

# 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 SINNER'S REFUGE.

Heb. 9:22.

WITHOUT blood is no remission,  
Thus the Lord proclaims from Heaven;  
Blood must flow, on this condition—  
Thus alone is sin forgiven.  
Yes, a victim must be slain,  
Else all hope of life is vain.

But the victim, who shall find it—  
Such a one as sinners need?  
To the altar who shall bind it?  
Who shall make the victim bleed?  
Such a victim as must die  
All the world could not supply.

God himself provides the victim;  
Jesus is the Lamb of God;  
Heaven, and earth, and hell afflict him,  
While he bears the sinner's load.  
'Tis his blood, his blood alone,  
Can for human guilt atone.

Joyful truth! he bore transgression  
In his body on the cross;  
Through his blood there's full remission  
For the vilest, e'en for us;  
Jesus for the sinner bleeds—  
Nothing more the sinner needs.  
—Dublin Tract.

## VISIONS AND PROPHECY.

HAVE THEY BEEN MANIFESTED AMONG  
SEVENTH-DAY ADVENTISTS?

(Concluded.)

WE argue still further the genuineness of these manifestations by comparing them with those brought to view in the Scriptures. As God's work ever has the same general characteristics, the manifestations of his power would be likely to resemble each other in different ages. Before proceeding directly to the Bible argument upon this point it will be necessary to give the reader some general idea of the appearance of the one mentioned while in vision. This is the more necessary to meet a question which may have arisen in the mind of the reader, as to what evidence we have that there is anything about them beyond mere human power and wisdom. We desire to speak upon this point with becoming diffidence, not wishing by any means to minister to the public craving for something sensational and startling, nor make boasts of things miraculous or supernatural.

We are aware of the sentiment existing among sensible, sober people, of incredulity and lack of faith in things of this character. And we have no fault to find with this feeling, because there have been so many false claims put forth of such things; and where wonderful manifestations of power have existed, such have often been mixed up with doctrines so ridiculous and blasphemous, that it is certainly demanded of sensible people that they be cautious in their reception of everything of this nature.

All we ask is that people shall be reasonable. We are prepared to support by hundreds of living truthful witnesses all that we shall claim, so far as facts are concerned, of the manifestation itself, for this thing has not been done in a corner. For nearly thirty years past these visions have been given with greater or less frequency, and have been witnessed by many, oftentimes by unbelievers as well as those believing them. They generally, but not always, occur in the midst of earnest seasons of religious interest while the Spirit of God is specially present, if those can tell who are in attendance. The time Mrs. White is in this condition has varied from fifteen minutes to one hundred and eighty. During this time the heart and pulse continue to beat, the eyes are always wide

open, and seem to be gazing at some far-distant object, and are never fixed on any person or thing in the room. They are always directed upward. They exhibit a pleasant expression. There is no ghastly look or any resemblance of fainting. The brightest light may be suddenly brought near her eyes, or feints made as if to thrust something into the eye, and there is never the slightest wink or change of expression on that account; and it is sometimes hours and even days after she comes out of this condition before she recovers her natural sight. She says it seems to her that she comes back into a dark world, yet her eyesight is in nowise injured by her visions.

While she is in vision, her breathing entirely ceases. No breath ever escapes her nostrils or lips when in this condition. This has been proved by many witnesses, among them physicians of skill, and themselves unbelievers in the visions, on some occasions being appointed by a public congregation for the purpose. It has been proved many times by tightly holding the nostrils and mouth with the hand, and by putting a looking-glass before them so close that any escape of the moisture of the breath would be detected. In this condition she often speaks words and short sentences, yet not the slightest breath escapes. When she goes into this condition, there is no appearance of swooning or faintness, her face retains its natural color, and the blood circulates as usual. Often she loses her strength temporarily and reclines or sits; but at other times she stands up. She moves her arms gracefully, and often her face is lighted up with radiance as though the glory of Heaven rested upon her. She is utterly unconscious of every thing going on around her, while she is in vision, having no knowledge whatever of what is said and done in her presence. A person may pinch her flesh, and do things which would cause great and sudden pain in her ordinary condition, and she will not notice it by the slightest tremor.

There are none of the disgusting grimaces or contortions which usually attend spiritualist mediums, but calm, dignified, and impressive, her very appearance strikes the beholder with reverence and solemnity. There is nothing fanatical in their appearance. When she comes out of this condition she speaks and writes from time to time what she has seen while in vision; and the supernatural character of these visions is seen even more clearly in what she thus reveals than in her appearance and condition while in vision, for many things have thus been related which it was impossible for her to know in any other way.

Peculiar circumstances in the lives of individuals, whom she never before had seen in the flesh, and secrets hidden from the nearest acquaintances, have been made known by her when she had no personal knowledge of the parties other than by vision. Often has she been in an audience where she was wholly unacquainted with the individuals composing it, when she would get up and point out person after person whom she never had seen before, in the flesh, and tell them what they had done, and reprove their sins. I might mention many other items of likeness, but space forbids. These things can be proved by any amount of testimony, and we confidently affirm that they are of such a character that they could not be accomplished by deception.

We now propose to notice the cases of several in the Bible who as every believer will admit had genuine visions, and see how far these resemble them in their manifestations.

We will first notice the case of Balaam. And lest some shall say he was not a true prophet, will prove the Lord did speak through him on the occasion in question. We know Balaam afterward became wicked; but that does not affect the question.

In Num. 23 and 24, we have a full account of the matter. In chap. 23:5, we read, "The Lord put a word in Balaam's mouth." Verse 16 says, "And the Lord met Balaam and put a word in his mouth." Chap. 24:2-4 says, "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes were open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open."

These words are repeated in substance in verses 15 and 16. These words are remarkable as showing the condition of Balaam while in vision. *His eyes were open.* This is always the case with Mrs. White as I have before stated. So the resemblance is exact as far as it is described.

There is another expression in this language worthy of notice. It says the "Spirit of God came upon him," while the connection shows that this is connected with his having the vision, or of relating what he saw in it. The Spirit of God seemed to take possession of his mind completely, and a vision of such things as God saw fit to show was the result; then the things shown were spoken out for the instruction of others. Thus God's truth is less liable to be mixed with earthly things than otherwise. This same expression, "The Spirit of God came upon him," is often used concerning many of the prophets when they wrote or spoke under the inspiration of the Spirit, and from this case it seems likely that what they thus related they thus received in vision.

We next notice the case of Paul, 2 Cor. 12:1-7: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third Heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: yet of myself will I not glory; but in my infirmities. . . . And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

Paul is speaking here of "visions." He is speaking of *himself* having visions, and he was not ashamed of them either as some are in these days, but was in great danger of being exalted because of them, which made it necessary that he be buffeted with this thorn in the flesh. It was through these visions that revelations were given. And it was doubtless by means of them that he was enabled to prophesy more than all others. In regard to the manner of his having visions, it is very plain from this language that he was utterly unconscious of everything around him while in vision. He was caught up to paradise, and it was so real to him that he could not tell himself whether he was actually taken up there in his body, or whether the mind was taken complete possession of by the Spirit of God, and shown things in the third Heaven. In either case, he was entirely shut away from earthly scenes. He was actually shown things in Heaven, and was utterly unconscious of things around him in this world. However much ridicule people may cast upon the idea of persons being shown things in Heaven now, they certainly were in Paul's time. This is an important testimony in regard to the manner and nature of heavenly visions. Supposing it to be admitted that Paul's body remained on the earth while he was seeing these things in Heaven. He was not dead. The functions of life would not have been entirely

suspended. His heart would have beat and his blood would have circulated, but he would have been oblivious of everything transpiring around him. His mind would have been beholding things in Heaven.

This, as I have shown, is precisely the condition of Mrs. White while in vision. No spiritualist medium that I ever heard of was ever in any such condition. But Paul was, and doubtless others were when seeing things in heavenly vision. After Paul came back to his natural condition, he wrote out such things as were given him to communicate for the benefit of the church.

We next notice the case of Daniel. Certainly his visions were genuine. In chap. 10, we have quite a full description of his condition in vision. The prophet had been humbling himself greatly before God, and for three full weeks had tasted no pleasant food. Verses 5-11: "Then I lifted up mine eyes, and looked, and beheld a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness [or vigor, margin] was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling."

Here is Daniel's description of this vision. He was permitted to behold one of the angels of God and listen to his words. The Spirit of God came upon him, and through this agency he was enabled to see this vision. The others who were present "saw not the vision." In fear and quaking they hid themselves. The manner of his beholding this is also worthy of notice. "He lifted up his eyes." The effect of the vision upon him was such that he lost his strength. "There remained no strength" in him, yet he still heard the voice of the angel's words. Soon after this he stood upon his feet.

As I have already stated in my description of Mrs. White's condition while in vision, every one of these particulars is often seen in her case when she is in vision. The prophet Daniel continues his description of his own case as follows, verse 16: "And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me."

Here the prophet speaks words to the angel, but positively declares there is no "breath in him." He was not fainting or swooning. He had the possession of his faculties so that he could clearly understand what the angel said and did, and to any one who can conceive of the circumstances it must be evident that his mind was entirely removed from all earthly scenes. The case of Mrs. White as I have already described is precisely similar. She speaks words and sentences to her accompanying angel, never to others while in vision. But there is no breath as has often been proved by holding a looking glass be-

fore her as she spoke. The power to speak is given, as it was in Daniel's case, by the divine strength supernaturally imparted. These facts can be proved by scores and hundreds of witnesses.

Here we leave the Bible argument. To our mind, we have proved beyond a reasonable doubt that these visions are just such as the Bible teaches are given through the influence of the Holy Spirit. We have shown that the gifts of the Spirit were to be perpetuated in the church, that they were to be seen in the last days. We have taken the tests given in the Bible to show the difference between the spurious and the genuine, and every rule given proves these to be true. We have noticed nearly every instance where the nature of the manifestations of true visions in the Bible is given, and we find these exactly similar. We are compelled, therefore, to conclude that these are genuine visions of the Spirit of the Lord, or that the Bible has left us wholly unable to determine between the true and the spurious.

As the Scriptures are designed to "thoroughly furnish" the man of God unto all good works, we can rely upon them in this case. We believe these visions because the Bible teaches them. We use the rules given in that holy book and are forced to the conclusion that these manifestations are the work of the Spirit of God. Instead of our setting up these visions above and outside of the Scriptures as another rule of authority, as our opponents pretend, we claim that none can really take the Bible and fairly apply its teachings without accepting these visions as from God. The Bible is the supreme authority in deciding this as well as other questions. When it tells us to "try the spirits," to "prove all things," and "hold fast that which is good," it is our duty to do this. We find by so doing that these visions harmonize perfectly with the Scripture, and that they in no case contradict themselves or the Bible. They everywhere teach the purest doctrine, and even their bitterest enemies admit that a person will be saved if he will obey them.

We have tested them as a people for nearly a quarter of a century, and we find we prosper spiritually when we heed them, and suffer a great loss when we neglect them. We have found their guidance to be our safety. They never have led us into fanaticism in a single instance, but they have ever rebuked fanatical and unreasonable men. They everywhere direct us to the Scriptures as the great source of true instruction, and to the example of Jesus Christ as the true pattern. They never claim to be given to take the place of the Bible, but simply to be a manifestation of one of those spiritual gifts set in the church by its divine Lord; and as such, should have their proper weight.

We admit that their influence upon S. D. Adventists during their past history has been weighty, but it has always been for good, and always had a tendency to make us a better people. Having been in exercise for so many years among us, we are certainly prepared to judge by this time in regard to the nature of their teachings. Our opponents hold various and contradictory opinions in regard to them. Some claim they are akin to spiritualism. This we totally deny. They preceded spiritualism in their manifestation. The first vision being given in 1844, while spiritualism in its modern development did not appear till 1848 in the Rochester knockings. This latter came as all counterfeits come, after the genuine has been seen. When spiritualism had fairly begun to claim public attention, and almost everybody believed it to be a wretched humbug, the visions pointed out its true character, and said in the plainest terms that it would increase and spread till it would wield a mighty influence. See Experience and Views, pp. 47, 48. No one thought then such a thing would be. But time has proved the truth of the statement. The visions expose the true character of spiritualism and fully condemn its teachings, speaking of it as a masterpiece of Satan, the work of demons, designed to deceive men to their eternal ruin, and as a special deception for the last days of time. There is no union or sympathy in the least degree between the visions and spiritualism.

