

The Advent Review

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"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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OUR RESPONSE.

"Is this the kind return?
Are these the thanks we owe?
Thus to abuse eternal Love,
Whence all our blessings flow?"

The choicest gift of love,
God's well-beloved Son,
Descended from the throne above,
For those by sin undone.

Himself for us he gave,
Endured our grief and pain;
He died to raise us from the grave,
With him to live and reign.

And shall we spurn his grace,
Still choose our evil ways?
From love embodied turn our face,
From him withhold just praise?

Shall love like this awake
In us no heart-felt praise?
Shall he thus suffer for our sake,
And we despise his grace?

Melt, melt this heart of stone,
Love's flame, begin to burn;
Let heart and life be his alone—
Yet what a poor return!

R. F. COTTRELL.

The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ, that thou shalt judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

THE HUNDRED AND FORTY AND FOUR THOUSAND AND THE PROPHETIC CHAINS.

BY ELD. JOHN G. MATTESON.

Rev. 7:1: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

Revelation 7 shows how the servants of God are sealed before Christ comes to gather his elect out of all nations, and kindreds, and peoples, and tongues. It is not difficult to understand when this sealing takes place, we consider this chapter in its proper connection.

Waters are a prophetic symbol of nations. Rev. 17:15. The four winds, which blow on the sea in motion, denote, consequently, wars and commotions among the nations. Dan. 7:2. The four angels, holding the four winds of the earth, may represent heavenly beings, whom God has appointed to restrain the warring elements of the earth, that they may not hinder the work of salvation. To prepare the children of God for the glorious revelation and eternal kingdom of our Lord is a work of the greatest importance. In the last days we find a remnant on the earth of the Israel of God, and the last message of mercy sounding to prepare them for the great

But at the same time the nations of the earth are swayed to and fro by restless party-spirits, like the great deep of the ocean, the waves of which never cease entirely. The political and social elements are burning under the ashes, and move the masses. They may be compared to the subterranean fire which shakes the surface of the earth and there, and then again rolls back into its hidden fountains, governed by unnumbered powers, until at last it will break loose and roll forth with general destruction in the great day of the Lord. The monarchs of the earth fortify themselves with vast armies and navies and with terrible weapons, exceeding everything hitherto known in the world. At the same time the leaven of socialism is at work from one end of the earth

to the other, among the many millions who are groaning under the tyranny of aristocracy. The angels of God restrain these unruly elements until the mystery of the gospel is finished, and the wrath of the nations breaks loose without restraint. Rev. 11:18. Then shall the wrath of God also be poured out, and the slain of the Lord shall be from one end of the earth even unto the other end of the earth. Jer. 25:33.

Another strong proof that this sealing takes place in the time of the end is found in the connection in which it stands. The prophet presents many times and in various ways the great struggle between light and darkness, truth and error, good and evil, the people of God and earthly powers. He presents clearly the terrible vengeance that falls upon the wicked. He paints the outer darkness in strong colors. But he never closes the prophetic chains with these. He shows also how the people of God gain a glorious victory in the struggle, and how they rejoice as they gather around the throne of God in Heaven. The division of chapters by the translators in Revelation is not a consistent one. They have in many instances cut off the last glorious, closing link of the prophetic chains, and the errors in the interpretation of the book of Revelation are chiefly based on this mistake.

No one would be satisfied to read a book that leads us step by step through mysteries and finally leaves them unsolved, presenting no closing chapter to the story. No more can we be satisfied unless the last link of every prophetic chain is united with the former links. And all those theories which sever from the prophetic chains the last crowning link, are theories of error. Every chain is perfect in itself. It is a prophetic history of successive events. Every link is a chapter, and chapter after chapter is opened up before us for the purpose of bringing us to the grand consummation. Think ye that those many beasts representing kingdoms are delineated so particularly for the purpose of merely making us acquainted with their character? No, indeed! They serve as waymarks to lead us to the city of God; and for this reason they are interesting to us. Therefore, we insist upon uniting the last golden link of every prophetic chain in Revelation to its predecessors. And we declare that no one has a right to sever them. If this point can be made clear, it is a strong point for Seventh-day Adventists, and is worthy of our special attention. We will now notice some of these prophetic lines:—

The Lord will remove the candlestick of those who do not repent, but he that overcometh shall "eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:5-7. The Lamb was slain and his blood spilt on the earth, but countless throngs of "every kindred, and tongue, and people, and nation," shall praise God and the Lamb, and "shall reign on the earth." And every creature in Heaven, and on the earth, and under the earth shall finally say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

The seven trumpets (chapters 8, 9, 10, 11) bring terror and destruction upon the earth; but at last it is announced, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Chap. 11:15.

