. And, as if to make sureness doubly sure, the day which ends the series is declared to be the first day of the week: "Even unto the morrow after the seventh Sabbath shall ye number fifty days." Verse 16. Inasmuch as "the yearly sabbaths were movable as to the day of the week," had the counting been from the morrow after the first yearly sabbath, it would have been impossible to always end the se-

ries of fifty days with a Sabbath before the fiftieth day; for the only possible Sabbath before the Pentecost was a weekly Sabbath. Hence the "morrow" which came after it, the Pentecost, was the first day of the week.

With this matter indisputably settled, we are ready to note the memorable events of the day.

(1.) On this day, the promised baptism of the Spirit took place. "And behold," said Jesus to his disciples, "I send the promise of my Father upon you; but tarry ye at Jerusalem, until ye be endued with power from on high." Luke 24: 49. This promise of the Father was the baptism in the Holy Spirit, (Acts 1: 4, 5), and was fulfilled on Pentecost: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear" (Acts 2: 33). Never before was the Spirit so given. (John 7: 38, 39.) This was "the first-fruits of the Spirit." (Rom. 8: 23.) Henceforth, he was both "alongside of" and "in" the disciples (John 14: 16, 17), shedding abroad the love of God in their hearts to a degree past all understanding. (Rom. 5: 5; Eph. 3: 19.) Before this, "eye had not seen, nor ear heard, neither had entered into the heart of man, the things which God had prepared for them that love him. But now God hath revealed them unto us by his Spirit." (1 Cor. 2: 9, 10.) Christian reader, as your heart burns with that love, and is cheered by these things, can you think of a day more memorable? How it waits a blessed sacredness across the ages! Glorious day!

(2.) This day marks the beginning, in fact, of the new dispensation. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," said the prophet (Isa. 2: 4), and "beginning at Jerusalem," was the Saviour's instruction (Luke 24: 47). "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children!" Isa. 66: 8. At the giving of the old law, three thousand perished by the sword of justice; but at the ushering in of the new, "the same day there were added into them about three thousand souls." What a gathering of "first-fruits" to the Lord!

4. And of what is the Pentecost itself typical, but of the sacred observance of the first day, upon which it so uniformly fell. Pentecost was one of the "holy days," *heortae*, of which "the body is of Christ" (Col. 2: 16, 17). The antitype always enters with the recession of the type. I do not say that there is no double fulfillment of prophecy in types, as there is in other prophecies, but I insist that the shadow gives place only to the substance. And as a shadow, Paul declares the Pentecost gone and its substance here. I maintain that the first day, the Lord's day, is that substance. Of all the sacred days appointed by Moses, only two were not movable as to the day of the week, the Sabbath and the Pentecost. The Sabbath was not movable for retrospective reasons, but the Pentecost—what retrospectiveness has it, binding it to the first day?—the reason can be only prospective. And this is virtually admitted in Eld. W.'s first article in this discussion, when he says of all the yearly sabbaths, and so of Pentecost, "they were typical of future events." In that first-day sacredness lay, in embryo, the Christic holy day of this dispensation. As the "sheaf of the first-fruits of the harvest" (Lev. 23: 10, 11), presented to Jehovah on the memorable first-day in the paschal week—a resurrection of new grain from the old—was a type of the resurrection of Christ, "the first-fruits of them that slept" (1 Cor. 15: 20); and as the two Pentecostal wave-loaves, the prepared "first-fruits unto the Lord" (Lev. 23: 15-17), were a type of the "first-fruits" of Christians (James 1: 18), offered to Christ on the Pentecostal first-day (Acts 2), and also of Christians generally as they are presented in Heaven (Rev. 14: 4); so the Pentecost itself, and of course in its first-day character, has its antitype. "The body is of Christ;" and this type is of itself sufficient to end the controversy.

5. Analogy furnishes material for the conclusion that there should be a sacred day in this dispensation, and that the first day of every week should be the time.

1st. The occasion of deliverance from Egyptian bondage was deemed worthy of a weekly Sabbatic commemoration (Deut. 5: 5). The deliverance from the task-service of the devil, which was virtually accomplished by the resurrection of Jesus, surpassed the former by the value of the spirit above that of the body, and by the preciousness of immortality above mortality; and hence, for a stronger reason, deserves commemoration.

2d. We have seen that not until the first day were the bars of the tomb broken; and, hence, not till on this day did the Lord Jesus rest from his work of redemption, and from his conflict with the Satanic power which had entombed him. If the Father honored the day on which he ended the old creation, much more is it fit that the Son should honor that on which he ended the new creation, inasmuch as the new surpasses the old. "Behold I create new heavens and a new earth," finds its first fulfillment here; and so far do these excel the old that the prophet adds, "and the former shall not be remembered, nor come into mind." Isa. 65: 17.

REVIEW OF THE SECOND NEGATIVE.

I said not a word about "accredited writers" when I referred to the fact that "at least some of Eld. W.'s brethren" once held to a non-abolition of the old covenant. I had read but little of Advent literature at the time I met those "brethren." Had they even been "writers," it would be easy to say "not accredited." If names are desired, they can be had for the asking. And as for insults or discourtesies, I believe every word from my pen on this proposition will bear the closest scrutiny. My brother may continue his insinuations, if he will, and may persist in characterizing those with me as "partisans," his shall still be "brethren."

Suppose I were wrong in my application of Ps. 69, would that prove me in error on Isa. 56? But even on this psalm I have nothing to yield. "The zeal of the Lord's house" may "eat up" many a Christian, and the "reproaches of them that reproach the Lord," such a one may take upon himself as well as did David. There is a difference between *appropriated* quotations, when individual histories run parallel, and fulfillment of predictions; both may be said to be fulfillments of scriptures, but not in the same sense.

I am sorry to learn that my brother only eats bread and drinks wine when he sits at the Lord's table. With Paul, I claim to "commune" (1 Cor. 10: 16). *Deipnon* (supper) denotes a "full meal," and is not exhausted by the deglutition of a morsel of bread and of a sup of wine; the spirit feasts to the full. This is least akin to the cannibalistic devour-

ing of literal flesh and blood by the "mother church." Neither this spiritual repast, nor even a simple commemoration of a crucified Saviour, was possible to the apostles at the institution of the Lord's supper, both on account of ignorance and of unbelief respecting the essential basis.

Campbell says of Pedo-baptists, "Their method is not to produce either a precept or a precedent." He admits, then, a precedent as sufficient; and precedents I have given. My brother admits that a man may be justly hung upon circumstantial evidence (*i. e.*, inference), if "based on a series of undisputed facts." This, precisely, I have given. Is that fact or fiction which Paul and Luke record in 1 Cor. 16 and Acts 20, and that in those other scriptures cited? Ah! but my deductions are disputed. Yes, so does the criminal's lawyer dispute, but for all that the man is hung.

Let me grant that express precept or formal proclamation is needed. We have it. Rev. 1:10, would be an impossible scripture without such a basis. I see a house yonder, it is massive in its proportions; but I am not in position to see its foundation, it is not in sight; has the house therefore none? Must we see the foundation before we have a right to assert that it has one? How preposterous! This is a matter of "necessary inference." Well, I'll grant it, says my brother; but then it is an old house, long since built. In reply, I prove (1), that the old house has been torn down, (2) that this one is built by a different architect, and (3) that it stands in a different place.

I am requested to prove that the term Lord in Rev. 1:10, is used differently from Rev. 11:15. And here is the proof. 1. Though the words are the same in English, they are not in the original Greek. 2. That used in Rev. 11:15, refers there, undoubtedly, to the Father, whereas, the other is never used with reference to him, but only of the Christ. 3. Lord, in Rev. 1:10, is used in an official sense, and so refers to Christ, since he only is now Lord officially, as I have abundantly shown. True, the Father "gave him to be head," but that which is given to me is mine. And when "all authority" is given, what is lacking to complete Lordship? In other words, the Father was sole Lord, officially, in the former dispensation, but he resigned or "gave" this position to Christ during this dispensation, so that Jesus is now "Lord of all."

The reason why Jesus did not do his own will during his earthly ministry is simply this: He was "born under the law" (Gal. 4:4) and was obedient to him who was then Lord; but, himself being Lord now, he is "the author and the finisher of the faith," *i. e.*, of the gospel with all its appurtenances (Heb. 12:2). And mediation, on the part of Christ, must not be so much conceived of as having the Father now above Christ and over the gospel, but, rather, as having him before the gospel. Not only is Christ the author of the gospel, but the whole race is his by the purchase of his blood, so that now all are amenable to him, and "the Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22.) It is only when the Son will resign his Lordship that the Father will judge again, and those, namely, who have not profited by having been under the Son (Heb. 10:31). The Father was speaking level to the Jewish mind when he said, "I will make a new covenant," for, strictly speaking, Jesus is the "testator" or covenanter (Heb. 9:15), and, hence, the "my laws" are Christ's laws, of which he is "the author and the finisher."

This leads us again to the conclusion that the Lord's day, of Rev. 1:10, is a Christian day. He is "the author" of it; and everything predicated by Barnes of *kuriakos* is as he meant it, predicable of the Sunday.

The attempt to prove Jesus proprietor of creation, and so of the Sabbath, is weak indeed. All things were created "for him" (Col. 1:16) is to prove him owner and proprietor! Let us test it. The Sabbath was made "for man"; therefore, he is owner and proprietor of it. If, then, we set fit to set the Sabbath aside, what right has my brother to complain? "Is it not lawful for me to do what I will with mine own?"

I am represented as saying that the Lord's day is a "moral law." I said nothing of the kind, but was careful to tell to what extent I denied his proposition marked I., in his first negative, and have, both before and since, called the Lord's day positive. While knocking down his man of straw, he makes a statement too good to be lost; namely, "All positive institutions of the gospel are a part of the faith of Jesus." Now since all sacred days are positive institutions, that of Rev. 1:10, is also positive, and of the faith of Jesus. And since Jesus is "the author of the faith," he is also of the day named in Rev. 1:10. It is, therefore, a new institution. Do I still "stand on inference only on all the ground of difference?" It strikes me that we have concession here.

And what is there so despicable about inferences? Is not the conclusion of every argument an inference from its premises? To inveigh against inference is to ask me to argue without reasoning, to discuss without discussing, and to prove my proposition with my mouth shut!

Much space is devoted to 1 Cor. 16:2, to prove the collection to have been made at home, as though that were fatal to my position. But my conclusion follows equally well from either construction. I will, however, say again, that *heautou*, being in the dative case, may be either masculine or neuter; if masculine, then by himself (at home) is the proper version; if neuter, then we must render it, *by itself*. I would like to know how my brother has found out that it cannot be neuter. As for the term *logia* (collection), it is a noun from the verb *legoo*, and *legoo* means to gather in any quantity, as fuel, words for a discourse, &c., &c. See Liddell and Scott.

On Acts 29, I was sufficiently full in my third affirmative. I will only add, that to argue from the sentential order of the words in Gen. 1:5, to the point of beginning the day, is lame. Who, for example, would argue from Acts 5:30, and 10:39, "whom ye slew and hanged on a tree," that Christ was first slain and then nailed to the cross? Yet this sentence is connected by *and* in a way the other is not. See Conant's literal version, already given. It is a well-known fact that great liberty is used in the sentential collocation of words, when the real order is indicated by the meaning of the words, as in Gen. 1:5, or by a knowledge of the facts in the case, as in the other passages cited.