Others of our objectors profess to think Mrs. White a good woman, but that she is self-deceived and thinks she has visions when she does not, or that she is diseased in some mysterious manner, and in this sickness her mind is in some way so dis-

ordered that she fancies she has this special light, &c.

To any one who has any knowledge of the subject at all, this conclusion is so absurd as not to be worth noticing. It must be a very peculiar kind of sickness indeed that would affect a person at various and irregular intervals for nearly thirty years, enable her to live hours without breathing, and relate things concerning people she had never seen in the flesh, which none but their most intimate friends were aware of, to make predictions time and again which in years after were marvelously fulfilled, and to give her light to guide this body of people through some of the hardest spots in their experience, and help us out of the worst trials we have ever had, when the experience of our wisest ministers was unavailing. Such kind of fainting spells as these must be something new under the sun.

Other opposers claim that she is a rank deceiver, and pretends to have these visions when she does not, and thus lies and swindles. Of course if such be the case, she is one of the worst persons the world has ever seen, and should be exposed at once. But so far as this is concerned, we reply that there are too many living witnesses who have seen these visions, which I have shown are of such a character that they could not be pretended. The persons are scarce who can hold their breath three hours, and deceive skillful physicians by it, and do the things I have already referred to. This thing has been too long in progress to be done by collusion and deception, and there are too many living witnesses; for she has had visions at various times in the presence of large audiences where all were permitted to see for themselves. And no one can assign any sufficient motive for such deception. No deceiver could continue for thirty years to lead such a public life, to speak before such audiences, and write thousands of pages for the press without showing out his or her true character. Her writings are open to the inspection of the world, and we defy the closest scrutiny to detect one immoral sentence. Says our Saviour, "By their fruits ye shall know them." Does he tell the truth, or not? She has ever led an active life of itineracy, away from the comforts of home, laboring for the good of others as but few labor. She has proved herself the friend of the orphan, the sorrowing, and the destitute. Her life has been one of toil and suffering for others' good, and we can only account for the bitter spirit of hatred which has followed her by recollecting that the same spirit was manifested toward her Master.

Some object to these visions because they are given to a woman. They would not think them so objectionable if they came to a man. In reply we would say, it is for God to choose his own agents. He has in ages past often chosen women in this capacity. Deborah was a prophetess. Judges 4:4. King Josiah sought counsel from God through Huldah. 2 Kings 22:14. Anna also was a prophetess. Luke 2:36. Philip had four daughters, virgins, which did prophesy. Acts 21:9. All these had visions. The Scripture says, "If there be a prophet among you I the Lord will make myself known unto him in a vision;" and the prophet Joel said, "Your daughters shall prophesy in the last days." Acts 2:17. So this objection is of no force.

Objectors urge further that, because the Revelator says, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book," &c., therefore, there was to be no further revelation from God. We reply that these visions do not add unto the book of Revelation, of which John writes. He is not speaking in regard to any writings except his own book, much less the whole canon of inspiration. The Bible had not been then collected as it now is into one volume, and was not for several hundred years after this. It is generally conceded by commentators that the gospel of John was written after the book of Revelation. So if this objection would apply in the case of these visions, which never claim to be a part of the book of Revelation, it would apply just as much to John himself, who wrote his gospel still later. But these words of John which I have quoted are designed simply to prevent persons from interpreting the book of revelation and palming off their writings as his, or taking away a part. They

have no reference whatever to other persons' writing what the Lord revealed to them, and giving it to the world themselves.

It is again objected that the Bible alone is sufficient, because Paul tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If all Scripture is profitable, we suppose those portions are which teach the perpetuity of spiritual gifts, and that tell us they will be in the church in the last days, and tell us how to distinguish between the false and genuine. These prove the visions under consideration to be of the right stamp.

Paul, in speaking of the "Scripture," is evidently referring to the Old Testament, which was in his day everywhere known by that designation. Some of the New Testament was not then written as we find by looking at the date of his epistles, and those of other books. Because Paul says the Scriptures were able to "thoroughly furnish" the man of God in his day to all good works, we should not conclude that the New Testament was of no account, or that those portions not yet written were valueless, or that the epistle Paul was then penning was to be rejected. This objection would apply with the same force against either of these that it does against the visions. But it may be said that these were given by the inspiration of the Spirit, and were therefore Scripture. Very well. Whenever they were put forth, they were to be tested by the rules given to determine that point. All we ask is, that the same rules be applied to every other case, and we will abide the result.

Seventh-day Adventists believe in these visions because the Bible teaches them. They do not make them in any sense a test of fellowship, knowing very well the prejudice which exists against everything of this kind, and that the people have been witnesses to many false manifestations. They leave every one perfectly free to come to their own conclusions concerning them. They are not ashamed of these visions, but thankful to God for his care and interest in giving them, as their instructions have been of great benefit. They claim the right to believe in them and to present the reasons for such belief. There are some in their churches who have not been acquainted with Mrs. White, or had evidence sufficient to satisfy them in regard to the visions. These are not disturbed. It is true that many of those who have longest believed in the tenets of this church have faith in the visions as from the Lord. These were at first as skeptical as any. But after much investigation and careful observation of the workings of this cause, they were forced to this conclusion.

The evidences which I have noticed are submitted to a candid public, hoping they will be fairly considered. There is much more which might be said; but it is believed that what is presented is sufficient to satisfy any one who will candidly consider the subject with a determination to arrive at the truth. We fully believe we have reached the last church, that the great day of God is soon to burst upon the world, and that the spirit of prophecy exists among his servants, as God has declared it would. To the question proposed at the head of this article, Do visions and prophecy exist among S. D. Adventists? we therefore answer, Yes.

GEO. I. BUTLER.

#### The Kingdom.—No. 10.

To show how false expositions pervert the testimony of the Scriptures, and thus cause a departure from truths plainly revealed, we refer to the use which is made of the second Psalm. The eighth verse reads: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." From this it is argued that, as Jesus is a Saviour, when the heathen are given to him he will, of course, convert and save them. But they who reason thus seem to forget that Christ is yet to put off the robes of his priesthood, and to put on the garments of vengeance. Isa. 59:17. It is his prerogative to "take vengeance on them that know not God," as well as to grant the remission of sins. He ascended on high as a priest or intercessor, and is there to sit at his Father's right hand till

his foes are made his footstool. Ps. 110:1. Then, when his foes are put under his feet, will Ps. 2:8, 9, be fulfilled, as follows: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Surely, no conversion is contemplated in this text. They are given into his hands to be destroyed, or broken, and dashed in pieces. This will be when the great day of his wrath is come, when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, will endeavor to hide from his presence, Rev. 6:15-17; when he shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. 1:7, 8.

Thus the intercessory work of our Saviour does not contemplate the conversion of the world as its finality, but it will close with the giving of his enemies into his possession, and making them his footstool, or putting them under his feet. And he will come as King of kings and Lord of lords (of the kings and lords of this world), to destroy them and their armies. Rev. 19. Then, instead of looking for a time of peace when the Lord has not said peace, it would be better to listen to the admonition to be wise, and serve "the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. 2:10-12.

We believe in the triumph of the truth, in the triumph of the church of Christ; but not by mere numbers, nor in this present state. The saints will shout their triumph when this mortal puts on immortality. 1 Cor. 15:51-55. They will sing their song of victory on the sea of glass before the throne of God. Rev. 15:2, 3; 4:6. Having thus shown that the doctrine of the world's conversion is contradicted by direct statements of Scripture, we turn to the examination of another question.

2. The subject of the promise to Israel is a very extensive one, as it stands related to all of God's revealed purposes, to some extent. In our remarks we shall aim to be as brief as may be consistent with a correct presentation of the truth.

The first point we shall notice is that of the new covenant, not because all who believe in the return of the Jews raise an argument upon it, but because it is necessary to meet the argument which has been based on it, and because a correct understanding of this throws light on all other points. It is really the governing question on this whole subject. The argument as presented by believers in the "Age to Come," who are specially committed in favor of this form of Judaism, has been given in brief as follows:—

"The new covenant, embracing forgiveness of sins, is to be made with the house of Israel and Judah. This has not yet been done; for the scripture from which the text is quoted (Jer. 31) says, 'They shall not cease from being a nation before me forever;' but they are yet rejected and scattered. Hence it must be made in the Age to Come."

We readily admit that this covenant was to be made with Israel and Judah, for so it is written. But we do not admit that it is to be made in the future, nor that it is for Israel and Judah only. That it has been made, and with them, the Scriptures clearly prove as we shall now show.

The angel said to the prophet Daniel, "Seventy weeks are cut off [from the 2300 days] upon thy people." This must be understood of Israel and Judah, who were to fall from their pre-eminence at the end of that time. Of the Messiah, the angel said, "He shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. 9:24, 27. The last week of the seventy which were determined, or cut off, upon that people, commenced at the commencement of Christ's preaching, was half expired at his crucifixion, and terminated at the time the apostles turned to the Gentiles. *The whole of this week was given to that people.*

In fulfillment of this prophecy, at the end of the sixty-nine weeks, Messiah commenced preaching the gospel of the kingdom, saying, "The time is fulfilled." Mark 1:15. And he said, "I am not sent but to the lost sheep of the house of Israel."



Matt. 15:24. He sent forth the twelve to preach the same gospel of the kingdom, with this order, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Matt. 10:6-8. After his resurrection he commissioned his disciples to preach the gospel, "beginning at Jerusalem." Luke 24:47. This they did, tarrying at Jerusalem till they had received the Holy Spirit of promise, and they went to their brethren in all parts. But after a time, when the Jews contradicted and blasphemed, Paul and Barnabas said to them, "It was necessary that the word of God should first have been spoken to you." Acts 13:46.

We cannot believe that salvation was more necessary for the Jew than for the Gentile, or that either could be saved without the gospel: hence this necessity for preaching to them first was solely for the fulfillment of the prophecy and promise to them. Peter said to them at Jerusalem, in the temple, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:25, 26. Paul said of them, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants [plural], and the giving of the law, and the service of God, and the promises." Rom. 9:4. Also the objection itself is based on a text in Jeremiah which Paul quotes in his letter to his Hebrew brethren, in which he says, "We have such a high priest," speaking of the new covenant as being already made, in contrast with the old which had ceased; and not only for them, but also for their brethren who had transgressed under the first covenant, was he ministering. Heb. 9:15.

The importance of this subject cannot be overestimated, as the hopes of all center in it. We trust every reader will be interested in the following truths.

No sin was taken away by the first covenant; therefore, it was typical of the new, in which alone sin is taken away. And for this reason, it is declared that Christ is the mediator of the new, for the transgressions under the old. Heb. 10:1-4; 9:9-15. Hence, if the new is not yet made, Christ is not yet a mediator, and there is yet no forgiveness.

The priests of the two covenants cannot change places of ministration; for under the first, or on earth, the priest of the new could not minister; Heb. 7:13-17; 8:1-4; for if he did, he would officiate as a type of himself. And under the new, there is but "one mediator;" 1 Tim. 2:5; and his priesthood is on his Father's throne in Heaven. Heb. 8:1-5. This excludes all of the order of Aaron.

Under the old covenant there were many offerings, and the priests succeeded one another in office. In the new, there is but one offering, one priest, and he enters into Heaven itself by his own blood, shed once for all.

Christ is the mediator of the new covenant. Heb. 9:15; 12:24. The Scriptures invariably speak of him as being a mediator at the present time. Heb. 8:6; 1 Tim. 2:5; 1 John 2:1; Heb. 9:24; Rom. 8:34. They never speak of him as a priest, mediator, or intercessor, in any future dispensation.

Again, the blood of Christ is the blood of the new covenant. Matt. 26:28. As "the life is in the blood," and man by transgression has forfeited his life, blood is given to make an atonement. Lev. 17:11. Therefore, "without shedding of blood is no remission." Heb. 9:22. When Paul says, "He is the mediator of the new testament," he gives a reason, the force of which all must acknowledge as bearing on this question. He says, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead." Heb. 9:16, 17. If Christ is not the testator here referred to, then another must die to ratify the covenant. But who will contend for this? Thus it is proved beyond the possibility of contradiction that the new testament or covenant was ratified, or "of force," when Christ died.

