

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 SABBATH.

A BRIGHT spot, an oasis
Amid earth's desert drear,
The sweetest bud that blooms
Upon the rose tree of the year.
A miniature of Heaven hung
Upon a chain of days,
Worn on the breast of Father Time,
To cheer our weary ways.

A soothing poem written in
A volume of dull prose;
A waft of soft spring melody
Heard at the winter's close;
The golden clasp that binds the leaves
Of six days' episode,
That God's own fingers shall unloose
Across the Jordan's flood.

THE TEMPTATION OF CHRIST.

BY MRS. E. G. WHITE.

(Continued.)

PROFESSED Christians engage in feasting and in scenes of amusement which degrade the religion of Jesus Christ. It is impossible for those who find pleasure in church socials, festivals and numerous gatherings for pleasure, to have ardent love and sacred reverence for Jesus. His words of warning and instruction have not weight upon their minds. Should Christ come among the assembly who were absorbed in their plays and frivolous amusements, would the solemn melody of his voice be heard in benediction, saying, "Peace be to this house"? How would the Saviour of the world enjoy these scenes of gaiety and folly?

Christians and the world unite, one in heart, one in spirit, in these festal occasions. The Man of sorrows, who was acquainted with grief, would find no welcome in these places of amusement. The lovers of pleasure and luxury—the thoughtless and the gay—are collected in these rooms, and the glitter and tinsel of fashion are seen everywhere. The ornament of crosses of gold and pearl, which represent a Redeemer crucified, adorn their persons. But the One whom these highly prized jewels represent finds no welcome—no room. His presence would be a restraint upon their mirth, their gaiety, and their sensual amusements, and would remind them of neglected duty, and bring to their remembrance hidden sins which caused that sorrowful countenance, and made those eyes so sad and tearful.

The presence of Christ would be positively painful in these gatherings for pleasure. Surely, none could invite him there, for his countenance is marred with sorrows more than the sons of men, because of these very amusements which put God out of mind, and make the broad road attractive to the sinner. The enchantment of these exciting scenes perverts reason, and destroys reverence for sacred things. Ministers, who profess to be Christ's representatives, frequently take the lead in these frivolous amusements. "Ye are," says Christ, "the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

In what manner is the light of truth shining from that thoughtless, pleasure-seeking company? Professed followers of Jesus Christ who indulge in gaiety and feasting cannot be partakers with Christ of his sufferings. They have no sense of his sufferings. They do not care to meditate upon self-denial and sacrifice. They find but little interest in studying the marked points

in the history of the life of Christ upon which the plan of salvation rests, but imitate ancient Israel who ate and drank and rose up to play. In order to copy a pattern correctly, we must carefully study its design. If we are indeed to overcome as Christ overcame, that we may mingle with the blood-washed, glorified company before the throne of God, it is of the highest importance that we become acquainted with the life of our Redeemer and deny self as did Christ. We must meet temptations and overcome obstacles, and through toil and suffering in the name of Jesus overcome as he overcame.

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of the sinfulness of the things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but his divine power combined with humanity gained in behalf of man an infinite victory. Our Representative in this victory, raised humanity in the scale of moral value with God.

Christians, who understand the mystery of godliness, who have a high and sacred sense of the atonement, who realize in the sufferings of Christ in the wilderness a victory gained for them, would see such marked contrast between these things and the church gatherings for pleasure and the indulgence of appetite as would turn them in disgust from these scenes of revelry. Christians would be greatly strengthened by earnestly and frequently comparing their lives with the true standard, the life of Christ. The numerous socials, festivals, and picnics to tempt the appetite to overindulgence, and the amusements which lead to levity and forgetfulness of God, can find no sanction in the example of Christ, the world's Redeemer, the only safe pattern for man to copy if he would overcome as Christ overcame.

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account.

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite, and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest. If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In professedly Christian gatherings, Satan throws a religious garment over delusive pleasures and unholy revelings to give them the appearance of sanctity, and the consciences of many are quieted because means are raised to defray church expenses. Men refuse to give for the love of God; but for the love of pleasure, and the indulgence of appetite for selfish considerations, they will part with their money.

Is it because there is not power in the lessons of Christ upon benevolence, and in his example, and the grace of God upon the

heart to lead men to glorify God with their substance, that such a course must be resorted to in order to sustain the church? The injury sustained to the physical, mental, and moral health in these scenes of amusement and gluttony is not small. And the day of final reckoning will show souls lost through the influence of these scenes of gaiety and folly.

It is a deplorable fact that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make free-will offerings to sustain the gospel, as the tempting bribes of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence.

The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast. He did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring the offerings. Moses was to accept gifts of every man that gave willingly from his heart. These free-will offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use.

Satan's temptations succeed with the professed followers of Christ on the point of indulgence of pleasure and appetite. Clothed as an angel of light, he will quote Scripture to justify the temptations he places before men to indulge the appetite, and in worldly pleasures which suit the carnal heart. The professed followers of Christ are weak in moral power, and are fascinated with the bribe which Satan has presented before them, and he gains the victory. How does God look upon churches that are sustained by such means? Christ cannot accept these offerings, because they were not given through their love and devotion to him, but through their idolatry of self. But what many would not do for the love of Christ, they will do for the love of delicate luxuries to gratify the appetite, and for love of worldly amusements to please the carnal heart.

(To be Continued.)

Prophecy.—No. 9.

THE history of pagan Rome in its undivided state, as shown in our examination of the great image, reaches from B. C. 161 to A. D. 356. The division of the Roman Empire into ten kingdoms, as also previously shown, took place between A. D. 356 and 483.

Therefore this line of prophecy, brought to view under the symbols of four beasts, as thus far examined, according to the explanation of the angel, verse 7 and the first part of 24, reaches from the Babylonian Empire to the completion of the ten divisions of the Roman Empire, A. D. 483. The line of prophecy as brought to view by the great image reaches from the days of Babylon to the setting up of God's kingdom, yet in it we are not informed of any particular events that would transpire in the history of nations, or among the people of God, between 483 (the time when the divisions of the Roman Empire were completed) and the setting up of the kingdom of God.

After bringing us down over the history of these four successive empires to 483, and informing us that Rome should ever after remain in a divided condition, the prophet then points down over the history of time to the final establishment of the kingdom of God without giving any instructions in regard to events that would occur

during the intervening period to which we here refer.

But after being brought down to 483 in this line of prophecy, we find another power brought to view, as symbolized by the little horn with eyes like a man, and a mouth speaking great things, which is to act its part between 483 and the setting up of God's kingdom. Verse 8, the last part of 24, and onward to 27.

Protestants generally agree that this horn symbolizes the papacy, the Catholic church. The three powers plucked up before it were the Heruli, the Vandals, and the Ostrogoths, in the years 493, 534, and 538, respectively.—*Gibbon's Decline and Fall of the Roman Empire.*

Though these kingdoms were not utterly destroyed, yet they were compelled to quit the field by the power of the papacy and obtain their territorial limits in other places.

"And he shall speak great words against the Most High." Verse 25.

In fulfillment of this, we find the papacy has assumed such blasphemous titles as the following: "Our Lord God the Pope," "Another God upon Earth," "Vicegerent of the Son of God," and many others of like import.

"He shall wear out the saints of the Most High." It is a fact well known, that more than fifty millions of Christians were put to death by that power during the long years of its bloody reign, from 538 to 1798, the twelve hundred and sixty years allotted to the supremacy of this power. Verse 25, and Rev. 12:6; 13:1-10.

"But the judgment shall sit, and they shall take away his dominion." Verse 26. This seems clearly to refer to the providential judgment which fell upon the papacy at the end of its predicted reign, when, in 1798, Berthier, a French general, entered the city of Rome, took the pope a prisoner, and proclaimed the establishment of the Roman Republic. The history and reign of this apostate church, and the sufferings and slaughter of the saints during that long period of papal darkness and corruption, are here foretold—facts which were not pointed out in the great image of chapter 2. Thus we are brought down over the history of the world by a consecutive order of events from the days of the kingdom of Babylon to the year A. D. 1798. Though the supremacy of the papal power was broken in 1798, since which it has not been clothed with power to put the saints to death, yet according to the prophecy it was to continue, though with a power constantly diminishing till the coming of the Lord Jesus, then to be given to the burning flame, verse 11, and thus be destroyed by the brightness of Christ's coming. 2 Thess. 2:8.

His dominion was to be consumed unto the end. This language strongly indicates that the pope would not lose all his power as a civil ruler till a very short time before the end.

The last remnant of that civil power was taken away, when, in September, 1870, Rome was compelled to surrender to the troops of Victor Emanuel.

After leading the mind of Daniel down through that period of anguish and sufferings of the saints, and informing him of the sudden reverses of fortune which the papacy would meet, he is then pointed forward beyond it all, just a little in the future, to the time when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

Here will those martyred ones, together with Daniel, and the saints of all ages, find a safe and quiet resting place, a peaceful and blissful abode forever. We now inquire, Where in this line of prophecy are we standing? The answer must be, far, far

down the stream of time, more than seventy-five years beyond the overthrow of papal supremacy, and even beyond the taking away of the last vestige of the pope's temporal power, which must bring us very near to that kingdom which the saints are to possess forever.

Yes! this great prophetic chain extends from the kingdom of Babylon to the final establishment of the kingdom of God, and the world in its history has reached the last link in this chain, and is now standing in close proximity to the kingdom of God, and has only to wait for the ushering in of that grand and momentous event, till certain predictions relative to this last remnant of time as brought to view in other prophecies shall be fulfilled, the accomplishment of which, we have the best of reasons for believing, cannot be long delayed.

W. H. BLAISDELL.

John Wesley's Opinion of Unfaithful Ministers.

IN the light of present truth upon the binding nature of all God's commandments, the fourth not excepted, the following language from the pen of John Wesley places in a very unenviable position those professed ministers of Jesus Christ who openly and secretly oppose the work of God's people in restoring the breach in his law, by making the Sabbath honorable. E. G. R.

"But if those who thus break, and teach others to break, 'one of the least of these commandments, shall be called least in the kingdom of Heaven,' shall have no part in the kingdom of Christ and of God; if even these shall be cast into outer darkness, where is wailing and gnashing of teeth; then where will they appear whom our Lord chiefly and primarily intends in these words,—they who, bearing the character of teachers sent from God, do nevertheless themselves break his commandments; yea, and openly teach others so to do; being corrupt both in life and doctrine?"

"These are of several sort. Of the first sort are they who live in some willful, habitual sin. Now if an ordinary sinner teaches by his example, how much more a sinful minister,—even if he does not attempt to defend, excuse, or extenuate, his sins. If he does, he is a murderer indeed; yea, the murderer general of his congregation. He peoples the regions of death. He is the choicest instrument of the prince of darkness. When he goes hence, 'hell from beneath is moved to meet him at his coming.' Nor can he sink into the bottomless pit without dragging a multitude after him.

"Next to these are the good-natured, good sort of men, who live an easy, harmless life, neither troubling themselves with outward sin, nor with inward holiness; men who are remarkable neither one way nor the other,—neither for religion nor irreligion; who are very regular both in public and private, but do not pretend to be any stricter than their neighbors. A minister of this kind breaks, not one, or a few only, of the least commandments of God; but all the great and weighty branches of his law which relate to the power of godliness, and all that require us to 'pass the time of our sojourning in fear,' to 'work out our salvation with fear and trembling,' to have our 'loins always girt, and our lights burning,' to 'strive,' or agonize, 'to enter in at the strait gate.' And he teaches men so, by the whole form of his life, and the general tenor of his preaching, which uniformly tends to soothe those in their pleasing dream, who imagine themselves Christians, and are not; to persuade all, who attend upon his ministry, to sleep on and take their rest. No marvel, therefore, if both he, and they that follow him, wake together in everlasting burnings!"

"But above all these, in the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break (*λύσαι, to dissolve, to loose, to untie* the obligation of) not one only, whether of the least, or of the greatest, but all the commandments at a stroke; who teach, without any cover, in so many words, 'What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. All commands are unfit for our times. From any demand of the law, no man is obliged now to go one step, or give away one farthing, to eat or omit one morsel.' This is indeed carrying matters with a high hand; this is withstanding our Lord to the face, and telling him that he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge. Fa-

ther, forgive them; for they know not what they do!