I have space here to consider only two items in the third negative. If the first day was given to the Lord, "who required the gift?" The Lord Jesus. For Rev. 1:10, shows that he requires a day, and no day can be shown to have been given, if not the first day. To the statement that "Acts 20 gives but a single act of a single church," I have, in addition to what I previously said, this reply: From 1 Cor. 11, we learn that there were two kinds of gatherings among the first Christians. (1.) The more private

or social meetings for prayer and prophecy, which seem to have been "free-will offerings," presented by a few gathered here and a few there, according to convenience; and (2.) there was the "coming together in the church," when all came together "into one place" (verses 18, 20). And this gathering had always in view, as a chief object, "to eat the Lord's supper" (verse 20); the Corinthians failing of this only in so far as they perverted the institution. 1. Such being the custom of the primitive Christians, it is known that the meeting of Acts 20:7, being for the purpose of observing this supper, was not a casual affair; and, hence, the first day is the day for the "coming together in the church." 2. Moreover, the type of the shew-bread demands a stated weekly meeting for the observance of the Lord's supper. We have already seen that the holy place in the tabernacle represents the church. The table of shew-bread had all the appearance of the Lord's table. There were twelve loaves, one for each tribe, as we have one loaf, being but one body; there were also vessels of wine, as on the Lord's table, which were poured out as an offering to God, as Christ poured out his soul to be an offering; and incense, typifying the thanks we render before participation. That bread was only for the priests, as the Lord's supper is exclusively for those who are now of the "royal priesthood." "Every Sabbath he [the priest] shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant" (Lev. 24:8). "Everlasting," "continual," and "perpetual," are terms that have no such limit as to confine their force to the Mosaic dispensation. As the priesthood, the Sabbath, circumcision, and other institutions, whose duration is described by the same terms, exist to-day in antitype, so does this institution, also. The Lord's supper must then be weekly observed, but by express example upon the first day. This, therefore, is the Lord's day.

ELD. WAGGONER'S FOURTH NEGATIVE.

THE reader will remember that Eld. Vogel asked, "Has he forgotten the position that, at least, some of his brethren used to occupy?" In this he insinuated that that position was so strongly or prominently taken by some of my brethren that I knew it, for how else could I forget it? I have been intimately acquainted with both the writers and speakers of the Seventh-day Adventist faith for more than twenty years, and know that their faith on our relation to the covenants has been as well defined as has been that of the Disciples on baptism. I know that no one, ever recognized among us, ever taught as he said. Though Eld. V. has placed himself in a questionable light by many of his assumed positions, I did hope that he would not so far lose sight of honorable dealing as to forfeit that respect which it is pleasant to entertain for an opponent in theological controversy.

A few points in his last article I will notice. 1. On Sunday, Christ "rested from the work of redemption"! What an absurdity. Paul says we are yet "groaning for redemption." If Christ then rested (ceased) from that work, where is our hope? 2. He well says that to deny inference is to ask him to discuss with his "mouth shut." If he had kept his mouth shut till he had something beside inference for Sunday, it would be closed yet.

3. He acknowledges that he is "not in a position to see the foundation" of Sunday! But I am in a very good position to see the foundation of the Sabbath—the Lord's day. It is laid broad and deep in the word of God; the corner-stone in Eden; and reaches to the earth made new. There is no obscurity there. But he says he sees the building, and therefore there must be a foundation. Did he never hear of a house built upon the sand? His own argument is conclusive proof that the sand-bank of inference is its foundation, and its superstructure the fog of tradition. And what are the "proportions" of the building of which he speaks? He has constantly evaded the subject of the extent or limitations of the obligation of Sunday-keeping. I heard Eld. Treat, a very prominent man among the Disciples in Indiana, publicly say, "I am ready to stamp the country from Maine to California in favor of a general Sunday law." Would he "stamp the country" in favor of a general law to enforce baptism—a law to compel everybody to be baptized? And if not, why not? Are they not both positive institutions of the gospel? (!) Why not treat them alike? In a discussion on baptism I think Eld. Vogel would claim a clearly defined limitation. Why this inconsistency? Such a course is a virtual acknowledgment that there is no such institution.

4. It is immaterial as to what is the meaning of *legoo*. I gave an undisputed authority for the definition of *logia*. But the definition which he italicized as professedly from Liddell and Scott, is not given by them.

5. He thinks, at last, that he has got something more than inference, namely, my concession!—Suppose I had conceded his assumptions, would that give them authority in the absence of Scripture proof? But his "triumphing is short";—I made no such concession. I said, "All the institutions of the gospel are positive." Is marriage a gospel institution? Is it confined to the church of Christ? No. Why not? Because it comes down from Eden—it antedates sin and the gospel. And so of the Sabbath. Has Eld. V. forgotten the whole tenor of my argument, that the Sabbath is "an original institution"? The Sabbath is not peculiar to the gospel, more than is marriage. And so the only relief he finds from his mass of inference is a fancied concession, which can only be made out by a perversion of my words. I forbear to blame him for the perversion only because his position so strongly calls for pity.

6. Heb. 12:2, does not say that Christ is the author and finisher of the faith, *i. e.*, of the gospel system. He distinctly affirmed that his doctrines were not his own, but he spoke the words given him of his Father. These words of Paul are in the conclusion of a discourse on personal faith, and are correctly rendered—"author and finisher of our faith." This correction sets aside much of his fourth article. Eld. V. shows a wondrous tendency to misstate words of Scripture, and then build upon the foundation he has made. The reader will see, by turning to 1 Cor. 2:9, 10, that he has garbled that text to make it harmonize with his position. I see no reason why he should take such a course except his anxiety to make a case, the necessities of which require it.

7. On the proprietorship of the Sabbath I refer to my remarks on Mark 2:27, 28, in the early part of this discussion. The Sabbath was made for man, for him to use in the worship of God; but it is the Lord's day. These two declarations are in the Bible. But see another text, 1 Cor. 11:9, which says the woman was created for the man. His wife is *his*, is she not? May he therefore abuse her, in violation of the law of the institution which governs the relation? And his comparison would make man proprietor of the

Sabbath in the same sense that Christ is; but, did man create all things in the beginning, and rest the seventh day and bless and hallow it, as Christ, the Maker, did? His position casts indignity upon Christ and his word, and is that of a cavalier, not that of a reasoner.

8. The new heavens and new earth were not created on that Sunday! for they are not yet. Peter says (2 Pet. 3) they will succeed the passing away of the "heavens and earth which now are," which will take place in "the day of Judgment and perdition of ungodly men." And Rev. 21 says in the new earth there will be no sorrow, no tears, no sickness, no death. Is that now the case? Such an expositor of Scripture is Eld. Vogel! And Isaiah says that, in the new-earth state, "from one Sabbath to another," all flesh will worship the Lord. If Eld. Vogel gets there, he will have to be converted from his present position.

He said, under the third proposition, "Each man, whether Jew, Gentile, or Christian, is under obligation to attend to the things commanded to him." Now if he will show that Sunday was commanded to Jew, Gentile, or Christian, the controversy will be ended. But he tries to make *equally binding, things not commanded!* What is it but will-worship?

A. Campbell said, "Do we transgress any divine command in neglecting to have our children baptized? No; I never read of any one being accused of this sin in the Bible, nor of any commandment that was thereby transgressed."—*Baptism*, p. 427. Let Eld. V. put, "neglecting to keep Sunday," in this, and it is just as forcible and true.

Dr. Sherlock, against the Romanist's rule of faith, wrote:—

"What is matter of institution depends wholly upon the divine will and pleasure; and though all men will grant that God and Christ have great reasons for their institutions, yet it is not the reason, but the authority, which makes the institution. Though we do not understand the reasons of the institution, if we see the command, we must obey; and though we could fancy a great many reasons why there should be such an institution, if no such institution appear, we are free, and ought not to believe there is such an institution because we think there are reasons assigned why it should be. . . . I would not be thought wholly to reject a plain and evident consequence from Scripture; yet I will never admit of a mere consequence to prove an institution which must be delivered in plain terms, as all laws ought to be; and when I have no other proof but Scripture consequences, I shall not think it equivalent to a Scripture proof."

This is sound doctrine; and had it been written for the present occasion, it could not more directly have condemned Eld. Vogel's course.

Bishop Taylor wrote:—

"All positive precepts, that depend on the mere will of the law-giver, admit no degrees, nor supplementary and commutation, because in such laws we see nothing beyond the words of the law and the first meaning. He will not be disputed with, nor inquired of why or how, but just according to the measure there set down. So, and no more, and no less, and no otherwise. For when the will of the law-giver be all the reason, the first instance of the law is all the measures, and there can be no product but what is just set down."

And so far as institution or obligation for Sunday is concerned, there is nothing just set down!

Dr. Goodman wrote:—

"Now it is very evident that all things of this nature ought to be appointed very plainly or expressly, or else they can carry no obligation with them; for, seeing the whole reason of their becoming law or duty lies in the will of the legislator, if that be not plainly discovered, they cannot be said to be instituted, and so there can be no obligation to observe them; because, where no law is, there is no transgression; and a law is no law in effect which is not sufficiently promulgated."

Bishop Burnet said:—

"All reasoning upon this head is an arguing against the institution. . . . He who instituted it knew best what was most fitting and most reasonable; and we must choose rather to acquiesce in his commands than in our own reasonings."

Dr. Owen said:—

"Divine revelation is the only foundation, the only rule, and the only law, of all religious worship, that is pleasing to God or accepted by him; when once a person maintains it allowable to pass the limits of a DIVINE COMMAND, there is nothing to hinder him from running the most extravagant lengths."

We have seen this well illustrated by Eld. Vogel in this discussion.

Bishop Hopkins said:—

"We ought not to worship God with any other external worship than what himself has commanded, and appointed in his holy word. The Scripture has set us our bounds for worship; to which we must not add, and from which we ought not to diminish; for whoever does either the one or the other must needs accuse the rule, either in defect of things necessary, or of superfluity of things unnecessary; which is a high affront to the wisdom of God, who, as he is the object, so is he the prescriber of all that worship which he will accept and reward."

And Richard Baxter said:—

"Who knows what will please God but himself? and has he not told us what he expects from us? Can that be obedience which has no command for it? Is not this to supererogate, and to be righteous over-much? Is not this also to accuse God's ordinances of insufficiency, as well as his word; as if they were not sufficient to please him or help our own graces? Oh, the pride of man's heart, that, instead of being a law-obeyer, will be a law-maker! For my part I will not fear that God will be angry with me for doing no more than he has commanded me, and for sticking close to the rule of his word in matter of worship; but I should tremble to add or diminish."

From these quotations it will be seen that there was nothing new nor novel in the stand taken by Alexander Campbell on positive institutions—he did not originate his views. But he did faithfully and nobly press them, on the subject of baptism. All Protestants claim these positions against the Romanists; and all Baptists claim them against Pedo-baptists. It needs but little reflection to see that Catholicism could not live if they prevailed. And it is equally evident that if these truths were universally acknowledged, there could not be a Pedo-baptist nor a Sunday-keeper in the Christian churches!

Prof. Clark Braden, in a notice of a discussion which Eld. Vogel had on this subject, said that Eld. V. maintained "the Christian Sabbath" to the entire satisfaction of those "of all churches" who heard him. By the way, Eld. Vogel said he had not made the subject a specialty, and was not so well prepared to debate it as I was. But his friends and admirers contradict this. Mr. Braden said that he was able "to enlighten the best read scribe among"

them, and called upon the "brotherhood" to take steps to have a written discussion between Eld. V. and some seventh-day man, that they might thus be prepared "to meet this disorganizing system when it attempts to work inroads on our congregations." And so, the steps were taken and the challenge given. And thus Eld. Vogel stands as the chosen representative of the "Disciple" body. His acknowledgment that inference is his only dependence, is their acknowledgment. His failure to find proof of Sunday, is their failure. But they will find—they cannot fail to see—that he has done them an irreparable injury in regard to the truth they hold. For, while his positions are too fallacious to meet the approval of candid men, their enemies will take his declarations in favor of inference and deduction for positive institutions, and successfully meet them on the question of infant baptism. They must yet see the necessity of yielding Mr. Campbell's positions on infant baptism, or of repudiating Eld. Vogel's argument on positive institutions.