The scriptures which have been quoted to show that it was made with Israel, also show that it was to extend to others as well as to them. Thus, when Christ commissioned his apostles, he said that "repentance and remission of sins should be preached in his name AMONG ALL NATIONS,

beginning at Jerusalem." Luke 24:47. If this covenant had not been made with them, and the gospel first preached to them, the Scriptures would not have been fulfilled; neither would they have been fulfilled if it had been confined to them. See again Acts 13:46, 47: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." See Isa. 42:6.

Mark well this point: The gospel was first preached to them, and it was not taken from them; they put it from themselves. And from that day to this, it has been preached to them—to all of them who would hear, as well as to the Gentiles. When Paul says, "Whosoever shall call upon the name of the Lord shall be saved," all say that that includes the Gentiles; but will "whosoever" exclude the Jews?

Now, we see that it is a great error to call this a Gentile dispensation, as is frequently done, and to look for a time when the Jews will be restored to national pre-eminence in order to the fulfillment of the promises to them. The Gentiles were never made exclusive nor pre-eminent heirs of the promises of God in any dispensation. They never had, nor will they ever have, advantage of the Jews, in or out of the gospel. The Jews had a pre-eminence even in this dispensation, so that the promises of the new covenant were termed theirs; but the middle wall of partition was broken down; the difference in privilege abolished, and it was thenceforth ordained that "the Gentiles should be fellow-heirs, and of the same body." Eph. 3:6. What this body was, may be learned from Eph. 2:12-19. The Gentiles were in time past "aliens from the commonwealth of Israel, and strangers from the covenants of promise." "But now, in Christ Jesus, ye, who sometimes were far off, ARE MADE NIGH by the blood of Christ. For he is our peace, who hath made BOTH ONE, and hath broken down the middle wall of partition, . . . for to make in himself of twain one new man, so making peace, and that he might reconcile both unto God in one body by the cross. . . . Now therefore ye [Gentiles] ARE NO MORE STRANGERS AND FOREIGNERS [from the commonwealth of Israel], but FELLOW-CITIZENS with the saints, and of the household of God."

Jesus himself testified to the same thing when he said to the Jews, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be ONE FOLD AND ONE SHEPHERD." John 10:16. Here is a unity of the flock which should not be lost sight of; even as the Saviour prayed for them that should believe on him, "that they all may be one." John 17:21.

J. H. WAGGONER.

**Brief Reply to a Few Objections.**

A BROTHER gave me a letter to read which he received from a young preacher containing some objections to our faith.

You say you are "fully convinced that in the Advents there is doctrine not taught in the Bible."

No doubt you feel fully convinced that you are right and that we are wrong; but does it follow that Adventists (not Advents) teach erroneous doctrines because you do not believe them? You may say and believe that there is a railroad in the moon, but does it follow that there is? We must have the evidence. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Please study this text.

He then adds, "Do you believe when you die that there is no more of you than a hog or a horse till the resurrection?"

It seems that you have misinterpreted the meaning of what you have read in the REVIEW, or in the writings of S. D. Adventists. When you lie down to sleep and are entirely unconscious, which is often the case with a person, are you not just as much the same person as when awake? So it is with those who "sleep in Jesus." God preserves their identity, and brings them up in the resurrection. So we have reason to believe that there is something more of a man even in the unconscious state than there is of a hog or a horse. The unconscious state between death and the resurrection is like a night's sleep, and it will seem no longer to one who died

before the flood than to one who may die just before the resurrection.

God only hath immortality. 1 Tim. 6:16. God will reward the righteous at the resurrection of the just. Luke 14:14. Read 1 Cor. 15, and you will learn when this mortal puts on immortality. Again, he wishes to know if his friend believes that the wicked will be annihilated. You can call it what you please; you can use the language of Ashdod or that of the Bible. We prefer Bible language. When God says, "The soul that sinneth it shall die," Eze. 18:4, we believe he means what he says. No construction of language can make the sense of the words quoted plainer. Death is death, and life is life. What do we understand by the extinction of animal life? We understand it to mean cessation of being or existence. This is just what is meant by the words, "The soul that sinneth it shall die." It means an extinction of life. You can with just as much propriety talk about the life that never lives as the death that never dies. We are taught in the last chapter of Malachi what will become of the wicked. Notice particularly the third verse, "And ye shall tread down the wicked, and they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord." But you may say the word wicked means their bodies. Very true; yet it means something more; and all that makes the man. "The righteous shall be recompensed in the earth, much more the wicked and the sinner. In this passage, if it means simply the body, then it is not the wicked, but there bodies, which are punished. This idea of the passage destroys the sense.

In harmony with the text last quoted, are the following words: "Fear not him who after he hath killed the body hath no more that he can do, but rather fear Him who is able to destroy both soul and body in hell." Matt. 10:28. This proves that God has the power to destroy both soul and body in hell, and the text quoted from Malachi proves that he will destroy the wicked. "They shall be as though they had not been." Obad. 16. If this text does not prove the destruction of the wicked then there is no meaning in language. Many more texts might be quoted, but we have enough to establish the point.

In reference to John 5:28, the objector says, "How can that which is not in existence hear and come forth?" To understand how this is done, read Ezekiel's vision of the dry bones. Eze. 37:1-14. Notice particularly the 3d, 4th, and 13th, verses. "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them," etc. Thus the Lord speaks to the dead, and tells them to hear, and the dead will have the power of hearing. "And ye shall know that I am the Lord, O my people, when I have opened your graves." This language implies that they did not know that there was a "God in Israel" when they were dead; it therefore clearly proves that they were unconscious.

Lastly, the eternal-torment doctrine, which is becoming so hard for many modern divines to believe, is indorsed. There are "one hundred and twenty-two texts which explicitly declare that the wicked shall die, be destroyed, perish, go to perdition, be consumed, devoured by fire, slain, come to an end, rooted out, cut off, burned up. On the other hand, there are nine texts relied on to prove eternal misery." Now the objector must consider the one hundred and twenty-two all figurative, and the nine he relies upon all literal. Is this consistent reasoning? By the word of God we must stand or fall. Let us prove all things, and hold fast that which is good. 1 Thess. 5:21. WM. PENNIMAN.

EXCITED.—The Rev. Dr. Arnot, having been charged with "excitement" when speaking on total abstinence, has replied, "People need not tell me that I am excited on these questions. I know that I am. I should be ashamed before God and man if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister than all Paul saw at Athens. In my ministry I meet the horrid fruit of these whisky-shops. I see men and women perishing in these pit-falls. The number of the victims is so great that it overwhelms me. The church is asleep and the world, too, and they are hugging each other. I am weary with holding; I must cry. I would rather be counted singular in the judgment of men than be unfaithful in the judgment of God.

**What Is the Price?**

THERE is great competition for the soul of man. Satan wants it. To possess it here and destroy it forever is his desire. To this end he works diligently, unceasingly. In a thousand ways he approaches men, and, presenting numberless attractions, he seeks to accomplish his purpose; dealing with each one according to his leading propensities, he offers that which he thinks most certain to be eagerly accepted. What he offers is his price for a soul. Every man who does not "in deed and in truth" believe in, love, and obey, the Lord Jesus Christ, is selling his soul at some price, is bartering away his hopes of eternity. Very few, if any, think this is so; but the negotiation is in progress nevertheless, and must sooner or later be consummated. To delude such men and make them believe that no such serious transaction is taking place, is one of the tactics of the enemy. He that is wise will stop and think, and examine himself and his course, and endeavor to ascertain beyond question what must be the end of all that he is doing. If a man, on investigation, comes to know that he is endangering his soul, risking his prospects of a blessed eternity, he may well ask, What is the price of all this risk? What am I getting in return for it?

In this day there is perhaps no one thing that the adversary uses with more skill and success in luring men to their ruin than the idea that they may become rich. There is a terrible eagerness among all classes in all civilized countries to make wealth. Out of this eagerness have grown the insane speculations which have resulted in fearful financial disasters; out of it also have grown the wretchedly dishonest transactions which have ended in astounding defalcations and widespread ruin to thousands of innocent but confiding people. Men seem possessed with so intense a desire to secure riches, not gradually and in a strictly legitimate way, but in haste, that they will go to any lengths and run the greatest risks to satisfy their insane longing. But suppose a man having made up his mind to be rich, determined in doing so to refrain from all improper speculation. May such a man be accomplishing his purpose at the sacrifice of his soul? Yes, if he allow his purpose to so fill his heart as to shut out the love of God, and his labor, to so employ his powers as to prevent him doing that service which the Lord requires of every creature. Wealth may be made an instrument of great good and much glory to God. But great care needs to be taken lest in amassing it the soul be lost. Better be without, than in the eagerness to get it to run even the smallest risk of losing the love of God and the hope of Heaven. Desirable as it may be, the price is too great; "for what shall it profit a man if he gain the whole world and lose his own soul."

That man drives a hard bargain who strives for riches, with the probability or even possibility of losing his soul as the price of his getting. At the best it can only be his for a little while. Toil and labor, thrift and diligence, will have to be bestowed upon its acquisition; he may have to encounter wearisome days and sleepless nights, before, the point of his desire is reached, and, after all, perhaps, fail to enjoy what has been hoarded up. The desire to heap up gains invariably diminishes the power of enjoyment, as is proved by the fact that wealthy men scarcely ever have inclination or power to enjoy what they have acquired. And then, none of the earthly treasures, however highly prized, can be carried into the next world. All must be left behind; and men must stand in the presence of God as poor as when they entered the world. They cannot, if one should wish, be used before dying, to purchase a title to the kingdom of Heaven, or to secure a seat there. Silver and gold are unavailing in such case.

Would you have true riches—enduring treasure? You may have them by going to Christ for salvation—riches which will never pass away. Do not sell your soul for the perishable things of this life; for they will yield you no permanent joy here, and they will not give you eternal joy. "Seek first the kingdom of God and his righteousness." "Lay up your treasures in Heaven."—Religious Intelligencer.

TIME appeared very short, eternity near; and a great name, either in or after life, together with all earthly pleasures and profits, but an empty bubble—a deluding dream.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 9, 1874.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH.

EDITORS.

For appointments and other matters of that nature, see the seventh page of this paper.

From the report given by Bro. Butler, in another column, received just in season for this paper, it appears that the camp-meeting season has had a glorious opening in the meeting at Lee's Summit, Mo.

### The Pacific Coast.

THE cause of present truth is presenting a brighter aspect on the Pacific Coast at this writing than we expected a few months since that it would at this time. From the time of the Napa discussion, in March, a change for the better has taken place with those of our people that were unsettled and faltering. This has been especially the case at San Francisco, and Santa Rosa.

In the first-named place the wicked exertions of the very men who had been slandering Elder Loughborough, in relation to the appropriation of means, has contributed to the good work of happily uniting all upon our specific work. The tent-meetings now being held in Oakland, just across the bay from San Francisco, are greatly helping the cause in that city, and preparing the way for a strong pull there with the tent at some future day. It is a time of general good cheer with our people in California, and in the Walla Walla Valley, in Oregon and Washington.

We have anew consecrated all to God, ourself, companion, children, and property. We pray God to use us, them, and it, in his cause. The deepest sentiment of the soul is that we have no other use for ourselves, family, and property.

There is one tent up in Oakland, and another in Brooklyn, near by. Elders Loughborough, Cornell, and Canright, are the principal speakers. Mrs. W. speaks every Sunday afternoon at Oakland. The clergy are quiet. Men and women of moral worth are deeply impressed, and a goodly number have taken their stand.

And we are greatly cheered by the success of the North Pacific Mission. Brother Van Horn reports a good interest, some converts, and a prospect of a good work. The old hands East should remember, after a godly sort, the cause in this new and extensive field.

When the press was established in Rochester, N. Y., we could put all the papers sent west of Buffalo at one issue into our hat crown. And when it was moved to Battle Creek, in 1855, we could put all west of Chicago in a carpet-bag. And as the work moves on to the Pacific, it leaves a host of friends and supporters behind. A mission must very soon be opened in Australia, and so the work must move on to its close.