Pagan and Papal Rome wear out the saints of the Most High with terrible persecutions and cast down the truth of God to the ground. The two-horned beast, or the last mighty government in the earth—the United States of America—establishes an image to the first beast, and will at last compel its subjects to worship the image and receive the mark of the first government (papacy). Chapters 12, 13. But does the story end here? No, indeed! It would

leave us in gross darkness if it did. The one hundred and forty-four thousand are God's servants, who refuse to worship the image and receive the mark. Their Father's name is written in their foreheads, and they are not defiled with women. They have hearkened to the voice of God which called them out from Babylon and her harlot daughters. Chap. 17:5; 18:1-4. They are caught up into Heaven, where they praise God upon celestial harps, and with a voice "as the voice of many waters, and as the voice of a great thunder." Chap. 14:1-5.

How wild and meaningless the theories of those who sever this golden link from the prophetic chain to which it justly belongs! It looks to them like some huge rock, cut loose from its original mountain chain by volcanic action and hurled down upon the level prairie, many miles from kindred rocks. No wonder that some, looking upon it from such a stand-point, apply it to the babes in the time of Herod, and others to the Jews. How beautiful and harmonious, on the other hand, is the truth, which through preceding chapters leads us to this glorious termination. Well may it encourage our souls and lead us on to battle and to victory in the name of Jesus.

The warning messages of the three angels are now sounding before men. Most of the people reject them, and are cast into the great wine-press of the wrath of God, from which blood flows like rivers. Rev. 14:7-20. But those who obey the messages, keeping the commandments of God and the faith of Jesus, and thus gain the victory over the beast, and over his image, and over his mark, stand on the sea of glass, having the harps of God. And they sing the song of Moses and of the Lamb. Chap. 15.

The seven last plagues are poured out upon the earth, and "great Babylon" comes in "remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." She is burned with fire. Death, mourning, and famine come upon her. Merchants and sailors, who were made rich by her, wail and cry at the smoke of her burning. The voice of musicians and singers is hushed. The sound of the mill is heard no more. The light of the candle is gone out in thick darkness. The voice of the bridegroom and of the bride has ceased. Her sins and iniquities have reached unto Heaven, and God rewards her double according to her works. Her mirth and glee are silent. The stillness of hades reigns. Outer darkness has veiled the earth like a pall. Life with its busy scenes has passed away. Rev. 16; 17; 18.

Does the prophet leave us in this terrible darkness? No! The next chapter presents a living picture of the eternal joys which the people of God obtain in Heaven. And the "great voice of much people in Heaven" comes from those who have been persecuted and tormented by the great whore, and who therefore rejoice over her judgments. They are the servants of God, who fear him, both small and great. And as they sing Alleluia, their voice is like the voice of many waters, and as the voice of mighty thunderings. They have come to the marriage of the Lamb, and rejoice at his marriage supper. Rev. 19:1-9.

Jesus comes with his heavenly host to smite the nations with the sharp sword that goes out of his mouth. Kings and captains, free and bond, small and great, perish, and the fowls of heaven eat their flesh. Rev. 19:11-21. "For whosoever the carcass is, there will the eagles be gathered together." Matt. 24:28. But the people of God shall sit upon thrones, and reign with Christ a thousand years. Rev. 20:4. They are blessed and holy; for they have a part in the first resurrection. Verse 6. And finally "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." Dan. 7:27.

The wicked dead, small and great, whose

names are not written in the book of life, come forth from hades. They are cast into the lake of fire. They die the second death. Rev. 20:12-14. But God shall wipe away all tears from the eyes of his children, and give them an incorruptible inheritance in the earth made new. Then "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:1-4. The New Jerusalem shall glorify the earth, and the glory of God shall remain with men forever.