"The most surprising of all the circumstances that attend this strong delusion is, that they who are given up to it, really believe that they honor Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, 'Hail, Master, and kissed him.' And he may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss?' It is no other than betraying him with a kiss, to talk of his blood, and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor indeed can any one escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God."

Neglected Duty.

NEGLECTED duty always brings dearth to the soul. Whatever be that duty, if not promptly and heartily performed, the Spirit of God is in a measure withdrawn, causing us to feel the effect of thus neglecting its promptings.

Neglected duty brings darkness to the mind, as well as coldness to the heart. This causes us to be blind to our own faults and sensitive to the failings of our brethren. The duty may have been a small thing of itself; but these little foxes destroy the vines, and the consequence is, that the clusters of Christian graces that should hang on every branch are in time wholly destroyed. As the Christian character is made up of little duties, each in its place forms the wall which in time constitutes the building; so the moment that any of these duties are neglected, then the character suffers loss, and the part already reared is liable to go to decay from lack of fresh material which is necessary to be continually applied in order to render it strong and self-sustaining. God has appointed the way whereby we may secure the grace needful for the performance of every duty; but it is for us to act as though we desired that grace; then in the discharge of duty we obtain the blessing.

When, through the lack of watchfulness and prayer, we fall under the power of temptation, our only course of safety is to find our way back to the path of duty, and be no more neglectful, but in the fear of God perform our humble task, that Satan and an evil heart may no more gain an advantage over us.

Have we neglected the light given us, and permitted doubts and unbelief to gather like shadows over us? Let us no more neglect that light, lest we become lost in the maze, and stumble upon the dark mountains of unbelief. Have others been burdened by our neglect of duty? We may not have so good an opportunity as now to resume our burden; so let us now resume it, though it be a cross, and brings care, perplexity, and pain, with it.

It sometimes happens that we must bear others' burdens. What of that? If they are too weak to carry their own load, we are required to help. Brotherly love calls on us to do it; it is our duty. If others are careless, indolent, or indifferent to duty, we may in such a case be called upon for a time to carry a double burden. God's work must be done, and we may through his grace and for his glory often do that which will even surprise ourselves. Though the flesh be weak, if the courage be good, and the faith strong, almost insurmountable obstacles may be overcome.

The light shines to guide us from this dark world to one of light and glory, but along the path we are to tread, is many a lion chained, many a cross to take up, and many a burden to bear; but if all are met with courage and meek resignation, we will at last be permitted to share in that rest that God in his goodness has prepared for his people.

A character fitting us for that rest is not formed from a love of ease, and neglect of duty, but in the faithful discharge of all we are able to do in the cause of God for his glory and the good of our fellow-men.

C. GREEN.

Battle Creek, Mich.

WITHOUT God's assistance we can do nothing; John 15:5; 2 Cor. 3:5; and without God's blessing, all we do will come to nothing.

"The Signs of the Times."

UNDER this caption the *Central Baptist*, published in St. Louis, Mo., makes the following statements, which we have reason to fear are as true of most other denominations as of the Baptist,—and "the sad picture" certainly does not look as if we were gradually gliding into the millennium of a converted world:—

"Never before could we count up so many vacant pulpits. Why are they vacant? Some of these churches which seem to be content in their orphanage are able to pay handsome salaries; and for every one a suitable minister could be found and supported. Is this a good sign?"

"We never before could name so many ministers without charges. Some of them cannot travel about on candidating tours. Their means are too small. Some of them are well educated and have a spotless record. What must be the state of religion in the country, and what the appreciation of the ministerial office, when men of worth are left without employment?"

"There are not a few ministers, some laboring for their flocks, some retired for a season, who are suffering intense anxiety, if not actually suffering for the necessities of life, because their salaries are not paid. What shall we think of a church which will daily accept the labor of a pastor without remuneration? What must we think of a church which will make it uncomfortable for a pastor to remain with his people and then neglect to pay him his just dues?"

"Never within our recollection have the different institutions and enterprises founded under the sanction of our denomination, felt so severely the pinchings of poverty. In every part of the missionary field the laborers are suffering. Students of the ministry are compelled to leave their studies and seek secular employment, and teachers eminently qualified to give instruction in biblical science, are compelled against their tastes and wishes to seek other fields where education is considered of higher value.

"This is a sad picture; but a sadder one might be drawn without doing violence to truth.

"And this sad state of things exists, notwithstanding the general awakening of last spring. The churches are cold. There are no revivals. It is difficult to draw the line in matters of morality between the church and the world. The public conscience is debauched, and if there is any higher life in the church, it is so far hidden in the private life of the few that society is unconscious of its presence. Whither are we tending?"—*Messiah's Herald*.

The Blessed Hope.

"WHEN Christ who is our life shall appear, then shall ye also appear with him in glory." Gal. 3:4. How sweet and soul-inspiring are these few words, uttered by the apostle. We know by this that there is a time when we, poor mortals, shall "appear in glory" with our blessed Saviour. Here in this world, we find no glory. People hate and despise us, because we truly love Christ, and the gospel of his soon coming kingdom. Many cast us off from their friendship because they think we are poor deluded creatures, and know not what we are about. Every day we are persecuted and made a laughing-stock, by even professed followers of Christ, as well as by those of the world's people who profess not. But such we must expect; for "All that will live godly in Christ Jesus shall suffer persecution."

We are often compelled to bear heavy burdens—to partake of the cup of sorrow and distress—but through the midst of our tears, and heart-rending agonies, we behold One who is altogether lovely, the chiefest among ten thousand, who always has a kind word for every bereaved heart, and a balm for every wound.

Then let us always look up to Him "who is the author and finisher of our faith," and let him guide us into all truth, whatever the consequences may be in this world—for we know that if we are only true and faithful to him, we shall in a little while enter into that quiet harbor of eternal rest, and "also appear with him in glory." Is this not a blessed hope? Is it not a joyful thought to know that we shall soon and forever be saved beyond the trials and temptations, the cares and evil besetments of this life, in a world where joy shall be strung upon every harp, and shall burst forth from the

lips of every ransomed soul, in the presence of the Lamb of God? Methinks I hear the echo of the voices of the Christian brotherhood exclaiming in glad response—Yes! amen! hallelujah! blessed hope!

But this blessed promise is only obtained "by patient continuance in well doing." We must be holy; we must be sanctified; given up wholly to Christ, in order to gain eternal life. Dear brethren and sisters, let us start at once, and with a determination as firm as the everlasting hills, sanctify ourselves to the Lord and his service; for eternal life is worth winning and too precious a blessing to slip from our grasp. And you, poor weary soul, seeking rest in this dark world of sin and woe—pleasures that last but for a little season, and vanish away, leaving you comfortless—I bid you release yourself from Satan's grasp and flee to the Rock of Ages, who, when he comes, will give you "a crown of life" that fadeth not away forever. Come now, without delay; "for behold, now is the accepted time, behold, now is the day of salvation." Do not trust yourself till some future day to repent in, for it may be that while you are slumbering in your sins and iniquity, it will be forever too late. Then let us watch and pray; for

Soon the clouds of glory breaking,
Will reveal our Saviour dear;
Soon to conquer sin and Satan,
Will our blessed Lord appear.

—W. D. TUCKER, in *Biblical Messenger*.

Economy a Christian Duty.

MOST men feel and act as though the property they possess was their own in the fullest sense. They do not realize that they are accountable to God as stewards for the use they make of it. Yet the Scriptures teach that "God will bring every work into judgment with every secret thing." This must include that part of the doings of men which has reference to the disposal of what they possess.

The same book also says that "the silver and the gold are the Lord's"; that "the earth is the Lord's and the fullness thereof." The last expression, "the fullness thereof," means all that is within or upon the earth. Thus God owns the whole. Then men are only agents or stewards appointed to do his will, to carry out his purpose, in their use, who must give an account to him how they are used. The true Christian feels and knows that "he is not his own," that he is the Lord's, having been "bought with a price." If he himself belongs to the Lord, then what he has in his possession, of earthly goods, belongs to the same great and good being, and he is not at liberty to consume it upon his lusts, for his own selfish gratification; but he is most sacredly bound to use it as a faithful steward, the best he can to glorify God, and to carry forward his work.

It might seem that the Lord Jesus, who could feed thousands of people with five loaves of bread and two small fishes, would not care what became of the pieces that were left when the meal was over; but not so; he said to his disciples, "Gather up the fragments that remain, that nothing be lost." Are we disciples of Christ in these last days? Let us attend to the instruction here given. He thus teaches us the importance of taking care of the fragments. And if we ought to save all these, how much more should persons of great wealth take care how they spend money lavishly for their own pleasure. How important it is that they so use it as to be "rich in good works," and become rich toward God." But while they use means freely for fast horses, splendid carriages and harnesses, fine houses and clothes, rich food, &c., they must withhold from God and his cause just so much, and so oblige themselves to give a fearful account of their stewardship at last.

It is not to be expected that many rich people, in this covetous age, will engage faithfully in helping forward the cause of truth with their means. They love this world too well to do this. They "cannot serve God and mammon." Hence, persons of small means must take upon them the burden of this work. To warn the world of approaching danger is a very great and important work. To send the message to "peoples and nations and kings" will require large sums of money. For no object can money be spent half so well. There are many who, when calls are made for help, would be very glad to contribute for this precious cause, but they have no means, or

not as much as they wish, when the time comes to help, simply because they have used it, perhaps a little at a time, it may be for things that are useless, it may be for things that are really hurtful! It may have been to buy some book which was of no real benefit. It may have been some toy, or fancy article of dress or ornament; some article of clothing, more costly than was needed, or some extravagance in food, the main object of which was to gratify the taste for a few moments. Many of these little things, after a while, amount to a large sum! "Gather up the fragments, that nothing be lost." How often might food be saved, and the expense of living made less, if a little forethought and labor were employed. How many clothes, by a little repairing, might be serviceable a much longer time than they now are, and thus means be saved to send the bread of life to the destitute.

As we draw near to the Judgment, how important these things should appear to us. It is only by close economy, by using our means the best we can for God, that we can reasonably hope for the approval of Him who has intrusted to us means to be used in his service. He is soon to return to reward his servants, and is it not to be feared that many will then appear to be unprofitable servants who have but little idea now that this is the case? Now things appear in a false light. To gratify self seems of great consequence; but it will not be so then. Then to have the approbation of the Nobleman who has commanded us to occupy till he shall come, will appear of infinite consequence. And then it will be too late to attend to these things. Let us be faithful now. C. A. OSGOOD.

The Sabbath Question.

ITS AGITATION THROUGH THE PRESS, IN CONNECTION WITH THE TENT EFFORT IN KANKAKEE CITY, ILL.

WHEN we had reached the height of the interest on the Sabbath question in our tent effort, we had the following published in two of the leading papers of the city:—

\$3,500 REWARD.

EDITOR TIMES: We are in the midst of the investigation of the subject of the Bible Sabbath. Taking "the Bible and the Bible alone" as our rule of faith, we are shut up to the conclusion that the seventh-day Sabbath made by God in Eden, and observed by Christ and his apostles, Gen. 2: 1-3; Luke 4: 16; Matt. 24: 30; Luke 23: 26; Acts 13: 42, 44; 16: 13; 17: 1, 2; 18: 1-4, is still binding. We are highly gratified with the candor and respect with which we have been treated, and firmly believing we have the truth on the Sabbath, and can afford to be fair, we would call attention to the following points:—

- 1. We offer \$500 for one text of scripture which states that God has changed the Sabbath of the fourth commandment from the seventh to the first day of the week.
2. \$500 for one text of scripture that commands the first day to be kept in memory of the resurrection.
3. \$500 for one text of scripture in which the first day is called the Sabbath or Lord's day in this dispensation.
4. \$500 for one text which says that God or Christ ever blessed or sanctified the first day.
5. \$500 for a blessing pronounced by the Almighty in his word for keeping the first day as a Sabbath.
6. \$500 for one curse or threatening from the Lord in his word against working on the first day.
7. \$500 for one text of scripture which states that Christ or his apostles kept or rested the first day in memory of the resurrection.