A few years since brethren on several occasions came to us with means in their hands, inquiring what department of the work needed it most. We answered that no branch of the work was in want, and they put their money into their pockets. Times have changed. The work is extending, and means are especially needed to push on the work as it should be at the present time.

J. W.

Oakland, Cal.

### The Present and Future.

AFTER a quarter of a century of earnest toil we gird on the armor anew to engage with fellow-laborers in the work of building up the cause upon the Pacific Coast. The present is a time of thrilling interest. The providence of God has been opening the way, and providing the facilities and means ready to our hands, for the rapid spread of light and truth. We now enjoy many advantages which we did not have twenty-five years since.

Then we had no publications. Now we have about one hundred different publications, in which the reasons for our faith and hope are brought out with clearness and strength.

Then there were but very few friends and supporters of the cause, and these were generally poor. And those who entered upon the work of teaching unpopular Bible truth were penniless men. The progress of the cause was therefore very slow, from so humble a beginning, and against obstacles which at times seemed impossible to surmount. Now friends and supporters are comparatively numerous;

and with the system of benevolence adopted by our people, and the spirit of sacrifice which should lead them to present their freewill offerings before the Lord, the cause in all its branches, and with all its enterprises to facilitate the work, and give light to the world, can be fully sustained without casting burdens upon any.

The people then seemed indifferent to the voice of warning, and we were able to reach only a very few. The positions of our opponents seemed to satisfy the masses and hold them from investigation. Now, old opinions and modern heresies are being shaken by the power of simple truth, and our opponents are losing their hold upon the people. And there is an ear to hear, and a spirit of investigation, and an anxiety on the part of many to know what the truth of God is, that we never expected to witness.

Certain opponents, who hold some precious truths in common with us, have treated us in their prints and in their pulpit efforts in the most overbearing manner. God seems to be taking these in hand, and is chastising them by sending a spirit of division and scattering among them. The God of truth and of justice is evidently giving us the field, and by his gracious providences is inviting our people out from their seclusions and narrow modes and spheres of action to occupy it. And by his Holy Spirit he is preparing the minds and the hearts of the people to hear and read the reasons of our hope and faith, and is giving converting power to his word. In God we battle for truth against error, and in him we shall have the victory.

The present is a time of comparative peace among the Christian nations of the globe, and a most favorable period for extending our missions and pushing forward the work. We have only to refer to the difficulties under which we labored during the American civil war to form an opinion of the obstacles that will retard the progress of the cause in the stormy future, when, in fulfillment of the word, the spirit of unrest and anger shall seize the nations.

When recreating in the Rocky Mountains in the summer of 1873, we were led out to speak of the future in the REVIEW AND HERALD, under the caption of "Broader Plans," in paragraphs which follow. And from present omens it appears that we did not express our views and feelings in too strong terms:—

"When we consider the extent and magnitude of the work to be accomplished, as marked out in prophecy, the brief period in which it must be done, and how little comparatively is being done, we are forced to the conclusion that God requires of us broader plans and more vigorous efforts. It seems that the providence of God is far in advance of us.

"The fields are all white. There should be those to preach the truth, and circulate our works in the great thoroughfares of travel, in our principal cities, such as Boston, New York, Chicago and San Francisco. These large cities, and smaller ones also, must be entered, and tons of our publications in the different languages circulated. When one of our large cities shall be entered with a tent, a daily paper must be started in connection, as an advertising medium of the meetings in the tent, of our publications, and to give the substance of each day's lectures for the instruction of the reading masses. We have altogether too long made child's play of the message which God has committed to us to give to the people. Let us from this time have our efforts correspond with the magnitude and importance of the work."

"There are scores of men in the ranks of Seventh-day Adventists who have become literally rich since they embraced the message. And when our ministers take hold of the work in a manner to inspire hope in our people that something is to be done, and the General Conference Committee, in a judicious manner, lay plans broad enough, our wealthy brethren and our brethren in more moderate circumstances, will back up the work with their means."

"God is ready to do great things for his cause on the Pacific Coast. He has shown his willingness to work for his cause and people in California, especially in the year past, in sending them help when they needed it most in the sad crisis of last fall, and in greatly blessing the labors of his servants the present season. The General Conference Committee is disposed to extend the work up the coast, to Oregon and Washington Territory, and may send missionaries to that field soon."

"We would here state to those who may regard these suggestions as fanciful, that nothing of any amount has ever been accomplished in our cause without laying plans, and persevering efforts to execute them. Those of our people who have neither faith nor interest in the prosperity of the cause, but have been willing to shut themselves up to their own interests in this life, have never been ready to second our plans and efforts to extend and push forward the work. It is no use to appeal to such in reference to laying broader plans."

"But in hope that our words will be felt, we do appeal to our General Conference Committee, to the State Conference Committees, and to the officers of the Tract and Missionary Societies. The General Conference Committee, seeing the pressing wants of the cause, should lay their plans wisely and well, sufficiently extensive to meet present and future demands."

J. W.

### The United States in Prophecy.

THE UNITED STATES HAVE ARISEN IN THE EXACT MANNER IN WHICH JOHN SAW THE TWO-HORNED BEAST COMING UP.

THE manner in which the two-horned beast was seen coming up, shows, equally with its location and its chronology, that it is a symbol of these United States. John says he saw the beast coming up "out of the earth." And this expression must have been designedly used to point out the contrast between the rise of this beast, and that of other national prophetic symbols. The four beasts of Daniel 7, and the leopard beast of Rev. 13, all arose out of the sea. Says Daniel, The four winds of Heaven strove upon the great sea, and four beasts came up from the sea. The sea denotes peoples, nations, and tongues; Rev. 17:15; and the winds denote political strife and commotion. Jer. 33:22, 33. There was then, in this scene, the dire commotion of nature's mightiest elements, the wind above, the waters beneath, the fury of the gale, the roaring and dashing of the waves, and the tumult of the raging storm; and in the midst of this war of elements, as if aroused from the depths of the sea by the fearful commotion, these beasts one after another appeared. In other words, the governments of which these beasts were symbols owed their origin to movements among the people which would be well represented by the sea lashed into foam by the sweeping gale; they arose by the upheavals of revolution, and through the strife of war.

But when the prophet beholds the rising of the two-horned beast, how different the scene! No political tempest sweeps the horizon, no armies clash together like the waves of the sea. He does not behold the troubled and restless surface of the waters, but a calm and immovable expanse of earth. And out of this earth, like a plant growing up in a quiet and sheltered spot, he sees this beast, bearing on his head the horns of a lamb, those eloquent symbols of youth and innocence, daily augmenting in bodily proportions, and daily increasing in physical strength.

Some may here point to the war of the Revolution, as an event which destroys the force of this application; but this furnishes no objection; for 1. That war was at least fifteen years in the past when the two-horned beast was introduced into the field of this vision; and 2. The war of the Revolution was not a war of conquest. It was not waged to overthrow any other kingdom, and build this government on its ruins, but only to defend the just rights of the American people. An act of resistance against continual attempts of injustice and tyranny cannot certainly be placed in the same catalogue with wars of aggression and conquest. The same may be said of the war of 1812. Hence, these conflicts do not even partake of the nature of objections to the application here set forth.

The word which John uses to describe the manner in which this beast comes up, is very expressive. It is *ἀναβαίνων* (*anabainon*), one of the prominent definitions of which is, "to grow or spring up as a plant." And it is a remarkable fact that this very figure has been chosen by political writers, as the one which best illustrates the rise of our government. Mr. G. A. Townsend, in his work entitled, "The New World Compared with the Old," p. 462, says:—

"Since America was discovered, she has been a subject of revolutionary thought in Europe. The mystery of her coming forth from vacancy, the marvel of her wealth in gold and silver, the spectacle of her captives led through European capitals, filled the minds of men with unrest: and unrest is the first stage of revolution."

On p. 635, he further says:—

"In this web of islands, The West Indies, began the life of both [North and South] Americas. There Columbus saw land, there Spain began her baneful and brilliant Western Empire; thence Cortez departed for Mexico, De Soto for the Mississippi, Balboa for the Pacific, and Pizarro for Peru. The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent, and, like a silent seed, we grew into empire; while empire itself, beginning in the South, was swept by so interminable a hurricane that what of its history we can ascertain is read by the very lightnings that devastated it. The growth of English America may be likened to a series of lyrics sung by separate singers, which coalescing, at last make a vigorous chorus, and this, attracting many from afar, swells and is prolonged, until presently it assumes the dignity and proportions of epic song."

A writer in the *Dublin Nation* about the year 1850, spoke of the United States as a wonderful empire which was "emerging," and "amid the silence of the earth daily adding to its power and pride."

In Martyn's "History of the Great Reformation," Vol. iv, p. 238, is an extract from an oration of Edward Everett on the English exiles who founded this government, in which he says:—

"Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the mighty regions over which in peaceful conquest—*victoria sine clade*—they have borne the banners of the cross."

We now ask the reader to look at these expressions side by side: "Coming up out of the earth," "coming forth from vacancy," "emerging amid the silence of the earth," "like a silent seed we grew into empire," "mighty regions" secured by "peaceful conquest." The first is from the prophet, stating what would be when the two-horned beast should arise; the others are from political writers, telling what has been in the history of our own government. Can any one fail to see that the last four are exactly synonymous with the first, and that they record a complete accomplishment of the prediction? And what is not a little remarkable, those who have thus recorded the fulfillment, have, without any reference to prophecy used the very figure which the prophet employed. These men, therefore, being judges—men of large and cultivated minds, and whose powers of discernment all will acknowledge to be sufficiently clear—it is certain that the particular manner in which the United States have arisen, answers most strikingly to the development of the symbol under consideration.

We now extend the inquiry a step further: Have the United States "come up" in a manner to fulfill the prophecy? Has their progress been sufficiently great and sufficiently rapid to correspond to that visible and perceptible growth which John saw in the two-horned beast?

Every person whose reading is ordinarily extensive, has something of an idea of what the United States are to-day; he likewise has an idea, so far as words can convey it to his mind, of what they were at the commencement of their history. The only object, then, in presenting statistics and testimony on this point, is to show that our rapid growth has struck mankind with the wonder of a constant miracle.

Said Emile de Girardin, in *La Liberte* (1868):

"The population of America, not thinned by any conscription, multiplies with prodigious rapidity, and the day may before [long be] seen, when they will number sixty or eighty millions of souls. This *parvenu* [one recently risen to notice] is aware of his importance and destiny. Hear him proudly exclaim, 'America for Americans!' See him promising his alliance to Russia; and we see that power which well knows what force is, grasp the hand of this giant yesterday."

"In view of his unparalleled progress and combination, what are the little toys with which we vex ourselves in Europe? What is this needle gun we are anxious to get from Prussia, that we may beat her next year with it? Had we not better take from America the principle of liberty she embodies, out of which have come her citizen pride, her gigantic industry, and her formidable loyalty to the destinies of her republican land?"

The *Dublin* (Ireland) *Nation*, after speaking of Russia, says:—

"In the west, an opposing and still more wonderful American Empire is emerging. We islanders have no conception of the extraordinary events which amid the silence of the earth are daily adding to the power and pride of this gigantic nation. Within three years, territories more extensive than these three kingdoms [Great Britain, Ireland and Scotland], France and Italy put together, have been quietly, and in almost 'matter of course' fashion, annexed to the Union."

Mitchell, in his *School Geography* (4th revised edition), p. 101, speaking of the United States, says:—

"When it is considered that one hundred years ago the inhabitants numbered but 1,000,000, it presents the most striking instance of national growth to be found in the history of mankind."



Let us reduce these general statements to the more tangible form of facts and figures. A little more than two hundred years ago, Dec. 22, 1620, the Mayflower landed one hundred of these voluntary exiles on the coast of New England. Here, says Martyn, "New England was born," and this was "its first baby cry, a prayer and a thanksgiving to the Lord."

Another permanent English settlement was made at Jamestown, Va., in 1607. In process of time other settlements were made, and colonies organized, which were all subject to the English government till the declaration of Independence, July 4, 1776.