The truth is, and Messrs. Braden and Vogel know it, that many in "the churches," as well as among themselves, are not only easily satisfied with anything that seems to favor Sunday, but they are determined to be satisfied with it! however contradictory it may be. Knowing that they have no evidence, they catch at every plausible substitute for evidence that is presented.

As Eld. Vogel's work is so gratifying to "the churches," it is worth while to bring together some of the positions of the churches who sit so lovingly together on the Sunday theory.

1. The seventh-day Sabbath was made and sanctified at creation, and changed to the first day of the week at the resurrection of Christ.

2. The original Sabbath of creation was changed to the sixth day (improperly called the seventh in Exodus!) at the passage of the Red Sea, and again changed to the seventh day (improperly called the first in the New Testament!) at the resurrection.

3. Indorses the above, except that the change was made before they left Egypt.

4. The original Sabbath of Eden was the first day of the week (improperly called the seventh day in Genesis!) and was changed to the seventh at the falling of the manna, and back again to the first day at the resurrection.

5. The Sabbath of the Old Testament was Jewish; the Christian Sabbath is the first day, enforced, however, by the same commandment.

6. The Sabbath commandment enforces only the seventh part of time, which comes on Sunday.

7. The Sabbath was entirely Jewish, and was abolished; and a new institution erected of Sunday.

8. The Sabbath is entirely abolished, and in this dispensation there is no sacred time, but it is necessary to keep some day, and that day should be Sunday.

9. The Sabbath was an original institution, unchanged in the New Testament, but "the church," by the power given to her and of the successorship of Peter, changed it into Sunday.

Can any other dogma, professedly Christian, claim such an array of contradictions? Can a doubt exist that only error and darkness is the cause of this babel of confusion? By this, Sunday stands self-condemned, for if there were any evidence they would seize upon it, and unite in presenting it to the world. But they all agree in the result! The result is what they are after, regardless of the process by which they reach it. Reader, what would you think of arithmeticians who should declare they had to a certainty found the product of certain numbers, because they had added them, subtracted them, multiplied them, and divided them, and brought the same result every time! The very claim would stamp the result as error and the fruit of error.

Of the erection of the festival of this "memorable day," Dr. Kitto says:—

"The commencement of the Christian church on the day of Pentecost, preceded as it was by our Lord's ascension, attached a peculiar interest to this season, and eventually led to its being set apart for the commemoration of these great events. It was not, however, established as one of the great festivals until the fourth century."—*Kitto's Cyclopaedia*.

"It must be confessed that there is no law in the New Testament concerning first-day."—*Buck's Theol. Dict.* A confession easy to make, because the fact is universally known.

"The change from the seventh to the first day appears to have been gradually and silently introduced."—*Dr. Scott*. And in that manner have all errors crept into the church, while the "law and the testimony" are the measure of duty.

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century."—*A. Campbell*, Lecture in Bethany College in 1848.

Dr. Heylyn, author of a large History of the Sabbath, says of early Sunday-keeping:—

"For three hundred years there was neither law to bind them to it, nor any rest from worldly business required upon it. . . . Tertullian tells us they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when, in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day, in the Christian churches."

Bishop Jeremy Taylor said:—

"It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."

All these authorities (Sunday-keepers) point to "about the beginning of the fourth century," for the first Sunday law. Campbell says directly that Constantine was the author of it. Constantine's decree was in A. D. 321. Heylyn puts it "a hundred years after Tertullian's time," who died A. D. 216. Every testimony points to Constantine's law as the first public authority for Sunday. His decree reads as follows:—

"Let all the judges and townspeople, 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."

Prof. Stuart on the Sabbath, and many other writers, makes mention of the fact that the council of Laodicea published an anathema against those Christians who kept the seventh day. This was in A. D. 364.

This shows that "the day of the sun" was first made popular by a heathen edict, and then taken up and adopted by the Romish church, and the observance of the seventh day, the holy Sabbath of the Lord our God, was strangled by the anathemas of their councils.

Our Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 8, 1873.

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

Permanency of the Cause.

THE most encouraging feature of the cause at the present time is the fact that efforts are being made to establish it upon a permanent basis. This has been true in a degree ever since our organization under the name of Seventh-day Adventists; but we refer particularly to the efforts to bring representative men to Battle Creek to guard our institutions established at headquarters.

From the very first, our people have been confident of the truthfulness of our position, and as the rise of the cause, its progress, and final glorious triumph, are clearly marked in prophecy now fulfilling, they have also been confident that the cause would certainly come out right in the end. And while a very few persons among us may have been too cautious in their efforts, and have not trusted the results of their best efforts with the Lord as fully as they should have done, others have acted under a sort of reckless confidence, or, for want of real, careful interest in the cause, have not acted at all. In order for complete success, a careful interest should be felt by all our people.

In the rapid work of disseminating unpopular and stirring truths, and bringing out of all positions and classes of people men and women to compose a unit body, and to bring them up to united action upon the best plans to advance the cause of God, there has been a struggle of which but very few among us have any just conceptions. Our people's history should be written, for the benefit of those who now come to the faith. But, even then, the efforts to bring the cause to its present prosperity and permanency could not be fully realized.

With the very ones who felt the burden of the work in the commencement, the enterprise was nearly an experiment. They dared not, and did not, follow the course of other religious bodies. Their friends, supporters, and their publications, they made, as they arose to efficiency and strength, under the most discouraging circumstances. And while, in the very struggles to establish order and united action, by simple yet complete organization, they were terribly hindered by some of the very men who should have helped them.

God has had those to lead out in this work who could foresee the wants of the cause, and suggest new and more extensive enterprises and missions. But the body of our people have ever been too slow to move out, which has increased their labors. And some of our preachers have ever considered it a virtue to be so very cautious as to stand directly in the way, and make the work of those whom God was impressing by his Spirit to take larger views of our work, and to lay broader plans for its advancement, tenfold harder than if they had been on the right side.

For an example of the limited views some of our people have taken of the work, when the few friends in Battle Creek built a house of worship, eighteen years since, at the cost of three hundred dollars, one of our eastern brethren, passing to a Western State, called to spend the Sabbath with us. And, as we were with him before service commenced, he looked doubtfully all around the interior of our little sanctuary, and said, "I do not know about this, Bro. White. This building meeting-houses is just like all the other churches." At a later period, our people built a second house, at the cost of about one thousand dollars, and very many honest souls took fright at that. Our people at Battle Creek worship in a plain house of sufficient size to cost, including bell, not far from eight thousand dollars, and now the question is agitated, as their congregation increases, what they shall do next; whether to enlarge it, or do the best they can until they can build a fourth house of sufficient capacity.

Now, dear reader, before you stop to smile over our statement relative to the fears of the eastern brother of conforming to other religious bodies in building a house of worship, eighteen years since, 18x26, at the cost of three hundred dollars, we wish to state that we solemnly believe that the Seventh-day Adventists are farther be-

hind the opening providence of God in 1873, than this good brother was in 1855.

True, mistakes were made in the establishment of our Health Institute, and both the Publishing Association and the Health Institute suffered in consequence of bad management from 1865 to 1869. But if our ministers and leading men had had anything like a just appreciation of the labors and cares and privations and sufferings of those who had in the name and strength of God brought the publishing work from nothing to the good condition it was in when, in consequence of sickness, it fell into other hands, they would have carefully watched the course of things then in new hands, and would not have suffered the losses to have occurred, among which the financial was the very least. The great loss, which is indeed a terrible loss, is the loss of implicit confidence which our people had in the management of the interests of our cause established at Battle Creek. This has been a cruel loss. But thank God, we as a people, by his signal blessing, are fast recovering our confidence again.

We should have had a denominational school of some magnitude, for the education of young men and young women, preparatory to engaging in the several departments of the great work, when the subject was first agitated in 1869. Who can estimate the loss to the cause sustained during these four years? There should be immediately raised \$50,000 for our first school, and \$50,000 more to locate our Health Institute where it should be, with a capacity to receive from two to three hundred patients.

The eight Institute cottages can be sold for residences, and the Fair Ground can be purchased for the Institute and school grounds. The citizens are interested, and offer assistance. One says he will give \$500, many others will help liberally. But in obtaining a charter for a medical department of our school, &c., they can help us more.

We hope to see the Battle Creek Fair Ground thus occupied, and buildings and improvements located to the amount of \$100,000 in 1874. If it can be done, the friends at Battle Creek may count on us for a hundredth part of the sum. Before a single dollar was laid out for the Institute, Mrs. W. plead with the men in power at that time to purchase the Fair Grounds. And when they rejected her pleadings, she wept bitterly. In consequence of a terrible sickness, we could not stand by her side in the work.

We have put more of our means into the Institute than any other one, besides our unwearied care and labors for the past four years. And now, if our people will come up nobly to the work, and locate the Institute and the school where they should be, we will add one thousand more for each. But if they are willing that our Institute shall cripple along, able to receive only sixty or seventy patients, then we can have no further to do with it. We believe God abhors our stingy way of doing his great work.

We have children that we might curse with the very means we wish to put into the cause in a proper way. But, after giving them some educational privileges, Mrs. W. agrees with us in giving them the blessed chance our parents gave us, of working our own way.

And the present policy, of calling one or more of our best men from the several States to guard our institutions at Battle Creek, and to represent our people in the different States, will not fail to establish that complete confidence in the minds and hearts of our people everywhere, that no other means can. Bro. Abbey has stood faithfully at his post of duty, nearly alone, for two years. Brethren Lindsay and Gaskill moved to Battle Creek last winter, and prove to be good men for the place. Bro. Comings came from New Hampshire last spring, and is regarded as a man of good judgment. Brethren Merriam from Ohio and Ings from Iowa are highly valued. And we are glad to see the Iowa Conference willing to part with Bro. Benn Auten, one of their best men, to come and help keep the fort. This is just as it should be. And when these men of God, after prayer and careful reflection, say to our people in the several States that one, or two, or three hundred thousand dollars are wanted for the glory of God and the advancement of his cause, it will be forwarded without delay. Whatever lack of confidence there may have been in the minds of any, in the management of affairs at Battle Creek, up to the present time, under the present policy, such doubts will simply be unreasonable. The men

who have come to Battle Creek have done so, at no small sacrifice, for the sake of the cause. And these are our best men, and the very last to be called in question. If we cannot confide in the men appointed to this position by the State Conferences, we cannot confide in any.

But before feeling too deeply over past losses, the reader is invited to the consideration of a few figures and facts in the case. It has been just twenty-two years since our press was established in the city of Rochester, N. Y. Then the very first call was made for donations, amounting to \$700, to purchase hand press, a few types, &c., to print the REVIEW. Every dollar that has been donated since that time for presses, types, and other material, and all that has been paid in on shares to erect buildings, and increase the property, and all received in legacies from first to last, has been received in the REVIEW, and amounts to \$36,000.

It is admitted that this was all consecrated money from faithful friends, and should be conscientiously handled. And we have ever maintained that it has been thus used, with the exception of four years, from 1865 to 1869, as before stated. And notwithstanding the loss during those four years, the inventory of the property, at the meeting of the stockholders of the S. D. A. Publishing Association, in March, 1873, including that of the *Health Reformer* and Hygienic Book agency, which had not been separated from it in any other invoice, was \$73,000. While all our people have given of their abundance only \$36,000, the persons who have borne the responsibilities and burdens of building up our publishing interests have added the sum of \$37,000 to the \$36,000. And besides this \$37,000 earned since our return to the Office in 1869, the sum of \$5,000 has been paid by the Association to the writers of new books, it being half the profits on them. And, further, be it understood that this does not include the value that there is in our subscription lists, and the right to reprint our numerous valuable publications, which, when viewed in the light of the rapidly growing cause, and increasing patronage, represent a value that can be better estimated when it is understood that the business, properly managed, pays 1,000 each month above all expenses.