What say you, Bible students, can such texts be found? If not, is it not clear that Sunday-keeping is a human tradition which makes void a commandment of God?

TENT PREACHERS.

Kankakee, Aug. 4, 1874.

As yet no reply to this article has appeared in the organs in which it was published. But an attempt at a reply appeared in the Danville Times, the fallacy of which will be seen by reading the following, which we clip from the Kankakee Times:—

THE SABBATH QUESTION.

Editor Kankakee Times:

It appears that the editor of the Danville Times has presented to his readers the offer that we made through your paper, of \$3,500, for seven texts of scripture bearing on the Sabbath question, which has called forth a reply from one of his readers. On this reply we wish to make a few strictures. He does not pretend to find any of the texts called for (another proof that they can-

not be found), but condemns our "mode of reasoning," saying he "will give \$1,000 for texts authorizing the abrogation of many things that God demanded." Paul says, Rom. 4: 15, "Where no law is there is no transgression." Now if the law for Sunday-keeping cannot be found, it is no sin to do common labor upon that day, or to regard it as secular. For the abolition of the feast days, new moons, yearly sabbaths and sabbaths of the land peculiar to the Jews, we cite our friend to Eph. 2: 14-16 and Col. 2: 14-17, and invite him to hand over his \$1,000. The sabbaths spoken of in Col. 2: 14-17, "were against us" and were "a shadow or type of things to come;" but the seventh-day Sabbath is "for man," Mark 2: 27, points back to God's rest, and was made before the fall and before shadows and types were necessary.

He says he "will give \$1,000 for any evidence to show that the term Sabbath was applied to the seventh day of the week." Well, Luke declares that the followers of Christ, the day after his crucifixion, "rested the Sabbath day according to the commandment," Luke 23: 56, and he calls the day following, "the first day of the week." Luke 24: 1. Now as there are but seven days in a week, and the day after the Sabbath is declared to be the "first day of the week," the day before the first must be the seventh day of the week. Here is decisive proof; so we claim his \$1,000 here again.

He says, "The command is, 'Remember the Sabbath day.'" Truth. "Sabbath means rest." Agreed again. "Remember the rest-day to keep it holy." This is also correct. But which day is the rest-day of the commandment? Is it any day of the seven we may have a mind to choose? Ans. "The seventh day is the Sabbath or rest of the Lord thy God," the day which he blessed and sanctified because that in it he had rested, Ex. 20: 8-11; Gen. 2: 2, 3; "in it thou shalt not do any work." Thus we see it is the very day that God rested upon that we are commanded to keep holy. According to the view of our friend, seven men might each keep a different day of the week for the Sabbath; for he says, "A people who choose Sunday, Monday, or Tuesday, as the day of rest—either would be the Sabbath." Query: Did God rest on every day of the week?

He refers to our offer of \$500 dollars for the text which says Christ blessed or sanctified the first day, and says he "will give \$1,000 for one text that says he did not." This is a convenient and easy way to prove (?) Sunday-keeping. He might have offered \$1,000 apiece for texts saying that Christ did not bless and sanctify the crucifixion day, Ash Wednesday, St. Patrick's day, and a host of other days, and they could not be found either. As the Scriptures nowhere state that Christ blessed or sanctified the first day, or made it the Sabbath instead of the ancient Sabbath, every text that speaks of the immutability of the law of God and that warns us against adding to the words of the Lord, Prov. 30: 6, is positive proof that Christ did not bless and sanctify the first day. So you will please hand over that other \$1,000.

He says we "have not a grain of evidence to show that Sunday was not set apart as the rest-day." We have, for it is not once stated in Holy Writ that it was. Fortunately for our friend that he did not offer \$1,000 here, for he would certainly have lost it. The first day of the week is mentioned but eight times in the New Testament, and it is never called the Sabbath or rest-day. But the seventh day is designated the Sabbath or rest-day fifty-nine times in the New Testament. Luke wrote under the direct influence of the Spirit of God, and speaking of events that happened between the years A. D. 45 and 56, he says the day the Jews met in their synagogues was the Sabbath day or rest-day. See Acts 13: 14, 42, 44; 17: 1-3; 18: 4, 11. We hope our friend will not add to the word of the Lord here, and say this was the day that used to be the Sabbath. It was not simply to accommodate the Jews that the apostles made the Sabbath their regular day of religious worship, for they delighted to keep the law of God, and preached to the Gentiles as well as to the Jews on that day. Rom. 7: 22; Acts 13: 42, 44; 16: 13. Read also Matt. 24: 20.

He says, "The disciples of the apostles of Jesus set apart Sunday." Then neither Christ nor his apostles did. And if they did not do it, had any one since that time any right to do it? We conclude they had not, and think it far safer and better to observe the same Sabbath that Christ and the apostles kept. But he informs us that he did not write "to convince or instruct" us, "but because there are so many who keep Sunday and do not know why." If he has accomplished his purpose, those for whom he wrote must be easily convinced.

Christ says, "If thou wilt enter into life, keep the commandments." Matt. 19: 17. "In vain do ye worship me, teaching for doctrines the commandments of men." Matt. 15: 9. "Full well ye reject the commandment of God that ye may keep your own

tradition." Mark 7: 9. These burning words of Christ apply to the violation of the fourth commandment as directly as they did to that of the fifth commandment. Of course we speak of deliberate and willful transgression. "What is the chaff to the wheat, saith the Lord?"—Tent Preachers.

D. T. BOURDEAU, R. F. ANDREWS.

Kankakee, Ill., Sept. 25, 1874.

SCENES OF CALVARY.

Written on reading the tract, entitled, "The Sufferings of Christ."

BRIGHT morning dawned o'er Palestine, As on Mount Calvary was seen Jesus, the Son of God; While oft, with imprecations loud, The noisy rabble fiercely crowd, And clamor for his blood.

They nail him to the shameful tree; And there he dies for you and me, Wearing the thorny crown! While from his hands, and feet, and side, There issues forth a crimson tide, Behold it flowing down!

Oh! hear him groan on Calvary! My God, hast thou forsaken me In this dark, trying hour? Oh! take away thy frowning face, Uphold me by thy loving grace, And vanquish Satan's power!

The Innocent, the Crucified, They pierced him, and they did deride, And hail, as Jewish King! His vesture parted here and there, 'Mong those who clamored for a share; A recompense would bring.

Hark! hear his kind, his dying prayer! Borne out upon the darkening air, In love and pity too, Forgive them, Lord, the sufferer cries, The murderous sin, that on them lies; "They know not what they do!"

Father! and must I drink it up, Drain to the dregs this bitter cup? Thy will, not mine, be done! Lo, it is finished! loud he cries, And God accepts the sacrifice Of his beloved Son.

The sun withdrew his face from sight, The mob dispersed in dread affright, The graves disclosed their dead; The rocks were rent 'mid gathering gloom, Nature seemed hast'ning to her doom, When Jesus bowed his head.

Two holy men with sorrowing mien, Robbed him in linen white and clean, And in a garden fair, Joseph's new sepulcher was made, Where never man had yet been laid— They placed the Saviour there.

'Twas he who healed the sick and lame, And blessings flowed where'er He came Who tasted death for man! Entered the portals of the grave, That those he bled and died to save, Might learn salvation's plan.

Yes; though he died, he lives again, And soon will come on earth to reign! And bring a sweet release; Then sin, and death, shall be no more; But righteousness, from shore to shore, And everlasting peace.

MARCIA S. AVERY.

Locke, Mich., Sept., 1874.

The Last Days.

"THIS know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5.

The last days here alluded to by the apostle Paul, evidently include the very last day of probation and of time. And every thoughtful, candid reader must freely admit that the Scripture above quoted is a correct representation of the times in which we live. There never was a time when people loved the pleasures of this world more than at the present time, especially the professed followers of Jesus. Talk to them about the soon coming of Jesus, and they scout the idea of such a thing. Talk stocks to them and they know what you mean. Talk of parties, festivals, fashions, theaters, horse-racing, &c., and they are at home with you on these subjects. The real life of God in the soul is not there. They may have the form, but the power is wanting. They are strangers in very many cases, to the pure and undefiled religion. How much of self, and how little of God! How much of open infidelity, cheating, and lying one against another!

It is useless to deny these things, humbling as they may be to proud human nature. But facts are facts. Strange as it may appear to the pleasure-seeking people of this world, the end of all things is at hand. 1 Pet. 4: 7. Scientific men promise them a thousand years of peace and safety, which is but another evidence of the soon coming of Christ. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 3. "They cry, Peace, peace, when there is no peace."

Though our friends may ridicule the idea of the speedy advent of our absent Lord, it is nevertheless true; and mockings and scoffings are only additional evidences of the nearing Judgment. 2 Pet. 3: 3. But the nearer the world are to God's awful judgments, the more difficult it is to arouse them to a true sense of their condition. The nearer they are to the coming of the Lord, the less inclined are they to believe that he is near. Satan appears to control the mind, and men act as though bereft of reason in overlooking the riches and glories of the immortal kingdom, confining their interest to the things of time and sense.

The last days, here spoken of by the apostle, do not mean simply the last days of individual existence, but a thorough overturning of the whole earth. When it shall reel to and fro like a drunkard. Isa. 24: 20. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24: 1. The privilege which we now enjoy of seeking God, and finding pardon for all our sins through the atoning blood of Jesus Christ, will soon be past. We shall be left to stand or fall upon the characters which we are now forming. Why will ye slumber and sleep upon the brink of eternity? Why parley with sin and iniquity? And why, dear brother, become lukewarm in the service of Christ, and drift back into the world, and finally be lost? Ask yourself these solemn questions as in the light of the Judgment. Is the word of God as reliable to-day as in former ages? Is your Heavenly Father less kind and gracious than when you first knew the Lord? Is your Saviour less needful? Is the divine Spirit less holy and comforting to the tried believer? Is sin less hateful in the sight of God, and less destructive to the soul? Is Satan less watchful and subtle against the church of Christ? Is the world less vain and deceitful? Is the heart less vile and treacherous in its inward workings? Is the home over there less glorious and desirable to the weary pilgrim? Has the third angel's message lost its power, or changed its nature, since the light of God's truth first broke in upon your mind? If not, why begin now to change your feelings respecting the work of the Lord? What says Paul? "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober." 1 Thess. 5: 1-6. M. WOOD.

The Cross of Christ.

To bear the cross always is to do right always. It is no less than to fulfill the high commands of the Saviour under all circumstances. It is to deny, control, and conquer, self. It is to watch, pray, and have constant hold upon Christ. It is to glorify God before men by a holy walk and godly conversation—forgiving enemies, loving all men, aiming to do them good temporally and spiritually—in a word, it is to follow Christ as far as the disciple can follow his Lord, in piety toward God, in benevolence toward man. N. S. G.

THE BIBLE.—It is the star of eternity, whose mild rays come twinkling to the nether sphere; erring man's guide to wisdom, virtue, and Heaven. In comparison, Byron loses his fires, Milton, his soaring, Gray, his beauties, and Homer, his majesty.

So far as members are concerned, a meeting for prayer may be small; but there can be no such thing as a small prayer-meeting. "Where two or three are gathered together, there am I!"

The Review and Herald.

"Sanctify them through thy Truth; Thy Word is truth."

BATTLE CREEK, MICH., THIRD-DAY, Oct. 13, 1874.

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

EDITORS.

The Second Coming of Christ.

IMPORTANCE OF THE THEME.

POETS are wont, as they enter upon holy and lofty themes, to invoke the aid of more than mortal beings to unseal their eyes and inspire their hearts with wisdom and understanding. If ever such help could be appropriately sought, if there are circumstances under which it would be especially in place, it is when the inhabitants of a world under the guilt of revolt, and the blight of the curse, yet to be brought back to obedience and redemption, take up the contemplation of the glorious appearing of the Son of the Highest for the accomplishment of this object.

For where can thought find a subject more sublime! What event is freighted with so infinite a burden of joy or woe! What day more illustrious since the annals of time began! What movement with such accompaniments of awe and grandeur—the immediate rising to life of all the countless multitude of the righteous dead, which sixty generations, each of a hundred years, have slowly garnered to the tomb; the thrilling passage over that mysterious line which separates mortality and death, from immortality and endless life! It is more than a change of dispensations: it is the end and accomplishment of all dispensations. What revolution with such far-reaching results!