The population of these colonies, according to the *U. S. Magazine* of August, 1855, amounted in 1701, to 262,000; in 1749, to 1,046,000; in 1775, to 2,803,000. Then commenced the struggle of the American colonies against the oppression of the mother country. In 1776, they declared themselves as, in justice and right, an independent nation. In 1777, delegates from the thirteen original States, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia, in Congress assembled, adopted articles of confederation. In 1783, the war of the Revolution closed by a treaty of peace with Great Britain, whereby our independence was acknowledged, and territory ceded to the extent of 815,615 square miles. In 1787, the Constitution was framed and ratified by the foregoing thirteen States, and on the 1st of March, 1789, went into operation. Then the American ship of State was fairly launched, with less than one million square miles of territory, and about three millions of souls.

Thus we are brought to the time when, in our interpretation of Revelation 13, this government is introduced into the prophecy as "coming up." Our territorial growth since then has been as follows: Louisiana, acquired from France in 1803, comprising 930,928 square miles of territory. Florida, from Spain in 1821, with 59,268 square miles. Texas, admitted to the Union in 1845, with 237,504 square miles. Oregon, as settled by treaty in 1846, with 380,425 square miles. California, as conquered from Mexico in 1847, with 649,762 square miles. Arizona (New Mexico), as acquired from Mexico by treaty in 1854, with 27,500 square miles. Alaska, as acquired by purchase from Russia in 1867, with 577,390 square miles. This gives a grand total of three millions, five hundred and seventy-eight thousand, three hundred and ninety-two (3,578,392) square miles of territory, which is about four-ninths of all North America, and more than one fifteenth of the whole land surface of the globe.

And while this expansion has been thus rapidly going forward here, how has it been with the other leading nations of the globe? Macmillan & Co., the London publishers, in announcing their "Statesman's Year Book" for 1867, make an interesting statement of the changes that took place in Europe during the half century between the years 1817 and 1867. They say:—

"The half century has extinguished three kingdoms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are now forty-one States in Europe against fifty-nine which existed in 1817. Not less remarkable is the territorial extension of the superior States of the world. Russia has annexed 567,364 square miles; the United States, 1,968,009; France, 4,620; Prussia, 29,781; Sardinia, expanding into Italy, has increased by 83,041; the Indian Empire has been augmented by 431,616. The principal States that have lost territory are Turkey, Mexico, Austria, Denmark, and the Netherlands."

We ask the especial attention of the reader to these particulars. During the last half century, twenty-one governments have disappeared altogether; and only three new ones have arisen. Five have lost instead of gained in territory. Only five, besides our own, have added to their domain.

And the one which has done the most in this direction has added only a little over half a million of square miles, while we have added nearly two millions. Thus the United States government has added over fourteen hundred thousand square miles of territory more than any other single nation, and over eight hundred thousand more than have been added by all the other nations of the earth put together! In view of this fact, can any one doubt, looking the whole world over, which government it is that has been, during this time, emphatically "coming up"?

In point of population, our increase since 1798, according to the census of the several decades,

has been as follows: In 1800, the total number of inhabitants in the United States was 5,305,925; in 1810, 7,239,814; in 1820, 9,638,191; in 1830, 12,866,020; 1840, 17,069,453; in 1850, 23,191,876; in 1860, 31,445,089; in 1870, 38,555,983. These figures are almost too large for the mind to readily grasp.

And how long a time has it taken for this wonderful transformation? In the language of Edward Everett, "They are but lately dead who saw the first-born of the pilgrims;" and Mr. Townsend (p. 21) says: "The memory of one man can swing from that time of primitive government to this—when thirty-eight millions of people living on two oceans and in two zones, are represented in Washington, and their consuls and ambassadors are in every point and metropolis of the globe."

Is this enough? The only objection we can anticipate is that this nation has progressed too fast and too far—that the government has already outgrown the symbol. But what shall be thought of those who deny that it has any place in prophecy at all? No; this prodigy has its place on the prophetic page; and the path which has thus far led us to the conclusion that the two-horned beast is the prophetic symbol of the United States, is hedged in on either side by walls of adamant that reach to heaven. To make any other application is an utter impossibility. The thought would be folly, and the attempt, abortion.

We now bring to a conclusion the argument showing the application of the two-horned beast of Rev. 13. The evidence might be greatly extended; for the character of the government, the dragon voice with which it speaks, and the great wonders he doeth, all show that it is a symbol of our own government, just as clearly as the questions of its location, chronology, and the manner of its rise, which we have already examined. For a full discussion of this subject, we refer the reader to the work entitled, *The United States in Prophecy*, published at this Office.

We have here aimed to establish only a few vital points, of such a nature that if they are sustained, the application of all the remaining specifications of the prophecy inevitably follow.

These are the agents, the work of which calls forth the warning of the third message. We have shown that that message is now due, and is being proclaimed all over the land. And this position is impregnably fortified by the collateral evidence which has been given, that the two-horned beast, against whose work this third message warns us, is already upon the stage of action, performing the part assigned him in the prophecy. He who has attentively read the past volume of the REVIEW has seen some of the evidence which proves that the issue of Rev. 13: 14-17 is soon to be pressed upon us.

Held to the application of the symbol of verse 11 to our own government, we have for more than a score of years predicted an issue upon the Sunday question, the formation of an ecclesiastical organization which would be an image of the beast, and the enforcement of the observance of the first day of the week by the strong arm of the law. And in the zealous efforts which are of late being made to secure a religious amendment to the Constitution of the United States, we behold the movement in which the fulfillment of this part of the prophecy is undoubtedly to appear.

Reader, are you ready for the issue? Weigh carefully the testimony and act according to the evidence in the case. There may be a seeming advantage in error for the time being. It will enable you to avoid some crosses, sacrifices, and self-denial; but it will occasion a terrible loss in the end. He that shall seek to save his life shall lose it, and he that shall lose it for my sake, said Christ, shall find it. U. S.

#### Progress.

We are thankful for the good news from the Pacific Coast, and for the evidence that God is still leading out his servants in plans for the advancement of the cause. As Bro. White starts a new paper there, to aid in the good work of the third angel's message, our hearts rejoice that circumstances seem to demand such a movement. This new sheet will speak the same thing in doctrine that our publications do here. It is only another milestone in the progress of this cause.

Twenty-five years ago God moved upon the hearts of his servants to start the publishing work on the Atlantic Coast. It started in feebleness, despised and ridiculed by its enemies. But it has grown till we have nearly \$100,000 invested in publishing these truths. Now the time has come to start the publishing work on the Pacific. It starts

with hosts of friends on this side of the mountains and on that. Our hearts will all rejoice that those in whose judgment we have confidence, feel called upon to start the work there. And we feel sure our friends will feel like taking stock in this enterprise, liberally.

The cause is one. While the friends in California will feel a special interest in the cause in their own midst, those on this side the continent, will vie with them in lifting also. Let our friends here liberally support this new enterprise.

Truly the cause is onward. We want all our friends to understand that we as individuals are in perfect union with this new enterprise, believing that God is guiding his servants as he has in days that are past. Let us all show our sympathy by practically co-operating with our means, our influence, and our earnest prayers, for the success of this new sheet. May God bless every move put forth to advance the cause of present truth.

GEO. I. BUTLER,  
S. N. HASKELL.

*Lee's Summit, Mo., May 29, 1874.*

#### Adventism

Is not a new idea, but is the grand leading idea in most of the prophetic symbols and prophecies. Enoch, the seventh from Adam, was a true Adventist; and since his time, all intelligent, devoted, and godly persons, have had some vague notion at least, of the great event looming up in the future. In every age this subject has been discussed with great interest, and many have desired to look into these subjects which have been reserved for the last generation.

All along in the stream of time, our race have observed festivals and rejoiced in them. Some of these are good, some of heathen character; but now we await the great festival day of God and his dear Son, when all the family of God on earth shall be raised from their long slumber and shall be united above; when at the call of God all the righteous dead shall awake, and shall arise joyfully from the earth and the sea, and, clad in immortal beauty, shall raise the song of triumph as they ascend to the cloudy chariot which is to convey them afar to the home of their Father on high. Who shall describe the splendor of that scene when all the angelic host shall visit the earth and witness the resurrection. Then for the first time Heaven shall be silent, see Rev. 8: 1, as all the flaming, dazzling host will claim the privilege of being present at the grand and sublime opening of the seventh seal. Rev. 8: 1.

As the mariner when he first descends the land sees only the dim outline, so in the past, devout students of prophecy have had only a vague and obscure idea of the great day of God: but as we come nearer to this event, and prophecy has been more fully and literally fulfilled, we discern, with greater and more distinct clearness, the scenery on and near the land ahead.

JOS. CLARKE.

#### Seventh-Day Baptists and Seventh-Day Adventists.

[We copy the following from the *Sabbath Recorder* of May 28, 1874, written by Eld. W. M. Jones, of London, England.]

It is only thirty years since a Seventh-day Baptist sister of Verona, New York, conversed with and gave our Sabbath tracts to Advent ministers and people in Washington, New Hampshire, who received joyfully the blessed Sabbath of the Lord our God. They are now found from Maine to California. They have home missions among the Swedes, the Norwegians, the Danes, and the French, and soon will have them among the Germans. They have representatives in Sweden, Denmark, Germany, France, Switzerland, Italy, Africa, Australia, and New Zealand. The queen of Denmark reads the REVIEW AND HERALD OF THE SABBATH. Eld. J. N. Andrews is about to join the mission in Switzerland, and from thence he will help forward the work in Central Europe. At Battle Creek, Michigan, these Sabbath people have a Health Institute, a Classical School, three power presses and three buildings for printing, and fifty persons at work in the publishing business, and also many cotton chapels and an itinerant ministry moving all over the land. They are said to be orthodox in their belief in salvation only through Christ; they practice believer's baptism, and keep the seventh-day Sabbath; they reject the use of tobacco and alcoholic drinks, and give largely and constantly of their substance to send forth to every creature their views of the gospel, and the doctrine of the Bible Sabbath. They are reputed to be industrious, virtuous, and honest, and are certainly very earnest in their work. Verily they are entitled to the front rank in the work of the restoration of the Sabbath of the Lord.

Seventh-day Baptists appeared in England about 300 years ago, at least as early as 1585. For more than a hundred years they were subjected to fines, imprisonment, and martyrdom. Two hundred and ten years ago, Stephen Mumford carried the Sabbath doctrine with him to Newport, Rhode Island. It took seven years to form a church of seven members. Persecution through human law and custom hindered the observance of

the Sabbath, but the American Sabbath-keepers were not idlers in the Lord's vineyard; they lived for Christ, and their names are written in the Lamb's book of life.

Thirty years ago our people may have numbered 6,000. There may have been a gain in this time of 2,500. Education has had a large share of our attention and financial strength. The schools do a good and noble work for the churches and for the country. Sabbath truth has through them been preached in Hayti, Lower Canada, Palestine, and China. Their tracts have gone into North Africa, France, Germany, Russia, and Great Britain. The home work is well known. During the past seven years the Tract Society has taken a fresh start, and seems really to have made a new lease of its life. The home missionaries, chiefly veterans, are hard at work in regions beyond the churches. Still our progress is vexatiously slow, though sure, so cautiously sure that others are getting ahead of us. We have homes and lands. Most of us have done well at the beginning of life, that is, we left all the world for Christ, but it is to be feared that many of us are ending our days by leaving Christ for our children; and where are thousands of them? Gone from the Sabbath! It has been said at our conventions, that in forty or fifty years, more children have been lost to the denomination than have been saved to it. In view of what ought to be done and might be done, who can blame us for a hurried anxiety to see rapid strides made by our people? Let me propose a few things:—

1. Daily prayer. The other night I heard a returned missionary from the Santals, India, say in Exeter Hall, that *prayer is agony*. Let us know what this means. May we know that God hears the fervent prayers of his people.

2. Let each church send her pastor out into the world for one, two, or three months of the year, pay his traveling expenses, and continue his salary, and bid him go where the true Sabbath is not named, and *there preach it*.

3. Two brethren have joined to support a missionary in the field. There are farmers and others who could do the same. Suppose that twenty-four brethren unite in pairs to support twelve missionaries in the open field and choose their own men. Where there is a will there is a way, which way is so simple in practice that a fool need not err therein.