When the Association was formed in 1861, we gave the property then in subscription lists, and the right to republish our works, to the Association, which left to us only a few hundreds of dollars, in a humble home. The trustees of the Association, at one time within the two past years, have offered us \$3,000, and at another time, \$3,500, for what we gave when the Association was formed. But Mrs. W. has stood firm with us in refusing pay in this life. We will take it in the next. That which cost us all that makes this life desirable, as we suffered under the jealousies of an ungrateful people, cannot receive its recompense here.

And now, while viewing these figures and facts from our prostrated condition, in consequence of the toils of these very years, which, with the especial blessing of God, have brought prosperity to our publishing work, we deeply regret our course of toil, economy, and privation, which has brought us where we cannot attend the yearly gatherings of our people in camp. And as our people now learn that, for the period of twenty-two years, they have furnished \$1,000 less to the institution, which is the right arm of the strength of Seventh-day Adventists, than has been earned and saved by those who have thus toiled and worn, God grant that they may see their mistake in withholding their means, and in sympathizing with the cry of speculation that has followed us, which has led us to take the course we have taken to save the cause as far as possible from reproach.

Eld. White and his wife are reproached, from Maine to California, as taking a money advantage of the supporters of the cause. And for this impression, the unbelieving world is indebted to professed Sabbath-keeping friends who have stood in the way of the work all along the way for twenty-two years. And while we regret an impression so detrimental to our influence, we cheerfully submit to suffer it for Christ's sake, and kindly exhort those who have injured us to settle the matter with the Master who has called us, while he intercedes for sinners. While we are in the Rocky Mountains, kept away from the annual gatherings of our people, there will be a good opportunity for such to reflect, and put away their sins.

A third Office building is going up the present season, to be used for the school while buildings can be put up more suitable for that purpose. The third building will be very much needed for the business of the Association when the school is done with it. Then the Publishing Association can purchase it of the School Board.

We have no language to express the sorrow of heart we feel that we are not able to attend our camp-meetings, and assist the brethren at Battle Creek in the important enterprises in hand. But there is, mingled with the sorrow of leaving those institutions which have been dearer to us than life, a feeling of pleasure that we leave them in charge of faithful men, in the best condition possible. These men will handle the work there, not only for the sake of the cause, and for Christ's sake, but also for our sake, as they know that our life is in it. We say to them, in the fear of God, Act up to your sense of duty, and leave the result with God. He will sustain the right. The reason why there are those among us who appear to be almost void of judgment in the things of God, and are inefficient, when they should be strong men, in whom our people could put confidence, is because they have suffered themselves to be turned from their sense of duty by unconsecrated friends, and have run into darkness and blindness, and, while professing to do the work of God, were simply the tools of Satan to tear down the cause and shake the confidence of our people.

Our people generally, at Battle Creek, have so long sympathized with the wrongs committed in their midst, that they cannot be trusted in council with the men who are sent there to take charge of our institutions. God grant that these picked men may stand firm and free in him.

We hope to be able to travel as far as Colorado, from the 23d to the 26th. We purchase tickets to California, with the design of spending the hot season in the cool of the Rocky Mountains, and the winter in California. And we design to leave our cares and sorrows all behind, and make the most of the remainder of 1873 for health. As we review the past, we see that we have made mistakes, which we here notice in order, thus:—

1. In laboring beyond measure, the last twenty-five years, which has finally prostrated a powerful constitution. Mrs. W. and myself have labored and cared for others' good, and have economized, and suffered for want of rest, and the comforts of life, to help others, and push forward the cause, greatly to our own loss, and to the loss of the cause that now needs our experience and help. The jealous eye with which we have been watched in the use of means, and the cry of speculation, have had too great influence upon our sensitive natures, and we have let these drive us to an extreme position of industry, and labor, and economy, which we now regret. We have sinned against God, ourselves, our offspring, our brethren, and a world of sinners, in not using money more freely, and our own strength less. This is our confession in this matter, as we are compelled to retire from the work at present.

2. In moving from Greenville, in 1869, to Battle Creek, and accepting burdens then urged upon us. We had retired in consequence of the first shock of palsy, and had become nearly restored, and should have turned a deaf ear to the entreaties of friends to return to Battle Creek. We were influenced to leave the place where we had been greatly blessed, by promises which were never kept.

3. In consenting to accept of offices and responsibilities in the cause, two years last February, after we had fully decided to refuse them. As the result, we had a second shock, though light, from which we did not fully recover.

4. In manifesting the same weakness, a year ago last January. By the entreaties of friends, though we plead long and earnestly to be released, we again consented to remain in Battle Creek, and manage our interests there. And a third slight shock followed the arduous labors of that Conference, which brought us still lower, so that we were compelled to leave and spend the summer in the Rocky Mountains, and the winter in California.

5. In returning from California. We felt sure that we should have strength to refuse all positions of care and responsibility. We stood firm for two weeks, refusing to serve, after the brethren of the Publishing Association had elected us to the offices of President, and one of the ed-

itors. They refused to elect others, and so our meeting was adjourned to the call of the Chair, from time to time, for two weeks. We finally yielded. And as we can never accept responsibilities without taking on the burden of them, the result was a fourth shock of paralysis, greater than the two preceding ones. Our right arm fell, and we were unable to speak so as to be understood. A few brethren were immediately called, and God heard their prayers. Speech returned, and the arm gradually returned to its usual strength and feeling.

But *dyspepsia*, of a dreadful form, has set in. We would be very happy to enjoy the benefits of our own Health Institute; but our feelings and interests and labors, for a quarter of a century, have been so identified with the work there, and our people have such a habit of coming to us with matters, that we could not find place there for an hour's rest from care.

6. And last, but not the least, we have made a sad mistake in letting our trials and griefs sink us in discouragement, and separate us from sweet communion with God. In this state of mind we have dwelt upon the course of those who have injured our influence, and made our labor hard, to the injury of health, and hope, and faith. This state of mind, in connection with feebleness, has made us appear to disadvantage. In this condition of body and mind, we were poorly prepared to meet the state of things we found in San Francisco last winter, and some other places in California.

We thank God, with deepest gratitude, that Bro. Cornell accepted our faithful labors under such circumstances, and is now in the confidence of his brethren, and that the brethren generally had good sense and good religion enough to excuse what resulted from our depressed condition. May God bless his dear people in that distant State.

Brethren, we expect to rise again. We lay down all sad thoughts and feeling of the past, and rise by faith to dwell upon the unseen glories of the reward of the faithful and the true. God lives and reigns, and he will make all these things right in the end. And here let us warn you, dear brethren, to avoid the error into which we had fallen of suffering discouragement to separate from the love of God. There is no apology for this under the most aggravating circumstances. Says Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:38, 39.

Discouragement is the leading temptation of the present time. If you suffer discouragement to separate you from the love of God, next, you will be tempted to murmur against your brethren, and you will become fault-finding and sad. God lives and reigns. Let his love come into your hearts, brethren, and drown out your sadness, and feeling to complain of others.

On our return from California to our General Conference, we had a spirit of labor and tenderness for those who should have stood more faithfully and closely with us during the period of our labors and care. We feel that we have done our last duty to them. One resisted our efforts. With others, we prayed and wept and rejoiced. May God bring them all out to the clear light, and may we yet, according to the will of God, stand together in the power of the truth, in health, strong to fight the battles of the Lord.

As we read such reports as Bro. Maxon's from Washington Territory, and private letters from Brethren Loughborough, Cornell, and others, in relation to the progress of the cause, and the great goodness of God, feelings of love and gratitude kindle in our heart; and we hope to be able to do something in the cause soon. We shall be glad to receive letters of encouragement from friends, and ask the prayer of faith for speedy recovery to health. Let those who offer prayer for us feel assured that ours are united with theirs in unwavering confidence.

We have reached a most interesting era in the cause. God is giving us the field. Success attends all our efforts put forth in faith and in earnestness. Be strong, brethren, be strong, and the Lord our God will fight for us.

Until further notice is given, our address will be Black Hawk, Colorado.

J. W.

Do you feel you are weak? this is the Spirit's bidding you to go to God for strength.

The Case of Eld. M. B. Czechowski.

ELD. C. was sent to Europe as a missionary by the first-day Adventists nearly ten years since. Though he had formerly been a preacher among the Seventh-day Adventists, it was known that he was not at that time in sympathy with them as a body. It was understood by those who sent Eld. C. to Europe that he would not preach the views of the Seventh-day Adventists, but simply the doctrine of the near advent. It was supposed by ourselves, at the time that he was thus sent forth, that he had virtually renounced the seventh day as the Sabbath. We had therefore no hand in sending him on this mission, and for a considerable number of years had no communication from him.

Before Eld. C. was sent on this mission by the first-day Adventists, he had asked to be thus sent by ourselves. But we thought him not at that time prepared for so responsible an undertaking. We therefore requested him to wait, hoping that he might be better prepared after a time, and that circumstances might be so ordered in the providence of God that we could feel it safe and advisable to send him on this mission. We regarded Eld. C. as an upright man, and one that feared God. But we did not think him a prudent manager, especially in financial matters. For reasons of this kind the Seventh-day Adventists held back as to his mission to Europe, and also with respect to some of his plans for work in this country. We expected that he would at some time be sent to Europe, but did not see the way clear to send him then. Eld. C. was grieved at this, and in his feelings drew off from us, and threw himself into the hands of the first-day Adventists. We do not know what pledges, if any, were made by him to them, but it is certain that they did not expect him to preach the Sabbath in connection with the Advent faith. Doubtless, as Eld. C. understood the case, he was at liberty to preach the whole truth as he believed it. He therefore preached, not only the near advent of Christ, but also taught the people that they must keep all the commandments of God in order to be prepared to meet the Saviour in peace. As the result of this labor, he raised up a body of Sabbath-keeping Adventists in Switzerland, numbering forty or fifty. These brethren and sisters were, after a time, anxious to become acquainted with the Sabbath-keepers of America. They discovered that those who were in correspondence with Eld. C., and who sustained him in his mission, were not observers of the seventh day. Of the Sabbath-keeping Adventists, they knew nothing. In the meantime, though they loved Eld. C. for his many excellent qualities, and honored him as the instrument in God's hand of bringing them to a knowledge of the truth, they saw that his financial management was not wise, and that it was leading directly to serious embarrassment, and to troubles of many kinds. The crisis at length came. Borrowed money became due. The property which he had purchased for a mission house and a printing office was only paid for in part, and was mortgaged for some of his debts.

Before the foreclosure of the mortgage, however, those who sent Eld. C. to Europe instituted an inquiry into his affairs, and because of his having preached the Sabbath, they refused to aid him any further with their means. About the same time, the Swiss brethren, of their own accord, opened a communication with our Office at Battle Creek. They gave some account of their experience and their religious views, and made particular inquiry as to our relation to Eld. C., and the circumstances under which he had gone to Europe. Owing to some difficulty in the matter of translation, these questions were not at once answered; but after a space, they were carefully and frankly answered. It was in this manner, and without any seeking on our part, that a communication with our dear and valued Swiss brethren was opened, which has been kept up till the present time.

Not long after we had begun to communicate with these brethren, we learned the situation of the office property, and also the financial embarrassments of Eld. C., who had gone into Hungary to engage in business in order to raise the money which he needed to pay these debts. As we found it somewhat difficult to communicate with the brethren in Switzerland, we invited Bro. Albert Vuilleumier to attend our next General Conference. As Bro. V. could not come, the brethren sent Bro. Ertzenberger, who came and spent a considerable period with us.

After the coming of Bro. Ertzenberger, we learned more particularly of the situation of things in Switzerland. We then took steps to raise a sum sufficient to redeem the mission house and office. We made these conditions, however, 1. That the property should, in the judgment of the brethren there, be worth what it would cost to redeem it. 2. That if thus redeemed, Eld. C. should consent that the ownership of the building should thenceforth be vested in an association of the brethren in Switzerland, and not in himself alone. But Eld. C. would not consent to this, and in the judgment of the Swiss brethren there was no chance to save anything by redeeming the building, as it would cost its full value, if not more, to redeem it. So the matter failed.