And has this earth such an event in store? Is the Lord of life and glory ever to appear again to mortal eyes? If so, how? why? and above all, when? With earnest solicitude the disciples put to our Lord himself the question, "When shall these things be?" And thus by precedent they established that as a legitimate inquiry which has ever since hung upon the lips of his waiting followers, *When shall these things be?*

That things are sadly out of order in this world, any one would be ashamed not to admit. That there is sin here, which God cannot countenance, and evils which could not have entered into his plan, is evident to all. Every human effort to bring order out of this moral chaos has proved a miserable failure. Is God to acknowledge himself baffled by the presence of sin in his universe? Is his original purpose that the earth should be inhabited by a race of holy and happy beings, Isa. 45:18, to be abandoned? How is he to interpose to accomplish a predetermined end, which an enemy is attempting to hinder?

Cut off from all hope in human effort, from its six thousand years of failure, we must look to Heaven for help, if help is to be had. Who but God's own Son is sufficient for the work? He is called the Redeemer. Is he to come and bring a remedy for all our ills, and end all earth's misrule, by his own exalted reign of righteousness and peace?

No! says the skeptic, the chilling mist of whose unbelief hides from view not only the Redeemer, but even the Creator himself, such an event will never be. No! says the worldling, whose interests all cry out against the coming One, such an event will never be. No! says the popular church member, whose love for the world has banished from his heart all real love for Christ, he is never literally to appear; or if he is, his coming is far away, certainly not nigh at hand. And the preacher and the teacher, the professor and the student in theological lore, will take up the many texts that speak of the coming of the Son of man in the clouds of heaven, the descending of the Lord from Heaven with the trump of God, the revelation of the Lord Jesus in flaming fire, the riding forth of Him who comes as King of kings and Lord of lords, the opening of the great day of the Lord, and the end of all things, and tell us that these startling descriptions, these momentous events, mean only some national calamity, the destruction of Jerusalem, death, conversion, the outpouring of the Spirit, or some new religious movement. They can get along with these things very well; but they cannot tolerate the idea that these scriptures mean that the Lord himself is literally to appear within the atmosphere of our earth, visible to all eyes, to do so literal a thing as to arrest society in mid career of business, pleasure, or crime, to cause the dead to come up out of their graves and live once more, to pass the decisions of the Judgment upon

all, to bring to its final doom the present order of things, and establish that divine dispensation, of which there shall be no end. This would interfere too much with their plans or pleasures.

Nevertheless we affirm that just this the Scriptures teach. Into the midst of all this unnecessary, unnatural, and unscriptural confusion upon this question, we launch this proposition: That Christ, the Son of God, in his own person, literally, visibly, is to come within our atmospheric heavens, to introduce a new order of things; that prophecy has mapped out the coming of this event with all the indications of its approach, so that we can determine approximately our nearness to it, just as well as the mariner by following his chart can tell when he is drawing near his destined haven; and we affirm that we have now reached the time when this event, with all its attendant changes, its wiping out of the old, and introduction of the new, its destruction of the wicked and salvation of the righteous, is at our very doors. If this is so, it should be known.

The bare possibility that such an event is near should arrest attention. The open probability that such is the case, should excite an absorbing interest. The clear evidences that it is *certainly* so, should cause all to act immediately in the work of preparation. This certainty can be shown. The world may oppose and disbelieve; but they must hear.

U. S.

"They Shall See God."

THIS sentence is expressive not only of favor, but of honor. To be a citizen of the best and most glorious kingdom is a matter of pride and pleasure to all; to be received into the royal city as a favored inhabitant is a mark of respect prized by all who may enjoy it; but to be permitted to stand in the king's presence, and to behold his face, is counted the very highest honor.

But such is the favor and the honor promised in the Bible to a certain class. Not to stand before the kings of this world, who in a day may be dethroned and dishonored; or who must die and return to the dust, even as the meanest of earth; but to stand before the King of kings, before the Eternal One, the Creator and Upholder of all things. They have, not only an abundant entrance into his everlasting kingdom; not only a right to the tree of life, a right to enter into the glorious city, but they shall see God; they shall behold his face, and be permitted to worship before his throne.

Who are they who shall thus be honored in Heaven? They are "the pure in heart." And why is this peculiar blessing promised to that class? It is because God is pure. He is infinite in holiness, and nothing impure can possibly stand in his presence.

They must be pure *in heart*; not merely correct in outward deportment; not blameless only in the sight of man. They must be pure in the sight of God; pure in the light of infinite purity and perfection.

Their outward life must also be correct. They must be above reproach before the world. But they must be more than this. The world cannot behold the corruption within. We may throw a cloak over our wrongs, and the world may be deceived in regard to our real character. The world may forget the errors which they have known, and judge favorably on account of their own failures. But God is never deceived. He never forgets. Nothing is hid from his sight; nothing is lost from his remembrance.

If the heart is not pure the life cannot be pure. "For out of the heart proceed evil thoughts." Many have grieved because they could not banish evil thoughts from their minds. They knew these were wrong, but they lacked the moral power to subdue them. Many have sunk in discouragement over the feebleness of their efforts, over their many failures to overcome, over the weakness of their resolutions or their inability to carry them out. The difficulty in all such cases is in the heart. Conversion without conviction is shallow and deficient. But with many conviction is deeper than conversion. They know and approve the good, but fail to reach it in their lives. When they would do good, evil is present with them.

Evil thoughts are odious in the sight of God, and are among the "secret things" which God will bring into judgment. They are evidences of a corrupt heart, and if indulged, lead to a corrupt life. In the Saviour's catalogue of evils proceeding from the heart, evil thoughts are followed by "murders, adulteries, fornications, thefts, false witness, blasphemies." The apostle says that he who hates is a murderer; and the Saviour shows

that he who indulges impure desire is guilty of adultery. This will be the scale of judgment in the great day. Hatred and impure desire are murder and adultery in their first stages. So they are regarded of God, and so they will be condemned in the Judgment.

Not among the least of the evils of the heart is its deceitfulness. "The heart is deceitful above all things." We are almost every day deceived by earthly hopes, earthly prospects, earthly pleasures, and earthly friends. But we are oftener and more terribly deceived by our own hearts. They lead us to feel secure when all around is danger. They cause us to feel self-complacent when all is darkness and corruption within. "Who can know it?" is the question of inspiration. It is impossible for any one to know his heart unless he is enlightened by divine wisdom; by the word and Spirit of God. So great is self-deception that many will not accept reproof, but insist that they are right even when their lives are grossly corrupt. And unwillingness to be reproofed is one of the strongest evidences of self-deception and impurity of heart.

By this I do not mean merely an unwillingness to hear reproof or to be advised. Self-deception puts on more deceptive forms than that. Some will ask for advice, and court reproof in words, imagining that thereby they give strong proof of humility. But their invariable failure to act upon the advice given, and their neglect to reform the errors or habits reproofed, show too clearly that their blindness is deep laid in their selfish hearts. All efforts to assist such seem unavailing.

To those who have grieved over their weaknesses, who have grown discouraged over their many failures, I would offer words of hope and courage. Our internal foes are our worst enemies, but we may say, in the words of the hymn:—

"Yet let nothing spoil your peace;
Christ will also conquer these."

"The carnal mind," the natural or unrenewed heart, "is enmity against God." But this may be all removed, and we be "justified by faith," so that we may have peace "with God through our Lord Jesus Christ." Says the Saviour, "Without me ye can do nothing." Here is our fault. Our efforts are made in our own strength. We do not make a complete surrender. When we become fully sensible of our own weakness, and are willing to put away every idol, and can believe that God is willing to receive us to the strong arms of his love; when we so hunger and thirst after righteousness that we truly hate the sins which grieve the Spirit of God, and yield all to the Lord without any reserve, then will he clothe us with the power of his salvation. His grace will be found sufficient for us, and we may realize as well as know that "perfect love casteth out fear."

A heart that is pure will have the love of God in it, and this will be manifested by complete submission to his will—cheerful obedience to his commandments. A pure heart will love to commune with God, and will daily gather strength from the "throne of grace." Strength to do or to bear, to work or to wait, and to hide self behind the cross, and "do all to the glory of God."

J. H. WAGGONER.

Church Government.—No. 8.

(Concluded.)

WHAT do the Scriptures say concerning the duty of the church to wrong-doers? Of private trespasses we read: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:15-17. These are the words of the Son of God, the highest authority. Here a certain course is marked out to be taken, reasonable and consistent, which should be always pursued. After the individual has thus been properly warned of his wrong, and full opportunity given to make reparation, what then? Should the thing be left to drag along, create contention, give rise to false sympathy, and finally involve the whole church? Should the wrong-doer, who will not do right, still continue in the number? No. The loving Saviour says, "Let him be to thee as an heathen man and a publican." Such are not to hold the fellowship of the church. That

would lead them to think the wrong of small account; for, of course, if the church make no stir about it, they virtually say it is a matter of small moment. How are they then teaching the importance of morality and religion? They are really teaching the contrary. It is for the good of the individual himself that his wrong be made clear before him, and not overlooked, if it be really a matter of consequence. The decision of that church when acting in harmony with this instruction will be sanctioned in Heaven, and involve eternal consequences to the wrong-doer unless he changes his course, for the Saviour adds, " whatsoever ye shall bind on earth shall be bound in Heaven."

The apostle Paul says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. Again, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3:6 and 14, 15. Here we have the plain and emphatic command of Scripture to not hold in Christian fellowship those who will not obey the word of God. We are commanded to "mark" such, and avoid them. This is not a matter of indifference, but a solemn duty of the church.

But perhaps there is no scripture where this duty is made plainer than in the fifth chapter of first Corinthians. Verse 1 declares there were those guilty of grievous sin in the church. Verse 2 informs us that the church did not feel humbled by this, but were puffed up, thinking themselves all right, just as many churches are to-day who have sins in their midst and yet mourn not over the fact, whereas they should feel that by it they are disgraced and the cause of God stained. The apostle proceeds, "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him who hath so done this deed, in the name of the Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. . . . I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railor, or a drunkard, or an extortioner, with such an one no not to eat. For what have I to do to judge them also that are without? Do ye not judge them that are within? But them that are without God judgeth. Therefore put away from yourselves that wicked person." 1 Cor. 5:3-13.

The expressions, "deliver such an one to Satan," "purge out the old leaven," "not to keep company," "with such an one no not to eat," and "put away from yourselves that wicked person," all refer substantially to the same thing, the withdrawing of fellowship from wrong-doers. These show the course Paul would pursue when persons walk disorderly. This scripture also plainly speaks of what classes should be made subject to such discipline, fornicators, covetous, idolators, railors, drunkards, and extortioners. With such we are not to eat. He evidently means eat the Lord's supper, which is a token of fellowship, for when we eat that with persons, we show that we regard them as worthy members of Christ's body.

Such cases we are to "deliver to Satan." By this expression we understand the withdrawal of fellowship. When a person is in the church, sharing the watchcare of the church, holy angels watch over him. He is surrounded by influences which are calculated to preserve him from the influence of Satan. When he is guilty of wrongdoing, the church take cognizance of it, and he is expelled—he is left to the buffetings of Satan. The church show their abhorrence of his wicked course. God sanctions this course of the church when they move in harmony with his word. He binds what they bind in such cases, and the man

is left to come to himself. If he has any good principles in his heart, he will be apt to come to his senses.

I have known of many cases who have been thus dealt with in love and faithfulness, who, after time for reflection, humbly confessed their sin, and were again received into the fellowship of the church. Such an experience in extreme cases may be very profitable to some. If they have any love for the cause of God left, and if they have been dealt with justly by the church, they will think soberly of their course after being disfellowshipped. The members should always act kindly toward such cases, after this step has been taken; especially if they manifest a reasonable disposition. Thus the fleshly principles of the heart may be brought under subjection. Paul's reference to leaven here is very striking. "Purge out therefore the old leaven, that ye may be a new lump." Sinning members in the church are here compared to leaven, communicating from one to another the disorganizing elements of sin. If nothing is done to hold in check such principles, the whole lump will be corrupted. Such cases should be purged out. Nothing can be made plainer than the duty of the church in such cases.