4. If the *Recorder* is to be kept at its present size, ought there not to be published a small weekly sheet containing the trenchant editorials of the former, and other matter relating to the progress of the work? We need such a paper by the ten thousand copies to be sent broadcast all over the land. Thousands would read it who would not look at a tract; and, besides, there is now needed a large number for gratuitous distribution.

5. Let every member of the denomination mail a tract every week to somebody in some part of the country, and give one in person to some friend or stranger. If 8,000 members were to send weekly 8,000 Sabbath tracts into distant parts, and accompany the deed with the prayer of faith, what might we not expect within a twelvemonth?

6. God has given our youth great advantages. Knowledge and culture are theirs. May they learn to take up the cross and bear it after Jesus. It is to be hoped that those who are studying for the ministry will look forward to the work of gathering churches rather than to expect to find a comfortable pasture at the end of their theological course.

7. I have referred to the Advent brethren. Praises be to God that Seventh-day Baptists gave to them the truth of the Sabbath. Let not the latter be jealous of the work of the former; nor let us shake the head and shrug the shoulder at some of the odds and ends which our dignified moderation and respectability do not quite approve. "What is the chaff to the wheat? saith the Lord."

Imperfections and mistakes are common to all, and God blesses faithful laborers who are not yet made perfect. They say, "We are not doing one-twentieth of what we might do." If this be true of Seventh-day Adventists, what shall be said of our lack and ability? Shall it be said that Seventh-day Baptists are not doing one-fortieth of what they might do? In a letter just received from a dear brother who is in a position to know, he says, "The Adventists are compassing the world; so might we if we were more devoted." What is herein pleaded for is a general uprising of our people to go up and possess the land. To monopolize the Sabbath we cannot; but we can begin immediately to double the labor, and then to go on increasing it till the Sabbath has been made known in all the earth. If we do so, "the God of Heaven will prosper us." May "we, his servants, arise and build."

GREAT men and great institutions may be beyond the most of us, but great actions are for us all.

## NOBLE LIVES.

THERE are hearts that never falter  
In the battle for the right;  
There are ranks which never alter  
Watching through the darkest night.  
And the agony of sharing  
In the fiercest of the strife,  
Only gives a nobler daring,  
Only makes a grander life.

There are those who never weary,  
Bearing suffering and wrong;  
Though the way is long and dreary,  
It is vocal with their song;  
While their spirits in God's furnace,  
Bending to his gracious will,  
Are fashioned in a purer mold,  
By his loving, matchless skill.

There are those whose loving mission  
Tis to bind the bleeding heart;  
And to teach the calm submission  
Where the pain and sorrow smart.  
They are angels, bearing to us  
Love's rich ministry of peace;  
While the night is nearing to us,  
And life's bitter trials cease.

There are those who battle slander,  
Envy, jealousy, and hate;  
Who would rather die than pander  
To the passions of earth's great;  
And no earthly power can crush them,  
They dread not the tyrant's frown;  
Neither fear, nor favor hush them,  
Never bind their spirits down.

These, these alone are truly great;  
These are the conquerors of fate;  
These truly live, they never die;  
But, clothed with immortality,  
When they shall lay their armor down,  
Shall enter and obtain the crown.

—McDougall.

## Progress of the Cause.

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

## Maine.

I HAVE of late been holding meetings at Somerset Mills. Some have come out and taken their position on the truth. Last Sabbath, May 23, four were baptized, and on first-day one more came out and confessed the truth, and decided to keep all the commandments of God and the faith of Jesus.

We have established a Bible-class and Sabbath meetings, and some have united with the T. & M. Society. Truly I feel that the Lord has been at work among the people. To him be all the praise.

J. B. GOODRICH.

Somerset Mills, May 25, 1874.

## Indiana.

SINCE my last report have labored at several points. Through the blessing of the Lord success in a measure has attended the efforts.

April 10-21, labored in Steuben and Henry Counties, visiting the churches of Salem Center and Mechanicsburg. At Salem Center we enjoyed the blessing of the Lord in our meetings. The friends of the cause were much encouraged. The friends and neighbors turned out well and an interest to hear was awakened.

Found the members of the newly organized church at Mechanicsburg all firm in the truth, and an interest in the place to hear still further. The word spoken took effect. The social meeting on the Sabbath was a most refreshing season, nearly all present taking a part. Quite a number who are not fully identified with us as a people gave in their testimonies. The citizens have erected one of the finest of country churches. It is nicely seated and carpeted, and with its finely printed cards prohibiting the use of tobacco, presents a beautiful appearance. It is so arranged in reference to holding meetings that any organized body of Christians can have access to it. The truth presented there last winter did a good work, and a church was organized. The use of the house was freely offered to them, and each Sabbath since then the bell has called them together to enjoy a social meeting and Sabbath-school. To the Lord be all the praise.

From April 22 to May 14 labored in Clinton Co. The present truth was first introduced into this county a few months since. It met the most determined opposition. A few embraced it. Disposed of about \$50.00 worth of publications. They have accomplished a good work. Many minds are impressed with the truth. Since my last visit in November five have begun the observance of the Sabbath. While in that new field was joined in labor by Bro. J. H. Waggoner. Our efforts were blessed, and the friends of the cause strengthened.

May 15-19, we spent with the church at Mechanicsburg. Again we enjoyed a precious season with this church. Three were baptized and united with the church. The ordinances were celebrated for the first by this church. Notwithstanding they were

celebrated at a private house, fully one hundred friends and neighbors were present. The blessing of the Lord rested upon us and many were moved to tears.

We have shipped the tent to Rochester, the county seat of Fulton Co., and expect to commence meetings at that point soon. Hope by the aid of the Lord to accomplish a good work.

S. H. LANE.

Rochester, Fulton Co., Ind.

## Victor, Iowa.

MAY 1-10 spent with the friends of the cause in this vicinity. On the day of my arrival I was called to the bedside of sister Cary, who was suffering with consumption. On Monday we followed her fifteen miles to her resting place, where I spoke, in an adjoining school-house, words to the living, from Job 14:14.

Our meeting on the Sabbath was truly encouraging. Two months had elapsed since we left this company of believers, yet every one was in his place ready to act, strong in the truth and walking in it. Six months previous to this we came here and found all of them strangers to the truth of the third angel's message, and many of them strangers to God and without hope. Family altars in each house are now erected which previously did not exist. The reforms were readily received, and tobacco does not exist among them, though many of them were slaves to it. Tea, coffee, and pork are being abandoned, and with many of them these luxuries [?] are not seen on their tables. And as we labored to set before them more practical duties, we were rejoiced to see a willingness on their part to take hold of them with their whole heart.

Twenty-five united in church fellowship, and but one of these by letter. Nineteen were baptized. Systematic Benevolence was pledged for the ensuing year, amounting to \$111.28. Sabbath-school and Bible-class were also organized.

Steps were taken to build a house of worship, and \$655 were pledged on the spot to be paid Oct. 1, 1874, and labor sufficient to build it. A building committee was chosen, with instructions to proceed to its erection immediately.

We were thankful for the assistance rendered by Bro. Nicola and Boyd during this meeting. Bro. N. and self are now holding meetings at this place, preparatory to the camp-meeting. There is seemingly but little interest at the present, but we hope for better prospects.

R. M. KILGORE.

Newton, Jasper Co., Iowa, May 18, 1874.

## Mt. Morris and Flushing, Mich.

WITH these churches I held nine meetings. Several circumstances contributed to prevent the brethren from getting together as I expected they would. I reached Mt. Morris on Thursday p. m., at which time my letters had not been received, though one was written some seventeen days previously, nor had the REVIEW containing the appointment reached them.

The Sabbath I was at Flushing the rain prevented a general attendance, also hindered the St. Charles brethren from meeting with us. Very good meetings at Mt. Morris last Sabbath and first-day. The truth has certainly done a good work for a goodly number in this place. The principles of health reform find a welcome in several families, and still they are seeking light and duty with reference to both moral and physical laws. It is the privilege of all these dear friends who have so recently received the third angel's message to "grow in grace."

It is the intention of quite a number from this place to attend the next camp-meeting, even though they do so at a sacrifice.

A. S. HUTCHINS.

May 25, 1874.

## French Discussion at St. Anne, Illinois, on the Sabbath Question.

THIS discussion was held between myself and Eld. Paradis, a Presbyterian preacher of Kankakee, Ill. It embraced four sessions of two hours each, and closed last Friday evening. It was held in the Baptist house, which was filled to overflowing.

I had not solicited this discussion, but was obliged to engage in it by a challenge. I had labored up to the very day of the discussion in meeting opposition from two other preachers, and was extremely feeble. But I found God a present help, and can report, to his praise, a glorious victory of truth over error.

Knowing that a large proportion of the people here were but a small step from the Catholic church, and would be governed by worldly and selfish principles, I was not willing to leave the order and regulations of the discussion to the congregation, therefore labored three hours to get my opponent to sign written rules. I was glad I had succeeded in this; for at the very first session he showed

himself to be very lawless and ungentlemanly in two important particulars.

First, as I was on my feet to open in the affirmative of the question: "Does the Bible teach that the obligation to keep the seventh-day Sabbath exists in this dispensation?" he arose to say a few words of apology, and took especial pains to prejudice the people against us by introducing points on which the people had not heard, and presenting them in a wrong light. I appealed to the chairman, and told my opponent that he might speak when his turn came, that we were going to discuss the Sabbath question.

Secondly, in his closing speech for the first session, he quoted largely from history, although firmly held to the question by my moderator. But he was determined to carry out his point regardless of the question and of the rights of the moderators. Some who were determined to crush us and put down our views exulted over this, and manifested their approbation by clapping their hands and stamping with their feet. Others were dissatisfied and censured him. The next evening before my opening speech, he acknowledged that he should have pursued a different course. I replied to his last speech. God helped; and even those who were partial to him boasted very modestly afterward.

## BENEFITS OF THE DISCUSSION.

1. Some have heard who would not have been induced to attend our common meetings. 2. Many who, for a want of knowledge, are not prepared to decide to keep the Sabbath, yet lean toward the truth. 3. Even our enemies see that our views are hard to be met. 4. Our friends are all strengthened by the discussion. Eleven arose for the Sabbath yesterday (Sabbath). Among these is the man who served as my moderator in the discussion, a man of refinement, principle, and influence, one of the leaders of the Reformed Presbyterian church. Another is an able France French Baptist. In short, we have material enough to start a good church.

## CONCLUSIONS AFTER SERIOUS REFLECTIONS.

1. I am satisfied that the time has fully come when we should make vigorous, prudent, and well-organized effort to push forward the work among the French.

2. There are fields where a preacher can work to good advantage alone. But there are other fields which furnish labor that no one man should undertake alone. First, because he would endanger his life by overdoing. Secondly, after doing all that he could do, all would not be accomplished that might have been had there been sufficient help. Some will say, Do only what you can do. This is very good advice. But all who have had any experience in laboring know that there are times when just so much must be done if anything is accomplished. And then if a man has the work of two men on his hands, he must do the work of two men or the cause will sustain a loss. Hence the wisdom of Christ in sending the disciples two by two.

3. If two French laborers cannot be had to labor together in important fields, why should there not be an American minister provided to help in cases of discussion, and to speak in English at least half of the time? Such a course would give influence to the work in both languages, and more could be accomplished. What harm would there be in pitching a tent in a city or village whose population is equally divided between French and Americans? Would not such a course increase a missionary spirit in our American brethren for those of other tongues? This is what I plead for. We would have enough to sacrifice even if such a plan were adopted, without neglecting the other wants of the cause in the Conference. On account of not being able to speak in English at times, the Americans, not knowing what our arguments are, will work against us, while they would help us, could they hear for themselves.

If the Wisconsin and Illinois Conferences can help me on these points, Mrs. B. and myself prefer to remain West the coming season.

D. T. BOURDEAU.

St. Anne, Ill., June 1, 1874.

## Camp-Meeting at Lee's Summit, Mo.

THIS meeting has just closed, and we call it a success. It was by far the largest meeting ever held by S. D. Adventists in the Missouri and Kansas Conference. The large preaching tent was erected, and another large tent some forty feet by eighteen, in which many were accommodated, and twelve other family and church tents, and many covered wagons in which families lived. There were upwards of two hundred Sabbath-keepers, I should judge, in constant attendance. They were nearly all on the ground Thursday morning and continued till the close. Our grove was a pretty one, and the weather most delightful. We had but one little shower and that disturbed no meeting.