We sincerely desired to help the cause of truth in Switzerland, and at the same time to show proper respect to Eld. C., and to deal justly with all parties concerned in the matter. But we did not think it proper to pay out the money unless we would see it put to such use as should save it to the cause of truth. It was useless to redeem the office if it was still exposed to, we knew not how many, debts and claims. If we were to pay claims standing against Eld. C., we thought it necessary that the business should be managed by the brethren there, and that he should be willing to take their advice. We thought the circumstances of this case were of themselves sufficient to prove this. Eld. C. seemed to resent the suggestion, and to insist on absolute independence of all his brethren. And so the matter has stood for a series of years.

The foregoing statement is called out by the fact that, under date of May 21, 1873, Eld. C. has written to our Office at Battle Creek, stating that we "have plucked away" his "only means of support" from his friends in Boston, and have annexed his mission, and should therefore promptly pay at least two of his debts, which are likely to give him trouble in July next. These amount to about \$1000.

Now it is not for me as an individual to say what our people as a body may or may not do. This belongs to the General Conference Committee, so far as authority to represent them is concerned. But it is proper that I should say a few words relative to the mistaken view of things under which Eld. C. labors.

1. It is not correct that we plucked away from him his Boston friends, *i. e.*, the first-day Adventists who, for a time, sustained him. They learned of the nature of his preaching from Europe, and not from ourselves; and they knew that the Sabbath had been promulgated by him as early as it was known to us as a body. We did not turn the first-day Adventists against him. They ceased to support him because of dissatisfaction with what he had preached.

2. Nor is it true that we interfered between Eld. C. and the Swiss brethren. His financial embarrassments had caused him to go to Hungary before we began to know anything in particular of the Swiss brethren. Then it was that they wrote us for information in the case. The circumstances of the case have not been without embarrassment and pain to us. We have never wronged Eld. C., nor in a single particular done injustice to those who sent him to Europe.

3. We cannot, therefore, be required to assume obligations which we never contracted, and which were contracted at a time when he was not in any sense acting under our counsel or in fulfillment of commission from our people. It is manifestly absurd to assert that the Seventh-day Adventists are legally holden for his debts, or to intimate that they will be required by law to pay them.

I have made this statement with feelings of tenderness and respect toward Eld. C. It is possible that in some particular I have erred, but I think in every item of importance the above statement is correct.

J. N. ANDREWS.

Lancaster, Mass.

The Wisconsin Camp-Meeting.

THERE was quite a good attendance at this meeting. Some thought it was the largest ever convened in the State. Some were present from Illinois. The brethren and sisters were on the ground in good season, and the camp-meeting committee had things in a good state of readiness, so that there was no delay in commencing promptly Thursday morning, according to appointment. I arrived upon the ground at that time, and was very sorry to find no other ministers from other Conferences there to help me. I had expected Eld. Canright without fail, but received a line from him stating that the condition of his throat was such that he could not be present. I then telegraphed to Bro. and sister White, hoping it might be possible for them to be present and labor what their strength would permit. But I suppose they could not find it consistent to come. Their absence was a very great disappointment to all, but to me especially.

I feared these things would prove a source of discouragement to the meetings. But we all tried to take hold with zeal to keep the work moving forward, and I hope the result will prove that real good was accomplished; though I regretted exceedingly that there could not have been more

ministerial help present from abroad, which would have more truly represented our people in point of ability—especially where so many of our S. D. Baptist brethren were in attendance. But God can use weak instruments to advance his cause when necessity compels such selection. I gave eleven discourses, besides doing a large amount of other talking and labor and business. Bro. Matteson spoke five times, Bro. Sanborn once.

Our social meetings were, on the whole, very good, especially toward the last part of the meeting. A large number came forward for prayers Sabbath afternoon, and there was a very solemn state of feeling among the people. I think the efforts of prominent brethren to draw near to God, and humble their hearts, and really consecrate themselves to him, were never more earnest. Many expressed themselves as very hopeful that better days were before the cause in Wisconsin; and that a real turning point had been reached, and that some influences had been changed for the better, which had been in the way in the past.

I felt called upon, by a sense of duty, to bring out the evidences plainly before our own people in regard to the visions. I chose mornings to do this, outside of our regular preaching appointments, thinking those who were not of our people would not wish to hear on that subject. I presented the matter pointedly, and had the satisfaction of knowing, from the testimony of many, that their doubts were dispelled, and that they saw the matter as never before. From some causes, there had been a good deal of skepticism on this point in the minds of many in this State. I now relate a circumstance which rather surprised me, I confess; and it may be worth while to relate it here. On Sunday afternoon, when the largest crowd were there, and many of them were our S. D. Baptist friends, a large number expressed great desire to hear on this subject of the visions, and prominent ministers expressed great regret that they could not have heard my remarks upon that subject. So, by their special request, I spoke upon it to the large crowd Sunday afternoon. My remarks seemed to be received in the best spirit, and I believe a large amount of prejudice was removed.

When the arguments are brought out on the perpetuity of spiritual gifts, and the evidences given that genuine manifestations of them have existed among us, we have no reason to fear the effects upon the minds of candid men, the evidences are so very clear. It is high time our own people knew their whereabouts on this important subject. Our enemies will bring the issue to bear upon us, and, for one, I have no fears to meet it when it comes. The doctrine of the perpetuity of spiritual gifts is as clearly taught as any doctrine of the Bible. And if God honors us by manifestations of his Spirit, I, for one, do not propose to be ashamed of it. If he does not, we have been very much deluded as a people, and the sooner we find our whereabouts the better. My faith was never stronger in the genuineness of this manifestation among us than to-day.

I formed some very pleasant acquaintances among our S. D. Baptist friends. Four or five ministers were in attendance much of the time, and took their seat with us in the stand, and took part like brethren. In particular, I formed a very pleasant acquaintance with Eld. Varnum Hull, who had come on to attend the Association meeting of the S. D. Baptists, to be held next week, and who attended quite a number of our meetings. I am glad to learn from him and others that a kindly feeling of brotherly regard is growing up among them toward us, and am glad that such is the case among ourselves. I trust it may increase.

On Monday, we called the people forward again, and had an examination of candidates for baptism. Bro. Sanborn buried seventeen willing souls, whom, we trust, will walk in newness of life. The scene was a beautiful one. The pretty little lake lying like a broad mirror at our feet, calm and still, and the sacred influence of our meeting, and the solemnity of the ordinance, made the scene an interesting one. I never saw a prettier ground for a camp-meeting than this.

Our business meetings were harmonious. I tried to give such instructions in regard to means and the proper care of the same as seemed to be necessary to make all realize the sacred trust imposed upon those who had the care of these funds raised by others for a holy purpose. The Tract and Missionary Society seems to be in a hopeful state, but there was very great regret that Bro. Haskell did not give them a call. Perhaps it should be explained that his not doing so arose from a misunderstanding in regard to putting the appointment in the paper. The people are very anxious he should return soon.

There was a cheerful response to the appeal in behalf of the proposed school. Nearly two thousand dollars were pledged in a very short time for this one purpose.

The brethren have purchased another small tent, forty feet in diameter, and so, expect to have two running this season. Bro. A. Olsen was solemnly set apart to the ministry by the laying on of hands. The Spirit of the Lord seemed greatly to bless upon the occasion. Our parting meeting, Tuesday morning, was a very melting one. So we parted, many to meet, I trust, in the kingdom of God, if not before.

Geo. I. BUTLER.

Medford, Minn., June 25, 1873.

"THOU SEALT REAP IF THOU PAINT NOT."

Go, beside all waters sow; in the morning scatter wide;
 Liberal let thy hand bestow, at the fall of eventide;
 What shall spring, or where, or when, thou art not
 concerned to know.
 Quickening sunbeams, genial rain, God in his own
 time will show.

Thou be faithful, watch and pray, murmur not, nor
 dare repine,
 If thy labor seem in vain, from the dawn to day's de-
 cline,
 Where the foot of sin hath trod, there unwearied do
 thou toil;
 Still renew, with ready zeal, efforts to reclaim the soil.

What glad sound salutes the ear? Lo, the blade un-
 folds its green!
 Now the tender grains appear! ripened now the
 fields are seen!
 Take the sickle, reap ye there; garner in the sheaves
 spread wide.
 What the harvest? Souls are saved, pardoned, sealed,
 and sanctified.

—The Friend.

Progress of the Cause.

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

Another Word of Good Cheer.

THE following short letter will be appreciated by those who send the REVIEW to their friends:—

"Through the kindness of a friend, I received the last volume of the REVIEW AND HERALD. I hardly know how to express my thanks for the blessed truth that I have been led to accept through its teachings.

"I inclose \$1.00 for a renewal of my subscription. I bid you God speed in your glorious work."

California.

My last report was dated June 9. We had then given about fourteen lectures in our new tent, in Napa. We have now given thirty-one lectures, and sold over \$41.00 worth of books. The people have contributed \$36.71 toward our expenses. We have canvassed the Sabbath question quite thoroughly; one opposition sermon has been given by a minister of the Christian denomination, at their church. To this, a reply was given by Bro. Cornell, in the tent. This has served to increase the interest. A Bible-class was held last Sabbath, attended by about sixty. We do not know yet how many of these were keeping the Sabbath. There are, at least, twenty that we know of, who have taken their stand upon the truth, and still the work goes on. We shall continue here while the interest demands.

Last Sabbath and first-day, I was with the church at Woodland and gave four discourses, and had one social meeting. Two more were baptized, and united to the church on first-day. Those who have come out in Woodland, seem to be in earnest in the work, and have interesting prayer and social meetings, and a good Sabbath-school and Bible-class, without preachers. One of their number wrote to us here that they "thought the Sabbath-keepers in Woodland, in their meetings, had more interesting times, even without a preacher, than the other churches did with all their preachers." The interest is such that quite a number of those outside of the church attend the Sabbath meetings there. If all make it a point to be active in the work, they may expect to be "blessed in the deed." If all strive, in deportment, dress, conversation, and deal, to show that the hope of life, and the better world, has a larger place in their hearts than this world, then may their influence always tell for the right. We cannot go along neglectful of our duty in obeying the Lord's word, and expect his blessing. We claim, as a people, to have light and truth in advance of anything that has gone before us. Has not this truth, with God's blessing, power to hold us to our purpose to do right?

Some in Woodland, even outside the church, are watching to see if this people will be humble, and conform to the Scriptures, or, whether they, like some other denominations, will fall into pride, dress, and jewelry-wearing. The Bible is very plain on this subject: "Not wearing gold," &c. "Not the putting on of gold," &c. Why is it not just as easy to do what the book says in that as in other matters? and, if it is needful to wear collar pins and cuff buttons, why is not simple jet or ivory just as useful as gold? And then it leaves no ground for the claim that in this our practice is against the plain letter of the Bible. As for finger rings, I know not what plea is made for them. They certainly do not help the circulation of the blood, and are only used as ornaments. I am glad to see as great an advancement as there is at Woodland, in laying aside useless adornings, and hope progress will still be made, and none turn back to take up what they have once laid down. Those who are struggling against the filthy weed, tobacco,

have our sympathies and prayers that they may gain complete victory.

We learn by letter from Healdsburg, that they had an excellent quarterly meeting there the 14th and 15th inst. From the different churches, we learn that their Sabbath meetings are good. All express an anxiety for the spread of the truth. Although they enjoy preaching when they can hear it, they say, "Go and bring souls into the truth, we will hold on as best we can without a preacher." May the Lord bless them.