With certain classes we are not to keep company. And the apostle is very careful not to have us apply this to worldly associations, for then we "must needs go out of the world." Such cases we cannot help meeting everywhere in this wicked world. But it is with those who are called brethren. With such we are not to walk in company or fellowship. We are to put away from ourselves such wicked persons. Here a solemn duty is made plain. The classes to be dealt with not only embrace "drunkards," "fornicators," and "idolaters," but "railers," "extortioners," and "covetous" persons. Here we are forcibly reminded of the lax state of church discipline of the present day. If all extortioners or covetous persons were cast out, many churches would have a very large decrease of membership. The fact is, such sins are scarcely noticed in our age. As but few really believe the world is an enemy to grace, but think it the best friend they have, of course they make great efforts to get as much as possible of it. A "railer" is "one who uses abusive language." That is contrary to religion; and with such we should not keep company as brethren. The covetous man is one who is "inordinately desirous to gain property." Extortion is to "exact oppressively or unjustly" from another. The Christian church is full of those who do such things; so much so that these things are hardly thought to be sins worth noticing. But Paul teaches that such should be cast out from among them. Such wicked persons destroy the purity of the church, and must be cast out if the church retains its high character. We know very well that this doctrine is unpopular, and that to carry it out requires wisdom, decision, and much of the grace of God. We know it will stir up commotion and hatred with some, and that a false idea of love leads people to keep quiet, and permit all kinds of evil to accumulate in the church.

We know it is easier to talk much about doing something than actually to do it. But we think, nevertheless, that faithful dealing in love is the only thing that will keep the church pure, and that the best good of the sinner demands that his wicked course should be exposed and he censured and disfellowshipped unless he will repent and do right. We have plainly shown that this is the Bible course. It requires such a course.

In conclusion, we say that church government is a most important matter that is much neglected. We wish our people to consider the subject, and study to see what the Lord has said concerning it. If we do not drift into the same loose state of things as exists all around us, we must uphold the standard of righteousness in our churches. Our elders must be diligent. They must be men of God themselves. They must realize their responsibility before God for the flock over whom they are appointed overseers. The members must also feel that they have a responsibility for the welfare of those connected with them. Above all, the great principles of righteousness must be upheld or the church becomes worse than nothing, leading men to ruin.

GEO. I. BUTLER.

The Cause Is Onward.

We have only to open our eyes to existing facts to see the progress and advancement of this work. By progress or advancement we do not mean

that the multitudes will be converted and the masses turn to God. Far from that. From Rev. 7 and 14 we learn that the entire number that are to be redeemed from the earth when the Lord comes will be but a hundred and forty and four thousand, which would make but about one in ten thousand, admitting the general estimate of the present number of inhabitants in the world to be 1,300,000,000.

We ask, then, What shall we look for as evidences of the progress of this work if it is not in the conversion of the masses? What particular items can we look to as evidences that this work is going forward? I answer, first, in the spread of this truth, and secondly, the oneness that will exist among those who receive the truth. It would be folly in the extreme to suppose that the people of God or the honest-hearted were confined to any one sect or nation. But in every part of the world where the principles of the gospel of Jesus Christ are to any extent cherished at the present day, there we shall find those who have hearts to receive that truth which will prepare them for the great day of God.

It would be equally foolish to believe that God had revealed in his word a message of warning of a Judgment to the inhabitants of this world, and it not lead the people to see eye to eye. Therefore we expect as we look over the world to see individuals in every nation, among every kindred, tongue, and people, not only becoming inclined to the Sabbath reform, but we expect to see a drawing together; not by any especial pressure brought to bear upon the mind, but the same Spirit that will lead men and women to God in America will do the same in England, in Scotland, in Ireland, and everywhere.

Selfishness leads to bigotry, a narrow mindedness, and exclusiveness. It is "me and mine." It is a feeling that unless they follow us, they cannot be Christ's disciples. This narrowness of feeling must be entirely laid aside and give room for the Spirit of God to work. It is God's work and not man's. Therefore God must lead in it. There are principles of righteousness which God makes tests of character, and when men are governed by these principles, they will voluntarily come together.

The disciples once found one that was casting out devils in the name of Christ, and they forbade him because he followed not them. Here was the same work being performed in which the Saviour and the disciples were engaged. And the Spirit of God had united them as far as the general work was concerned. Immediately preceding the second coming of Christ the truth will break out all over the world. It will lead people to adopt the same principles and practice, and to the same preparation of heart. Thus they will be united upon the principles of God's moral government. This will be voluntary.

It is with the greatest joy that we witness these evidences at the present day in connection with the work of the third angel's message of Rev. 14. Wherever the publications go, an effect is produced. Some become interested in the Sabbath reform and the subject of the near coming of Christ.

A letter was received from Glasgow, Scotland, a few days since, from a lady whose attention had recently been called to these subjects by reading. She writes, "I thank you heartily for the kind interest you have shown and for the papers and tracts you sent me. They interested me very much, especially the one which points out the fact that railways are a fulfillment of ancient prophecy. This never struck me so before, although I had read the prophecy referred to. One of the other tracts you sent me, namely, 'Scripture References,' is a particularly useful tract, and I am very glad to have it. I like the ADVENT REVIEW, and would gladly be a subscriber if I were able." (The REVIEW has since been sent.)

And so it is everywhere the rays of light reach. There are honest hearts the world over; and when publications reach these precious souls, they will rejoice in the light.

The following from the *Signs of the Times*, the paper published on the Pacific Coast, is very much to the point:—

"We say, place a copy of the paper in the hands of every candid person that you think would read it. You cannot tell what the result may be. Only yesterday we heard of a brother in this State who understood the benefit to be derived from reading, and whenever he had an opportunity would place a tract in the hand of a friend with the request that he would read it. What was the result? When Eld. Loughbor-

ough came through that section, there were five souls requested baptism who had embraced the truth without hearing a sermon. But that is not all. Bro. Young received some tracts at the hand of this brother and was convinced of the truth. Well, he has been at work scattering the tracts; and now he writes to Eld. Loughborough stating that five have embraced the truth through reading tracts that he has given them, and asks advice about starting a Bible-class. And thus the work is going on, and these are the reports we are receiving from all over the land.

"Cheering reports are coming in of the advancement of the cause from all quarters. The report of the Michigan camp-meeting is truly encouraging; as also the reports of Elds. Loughborough, Canright and Van Horn. Since these reports have been received, we have received later word by letter from quite a number. We have the report of good camp-meetings in the Eastern States.

"Eld. Cornell is now in Guenoc, Lake Co., Cal. It is a place of but nine houses. Taking a circle of four miles in each direction there are but forty families, yet from the first his audience has averaged seventy-five.

"He went at the request of the only Sabbath-keeper in the vicinity. Five more had been reading our publications, and as soon as they understood the nature of the lectures that were to be given and had conversed with Bro. Cornell, they took their stand and kept their first Sabbath.

"Eld. Van Horn writes, Sept. 3: Our tent has now been pitched two weeks in Weston, Umatilla Co., Oregon. The interest is good and the attendance good for so small a place. We hope for good results.

"Bro. Loughborough reports: I have closed the tent meeting at Vallejo. Organized s. b. for the little company there amounting to \$153.50 per year. A delegate was chosen to represent their company in our Conference, and a resolution passed by them requesting the watchcare of the Cal. Conference."

It is our duty to sow the seed. Sow it in love, and with God's blessing fruit will be seen in the kingdom of God. S. N. HASKELL.

Mode of Refuting Error.

ERROR quotes Scripture to sustain itself in opposition to the truth; and when it does so, it is well to quote another passage, as our Saviour did when tempted of Satan, to show that a wrong construction has been put upon the scripture which has been pressed into the service of error. We do this, not because one scripture contradicts another, but to show that, when rightly interpreted, they harmonize in the truth, and that they do not sustain error, only as they are wrested from their obvious meaning.

But we need not generally go to some other part of the Bible to find something to refute error. We can generally find its refutation in its chosen text, or the immediate context; and it is perhaps the best mode to find the refutation in the very place quoted, the stronghold of error. Out of many that might be given, we here give one example.

To make against the plain Bible doctrine of the future glorious kingdom to be established and inherited when the King of kings comes in his glory (Matt. 25:31-34), it is claimed that the kingdom is already established, a spiritual kingdom set up in the hearts of the disciples of Christ. All the Scripture proof of this is found in the following text:—

"And when he was demanded of the PHARISEES [not his disciples, but his captious opponents,] WHEN the kingdom of God SHOULD COME, he answered them and said, The kingdom of God COMETH not with observation, [or, outward show, margin,] neither SHALL THEY SAY, [that is, when it does come,] Lo here: or lo there! for, behold, the kingdom of God is within you. [Margin, among you.] And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And when they shall say to you, See here; or, see there; go not after them nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so SHALL ALSO THE SON OF MAN BE IN HIS DAY." To what day does he here allude as the day when his kingdom shall be revealed? It is the day of his second and glorious advent. "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." Matt. 24:27. So it is clear that the text and context places the coming of the kingdom of God at the coming of Christ in his glory, when the dead in Christ shall be raised incorruptible, and be called to inherit an incorruptible kingdom, "a kingdom which shall never be destroyed." Dan. 2:44. R. F. COTRELL.

Shadows of Coming Events.

THE New York *Herald* of Sept. 23, 1874, gives the following review of the condition and prospects of Europe at the present moment. It strikes us that we see in this something of that "looking after those things that are coming on the earth," mentioned in Luke 21:26. The *Herald* says:—

There is a constant rumbling in the Continent of Europe, and even the wisest men cannot read the signs. Peaceful as Europe seems, it is not a wholesome peace. We cannot accept the summer day as truly summer, when clouds, rent and torn with lightning, disturb the sky. We may have the harvest moon, or we may have the thunder storm, when the sun goes down. Question after question comes tumbling, one upon another, even as we read in the poet that "from peak to peak, the rattling crags among, leaps the live thunder." Never did old Europe seem in so phenomenal a condition. England gathers her skirts about her, and, content with the guardianship of her embosoming seas, sulkily awaits the storm. France sharpens her saber and pike, watching and praying for the tocsin to summon the combat for Alsace and Lorraine. Austria, bothered with her finance and her artillery, prays that the shock may not fall until her currency is ready money and she has changed her cannon of bronze to steel. Russia, half civilized, half barbarian, looks with earnestness upon the Slavie dominions bordering her kingdom, and with barbaric passion upon the ungarnered possessions of Asia. Spain is beaten from shore to shore, at the mercy of every tempest. The smaller nations, rejoicing in the weakness which has at last become strength, huddle into the corners away from the storm, only hoping for the safety that comes with forgetfulness. Turkey feels that her doom is a question of time, and patiently awaits her execution. Germany pursues her destiny with eager, brutal resolution.

The duel which is impending is not between France and Germany—which nations we are glad to hear are sisters (the writer means the *people* of the two nations) but between two principles, republic and empire. And there must be an encounter between these two principles, a terrible duel.

There can be little doubt, we fear, that in Europe at this moment everything tips toward *universal gloom*. Mr. Disraeli spoke recently of the *great crisis* about to appear in the world's history, and he explained his course upon certain ecclesiastical questions by saying that when this crisis came he wished to have the Church of England protected against the storm. We do not attempt to fathom the meaning of the English Prime Minister, but we presume he referred to the struggle between liberalism, as represented by Prince Bismarck, and the ultramontanism of the Roman Church. Whether we look upon this struggle, from an ecclesiastical point of view, as that of the nineteenth century against the Middle Ages, or of the Gothic Empire against the *United States* of Europe, the forces on either side are gigantic, and the contest must in time assume proportions that *history does not parallel*. It may be that we are coming to the time spoken of in sacred writings, when the great battle of Armageddon will be fought and we shall enter upon the millennial period.

To the S. B. Treasurers of the N. Y. and Pa. Conference.

DEAR BRETHREN: As the time draws near for your first quarterly report for the present year, allow me to call your attention once more to your duty in this matter. I feel constrained to do this because of the sad neglect of some. An effort is being made to arrange our Conference books and records in the better form, and have our business done in a more thorough and workmanlike manner. It is a duty we owe to the cause of truth; but in order to complete success, the co-operation of all, connected with the business of the Conference is necessary, and nothing is more essential than that the quarterly reports should be made regularly and promptly.