We were much pleased to see many new faces among those in attendance who have come into the truth the past year. There is no Conference in the whole field where the people take so much

trouble to get out to meeting as they have in Missouri and Kansas. Many of them came from one hundred to three hundred miles. From Elk Falls, Kansas, four wagon loads came over two hundred miles. The trip will take them about three weeks. Some may think this a terrible waste of effort. We will show them results before we get through this report directly traceable to just such sacrifices as these. They made them last year. The fruits are beginning to be seen this year. We may depend upon it when people get earnest enough in the cause of God to make such efforts, that earnestness will produce results. People can travel, for pleasure or business, much further, and no one thinks there is anything wrong about it. But let it be done for our sacred religion and it looks to many as though it was thrown away. So we show where our hearts are placed.

Our attendance from the outside world was not large. It is reported that a very bitter spirit has prevailed against the present truth in this community in the past. Still there were no manifestations of it during the meeting, and all things passed off pleasantly. The editor of the local paper gave us a very friendly notice in his paper. He thought our zeal very commendable.

The business meetings of the Conference were most encouraging. Last year many were very much depressed to think the General Conference did not send them any laborers from other States. But the young, inexperienced licentiates took hold with those who had preached before, and labored earnestly. God has blessed these efforts abundantly; and as a result, twelve new churches, or organized and partially organized, were presented and admitted to the Conference. There were only ten belonging to it before. These new churches increased the membership 148, and the s. b. \$663.49, making a total membership of 343, and s. b. \$1540.17. This result is truly wonderful; and though there will doubtless be some discount to be made on these results, as usual, yet I think there are many valuable additions among these to the strength of the cause there.

There are many openings for labor in all directions and a real spirit of labor exists among the people. In the Conference sessions there was some anxiety manifested to buy a new forty-foot tent, and a wish expressed that they might have two. These would cost nearly \$500. A subscription was started, and when the pledges were counted up, they were found to amount to upwards of \$800. The additional \$300 were voted to the new paper in California, the Oregon, Swedish, and Danish Missions. So there will be four tents running the present season in the Missouri and Kansas Conference.

Tract and Missionary Societies were organized for the first time in this Conference. The people entered into this work with real interest. About \$500 were subscribed to start this enterprise properly. There is a very marked contrast in the state of things from what there was two years ago or more. It seemed to be one of the hardest fields then anywhere in the United States. It seemed as if little could be accomplished there. But good angels have been stirring the hearts of the people, and we have no doubt it was because the people last year possessed a genuine spirit of sacrifice. The people have been taking hold of the whole truth, at least, it has been preached more fully than in some cases in the past. There is much to be done to help those who have embraced the truth to stand complete in all its parts. But we are encouraged to think the importance of this is realized as never before. Our religious meetings were good and solemn, and the spirit of true religion seems to have a deep hold of many hearts.

Bro. J. H. Rogers was ordained to the ministry. Eighteen went forward in the ordinance of baptism.

The people seemed to go home with a new sense of the importance of the work of God, and a new determination to be earnest in their efforts to bring the truth before the people. There are some young men growing into the work as laborers who give promise of future usefulness. We can but hope for good results the coming season.

This meeting has encouraged those who bestowed most of the labor during its progress. For myself, I never commenced a series of meetings feeling weaker in body or mind than at the commencement of this. The burden of the camp-meetings in the absence of Bro. and sister White seemed very great. It is no small thing to have those who take such great pains to come such long distances to meeting go home increased in courage and hope and have the work move right forward. The burden has seemed to me exceeding great for the season before us, and I have felt to say, Who is sufficient for these things? This meeting has left me feeling more than one hundred per cent better in health and courage.

Brethren and sisters, God lives, and is ready to bless and help us if we enter into his work with true courage and hope and sacrifice. When sacrifices cease, the cause languishes. When our people are contented to sink down into a do-nothing state, the Lord leaves them to languish. Activity, earnestness, sacrifice, and strong efforts in spite of discouragements or difficulties, are the things we must have if this be God's work. Brethren, let us arouse and do our duty.

GEO. I. BUTLER.  
Newton, Iowa, June 4, 1874.



Obituary Notices.

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

FELL asleep in Jesus, April 13, 1874, at High Banks, Macomb Co., Mich., after a short, but exceedingly painful illness, sister Elizabeth Streeter, wife of Joel Streeter, aged 38 years. The cause of this sudden calamity was disease of the bowels. Sister Streeter was a model Christian and greatly beloved by all. She loved the truth for the truth's sake, and always moved from principle. God gave her the brightest hope. Her husband and adopted daughter deeply mourn their loss. Many relatives and friends were gathered at the funeral. Sister Streeter was identified with the Advent faith fully at the tent-meetings in Armada, though she had been a short time previously deeply interested under the labors of Eld. H. M. Kenyon. The church at Armada is called for the fourth time to part with an honored member. Another tie is severed, yet it binds us more closely to our hope. Services by the writer. D. H. LAMSON.

DIED, in Washington, N. H., Apr. 14, 1874, of strangulated hernia, sister B. M. Farnsworth, in the 49th year of her age. By this sad bereavement, a husband and three dear children are left to mourn their great loss. May they all be united in the kingdom is our prayer. She had been a Sabbath-keeper about twenty years, and died in hope of a part in the first resurrection. HARRIET I. FARNSWORTH.

DIED, near Arcola, Monona Co., Iowa, April 29, 1874, of lung disease, Bro. Wm. D. Flower, aged fifty-two years, three months, and twenty-nine days. He leaves a wife and six children and a large circle of friends to mourn their loss. Funeral discourse by the writer. Text: "If a man die, shall he live again?" Job 14:14. Bro. Flower embraced the third angel's message last December, while I was lecturing at the Hatlaway school-house. I was with him in his last moments, and I can say I never witnessed a more triumphant death. I could say with the psalmist, "Precious in the sight of the Lord is the death of his saints." Ps. 116:15. J. BARTLETT.

DIED, in Clinton, Me., May 1, 1874, of cerebrospinal meningitis, Martha F., daughter of Jeremiah and Jane R. Dixon, aged twenty years. She suffered much during her sickness, but we trust she sleeps in Jesus, soon to awake in his likeness. By her request, I spoke on the day of her funeral from 2 Tim. 4:7, 8. J. B. GOODRICH.

DIED, at Memphis, Mich., Jan. 2, 1874, Grantie son of Simeon and Angie Byce, aged three years. Text, 2 Sam. 12:23. They anxiously wait the coming of Jesus. D. H. LAMSON.

The Review and Herald.

Battle Creek, Mich., Third-day, June 9, 1874.

Western Camp-Meetings.

ILLINOIS, at Sheridan, La Salle Co., June 11-16, "
WISCONSIN, at Lodi, Columbia Co., June 18-23, "
MINNESOTA, at Medford, June 25-30, "

Close of the Volume.

THE present number closes volume 43 of the REVIEW AND HERALD. It has contained a greater proportion than usual of long articles, which have been inserted for the purpose of presenting the more prominent points of our faith before its new readers. This has interfered somewhat with that variety which it is desirable that a paper should contain; but we think the value of the matter presented has been more than a compensation for the lack mentioned.

It has been the design to complete the presentation of all the subjects introduced as far as possible in this volume; but in a lengthy series, this has been difficult, and some important subjects partially presented in this volume will be continued in the next. This is the case with the Atonement, the Kingdom, and the Immortality questions. Some interesting subjects for which we have not found room in this volume, as Spiritualism, the Saints' Inheritance, &c., will be given in the next volume.

With a general feeling of union, co-operation, courage, and good cheer, in all parts of the field, and in all departments of the work, with a general condition of prosperity and indications of more abundant success in the future, we close this volume, and prepare to enter upon the new, determined to make it, by the blessing of God, of still deeper interest, and a still greater strength and power in the good cause which it is to advocate and defend.

North Pacific Mission.

THERE have been in the Walla Walla Valley, which extends through south-east Washington and north-east Oregon, a few Seventh-day Adventists for several years. Bro. Maxon, a Seventh-day Baptist, moved to this Valley several years since, and has raised his family in the observance of the Bible Sabbath. But he did not succeed in bringing others over to the true Sabbath until his son-in-law, Bro. Wood, heard Eld. Loughborough in California, and returned to Walla Walla, not only a convert to the Sabbath, but to the doctrines of the S. D. Adventists. Bro. Wood, by the aid of our publications, soon brought Bro. Maxon and family over to the Second Advent views, and Bro. Costin, another son-in-law of Bro. Maxon, embraced the faith.

At this state of the cause, strong appeals were made for a missionary to visit the Valley, and set forth our views before the people. But such men as the General Conference Committee could recommend to so important a field were scarce, and not one could be spared. Our brethren continued to call for help; but did not sit down and wait for help. They went to work themselves with our publications, and as the result they had a body of Sabbath-keepers in the Walla Walla Valley, at the time Bro. and sister Van Horn reached them in April last, of more than thirty souls.

By reason of the failing health of sister Van Horn, the General Conference decided to send Bro. and sister Van Horn to the Pacific Coast. They reached California in December, 1873. And at a council of the officers of the California Conference, and several ministers present, it was decided that they should go to the Walla Walla Valley, and that they take a sixty-foot tent with them. These missionaries reached their new field of labors April 8, 1874, and in a few weeks had their tent erected in Walla Walla city with a good interest on the part of the people to hear. Bro. Van Horn writes from Walla Walla, May 4:—"Our tent-meeting in this place is the absorbing theme of conversation. The interest is good. Some of the most influential citizens are interested."

Again, Bro. Van Horn writes, May 12:—"Our meetings have now been in progress nineteen days. We have gone over the prophecies and given the Sabbath and law question quite a thorough investigation. The congregation still holds good, and the interest also. Last Sunday evening, the 10th, after giving a discourse on the restoration of the Bible Sabbath, we called upon all those who were convinced that the seventh day was the Bible Sabbath, to manifest it by rising to their feet. Between fifty and seventy-five immediately got up. We then called for all who still believed that Sunday was the Sabbath by divine authority for this dispensation to arise, and not one responded. There were about three hundred and fifty present at the meeting, and you can judge something of the interest."

The editor of the Signs of the Times has become responsible for the sum of one thousand dollars to start the North Pacific Mission, the amount to be given in the tent already in the field and in books. Three hundred dollars' worth of books have already been shipped, and more will be as soon as they shall be needed. We have invited our friends everywhere to share this blessed stock in the Lord's cause on the Pacific Coast with us, and there have been already a goodly number of cheerful responses. And yet there is room. It will be seen that the stock is not all taken yet. Should more be received than needed for the N. P. Mission, it will be used in the publication of The Signs of the Times. Please remit in drafts on New York, or Money Order. Address Elder James White, Oakland, Cal.

And as you send forward your liberalities for the North Pacific Mission, send up your fervent prayers that God will give the missionaries great success.

The following is a list of those who have already contributed to this mission:—

- \$20.00. Mrs L M Hall.
\$10.00 EACH. James White, Mrs E G White, J N Loughborough, Mrs Lucy Bash, R M Kilgore, E Lobdell, L Parrot, C P Whitford & L R Whitford, R Stiekney, Jane Rowland, A W Maynard, W J Boynton & wife, Daniel Andre, Kaufman, Frederick, Ohio, Geo Drew, Bro L—e, Bro F—, E H Root, A Brother, Charles W Cummings, Sherman Kenedy, S A McPherson, D R Palmer, S N Haskell, M Wood, H B Stratton, J L Kilgore.
\$5.00 EACH. Mary A Kilgore, Geo V Kilgore, Isaac Zirkle, A Brown, Sr Stiekney, A V Deyburg, Lottie Chittenden, G C Martin, R D Benham, A J Richmond, John I Fay, Richard Godsmark, M A Clement, H Hilliard, E Zykoskee, Thos Alverson, A S Hutchins & wife, M A P Wheelock, R B Wheeler, A A Bradford, A P Green, P C Rodman, J C Tucker, B F Wilkinson.
2.00 EACH. Alice Canfield, E. A. Disher, D. W. Bartholemew, E. Van Deusen, George E. Fisher, Perry Holloway, James B. Green, Mary Bradford, L. Martin, Josiah Webber, Francis Gould, M. L. Huntley, L. G. Huntley.
\$1.00 EACH. R. E. Tefft, M. E. Haskell, C. E. Palmer, Albert C. Green, Noah Holloway, James A. Tefft, Samuel Green, H. S. Green, E. P. Holloway, N. M. Green Sally Healey, L. Gardner, C. W. Reed, M. C. Hastings, L. Tarbell, Lewis Martin, A. W. Gould, Sarah Brown, Amaranth Green, J. A. Sullivan, J. B. Green and wife.
50 CENTS EACH. G. A. Holland, Hattie Smith, Lydia Sullivan, Mary L. Holly, L. Martin, Betsy Martin, L. Wilkinson.
MISCELLANEOUS. J Pulse \$8.00, J H Disher, 2.50, J D Bundy 3.00, Mary E Haskell 1.50, H E Haskell 1.50, E Stocum 25c, Lucia Philbrick 10c. J. W.