It is just five years to-day since Eld. Bourdeau and myself embarked from New York city on the steamer, *Rising Star*, with our then new tent for California. We little knew of the labor incident to planting a new mission, or we might have come with our hearts more fully consecrated to the work, and a greater supply of God's Spirit. Looking over the past, we have great reason to thank God for the success that has already attended the work. The California Mission has not been without its trials and discouragements, but these are no food for the saints abroad, and we will not parade them here. The Lord has truly wrought for us, or the cause would never have survived, and come to that state of prosperity it now enjoys. It has been our endeavor to incite all to a spirit of promptness in every respect, not only in the discharge of their practical duties in meeting and out, but to be also prompt in paying their pledges on s. b. Some have had the idea, because I wished them to be prompt, that I was anxious to get hold of the means. I have no boasting to do, but will simply say, my greatest anxiety in this respect has been to see "fruit abound to their account," and to see all prosper in the Lord. This I know will result from prompt action in every respect. I think the brethren have been anxious to do more for me, in point of means, than I wished them to do. So I have no misgivings on that point.

As the work has increased, it has become absolutely necessary that others should take part of the burdens which one might bear when the work was but just beginning. It is just as necessary for all to be prompt now as ever. Missionary officers can urge up the members, librarians, and business agents, to their respective duties, and all can be active in the work. I think it will go better when all learn what is expected of them. If I have failed to explain to the officers of the different departments of the work here their duties, then blame rests upon me. If we all know our duties, let us perform the work "faithfully," and not "negligently." Systematic Benevolence Treasurers are expected here to collect the s. b. and make their report at the first of each quarter, namely, first of January, April, July, and October. Members must not take it amiss because the Treasurer asks them for the sum they have pledged. We need to keep these matters straight, first, to be ready to meet contingent expenses in our own State, second, as our fund increases, so that we may, it will do the people of this State as much good to extend the mission to other parts of the Pacific coast, as it did our brethren east to extend the work to California.

The Librarian or business agent in each division of our missionary society, is expected to notify each subscriber to REVIEW, *Instructor*, and *Reformer*, in his respective division, when his time is nearly expired, and give him opportunity to renew his subscription if he will, the President and Secretary of the missionary society, of course, furnishing his lists of subscribers at suitable times. All our members are expected to take an active part in circulating tracts and pamphlets, obtaining new subscribers to the papers, and in doing all they can to awaken interest in these Bible truths. When we all learn what is expected of us, and act promptly, then the work will move on harmoniously. I trust, dear brethren and sisters of the California Conference, that you will prosper during the summer, while we are making efforts to extend the borders of the work. About Sept. 17, we ought to rally all of our forces for a general camp-meeting and State Conference, at some central point, say, somewhere in Napa Valley, where all can assemble from Sonoma and Yolo Counties, and all other parts. It is none to soon to be laying our plans, and making preparations. Last year, our notice was too short; all were too much hurried in preparing for the meeting. There were not tents enough for all our people that came. We ought to have at least forty tents this fall, if not more. Let each church and company take up the matter immediately, decide how many tents they will need, and make the tents at once, so as not to be hurried with tent-making up to the last day before starting. Where possible, secure permanent tents, for while the work continues, we shall want tents for our yearly camp-meetings. We can buy, for about \$15.00 apiece, tents 10x12, of heavy drilling, for those who wish them. Let us be active, and with all, let us earnestly seek God to bless the labors of the summer, and abundantly bless the general assembly of his people in the camp-meeting.

Don't begin to say, I can't go to the meeting; but say, *I must go*, and then all things will bend to it. If you think you can't attend, it will come out as "I can't" generally does. May we all, in all things, move with that faith which "smiles at seeming impossibilities and says, *It must be done.*" Pray for the success of the work here, and everywhere.

J. N. LOUGHBOROUGH.

Napa, Cal., June 24, 1873.

Proceedings of the Wisconsin Conference.

THE third annual Conference of Seventh-day Adventists was held in connection with the camp-meeting at Clear Lake, Rock Co., Wis., June 19 to 23. Conference called to order by the President, Eld. I. Sanborn, at five o'clock p. m., June 19, 1873. Prayer by Eld. Geo. I. Butler.

Credentials of delegates were called for; twenty churches were represented. One church, by letter.

Voted, That the churches of Plainfield and Mount Hope be admitted into the Conference.

Voted, That Geo. I. Butler, and all persons present in good standing in any S. D. A. church in this Conference, be invited to participate in our deliberations.

Minutes of last Conference called for, read, and approved.

A committee of three was chosen to select proper committees, consisting of Geo. I. Butler, H. W. Decker, and M. J. Bartholf. Adjourned to call of President.

Conference called at 4 o'clock p. m., June 22.

On motion, church at Ashwaubenon was received into the Conference, with Bro. O. A. Olsen as delegate.

Committee on Nominations reported as follows:—

For President, P. S. Thurston, of Oasis, Waushara Co.; Treasurer, Wm. Kerr, of Monroe, Green Co.; Executive Committee, O. A. Olsen, of Green Bay, E. O. Hammond, Monroe, Green Co.; Secretary, E. R. Gillett, Monroe, Green Co.

Adjourned to call of the President.

Conference convened at 9 o'clock a. m., June 23. Prayer by Eld. Butler. Auditing Committee made their report, which was adopted.

The Committee on credentials and licenses recommended that the credentials of Eld. John Matteson, David Downer, and I. Sanborn, be renewed; that Bro. O. A. Olsen be ordained to the ministry; and that the following persons receive a license to improve their gifts: P. Cady, Walter Case, John Atkinson, H. W. Decker, Wm. B. Palmer, C. W. Olds, Rufus Baker, I. C. Nelson, P. S. Thurston, and N. M. Jordan, which report was adopted.

The Committee on Resolutions presented the following:—

Resolved, That we are thankful to the Lord for the prosperity, which, under the management of God's faithful servants, has attended our Institutions. We are deeply interested in their future prosperity, and also in the proposed school; therefore, we recommend these institutions to the liberal support of our brethren.

2. *Resolved*, That the providence of God has opened so many doors for the spread of the truth, that it brings us under very solemn obligations to live in such a way that the Lord can work through us for the salvation of precious souls.

3. *Resolved*, That no money shall be paid out of the several church treasuries and Conference treasuries, except by an order from the Executive Committee.

4. *Resolved*, That we are very thankful for the faithful labor of Bro. Butler in our camp-meeting and Conference.

Adjourned to call of Chair.
 Fourth session, June 23, 2 o'clock p. m. Prayer by Bro. Downer.

Voted, That N. M. Jordan and H. W. Decker be a Camp-meeting Committee.

Report of treasurer called for, read, and approved. The report is as follows:—

Amount of s. b. received during the year,	\$1974.47
Paid out,	1728.00

On hand,	\$ 246.47
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The Secretary reported as follows:—

No. of members at commencement of Conference year, 1872,	619.
Do. of Conference year, 1873,	703.

Amount of s. b. at commencement of Conference year, 1872,	\$2377.20
Do. of Conference year, 1873,	2407.72

Voted, That this Conference donate to the General Conference Fund the sum of \$100.00.

The following resolutions were introduced and adopted:—

Resolved, That we request the General Conference Committee, if deemed consistent with the general good of the cause, to request Bro. D. T. Bourdeau to come to this Conference to labor among the French people, and in other directions as the providence of God may seem to indicate.

Resolved, That we regret that Bro. Haskell could not visit us when in the West; and would extend to him an earnest invitation to come to this Conference as soon as convenient, to help along the Tract and Missionary cause.

Resolved, That the proceedings of this Conference be published in the REVIEW AND HERALD.

On motion, the Conference adjourned *sine die*.

I. SANBORN, Pres.

E. R. GILLETT, Sec.

Annual Report of the Wisconsin T. & M. Society.

THE Tract and Missionary Society of Wisconsin held its first annual session in connection with the camp-meeting at Clear Lake, Rock Co., June 22, 1873.

Prayer by Eld. Geo. I. Butler.

The minutes of the previous meeting were read and received.

Secretary's report called for, and accepted. The amount of labor reported was as follows:—

No. of families visited, 483; No. of letters written, 22; No. of new subscribers for REVIEW, 55; <i>Instructor</i> , 62; <i>Reformer</i> , 89; <i>Tidende</i> , 3.

No. of pages tracts given away,	72,836
" " " pamphlets " " "	4,062
" " " books loaned,	82,055

No. of members belonging to T. and M. Society,	287.
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Amount received on membership, \$90.76.

The Treasurer made the following report, which was accepted:—

Cash received during the year,	\$142.34
" " paid out " " "	127.30

On hand,	\$ 15.04
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Voted, That a Nominating Committee of three be appointed by the Chair.

Remarks were made by Eld. Geo. I. Butler. Adjourned to call of the President.

SECOND SESSION.

Prayer by Eld. John Matteson.

The Nominating Committee made the following report:—

For President, P. S. Thurston, Oasis, Waushara Co., Wis.; Vice-president, O. H. Pratt, Monroe, Green Co.; Secretary, Mattie Babcock, Brodhead, Green Co.; Treasurer, William Kerr, Monroe, Green Co.; Directors, 1st District, A. Olsen, Jefferson Co., Wis.; 2d, O. H. Pratt, Monroe, Green Co.; 3d, A. E. Osborn, Mount Hope, Grant Co.; 4th, C. K. Ackley, Richland Co.; 5th, Eli Osborn, Vernon Co.; 6th, Milo Downer, Mendota, Lacrosse Co.; 7th, W. B. Palmer, Oasis, Waushara Co.; 8th, Rufus Baker, Markesan, Green Lake Co.; 9th, N. M. Jordan, Lodi, Columbia Co.; 10th, E. G. Rust, Chicago, Ill.; 11th, P. H. Cady, Poy Sippi; 12th, J. P. Jespersen, Neenah.

The report was adopted, and the committee discharged.

On motion, the officers were elected.

Remarks were made by Eld. Geo. I. Butler and P. S. Thurston, on the general object and wants of the tract and missionary cause.

P. S. THURSTON, Pres.

N. M. JORDAN, Sec.

Ohio.

My last report closed with the announcement that I had commenced meetings in Arnold school-house, Knox Co., June 1. Continued there but two weeks. The prospect was quite encouraging to begin with, but it being a farming community, the people were driven with work all the long day, and we found it about impossible to create a real interest in a country school-house at this season of the year. We presented the law, Sabbath, and third message; gave away some books; and left them, not, however, without an invitation to return when the nights were longer.

Sabbath and Sunday, June 21 and 22, I attended the quarterly meeting for district No. 2, in Morrow County. This was a good meeting. Two were baptized, and the ordinances of the Lord's house were celebrated. The Waterford church was more fully organized, church records straightened up, &c. The work of the Lord is progressing in this place. The Waterford church have had ten accessions since we came among them, and if they seek to walk uprightly, and gather with Christ, the Lord will add to their number such as shall be saved. The first step was taken toward the erection of a house of worship, which they greatly need. We hope they will soon accomplish this worthy object.

I should be glad to engage with an efficient and able-bodied man in a tent meeting in Ohio, before camp-meeting. My health and strength are such that I do not feel fitted to labor alone. I ever want the direction of the Lord. My address is Battle Creek, Mich., Box 1162.

H. A. ST. JOHN.

ONE of the most important rules of the science of good manners is an almost total silence in regard to yourself.

HOLD ON, MY HEART.

Hold on, my heart, in thy believing;
The steadfast only wears the crown.
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he who Jesus holds, through all
Shall stand, though heaven and earth shall fall.

Hold in thy murmurs, heaven arraignment,
The patient see God's loving face;
Who bear their burdens uncomplaining,
'Tis they who win the Father's grace.
He wounds himself, who braves the rod,
And sets himself to fight with God.

Hold out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm proclaims a sunnier morrow;
The cross points on to paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold in, hold out!

—Sel.

Science, Falsely so Called.

WAS the earth, at the time of its creation, thrown in a molten state from the surface of the sun like a drop of water from a swiftly revolving grindstone? Did it occupy ages in cooling from the surface inward, developing animal and vegetable life in a continually ascending scale, until it reached its maximum density and corresponding organic development? Did this cooling process extend no farther than to form a thin incrustation of terra firma over our earth, comparing in thickness with the interior as the rind of an orange to its pulp? And are volcanoes and earthquakes simply the gushings forth of the intermundane fires, roused into action by stellar influence or subterranean gripings?