Your secretary is in a sense the auditor of your treasurer, but he cannot perform his duty in this respect, unless these reports are correctly made out and put into his possession. It is the duty of each church treasurer to see that all pledges are paid at the end of each quarter, and the money forwarded to the Conference treasurer; but when this is done, a report of the same should be sent immediately to the secretary; and this is the only sure way of avoiding or correcting mistakes arising from carelessness or unfaithfulness.

And here let me say that all who pay s. b. will at once see the necessity of promptness in paying their dues in order that the treasurer be able to perform his duty faithfully. Now, shall we not have a prompt report from every church for the first quarter ending Oct. 31? If any have not blanks, please let us know. The P. O. address of the treasurer is Chas. E. Green, Sackett's Harbor, Jefferson Co., N. Y., and that of the secretary is S. B. Whitney, Pottersville, Warren Co., N. Y. I would advise every s. b. treasurer to copy these addresses, distinguishing them by their respective offices, and place them in their s. b. books; so that, when they want to use them, they will not have to depend upon their memory, or hunt up this paper to learn them, or what is worse, neglect their duty because they cannot find it.

S. B. WHITNEY, Sec.

Pottersville, N. Y., Oct. 6, 1874.

MUSINGS.

So frail am I, so sinful, too,
How shall I walk the journey through?
Is best my own,
Or the appointed way,
As hastens on the dawning day?

Shall I court the world to save a friend?
Or all my powers to Jesus lend,
And trust his grace,
His pure and matchless love,
To seal my prayer in Heaven above?

Be this my thought: like Esther meek,
What is appointed only seek,
There favor find,
Of man, and heavenly King;
For Jesus will salvation bring.

H. M. VAN SLYKE.

Hamilton, Mo.

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.

The Lapeer, Mich., Camp-meeting.

THIS meeting has added another to the list of triumphant camp-meetings for 1874. It opened very encouragingly on the day appointed, Oct. 1. Thirty-one church tents and two large circular tents were pitched. Between four and five hundred Sabbath-keepers were present. Only a few of these were among those who attended the Battle Creek camp-meeting, and many of them had never attended a camp-meeting before. This number, under the circumstances, was considered very satisfactory. Seventeen ministers were on the ground.

The opening remarks were made by Bro. Haskell, Thursday at 2 P. M. He gave a general review of the camp-meeting season, enumerating the good and encouraging seasons that have been enjoyed, and magnifying the goodness and mercy of God, in manifesting himself so graciously to his people. Though the eastern meetings did not show so large an increase of numbers as some of the western meetings, yet the work of the Lord was evident in that the brethren, though having labored during the past year under more or less unfavorable circumstances, were encouraged by the meetings, and went to their homes, newly established in the work of the Lord for this time, and with fresh determinations to press forward in the good cause. He set forth the great work which this message is to accomplish, and the many evidences of its remarkable advancement to the present time, in words of good cheer.

Bro. E. B. Lane spoke in the evening on 2 Pet. 3: 11, 12, showing what manner of persons we ought to be, in view of the day of God, which is a great and terrible day, and very near. It would require too much space to give a synopsis of the discourses given. Twenty-seven meetings were held. Four discourses each were given by Bro. and sister White, two by Bro. Haskell, and one each by brethren Lane, Matson and Waggoner. But the regular discourses constituted but comparatively a small portion of the work accomplished by Bro. and sister W. They were ready, in all the social meetings, to give, as the occasion and the condition of the people demanded, the most encouraging and timely instruction.

The marked days of the meeting were Sabbath and Sunday. On Sabbath afternoon, after sister White had appealed to the people with usual power and freedom, about seventy-five came forward for prayers, most of them apparently under deep and genuine conviction.

On Sunday, about three thousand persons were present. Bro. White spoke in the forenoon on 1 Pet. 3: 15: "Give an answer to every man that asketh you a reason of the hope that is in you." This brought him at once to the great pillars of our faith, the doctrine of the soon coming of Christ, personally, in the clouds of heaven, and the observance of the seventh day as the Sabbath. He claimed that one simple and, it would seem, self-evident principle of interpretation, is the magical wand that would bring order out of all the confusion created by mystical expositors respecting the teaching of the word of God, and clearly establishes our position on these great questions; and that principle is, that the Bible is to be taken as it reads, and means what it says, literally, except when some good reason can be shown why it should be taken figuratively. With appropriate remarks he then introduced such passages as Matt. 24: 30-34; Mark 13: 26, 27; Luke 21: 27; Acts 1: 10, 11; 1 Thess. 4: 16; 5: 4; 2 Thess. 1: 7, 8, &c., showing that apostles, angels, and Christ himself, have testified to his literal second coming, in the plainest and most unequivocal language.

On the same principle, Baptists establish immersion; and he made it clear that this very principle which so plainly establishes the second advent and immersion, establishes also the seventh-day Sabbath. He appealed to the fourth commandment of the decalogue as the sum of all legal obligation on this institution. He showed that the law must be changed before it can enjoin Sunday-keeping, but that no power is competent to change it, less than that which at first enacted it. And if such change has been made by the proper authority, where is the record of it? What prophet at any time predicted it?

What apostle has recorded it? Where can a copy of the revised edition be found? What printer has ever printed it? What bookseller has ever sold it? If a revised copy of that grand old document, the decalogue, is in existence, said he, we want to see it; pass it in, gentlemen—a reasonable request, but one with which ministers or people will find it hard to comply. Then he showed that the very fact that the millions of copies of this document which are issued for churches and schools, for men, women, and children, read precisely as God first gave and wrote it, proves that those who talk so loudly of a change, have no faith whatever in their own assertions.

Never, we believe, has it been our privilege to listen to an argument commenced, carried through, and closed, more triumphantly. The crowd were held spellbound. In the midst of the discourse, a seat in the congregation broke down; but those sitting not more than two seats away, could not stop to look around to see what had happened; they were engaged with the subject and the speaker.

When the meeting closed, a buzz of voices was immediately heard all over the ground, from a general discussion of the Sabbath question. A few seemed to be excited well on toward feelings of anger, which is the best evidence in the world of overturned opinions; while more seemed to act with reason in the matter, and proposed, when hard-fisted facts had demolished their theories, to accept the situation as gracefully as possible.

A fitting counterpart to this was sister White's discourse in the afternoon. She dwelt upon the subject of overcoming by the exercise of Christian temperance. The wide range which this subject takes in the use of tobacco, tea, coffee, and extravagance in dress, was set forth with force and freedom. While men and women are striking earnestly against intemperance as manifested in the use of intoxicating liquors, the very germs of it are nestling snugly on their own tables in the rich food, highly-seasoned viands, and irritating condiments, which they spread before their children. The delight of the women when the mentally and morally stupefying influence of tobacco was denounced in appropriate terms, was exactly balanced by the delight of the men when the frivolity and extravagance of fashionable female attire was as unsparingly exposed. Men would be better prepared to discern spiritual things, and appreciate the difference between the sacred and profane, if they would stand forth in their godlike manhood, free from the debasing power of appetite; and women would be better prepared to stand by the side of their husbands as counselors, and even to take part with them in political matters, would they disenthral themselves from the slavery of fashion, which dwarfs and belittles the mind, and leaves them no time to study the weightier matters of life. The good attention given throughout gave evidence that the telling points were seen, and will not soon be forgotten.

In the evening, Bro. Waggoner gave a timely discourse on the great commission of Christ to his ministers, Mark 16: 15-18, and the promise involved therein of the gift of the Spirit. He showed that this subject on which so much prejudice exists, has also an immovable foundation in the Scriptures of truth.

Monday was taken up principally with remarks upon tract and missionary work, and mention of many remarkable instances of good that have been already accomplished by it. The afternoon was a most precious season. About the same number as on the Sabbath again came forward for prayers. In the evening, Bro. White gave a clear and happy discourse on the subject of baptism.

Tuesday morning was the parting meeting. There were fourteen candidates for baptism; but as these were living in places soon to be visited by ministers, the baptism was deferred for want of time. At this meeting Bro. John O. Corliss, of Ithaca, was ordained to the work of the ministry. Prayer by Bro. White. Charge and right hand of fellowship by Bro. Waggoner. It was an impressive occasion, and one on which deep feeling was manifested by many present.

Thus closed the last camp-meeting of the season for the Conference this side the plains, considered by those who have attended the others, as in many respects the best that has yet been held. Its effect upon the cause in North-eastern Michigan we are assured can but be excellent, and the brethren parted with the conviction that it would be the most shameful ingratitude to God should we ever forget all these tokens of his goodness. u. s.

Santa Clara, Cal.

WE closed our meetings in this place Sept. 20, after a stay of seven weeks. We came here designing to remain but a short time; but the attendance was so large and the interest so good that we could not get away till the present time. Though our meetings were so long continued, still we seldom had less than seventy-five out, and many times there were hundreds in attendance. Probably not less than six or eight hundred different persons have attended these meetings at different times.

We have seldom met such bitter opposi-

tion and such a real spirit of persecution as in this place. The first-day Adventists once had a flourishing church here; but it was divided and broken up by Eld. Miles Grant preaching his hobby of sanctification. Some of the few who went with him left no means untried to misrepresent and slander us. They would not come to hear a word themselves, and went from house to house to keep away as many as possible; thus doing the very work which they everywhere and so loudly condemn in the sectarian churches. This course has killed their influence in Santa Clara. A favorite and oft-repeated illustration of the ten commandments, used by one of their ministers in his arguments against us, was, that the law was an old dead carcass which we had dug up and were gnawing its bones—a very chaste and elevated illustration! I notice that these sanctified men delight in such language, showing the purity of their hearts, from whence it comes.

We had our tent on the public plaza. Some became so exasperated that they determined to drive us out of town; and one man, whose office gave him the authority, ordered us to move our tent from the plaza. This created great indignation in the public mind against those who had undertaken this mean persecution. A convenient location was immediately offered us, and a large number of prominent citizens and influential men turned out to help us move our tent. We had enough hands to move a dozen tents, so that it was all moved and pitched by 9 o'clock in the morning. Wealthy men, to show their sympathy, handed me some as high as \$10. Neither was this all. They turned out to hear us, so that our attendance was much larger than before.

I sold about \$75 worth of books, obtained eighteen names for the *Signs*, and twenty-five have embraced the Sabbath. Among these is one first-day Adventist preacher, a young man of good education and good ability. He will make a good leader for the church at present, and we shall hope much for him in the future. Sister Tallman, the daughter of Eld. O. R. Fassett, has embraced the Sabbath and is a zealous worker in the cause. Besides those who have come out decided, we have a large number of warm friends who take a deep interest in the cause, attend our meetings, acknowledge the truth, &c.

We have hired a good hall, in which we shall have regular meetings. Wishing to raise \$75 on the rent, we simply named it to them, and in a few minutes, without any soliciting, \$110 was pledged, though many of our friends were not present. Every Sabbath, one or more new ones have taken their stand with us. On the last Sabbath, three publicly decided to keep the Sabbath. One of these was from San Jose.

So closes our tent-meetings for the season. I have been constantly in the tent for five months. Bro. and sister White and Bro. Loughborough labored more or less with us while in Oakland, and Bro. Cornell was with me most of the time, excepting the last three weeks at Santa Clara. As the result of these meetings, about one hundred have embraced the Sabbath, and I have baptized forty-seven. Have obtained ninety subscribers for the *Signs*, and have sold between \$250 and \$300 worth of books. What we have received in donations and for the use of our tent has much more than paid our running expenses. My health seems to be fully recovered, so that I labor as constantly and as hard as at any time before. I never felt of better courage and stronger confidence in the work than now, nor did the end ever look more near to me than at the present. We now go to camp-meeting, where we hope to enjoy a good season. D. M. CANRIGHT.

San Jose, Cal., Sept. 22, 1874.

The Indiana Camp-Meeting.