To the Friends in Minnesota.

DEAR brethren and sisters and friends of Minnesota: The time of our general Camp-meeting at Medford, Minnesota, June 25 to 30, is drawing near, and as the time draws near, the necessity of our drawing near to the Lord presses upon us. Wrongs must be made right, our hearts softened, warmed and refreshed by the grace of God, and there is certainly a blessing in store for us. The President of our Conference and the Camp-meeting Committee are doing all in their power to make the meeting a success. We have secured efficient assistance in our victualing stand, to look after the wants of those who shall come on the ground not fully provided with provisions. Oats, hay, and straw, will be furnished on the ground. Let none stay away for fear there will not be room. The largest tent will be on the ground for the use of those that are not otherwise provided for. Let each church send their tents and bed ticks, and one or two men one day in advance. They can camp in

the large tent which we will have erected in time for them to occupy until they get theirs up. They can fill ticks, make tables, &c., so when the families arrive they will find their tents ready to enter and occupy without any confusion.

Come, brethren, sisters, and friends, to the camp-meeting. We all need the influence of the meeting. It will be agreeable to old believers to become acquainted with those who have newly embraced the truth, and it will also be a matter of great encouragement to young believers to see and hear from older hands in the work. Association if rightly conducted tends to cement hearts and give strength in the work.

We request all to make the camp-meeting a subject of special prayer that God may guide in relation to it, and that we may all come up to it in a frame of mind to share the rich blessing of God.

I. Z. LAMB, One of the Committee.

Notice.

THOSE who come to the Lodi Camp-meeting in Wisconsin by the way of Portage city and Madison railroad, will find at the Arlington Station on Thursday morning of June 18, private conveyance to the camp-meeting ground in Lodi. Cars leave Portage about 8 1/2 o'clock A. M. N. M. JORDON.

An Awful Lot of Trichinae.

CHESTER, Ill., Feb. 23.—Hogs, great and small, in the Kaskaskia Bottom, for the past nine months or more, have been severely afflicted with trichinae, which has been widespread and terribly fatal—a genuine epidemic among the porkers. The fatality of the disease has indeed been fearful. For a time the farmers in that locality believed their hogs to be dying from cholera, which, every now and then, makes its appearance among the swine kind, especially in the Bottoms, supposed to be caused by miasmatic influences, but the malady now prevailing is of another type, and far more destructive. The Kaskaskia Bottom, an area of some twelve thousand acres of country, early last fall, and until winter set in, in many localities, was literally strewn with dead hogs, great and small, but few farmers having hogs left to supply the year's demand for meat. It is estimated that not less than from ten to fifteen thousand head of hogs have died of trichinae in that neighborhood within the past nine months, and though the disease has in a measure ceased its terrible ravages, it has by no means disappeared. It can scarcely be doubted but that nearly, if not quite, every hog in the region of country spoken of is more or less affected with this loathsome disease.—St. Louis Globe.

Appointments.

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

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

SOME of the brethren from Battle Creek will, Providence permitting, meet with the brethren at Athens, Mich., Sabbath, June 13.

Minnesota Conference.

THE Minnesota Conference will hold its next annual session in connection with the camp-meeting which is to be held at Medford, June 25-30, 1874. Let all the churches and companies of brethren where s. n. is organized send their delegates to this Conference. The camp-meeting will be on the same ground where we held it last year. The Camp-meeting Committee are doing all they can for the wants of those who may attend this meeting. There will be plenty of hay, oats, and straw, on the ground. The provision stand will be well supplied, so that all can be provided for.

We hope to see a large gathering at this meeting. Come, brethren and sisters, leave your farms and shops and homes, and come up to this meeting. Bring your children with you. Bring your neighbors with you. Come with a determination to act your part. Then we may expect one of the best camp-meetings we ever enjoyed.

- HARRISON GRANT, ) Minn.
CALVIN KELSEY, ) Conf.
D. MCALPINE, ) Com.

THERE will be a quarterly meeting of the churches of Alameda, Locke, Genoa, and Bunkerhill, Sabbath and first-day, June 13 and 14. In connection with the same, there will be a meeting of the T. and M. Society district No. 11. We hope there will be a large attendance. The meeting will be held with the church at Bunkerhill. Can Bro. Root attend? ALEX. CARPENTER, Director.

QUARTERLY meeting with the church at Maiden Rock, Wis., June 13 and 14, 1874. HARRISON GRANT.

GENERAL quarterly meeting of the T. and M. Society of Vt., will be held at East Richford, June 20 and 21, in their new house of worship, which will be dedicated at that time. We hope to see all the directors and as many of the brethren and friends of the cause as can make it convenient to come. L. BEAN, Pres. T. & M. S.

QUARTERLY meeting of the T. & M. Society, Dist. No. 3, Ohio, will be held June 20, 21. All the scattered friends of the cause are invited to attend. C. H. WOLCOTT, Director.

LAPEER, Lapeer Co., Sabbath and first-day, June 13 and 14. There will be an opportunity for baptism. A. S. HUTCHINS.

GENERAL quarterly meeting of the New England Tract Society at Amherst, N. H., June 20 & 21. It is necessary that the various directors in the Conference hold their meetings previous to this date, so a report may be sent to the secretary or carried to this meeting in season for a report to be read at this meeting from each district. Blank reports will

be furnished to each member of the Tract Society that they may be properly filled out and returned. A general attendance is expected. The vice-president will attend the meeting. S. N. HASKELL.

Wisconsin Conference.

THE Wisconsin Conference will hold its next annual session in connection with the camp-meeting at Lodi, commencing June 18, 1874. Delegates should be on the ground the first day of the meeting. Come prepared to stay until the close. It will be necessary to have a fund to pay the expenses of the camp-meeting. The brethren are invited to send one dollar each, for this purpose, to the Conference treasurer, Wm. Kerr, Monroe, Green Co., Wis. Let all the friends of the cause make an especial effort to attend this meeting. Come up to this feast of the Lord the day previous, prepared to spend the entire time in seeking God.

Systematic Benevolence should be reorganized by each church and delegates elected, that there may be uniformity throughout the Conference.

- P. S. THURSTON, ) Executive
E. O. HAMMOND, ) Committee.
O. A. OLSON, )

GENERAL quarterly meeting of the T. and M. Society of Minn., at Medford, in connection with the camp-meeting, June 25-30. As this will be our annual meeting I hope the brethren will come feeling the burden of the work. We find with the experience of the past year that our districts are too large and cover too much territory. Instead of three directors doing all the work in our Conference, we need six or seven districts. Come, brethren and sisters, let us work in earnest. The reward is just before us. HARRISON GRANT.

MONTHLY meeting for Cattaraugus Co., N. Y., will be held at Randolph, the third Sabbath and first-day in June, 20 and 21, 1874. We hope to see a general attendance. There will be teams at the station for any that may come on the cars. S. THURSTON.

QUARTERLY meeting for Sand Prairie church, Wis., June 27 and 28, 1874. Sister churches invited. THOS. DEMMON, Clerk.

THE T. and M. Society of Wisconsin will hold its annual session in connection with the camp-meeting at Lodi. We hope the district secretaries will send their reports to Mattie Babcock, Monroe, Green Co., at least one week before the camp-meeting. P. S. THURSTON, Pres. T. and M. Society.

Business Department.

Not slothful in Business. Rom. 12:11.

A BLUE cross on the margin of your paper signifies that your subscription has expired, and that an earnest invitation is extended to you to renew at once.

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 for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

- \$2.00 EACH. Harvey Hall 45-25, Helen A Brigham 45-14, I N Russell 46-1 David Upson 46-1, Mrs J N Barton 45-17, E W Whitney 46-1, S W Hickok 45-23, Eben Metcalf 45-20, Joseph Hilton 46-1, H H Page 45-26, W H Cottrell 46-1, John B Webster 45-19, J L Locke 46-1, Dr J H Ginley 46-1, E W Chandler 45-21, Daniel Carpenter 46-1, W C Inman 45-25, Margaret Myers 45-15, Mary E Dunn 46-1, I C Choate 45-23, Wm C Gage 44-22, Ole Carsen 45-25.
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MISCELLANEOUS. F N Bartholomew \$1.50 45-8, Mrs Maria Dachstader 50c 44-25, Mrs L Spencer 1.20 46-1, T S McDonald 2.50, 46-16, Hiram Gilbert 50c 45-1, Mrs E Scott 50c 44-25, Mrs R C Whitford 50c 45-21, John Wilson 50c 44-25, Rev C E Cilley 50c 44-25, Mrs John Hall 50c 44-25, Mrs Sophronia Barnes 50c 44-25, Mrs Keziah Burriell 50c 44-25, Phebe A Miner 35c 41-8, J D Bandy 90c 44-24, W J Branin 50c 44-19, C M Dimmick 50c 44-25, Reuben Spotts 50c 44-25, Wm J Lanckford 50c 44-25, Mrs Martha McMasters 50c 44-25, Mrs H M Granger 50c 44-25, Benj Simonds 50c 44-25, James Myers 50c 44-12, Wm Minzie 50c 45-1, G Castle 1.50 45-19, Chas Gillet 50c 44-25, Sidney Whitelock 50c 44-25, James Thomas 50c 44-25, J H Shortridge 2.75 49-17, P S Hartsworth 50c 44-25, Mrs Eliza McCoy 50c 44-25, Mr John Davy 50c 44-25.

Books Sent by Mail.

H C Richards 60c, Louis Dysert \$1.00, C H Flewelling 2.00, D Downer 4.00, James Hackett 2.50, W H Logan 20c, Mrs R A Wallace 1.00, F B Rew 1.00, L A Rima 35c, W B Hill 25c, O A Olsen 4.20, Lucinda L Larned 50c, Wm Buchanan 35c, Lettie Irons 2.50, J H Hanson 15c, G W Pullen 1.00, J H Paradis 50c, C S Jimons 25c, N Outwater 1.30, Sarah B Glenn 20c, A Holland 1.10, Dr W S Knight 50c, Wm Lawton 10c, Thomas D Wallar 1.00, Wm Carpenter 1.50, Miss A Worcester 35c.

Books Sent by Freight.

Eld James White, Oakland, Cal., \$38.62. Michigan T. & M. Society. District No 4 per J R Rumery \$55.50, per Wm G Allen 10.00.

Danish Mission.

Harriet Davis \$1.50, Phebe Lamson M D 4.00.

Michigan Conference Fund.

Received from church at Wright \$152.05, Alameda 25.00.

Cash Received on Account.

John Matteson \$12.00. S. D. A. Educational Society.

- \$100.00. J G.
\$50.00 EACH. A A Bradford, L McCoy.
\$30.00. Mary E Dunn.
\$25.00. D B Green.
\$20.00 EACH. Hattie S Stratton, Loretta Hildreth.
\$10.00 EACH. Louis Dysert, Sarah Dyser, A J Gardner, C E Palmer, L Bean, Cynthia Bachelior.
\$5.00 EACH. Wm White, C N Pike, F N Bartholomew.

The Review and Herald.

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Table listing general articles with page numbers. Includes sections for S, T, U, V, W, Y.

Table listing general articles with page numbers. Includes sections for The Evangelical Alliance, The Old Testament, The True Missionary Spirit, etc.