These considerations show clearly that when in Revelation the victory and glory of the people of God are delineated, those individuals who come out of that tribulation, and are saved from those plagues which have been previously presented, are always represented as enjoying the triumph. And every line of prophecy, delineating the great conflict between truth and error, and the terrible fate of those who reject the warning of God, shows also the great salvation of those who believe and obey the word of God. Every one must acknowledge that the tribulation spoken of in Rev. 6:14-17, is the tribulation of the last great day. And that which is next presented is the sealing of the one hundred and forty-four thousand, and their final salvation. Rev. 7. Therefore, if it is the wicked and unbelieving who live in the last generation that cry unto mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" then it is also the righteous who live in the last generation that are sealed, and saved from the wrath of the Lamb.

Does the prophetic line, commenced in Rev. 6, present a picture of corruption in the nominal church, growing darker and darker until the saints of God are slain like victims on a bloody altar, and, finally, of the removal of rocks and mountains, and of the wrath of the Lamb hurled against the wicked with terrible destruction, and then drop the curtain, leaving us in thick darkness? Who can believe it? Our hearts cry out, What is there on the other shore? What becomes of those who do give heed to the signs of the times? Where is the relief we expected as we patiently followed down link after link in the mysterious chain? Is the Bible written specially for believers? And are these prophetic lines waymarks for weary pilgrims on the thorny path to the kingdom? Then tell us the end of the story! Show us the great object for which you introduced these painful revelations! Show us the special work among the people of God in the last days, that we may share in it, be sealed with the seal of God, receive the Father's name in our foreheads, and escape the wrath of the Lamb!

Yes, we will show you all this. Here it is. It follows right along in beautiful connection. Rev. 7, makes it all clear; and Rev. 8:1-5, opens the seventh seal and reveals additional circumstances in connection with this great work. Oh, what a grand relief! A flood of light and glory breaks forth from this one beautiful picture, as we look from the company of the wicked and their destruction, and see the redeemed of the last generation joined with the great multitude which no man can number of all nations, and kindreds, and peoples, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

The Lord has spoken. His word is being fulfilled. The servants of God are sealed, as they keep the commandments of God and the faith of Jesus. They refuse the mark of an earthly government, and accept of the sign which God has established between him and his people, Eze. 20, and with longing hearts they look for the day when they shall "see the King in his beauty."

THE DAY OF PREPARATION.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62: 10.

Here is a prophetic command. It was given by inspiration, and will be fulfilled. It is a work to be performed by the watchmen on the walls of Zion in connection with the proclamation of the second coming of Christ; for the next verse says, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh." Christ will bring salvation when he appears the second time. Heb. 9:28. The work of warning the world is an important one; for the Lord declares that his watchmen "shall never hold their peace day nor night." The same work is referred to in chapter 57:13, 14, where we read that companies shall be taken by vanity; but they that trust in the Lord shall inherit his holy mountain, "and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people." Thus it is evident that in the end of the world an alarm is to be sounded, telling the inhabitants that the day of the Lord is near, and urging them to prepare for it.

What is this preparation work of which Isaiah speaks, this stumbling-block to be taken out of the way, and this standard to be lifted up?

The "way" is the way of God's people. Ps. 119:1-3, shows that the law of the Lord is the way in which those who do no iniquity walk. But when the proclamation of the coming salvation of the daughter of Zion is made, it is found that a stumbling-block has been thrown in this "way;" and that it is necessary to lift up a standard for the people. The term standard signifies "an established rule or model; a criterion; a test."—*Worcester*. The wise man says, "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing." Then the commandments of God are to be the standard or test in the Judgment. This is plain.

But what is the stumbling-block that has caused the people to turn to "vanity," and "stumble in their ways from the ancient paths, to walk in paths, in a way not cast up?" Jer. 18:15. It evidently is something in regard to the law of God. Daniel predicted that the papacy would think to change times and the laws of the Most High. Catholic priests really do think their church had a right to do what they claim it has done; namely, to change the law of God, which says, "The seventh day is the Sabbath." They teach in their Sunday-schools that they have substituted Sunday for Saturday. They claim that the "very act of changing the Sabbath into Sunday" shows their authority to command feasts and holy days. Unwittingly, they claim to have done what the prophet said they would "think" to do. The priests of the Romish Church have hidden their eyes from God's holy Sabbath, and have torn it out of his law, making a gap in that hedge which should protect the people of God, keeping them in the truth. Is not this the stumbling-block which has caused many to stumble out of the "ancient paths"?