To the first question we oppose the fact, that since inertia is a property of all bodies, motion must have originated with an uncreated, infinite intelligence—God. And, since he has power to originate, he has also power to check or alter such motion, or originate a new order of things, at any time, to subserve his righteous will. See Josh. 10:13; 2 Kings 20:8-11.

Such direct interposition, may, at least, have been the case at the creation of our world; but some men have become satisfied from experiments made with causing mercury to revolve swiftly round a disc on the surface of a basin of oil, that such was not the case; and hence the Bible account of creation is ignored, thinking that they understand better the principles upon which worlds and systems were created.

If the molten hypothesis be correct, when our seething mundane drop flew off in a tangent from the solar grindstone, it must have drawn after it an immense train of vapor or steam, which, condensing, formed the waters on the surface of the earth. Whence the germs of plants and animals in this seething void? A few experiments with distilled water in a close vessel elucidates the question in the minds of some. But we leave this part of the subject in the labyrinth, where we found it, and turn with relief to the divine record in Gen. 1:6-12, 20-22.

Was animal life developed in a continually ascending scale? If so, pride is unbecoming a race whose progenitors were baboons; and it is not a consoling thought that the law of development may so chance as to evolve a race of beings so superior to us that they will carry us about the country in cages, as we do the monkey, to amuse the gaping crowd with our antics and unintelligible jargon. I am not overdrawing the picture if such illustrations as that of the tadpole and mosquito, and of the multiplying machine, made use of by naturalists, be pertinent.

Are the so-called central fires covered by only a thin incrustation of terra firma? Since experiments are in order, we will make use of one to elucidate the question. Form a hollow ball of earth the size of an orange, with the pulp entirely removed. Hold this ball in your hand, and let me fill it, through an aperture, with molten iron. But you draw back, in evident distrust of the non-conducting properties of your ball. Query: How long could animal or vegetable life exist upon the surface of a ball like our earth, if filled with raging fire? Whence, then, came volcanoes and earthquakes? At the time of the flood, trees and plants of giant growth, land and marine animals, were piled together, and covered by an Almighty hand, and kept in store for the last generation, to warm and light their dwellings, to speed the wings of commerce, and to serve as an engine of wrath to depopulate the earth, at last, of its wicked inhabitants.

Fire, doubtless, first caught in some outcropping coal strata (the recent burning of fort Pillow is an example), and has ever since been extending, producing volcanic eruptions and earthquakes, in a continually increasing ratio, and muttering warnings of the impending day of wrath. Fire, in the coal strata, would, from time to time, come in contact with calcareous rock, converting it into lime, and as the earth abounds with streams of water, the fire, in its steady, onward course, would intersect them, turning their courses into the heated void, when, converted into steam, lashed into madness by the slacking lime, and all beneath, instead of a yielding liquid mass, being firm as the everlasting rocks, the mighty power thus generated would be exerted in the direction of the least resistance, or toward the surface, causing an earthquake or volcanic eruption; or, in lieu of water, inflammable gases or oil might gender a power equally irresistible.

If the molten hypothesis be correct, might we

not confidently look for constantly diminishing volcanic manifestations, or, at least, if the cooling process had long since reached an equilibrium, should we not look for such demonstrations to occur with considerable regularity? But what are the facts in the case? Since earthquakes and volcanic eruptions first attracted the attention of man to the present day, they have occurred in frequency and power, in a continually increasing ratio.

And what, it may be asked, with a nervous foreboding of some impending calamity, will culminate these wrathful demonstrations? Even that which is predicted in the word of God, and of which the fate of Sodom is given as an example, but of which men, blinded by philosophy and vain deceit, are willingly ignorant. See 2 Pet. 3:5-7; Jude 7.

As in the former creation, so also in the destruction and new creation of our earth and heaven, unbelief respecting any special divine interposition is and will be indulged by the same class, until the realities of that awful day shall reveal the fact that their opportunity to escape is forever lost.

The Bible abounds in solemn warnings of the impending day of wrath; but that only which closes the stupendous drama have we space to notice. "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.

The elements, air and water, are composed of certain gases: air, of oxygen and nitrogen; water, of oxygen and hydrogen. Hydrogen gas, when confined in an inverted open vessel, and ignited, will burn at the surface, but if the vessel be turned up, the gas will escape in a volume of flame. Oxygen gas is so inflammable that iron or steel will burn in it with a light too intense for human sight to endure. It is an abundant supply of this gas that gives such intense heat to the blacksmith's forge. The sudden decomposition of water is attended with a great noise; that of a single drop being equal to the report of a pistol. Electricity is a fluid largely pervading all nature, its positive and negative principles appearing in nearly every object of which we can form a conception. It is more subtle than air, executing its office with the rapidity of flashes of light. It is that which glows in the sun, and, without doubt, tints the flower of the field, that flashes destruction from the bosom of the storm cloud, and to which the booming thunder bears a tribute of majestic power. This is the agency that may possibly be made use of by the Creator in the decomposition of the elements.

But who shall dwell with the devouring fire? Isaiah replies in hope-inspiring terms, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." When the fires shall have expended their force in the destruction of that which the hand of sin and unbelief has polluted, "We, according to his promise," says Peter, "look for new heavens and a new earth, wherein dwelleth righteousness," and where we believe there will be no philosophers to speculate upon the (to them) improbabilities of the divine record of the past.

A. SMITH.

William Miller.

THE valuable and interesting extracts from the life of Mr. Miller, which have appeared from week to week in our excellent paper, have no doubt been much appreciated by all of our people who were witnesses of his work in 1844, and who were especially sharers with him in the bitter disappointment which he experienced when the time passed, leaving them, instead of meeting their coming Lord, to pass through a flood of slander and abuse such as none can so well understand as those who bore that load of contumely and reproach.

As for myself, I have been very grateful for the privilege of reading these extracts, as I have always wished to know more of this good man, whose name, from my childhood, has been as familiar to me as household words. My home, until now, has always been within three miles of Mr. Miller's pleasant home and the little Advent chapel at Low Hampton. And often, in my childhood, did myself and brother attend the Sunday-school there, in preference to our own at the white church. Our own church members would try to persuade us not to go; but to us, it seemed better to sit in the humble church whose walls had echoed, in by-gone days, to the earnest tread and tones of Mr. Miller as he preached a coming Jesus. We listened eagerly to whatever was said concerning him, although it was but little.

I will remember the remarks of a sister on one occasion. It was apparent to all that death had laid his mark upon her, and was soon to lock her in his prison-house; but she was one of those who had their lamps trimmed and burning in '44; and although her brethren and sisters had suffered their faith to lag, yet she had fully learned the meaning of that prophecy of Habakkuk 2:3,

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." She exhorted them, with tears, to prepare for Jesus' coming. Although she might sleep in the grave, the time would not be long, even to the living. She pointed, with her finger, in the direction of father Miller's grave, and said, with trembling voice, that "although the wrath of men and the rage of demons had been stirred against his work, yet his enemies should see him who 'sowed in tears' return with joy, 'bringing his sheaves with him.'" Her remarks made an impression on my mind that can never be effaced, and laid the foundation for a better experience.

The little chapel has been remodeled so as to present a more pleasing appearance. Congregations flock there to hear the first-day Adventist preachers—Mr Grant, occasionally, I believe, and others. Would that they might see the binding force of the fourth commandment, which shines so clearly from the word of God. Oh! if all who believe Jesus is soon coming could be convinced of the perpetuity of the great law of Jehovah, and make it a part of their faith and practice, what a bold front would then be presented to the world; and the name of Adventist would not have so many different rings and labels. But let us who profess to be looking for the Lord, and also to be keeping his Father's down-trodden law, seek to be consistent with our faith.

PHIENE A. MINER.

Whitehall, N. Y., 1873.

A Forgery.

THE following letter I copy from a printed handbill, 10x12 inches in size. This sheet was sold by an Episcopalian man for \$1.00 per copy. The sheet claims to be copyrighted (?), and it is supposed that the man made thousands of dollars selling this paper to the ignorant and unsuspecting. The expressions, "Good Friday," "Holy Sacraments," "Five bloody wounds," &c., show it to be a Catholic document, gotten up to supply the lack of Scriptural authority for Sunday-keeping. Many such forgeries have been circulated to awe the people into the regarding of human traditions as sacred requirements of the Lord. No divine institution ever needed any such nonsensical pretense to enforce its claims. The story of the engraved stone, turned over by a little child, &c., sounds much like the pretension of Joseph Smith, the Mormon prophet, of finding plates in Palmyra hill, N. Y., engraved in an unknown language, and interpreted by a special revelation to him. The whole thing is undignified and absurd, when compared with the pure word of God. How strange that thousands have been more ready to believe a forgery than to credit the truth in its purity! The Bible warns us against such deception, and there is no excuse.

"What is the chaff, the word of man,
When set against the wheat?"

M. E. CORNELL.

Napa City, Cal., June 23.

THE LETTER.

"Copy of a letter, written by our blessed Lord and Saviour Jesus Christ. Found 84 miles from Iconium, 65 years after our blessed Saviour's crucifixion; transmitted from the holy city by a converted Jew, faithfully translated from the original Hebrew copy in the possession of the Lady Cuba's family, at Mesopotamia. This letter was written by JESUS CHRIST, and found under a great stone, both round and large, at the foot of the cross, near a village called Mesopotamia—upon that stone was written and engraved:—

"BLESSED IS HE THAT SHALL TURN ME OVER." All people that saw it prayed to God earnestly, and desired he would make known to them the meaning of this writing, that they might not attempt in vain to turn it over; in the meantime came a little child, and turned it over without help, to the admiration of all the people that stood by; and under this stone was found a letter written by Jesus Christ, which was carried to Iconium and there published, and in it was written the commandments, signed by the angel Gabriel, ninety-eight years after our Saviour's birth; to which is added King Agbaraus's letter, and our Saviour's answer; also his miracles, and a full description of his person in Lentulus's epistle to the Senate of Rome.

"OUR SAVIOUR'S LETTER.

"WHOSOEVER worketh on the Sabbath day shall be cursed. I command you to go to church, and keep the Lord's day holy, without doing any manner of work. You shall not idly spend your time, in bedecking yourselves with superfluities of costly apparel and vain dresses, for I have ordained it a day of rest. I will have that day kept holy, that your sins may be forgiven you. You shall not break my commandments. Observe and

keep them, written with my own hand. Write them in your own hearts; steadfastly observe this. This was written with my own hand, and spoken by my own mouth. You shall not only go to church yourselves, but also your men-servants and your maid-servants, and observe my words, and learn my commandments. You shall finish your labor every Saturday, in the afternoon by six of the clock, at which hour, the preparation of the Sabbath begins. I advise you to fast five days in every year, beginning with Good Friday, and to continue the four Fridays immediately following, in remembrance of the five bloody wounds I received for all mankind. You shall diligently and peaceably labor in your respective vocations in which it hath pleased God to call you. You shall love one another with brotherly love, and cause them that are not baptized to come to church and receive the holy sacraments, viz., baptism and the Lord's supper, and be made members thereof; and in so doing, I will give you long life, and many blessings, and your land shall replenish, and bring forth abundance. I will give you many blessings, and comfort you in great temptations; and surely he that doth to the contrary shall be accursed and unprofitable. I will also send hardness of heart upon them, but especially upon hardened and impenitent unbelievers. He that hath not given to the poor shall be unprofitable. Remember to keep holy the Sabbath day, for the seventh day I have taken to rest myself. And he that hath a copy of this letter, written with my own hand, and spoken with my own mouth, and keepeth it, without publishing it to others, shall not prosper; but he that publisheth it to others shall be blessed of me; and if their sins be in number as the stars of the sky, and they believe in this, they shall be pardoned; but if they believe not this writing, and my commandments, I will send a plague on them, and consume them, their children, and their cattle.