WE left the Ohio camp-ground in company with Eld. E. B. Lane and wife, and sister White, for Kokomo, Ind., Tuesday, Sept. 22. Circumstances were such that it seemed duty for Bro. White to leave the Ohio camp-ground Monday, so he was not with us in Indiana. This lack of course was seriously felt by those who had the responsibility of the meeting as well as by those for whom we tried to labor. We found the camp-ground much improved in comparison with what it was last year. The circle was much enlarged. Twenty-two good-sized tents were pitched upon the ground. Two hundred Sabbath-keepers were present, and quite a number of them were those who had embraced the Sabbath the past year. Two churches were received under the watchcare of the Conference, numbering thirty-two members, and representing \$200 of Systematic Benevolence. A number of companies besides were spoken of, but s. b. had not been arranged, nor leaders appointed, and their admission to the Conference was therefore deferred.

This Conference is evidently coming up in numbers, spirituality, and interest in the general work of the third angel's message. This is as it should be. Our work is an

aggressive one. Our ministers are missionaries. With their cotton churches, they enter, during the summer months, into villages and cities, and during the cold season, into school-houses and meeting-houses, to present the truths applicable to the present time, raise up companies of believers, organize them into churches, and then leave them to work for themselves and for others, and give of their means to carry the truth into "regions beyond." The brethren in this Conference are beginning to feel the spirit of this. When the interests of the cause in California were presented, and the prospects of establishing a publishing house there were set forth, five men freely volunteered to be one-hundred-dollar men for that purpose. Then came the book funds. Over five hundred dollars were raised in a few moments for that enterprise.

This Conference was able to pay their ministers liberally, and was anxious thus to do. The question of donating to the General Conference came up. They were anxious to give two hundred dollars. When this was objected to on the ground that there was not that amount in the treasury after paying other claims against the Conference, the reply was, "Then we will put our hands into our pockets and make it up."

Our religious meetings were also of deep interest. Sabbath was a day that will long be remembered by many who were on the Indiana camp-ground. At the close of sister White's discourse Sabbath afternoon, without any apparent excitement, at least one-half of the congregation feelingly came forward as an evidence of their desire to start anew in the service of God. Many of these had commenced to keep the Sabbath under the recent labors with the tent, but had been too well contented with the mere theory.

Monday was a precious season. After listening to a discourse upon baptism, we repaired to Wild Cat Creek, where sixteen candidates cheerfully followed the example of their divine Lord, in baptism. The Spirit of God rested upon us. It was truly refreshing to witness the formality which is so common melt away under the influence of the love of God; and as these individuals came up out of the water, they would embrace their friends on the shore, and amid tears of joy express their determination to serve the Lord faithfully. Stout hearts melted. Many an eye of those who were witnessing the scene filled with tears.

On Sunday, about fifteen hundred people were present, who paid the closest attention to the word spoken. Monday evening was our parting meeting. So far as we could judge, nearly every one that came forward for prayers on the Sabbath, spoke, while some spoke for the first time.

Many who had been upon the background felt the necessity of doing more in the cause of God than ever before. Nearly all the brethren remained till the very last meeting, feeling much encouraged and strengthened to enter the service of God more devotedly than ever before. S. N. HASKELL.

Illinois.

WE are rejoiced to know that some good has been accomplished in our last effort. Spoke forty times in Arthur; and during this time held twenty-one other seasons of worship, including Bible-classes and social meetings. Held them in the tent and four school-houses. Obtained twenty names for our periodicals, and sold more of our publications than at any former effort. The people seemed to be a kind and hospitable class. We went among them by invitation, and received our board free throughout the meetings. In the meantime, feeling compelled to do thus, have commenced to build a meeting-house in Lovington—a frame building, 30x40, to be erected by the united efforts of many friends.

Last Monday evening, spoke in the Dehart school-house; and at the close of the discourse, one more soul declared in favor of this good cause. Only three or four have, as yet, openly embraced the Lord's holy Sabbath, as the result of these meetings in, and near, Arthur; still, for others we shall pray, labor, and hope.

The whole community, including several surrounding counties, are becoming stirred. Repeated verbal and written invitations come in, urging us to "come over and help" them. I could now name ten or more places to which we are more than simply invited. A non-professor met me, yesterday morning, and said: "I've heard you but three times; but it sounds more like the truth than any preaching I ever heard. Come to our place and give us a course of lectures and I will board you free."

A young man came to me and sat down in the car, saying, with broken words and moistened eye: "I want to do right," &c. I sold him some books, and gave him my address, expecting to hear from him soon. He wants the *Review*.

Brethren and sisters, the fields are white!

The opening providence of God is far in the advance of us. Let us do more. *I must do more!* I go to the general meeting at Green-up, and perhaps from there to one of the above-mentioned new fields. Pray for your unworthy brother.

G. W. COLCORD.
Campbell, Coles Co., Ill., Sept. 30, 1874.

Kankakee, Ill.

WE took down our tent last Thursday. It had been up just nine weeks. For four weeks, we held nine meetings a week, and during the last five weeks we held twelve meetings a week. We spoke ninety-six times in all—eighteen times in French. Twenty have taken their stand on the Bible Sabbath. We have obtained ten subscribers for the REVIEW. Yesterday (Sunday), s. b. was organized, amounting to over \$150 a year. We contemplate the organization of a Bible-class and Sabbath-school the present week. We think that as a general thing it is better to organize s. b. during the first course of lectures. This can be done without urging, or leaving the impression that the preacher is after money. Thank God that our system precludes the possibility of doing this, while it gives young believers an opportunity of proving the sincerity of their love, and teaches them at once the lesson of working and sacrificing for the cause they have espoused. We have learned that the French and English are fully up to our American brethren in contributing of their means for the support of the cause. The friends at St. Anne have already met their pledges for the first quarter.

D. T. BOURDEAU,
R. F. ANDREWS.
Kankakee, Ill., Sept. 28, 1874.

Massachusetts.

AFTER our N. E. camp-meeting, I returned to Ipswich, Mass. Fourteen here have signed the covenant to keep all the commandments of God and faith of Jesus. Others, we hope, will join them soon. I organized a Bible-class, and they have hired a hall in which to hold Sabbath and evening meetings, which costs them \$1.80 a week. This they proposed to raise by subscription which was very quickly done at an evening meeting, when they pledged over two dollars a week. If they seek meekness and do their duty, God will bless them, and they will grow in grace and truth and be a strong company.

We think of commencing lectures in Rowley, about four miles from Ipswich. We ask the prayers of the church that the Lord may go with us.

P. C. RODMAN.

From Bro. Osborn.

I AM on my way home from the good Ohio Camp-meeting. My heart was made to rejoice to see so many good old soldiers of the cause, especially Bro. and sister White. It seems to me that no person, after hearing their testimony, could doubt but the Lord is leading them out in this work. May God bless them, and give them health and strength and much of his Spirit. May they lead on still in the work of the third message.

Time and ability would fail me to give a description of that meeting. I leave that to abler hands. Suffice it to say, I feel much encouraged and strengthened, and by the grace of God I will do my duty in the work. Brethren, pray for the Kentucky mission.

S. OSBORN.

Greenup Co., Ky.

Vermont.

EACH Sabbath since our camp-meeting, I have spoken to the brethren and friends at some point. The first Sabbath in this month, was with the brethren assembled at Johnson. After services, I baptized one. Truly, the blessing of Heaven rested upon us. The following week, I visited lonely and scattered ones. The next Sabbath, held a meeting at the house of a friend in Fayston, who, with his companion, was much interested in the solemn truths preached at the camp-meeting. After the discourse, she fully committed herself on the Sabbath, and commenced its observance. Her kind and very friendly husband seemed to throw around her every influence to encourage her in this direction. May he soon obey, and find that peace and consolation in the Lord which he so much desires may fall upon his wife and dear children.

On Sunday, preached at a school-house in another part of the town. The Free-will Baptist minister kindly gave the time of his appointment, and attentively listened to the word spoken. He seems a man of candor, possessing the spirit of love and good-will to all.

The next Wednesday evening, spoke at Granville. On Friday, preached a funeral sermon. On Sabbath, scattered ones from six towns were together. Sunday, attended

another funeral, after which I preached again and baptized three. One was added to the Granville and Warren church, after perfecting organization as far as we could, and two to the Roxbury church. These meetings and funerals (neither of the deceased were of our faith) have left a deep impression upon the minds of the community for good, we humbly trust. On Monday morning, two gentlemen of candor admitted frankly that on the Sabbath question and the nature of man, we have the Bible truth. One Methodist family subscribed for the REVIEW. We need and seek a deeper work of grace.

A. S. HUTCHINS.

Sept. 25, 1874.

Report of the Thirteenth Annual Session of the N. Y. and Pa. Conference.

CONFERENCE convened according to notice at Kirkville, N. Y., Sept. 10, 1874.

Twenty-eight churches were represented by thirty-four delegates, and two by letter. Two new partially organized churches, at Corydon, Pa., and Silver Hill, St. Law. Co., were admitted to the Conference, and a company of believers at Pierpont, St. Law. Co., was taken under its watchcare. The usual invitation was extended to other brethren present to engage in the discussion of business.

The minutes of the last meeting were read and approved, after which it was

Voted, To appoint a committee of three to examine the records of the Conference, in relation to the standing of the churches whose names appear therein. It was then

Voted, That the Chair appoint the several business committees. Objections being raised to that course, the President declined, whereupon it was

Voted, That R. F. Cottrell, S. B. Whitney, and C. O. Taylor be authorized to nominate said committees. Adjourned to call of Chair.

A short session was called at 10 o'clock, A. M., Sept. 11, to receive the nominations, when the following report was made. For Committee on Nominations: A. H. Hall, J. M. Lindsay, D. B. Green; Committee on Resolutions: R. F. Cottrell, S. B. Whitney, F. Wheeler; Committee on Credentials, &c.: S. N. Walsworth, Daniel Bowe, C. A. Osgood; Auditing Committee: A. H. Hall, Henry Brown, Daniel Bowe, M. S. Tyrel, J. M. Lindsay, Wm. Coats; Committee to examine the Conference records, &c.: P. Z. Kinne, R. F. Cottrell, S. B. Whitney.

The report was approved and the nominees declared elected by a single vote.

Another session was called at 8½ o'clock, A. M., Sept. 14. The President being indisposed, B. L. Whitney was called to the chair. The following names were presented by the Nominating Committee for Conference officers, viz.: President, B. L. Whitney; Conference Committee, P. Z. Kinne, S. N. Walsworth; Secretary, S. B. Whitney; Treasurer, Chas. E. Green.

The report was accepted, and the officers elected in a body. The Committee on Resolutions made their report, which was approved, and the following resolutions adopted by a rising vote:—

1. That we deeply deplore our present condition of lukewarmness, and hereby express our gratitude to God and his servants for the strait testimony borne to us during this meeting; and we mean by God's grace to so receive and practice the same that we may see the cause rise and prosper among us, as we hear of it in other places.

2. That our confidence in the spirit of prophecy developed among us is increasing, and we more than ever before feel our great obligation to God for the benefit we have received through this channel, and especially in favoring us with the presence and labors of sister White at this meeting; and we hereby pledge anew our hearty co-operation with God's dear servants whom he has led and is still leading out in this work.

3. That we approve of the broader plans of operations proposed to our people, and esteem it a privilege as well as duty to aid in sustaining the cause and establishing a branch office of publication on the Pacific Coast.

The congregation was called upon to express themselves upon the second resolution which they did unanimously by rising.

In behalf of the chairman, Bro. Butler presented the Auditor's report, accompanied by close and timely remarks by himself and sister White, after which the following resolution was adopted:—

Resolved, That in the judgment of the Conference, the labors of our aged brethren, Wheeler, Cottrell, Edson, and Arnold, in case they receive credentials, should be mainly in a local sphere, looking to themselves mainly for their support.

The Committee on Credentials and licences reported as follows, viz.: For credentials, J. N. Andrews, S. B. Whitney, F. Wheeler, C. O. Taylor, R. F. Cottrell, D. Arnold, H. Edson, C. B. Reynolds. For licences, B. L. Whitney, A. P. Bump, Jacob Wilbur, D. B. Welch.

The report was approved, and the recommendation confirmed in each case.

The committee appointed to examine the records of the Conference, reported that in their judgment, the best thing to be done was to make a selection of such churches as are known to be in comparatively good working order, to constitute the present Conference list, and accordingly present the following as such selection; suggesting that the name of the church in Clarkson be changed to Parma, and the condition of the church in Rochester be inquired into more fully than they had been able to; viz.: Adams Center, Allegany Co., Bangor, Brookfield, Buck's Bridge, Catlin, Chester, Clarkson, Corydon, Pa., College, East Elma, Farmington, Pa., Fine, Genoa, Keene, Kirkville, Lancaster, Mansville, Middle Grove, Norfolk, Olcott, Oswego, Parish, Pitcairn, Portville, Ridgeway, Rochester, Roosevelt, Silver Hill, Ulysses, Pa., Vermillion, Vermontville, Verona, West Monroe, and Wheeler.

It was also recommended that other companies of believers either disband and unite with other churches, or take steps to get into a condition to be properly united to the Conference. Report accepted.

The name of Clarkson was changed to North Parma. Rochester was referred to the Conference Committee. The foregoing list was then accepted as the present standing of the Conference.

The selection of a camp-meeting committee being considered, it was

Voted, That the President nominate such committee, whereupon the following persons were presented and duly appointed, viz.: Daniel Bowe, W. H. Eggleston, E. Wilbur Whitney.

The following resolution was adopted:—

Resolved, That we most earnestly request the General Conference Committee, if in their judgment it is at all consistent, to send Bro. Canright to labor in this State, according to the suggestion of Bro. White.

Voted, To appropriate \$1000 to the General Conference.

Voted, To purchase the forty-foot tent that Brn. Kinne and Whitney have on hand.

Voted, That the entire sums of s. b. in the churches be placed in the Conference treasury.

Voted, To publish these minutes in the REVIEW. Adjourned *sine die*.

B. L. WHITNEY, Pres.
S. B. WHITNEY, Sec.

Infidelity.

WE do not hold that infidels have done no good; we do not say that infidels have been useless as public or obscure men; nor do we justify those who persecuted them for their avowed principles. We do not hold that none of Thomas Paine's writings were of any account? His imprisonment was an error of the intolerance of his times. No doubt he did much by his writings to open the eyes of our people as to the evils of tyranny and oppression. No doubt he met with cold ingratitude for his persevering efforts to oppose the armies of Great Britain in the war of the American Revolution; and his influence was felt in the spread of the then new doctrine of a church without the State, and the State without a king. So far, all right; but his ultra views are far from correct; for he would, if it had been possible, have had no church at all. So with all who advocate principles undermining public confidence in the Bible; they go beyond the mark.

All that is good in society, or in public morals, proceeds from God, and the Bible is his book; and nature itself curses the course of infidel principles; for infidelity is contrary to nature. Such men as Paine, Voltaire, and Hume, are the natural outgrowth of false Christianity. They saw the workings of the union of church and State in Europe; and, seeing no further, they condemned the whole system of Christianity. There are fine sentiments woven into all the productions of these writers; but who would sit down to eat at a sumptuous repast if it were tinged with arsenic? So with the writings of infidels. We abhor the poison.

JOS. CLARKE.

The Pope Expelled from the Free Masons.

THE Pope was formally expelled from the order of Free Masons by the Grand Lodge which met in Italy on March 27. He was connected with a Lodge at Palermo in his early youth, and charges were first preferred against him in 1865, but he refused to meet them. Subsequently, when he had cursed the order, and excommunicated all members of it, the charges were renewed, a regular trial was held, and a decree of expulsion was entered and pub-

lished, signed by King Victor Emanuel, Grand Master of the *Orient of Italy*.—*Detroit Tribune*.

MAN, without a knowledge of the Holy Scriptures, is a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen.

SHALL I grudge to spend my life for Him who did not grudge to shed his life-blood for me?

Obituary Notices.

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

DIED, in Alpine, Mich., of typhoid fever, Sept. 7, 1874, after a sickness of six days, sister Frankie Darling, daughter of Geo. and Ruth Darling, aged 20 years. She first made a start to serve the Lord and keep his commandments at the Michigan camp-meeting, Aug. 6-17, and was one of the sixty-two baptized at that time. She expressed to her friends here that she could not return home till she had been baptized. Happy decision. It is now seen that she started none too soon. But we believe she gave good evidence of conversion; that the Lord accepted her, and that, while she sleeps, her life is hid with Christ in God, to be restored to her in the morning of the resurrection. Remarks at the funeral by Eld. Chapman, Baptist. U. S.

FELL asleep in Jesus, at Honey Creek, Henry Co., Ind., Bro. Geo. W. Shortridge, aged 51 years and 5 days. Bro. S. made a profession of religion when about eighteen years of age, and united with the Christian denomination. About eight years since, he became convinced that the seventh day is the Sabbath, and commenced its observance. Some four years ago he saw its observance in the light of the third angel's message, and fully embraced it in that light. During his sickness he was a great sufferer, yet few bear affliction with more resignation and Christian fortitude than he. He labored with many friends and neighbors even in his sickness to make Jesus their refuge. He leaves, to mourn their loss, a companion, six children, and a large circle of relatives and friends. Funeral discourse, to a large and deeply-affected audience, by the writer, from Rev. 14:13-14. S. H. LANE.

DIED, in Campbelltown, Steuben Co., N. Y., Aug. 29, 1874, Roswell Morse, aged 90 years, 11 months and 17 days. His disease was a fever sore of nearly fifty years' standing, and a stroke of paralysis nine weeks before his death. During his sickness he never expressed a wish or desire to get well, but prayed often and earnestly for the Lord to relieve him of the awful sufferings and agony that he endured every moment. He has, with my mother and myself, kept the Sabbath of the Lord for over six years, and we have reason to believe he sleeps in Jesus. He leaves an aged companion and four children and grandchildren, who deeply feel their loss. Discourse by Eld. B. F. Balcom, Baptist, from Mark. 9:8. HARRIET MORSE.

DIED, Sept. 23, 1874, at Orange, Mich., Bro. Benjamin F. Howe, aged 28 the 29th day of last March, of typhus fever. He kept the Sabbath, loved the present truth, and died in faith. He was one of eleven children. He leaves ten to mourn their loss, with an affectionate father and mother who are living Christians. Funeral discourse Sept. 24, on 1 Thess. 4:18. J. B. FRISBIE.

DIED, in Cleveland, Tenn., Sept. 4, 1874, after a long and painful illness, sister S. M., wife of Levi P. Miller, aged 57 years, 11 months, and 26 days. Sister Miller embraced the third angel's message about 20 years ago in Shelby, Macon Co., Mich., under the labors of Brn. Cornell and Loughborough. She was a member of the Oakland church. Through all her suffering she was perfectly resigned to the will of God. We trust she sleeps in Jesus. JOHN E. ALLEN.

DIED, at Nashville, Mo., Sept. 18, 1874, of lingering consumption, our much-esteemed brother, Henry M. Parker, aged 33 years, 10 months and 20 days. Nearly three years ago, the REVIEW was sent him on trial of six months; and although he was at that time very much prejudiced against the doctrines it advocates, he soon became interested in reading, and before the six months expired, he and his companion were both keeping the Sabbath of the Lord. He afterward said that he was indebted to some one for the REVIEW, but as he did not know who, he concluded to send it to three others. He lived an exemplary Christian life, and died in full hope of the soon coming of the Saviour. He leaves a wife and four children to mourn their loss. Discourse by the writer to an attentive audience. J. G. WOOD.

DIED, in Oceana, Mich., Sept. 10, 1874, Francis M., only child of R. J. and L. E. Carr, aged two years and five days. Discourse by the writer to quite a large circle of sympathizing friends. E. H. ROOT.

DIED, of erysipelas, in Greenwood, Oxford Co., Me., Aug. 8, 1874, Generous Ames, aged 62 years and 8 months. He was a firm believer in the near coming of the Lord.

Also, his son, Ephraim, died, Aug. 24, 1874, of consumption, aged 19 years, 5 months, and ten days. Bro. Ephraim left good evidence that he fell asleep in Jesus. CHAS. DAVIS.

FELL asleep in Jesus, in Rochester, Fulton Co., Ind., Sept. 10, 1874, sister Deborah Goodrich, aged 32 years and 10 months. Sister G. was converted and united with the Baptist church at the age of seventeen, since which time she has led a humble and consistent Christian life. Last summer she attended the tent-meeting at Rochester and accepted the truths of the third angel's message. Sabbath, July 4, she gave her last public testimony in favor of the commandments of God and the faith of Jesus, which was very affecting and made a deep impression on those who heard her. She leaves a husband and four children to mourn their loss. Funeral discourse by the writer from 1 Cor. 15:26. S. H. LANE.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 13, 1874.

The Biblical Institute.

It is decided to commence the series of Lectures of the Biblical Institute Dec. 15, at 7 P. M., to continue until the opening of the new school building, Jan. 4, 1875.

Correction.

THE poetry entitled The Prize Beyond, published in last REVIEW, and credited to the Baptist Union, should have been credited to The Christian.

Notice.

THE providence of God permitting I will meet with the friends in Kansas at their general quarterly meeting at Centerville, Oct. 16-18.

Our Health Almanac.

THE friends of health reform will be glad to know that the Hygienic Family Almanac for 1875 is now ready. It has fifty-two large, fair, well-executed pages, and contains most valuable reading on the subject of health.

Canvassers Wanted.

WE want five hundred men and women to enter the field as canvassers for the HEALTH REFORMER, Way of Life, Hygienic Family Physician, Hygienic Almanac, and other health works.

A Request.

WILL those that write for our papers sign their full names to their articles? When we read a good piece we want to know who is its author.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand. * Services in Chicago, every Sabbath (seventh day), at 269 West Erie St.

THE monthly meeting for December will be held with the church at So. Norridgewock, Dec. 19, 20. The Maine T. & M. Society will hold its next general quarterly meeting in connection with this meeting; also Dist. No. 1 will hold its quarterly meeting at this time.

QUARTERLY meeting for the T. & M. Society of Dist. No. 1 will be held at Kenyon, Goodhue Co., Minn., at the usual place of holding meetings.

THE next quarterly meeting of the T. & M. Society, Dist. No. 5, Mich., will be held in Wright, Ottawa Co., Sabbath and first-day, Oct. 24 and 25.

THE next monthly meeting for Cattaraugus Co., New York, and vicinity will be held at Cottage, the third Sabbath and first-day in October.

THE quarterly meeting for District No. 2, of the Minn. T. & M. Society will be held at Mankato,

Minnesota, in connection with the general T. & M. meeting. CALVIN KELSEY, Director.

THE next quarterly meeting for North-western Kansas will be held in connection with the T. & M. Society Dist. No. 1, at Solomon Rapids, Mitchell Co., Kansas.

WILL meet with the brethren at Plum Creek, Trempealeau Co., Wis., in quarterly meeting, Oct. 24, 25. Would like to meet scattered brethren in Trempealeau and LaCrosse Cos.

THE first quarterly meeting for the T. & M. Society of Dist. No. 7, Minn., at West Union, Oct. 17 and 18. We hope all the members in the district will be present.

THE church at Oceola, Iowa, will hold a two-day's meeting commencing Oct. 24 and holding over first-day.

GENERAL quarterly meeting of the Tract and Missionary Society of Michigan, Nov. 14 and 15, 1874. The place will be given next week.

GENERAL meeting of the Tract and Missionary Society of Iowa, at Oceola, Iowa, Oct. 24 and 25, 1874. Let all directors be prepared to report as far as possible.

QUARTERLY meeting of S. D. Adventists on Sartwell Creek, Potter Co., Pa., commencing Sabbath evening, Oct. 31, 1874.

Quarterly Meetings in Minnesota.

SIBLEY, Iowa, Oct. 24, 25. Mankato, Minn., Oct. 31 and Nov. 1.

THE general quarterly meeting of the T. & M. Society of Minnesota will be held at Mankato, Oct. 31 and Nov. 1, 1874. I hope to see our Conference Committee and all the directors and many of the friends of the cause at this meeting.

Business Department.

My P. O. address till further notice will be Battle Creek, Mich., care REVIEW & HERALD. HENRY NICOLA.

RECEIPTS

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money received pays—

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