"And whosoever shall have a copy of this letter, written with my own hand, and keepeth it in their houses, nothing shall hurt them, neither pestilence, lightning, nor thunder shall do them any hurt. And if a woman be with child in labor, and a copy of this letter be about her, and she firmly puts her trust in me she shall be safely delivered. You shall have no news of me but by the Holy Spirit, till the day of Judgment. All prosperity shall be in the house where a copy of this letter shall be found.—Amen."

RIGHTLY to estimate the value of anything, is to view it in connection with God, his glory, and eternity.

READER, do you in Jesus Christ believe?
Do you into your heart his word receive?
Are you renewed and sanctified by grace?
And are you longing to behold his face?

Obituary Notices.

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

DIED, in Windsor, Fayette Co., Iowa, Friday morning, June 6, my beloved wife, Sarah Jane, aged twenty-eight years and four months. She endured a painful illness for more than two years, which terminated in consumption. During the past winter and spring, she suffered severely. She embraced present truth about ten years ago. She was a worthy and esteemed member of the W. Union church, and her loss is much deplored. She loved the truth and Sabbath, lived consistently with her faith, and performed her part well during her short but exemplary life, and bore faithfully the burdens and responsibilities which fell upon her. She left a child one year old, and another rests by her side.

Discourse was given by Bro. Morrison on the 15th, to an attentive audience, from Rev. 14:13. J. C. SMITH.

DIED, June 9, 1873, in the town of Albee, Mich., Bro. Seth Sprague, aged sixty years, eleven months, and twenty-one days.

Bro. Sprague experienced religion at the age of seventeen years. He walked with the Methodists until about four years ago, when he became convinced of present truth by reading some of the Seventh-day Adventist publications, and united with the Chesaning church. Bro. Sprague has been very zealous in the cause of God since he united with us. He had to walk seven miles to attend meeting, but was present almost every Sabbath. Funeral services by Bro. Robbins, of Owosso. I. O. THOMPSON.

DIED, at Stony Point, Cal., of membranous croup, Emma, daughter of sister Peoples, aged three years, two months, and nine days. May sister Peoples lean upon the arm of God in her trials, continue in the straight and narrow path, and finally be enabled to meet her little one at the first resurrection. JOHN JUDSON.

The Review and Herald.

Battle Creek, Mich., Third-day, July 8, 1873.

The Eastern Camp-Meetings.

We give the time of these meetings, and their order, as follows:—

New York, Kirkville,	August 7-11.
Vermont, Wolcott,	" 14-18.
New England, So. Lancaster,	" 21-25.
Maine, Pishon's Ferry,	Aug. 28 to Sept. 1.
Michigan,	Sept. 4-8.
Ohio,	" 11-15.
Indiana,	" 18-22.

The Statesman Articles in Tract.

The articles of Bro. Littlejohn, published in the *Christian Statesman*, have been printed in a tract of 80 pages, which is now ready for orders. Price, 10 cts.

The contents of this tract will form the first part of a larger work, containing also the replies of the editor of the *Statesman* and Bro. Littlejohn's rejoinders, which will soon be issued.

District No. 8, Wisconsin.

We published last week an appointment for a Tract and Missionary Society meeting, at Marquette, in the above district for June 12 and 13, which was the date sent in by the Director. But we think it must be a mistake. However, we have no means of determining, as the appointment may have been delayed and come to us out of season. We call attention to it, that those interested may understand it.

The Camp-Meetings.

THESE are, to us, a most important means of grace. They are opportunities in which we may lay aside our ordinary business, and our worldly cares, and give ourselves wholly to the work of seeking God. We have at these meetings the help of those whose testimony in sacred things is most highly esteemed by us. We also meet many of like precious faith, with whom we may unite in earnest prayer for the blessing of Heaven. And here, also, we may be instructed in our duty toward God, and receive the gracious influence of his Spirit. Experience has shown that the camp-meetings afford most precious opportunities in which to seek God for ourselves, and in which, also, to lead our unconverted friends to Christ. We cannot afford to lose these precious privileges. Our worldly concerns are not of sufficient consequence to deprive us of such opportunities for good. The camp-meeting season is already considerably advanced. The reports show that the Lord is still gracious to his people. The Eastern Camp-meetings are all yet to come. In these meetings, we shall miss the services of those who bear the greatest responsibilities in this sacred work, but we shall not find it in vain to take much pains to attend them, if we do truly seek God.

But valuable as are these privileges, unless we are careful they will be wholly lost to us. Satan will find some plausible excuse for us to remain at home; or, he will render us careless, or light, or vain, or fault-finding, or something else, just adapted to our ruin, and so, in one way or another, he will defraud us of the precious blessing of Heaven.

But there are some things which we may do to guard against the snares of Satan. Let us make all our calculations with reference to attending. Let us go, to remain till the meeting closes, even though it be protracted beyond our expectation. And, especially, let us commence now to seek God. This is the main point. Now is the time to put away our worldly-mindedness. And the way to do this is to begin to sacrifice of our means for God. With his blessing, this will prove a sure remedy. Now is the time to put away, and that forever, the spirit of lightness and vanity. Let us, like the palmist, enter into the sanctuary of God and see the end of the wicked. Let us consider those scriptures which set forth the day of Judgment, and that speak of the strictness of our account. This solemn lesson must be kept always in our minds. As to the spirit of murmuring and fault-finding, nothing but the most complete conversion can cure this. Let us realize how great a work this is, and how necessary it is that it should be wrought.

For once, let us come up to camp-meeting with the best possible preparation on the part of each one. If we have any difficulties, let us settle them now. This is easy when we have the heart to do it. And let us realize that this may be our last privilege of this kind. Let us take with us our unconverted, or partially converted, children and friends. And let us make the salvation of these persons a special object of our personal efforts. The meetings after first-day are the best of all for helping this class if we will only secure them. The whole influence of the previous meetings can then be specially brought to bear to help these persons. It is frequently the best time to gather in a harvest of souls. But many times it is thrown away by the breaking up of the meeting. Shall we not learn by experience?

Division of the Decalogue.

SINCE writing the note recently published in the REVIEW on the division of the commandments, I have seen the following reasons given by a correspondent for the order adopted by the Catholics and Lutherans:—

"There is a grammatical difficulty in dividing the

commandment on idolatry into two. The latter part says, 'Thou shalt not bow down thyself to them, nor serve them.' To what does this plural pronoun *them* refer? Surely not to 'any graven image,' for that is the singular number. It must refer to 'other gods.'

The difficulty would be real if "graven image" were the only antecedent of the pronoun *them*; but it is not. To half state a truth is to mis-state it. The antecedents of *them* are *graven* or *carved image*, and *likeness*. There is a distinction recognized here, for a *likeness* may be a picture, appearance, or any representation without being a graven image. Were a singular pronoun used it would be a query to which it referred, but as it now is, it refers to both. Again he says:—

"In the repetition of the commandments in Deuteronomy, two distinct words are used in specifying the sin of covetousness, the one signifying to desire with lust, the other, to covet with greed."

The difference between the two words in Deut. 5, is not strong enough to justify the claim. In some of their definitions they are alike. Both are used in Gen. 3:6—the tree of knowledge was *pleasant* and *to be desired*. Here the lowest idea of *lust* is not admissible; nor is it in Micah 2:2, "they covet [lust after] fields;" Deut. 7:25, "thou shalt not desire [lust after] the silver;" and so in Josh. 7:21; Achan coveted (lusted) the wedge of gold.

But a still more decisive fact is this, that in the original copy of the decalogue, Ex. 20, the same word is twice used. "Thou shalt not covet [*hhamad*] thy neighbor's wife; thou shalt not covet [*hhamad*] thy neighbor's house." The reasons urged by this correspondent are clearly insufficient.

J. H. W.

Question Answered.

"I AM asked, How was the jailer and his family baptized? Please answer in the REVIEW."

We see nothing in this case which calls for special examination. Whatever settles the question of baptism in general, answers this question. The word *baptize* means *immerse*; and therefore we should say without hesitation, they were immersed. There is nothing in the text to determine either way beyond the definition of the word. But we are not left to *infer* the manner, because it is indeterminate, as the indefinite texts are explained by the definite. Those texts which speak of baptism as a *burial* are decisive as to the form, and they harmonize with the definition of the term; this being the case, we see no room for doubt on this subject.

J. H. W.

NEWSPAPER POSTAGE.—The new postal regulations in regard to newspapers, periodicals, etc., go into effect on the 1st of July. These regulations provide that all newspapers, periodicals, etc., sent by mail must be prepaid by stamps, unless "regularly issued and sent to regular subscribers" by publishers or news-dealers, when the following rates per quarter are charged, payable in advance, either at the mailing or delivery office:

Dailies.....	35 cents.
Six times a week.....	30 cents.
Tri weekly.....	15 cents.
Semi weekly.....	10 cents.
Weeklies.....	5 cents.
Semi-monthly, not over 4 ozs.....	6 cents.
Monthly, not over 4 ozs.....	3 cents.
Quarterlies, not over 4 ozs.....	1 cent.

Newspapers and circulars dropped into the office for local delivery must be prepaid at the rate of one cent for two ounces, and an additional rate for every additional two ounces or fraction thereof; and periodicals weighing more than two ounces are subject to two cents, prepaid at the letter-carrier offices. The postage on regular papers, etc., must be paid in advance, either at the place of delivery, to the carrier, or at the office, otherwise they will be chargeable at transient rates.

DR. CUMMING of London, says: If the Pope should offer him the papal blessing, he would ask his Holiness to invert it and give him the papal curse, hot and heavy, instead. This is a severe comment upon the remarkable blessing that has attended the pope's curses for a long time past. He does not have the wisdom even of Balaam, but goes on hurling his anathemas, right and left, as if they could do any one any possible harm. The king of Italy appears to thrive under them, and so do many others.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

I now design to attend the general quarterly meeting at Clyde, Ohio, according to appointment in this week's REVIEW; also the one at Bordoville, Vermont, July 19, 20. We expect a general attendance at both of these meetings. The above meetings, also those in Michigan, are expected to commence Friday evening, and there will be a social meeting Sabbath morning at 9 A. M.

S. N. HASKELL.

THE Lord willing, I will attend the monthly meeting at Athens, Me., July 19, 20. Meeting to commence Friday evening at 7 o'clock.

J. B. GOODRICH.

PROVIDENCE permitting, I will meet with the church at Anamosa, Iowa, July 12, 13.

J. T. MITCHELL.

THERE will be a quarterly meeting of the church of Catlin held at Beaver Dam, N. Y., on the third Sabbath and first-day of July. All friends of the cause, and particularly members of the church at Wheeler, Farmington, and Genoa, are invited to attend.

By order of the church. D. T. FERRO, Clerk.

QUARTERLY meeting of the Clark Center church, third Sabbath and first-day in July, the 16th and 17th of the month, where M. Kittle may appoint. It will perhaps be at Auburn. C. H. BLISS.

THE quarterly meeting for the church at Waterloo, Grant Co., Wis., will be held at their house of worship, Sabbath, July 19 and 20, commencing at 10 o'clock. The brethren and sisters at Mount Hope and Bloomington are invited to attend. JEHIEL GAINIARD.

THE general quarterly meeting for the Ohio Tract and Missionary Society will be held at Clyde, July 12 and 13. 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.

A GENERAL State quarterly meeting will be held at Bordoville, Vt., July 19, 20. A general attendance of the brethren and sisters is requested, as important matters in reference to missionary work will be attended to at this meeting, which will commence Friday evening. Eld. Haskell appoints to be at this meeting. A. C. BOURDEAU, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

J. P. CHAMERLAIN writes us that he wishes the paper continued, but does not give P. O. or State. We will gladly comply with his request if he will tell us where his paper is sent.

THE P. O. Address of G. W. Colcord, and T. M. Steward is Como, Whiteside Co., Ill.

RECEIPTS

For Review and Herald.

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

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