In Eze. 13 it is intimated that a preparation must be made for the day of the Lord, by making up the hedge for the house of Israel to stand in the battle of that day. But the prophets (teachers) of Israel, at this time refuse to do this work. Verse 5. That this text refers to the violence done to the law of God in regard to the Sabbath, the twenty-second chapter shows. After speaking of the priests, saying that they put no difference between the holy and the profane, and that they hide their eyes from His Sabbaths, the Lord says, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." In the thirteenth chapter he declares, "They have seen vanity"—the very thing that Isaiah says will take companies at the time they that trust in the Lord are saying, "Prepare the way, take up the stumbling-block out of the way of my people." The Lord continues: "They have seen vanity and a lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it?"

This is similar language to that which is heard everywhere at the present day: "The Lord said the Sabbath should be changed." And, "The first day of the week is the Lord's day. He has blessed it, and sanctified it, and I love it." Ministers preach so, they pray so, and the people love to have it so. "They have made others to hope that they would confirm the word." But where does the Lord say so? In all the word of God not a scrap of evidence can be found to prove such assertions. Therefore the Lord adds to what he has already said, "Albeit I have not spoken." Then he declares he is against them, because they have seduced his people, saying, "Peace; and there was no peace." And Paul says, "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."

The hedge in which Rome has made a gap must be made up. If priests and great men will not do it, plowmen and boys can, if the Lord calls them. The work will be accomplished. The breach must be repaired. It will be done, by those who refrain from "speaking vanity." It will be done, too, by honoring the Lord's Sabbath. Hear the word of the Lord: "Thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:12, 13. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." When? The verse immediately preceding this one says it is when the salvation of God is near to come, and his righteousness to be revealed. Isa. 56:1, 2.

But the universal question to-day is, Why have not these things been found out before? God sends warnings when they are needed. He reveals his secrets to his servants the prophets, and although they are written hundreds of years before they are sounded to the world, they are sure to be brought out. The Lord revealed to his servant Isaiah that a voice would be heard crying, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Time rolled on, but no one was heard raising that cry, until a lone man in the wilderness of Judea, seven hundred years afterward, proclaimed: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Why was it necessary to prepare the way just then? Was it not always important to be ready to meet the Lord? Why was not that message given before? Oh, all say, the time for it to be given had not come before. But how did John the Baptist know that the time had come, and he was the one to raise the cry? Inspiration told him; and so by the word of inspiration we know that near the time of the second coming of Christ a work is to be done to prepare a people to receive him. G. V. KILGORE.

VAIN WORSHIP.

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

Never was this passage of Scripture more forcibly impressed upon my mind than recently while listening to a discourse delivered by a Baptist minister.

His subject was a good one, it being the perfection of God's law. In order to show that the commandments could not be improved by man he read the first one, and commented upon its justness and perfection. He also read the second and third commandments, making appropriate remarks. No fault could be found with the views which he presented on these commandments. But when he came to the fourth, he merely quoted the first clause, then went on to state how many there were all over the land that were on that beautiful Sabbath (Sunday) morning sending up their songs of praise to God.

He spoke with considerable eloquence, and said if God had left us to choose a day of worship, what confusion there would be, as some would be keeping one day and some another. In order to illustrate what confusion this would produce, he related a circumstance which came under his observation while attending a meeting one Sunday, somewhere in the East. While they were engaged in service they were very

much annoyed by hearing the noise of a mowing machine near by, and upon inquiry he learned that there was a company near by who kept Saturday.

The thought occurred to my mind that this must be the reason he did not read the whole of the fourth commandment, as he had of the three preceding ones; for if he had, his congregation could have seen at once that the seventh day was the Sabbath of the Lord, and therefore this little company to which he had alluded were keeping the Sabbath of the fourth commandment; and not those that were keeping Sunday.

In saying God had not left us to choose a day to suit our own convenience, he said truly: God has commanded us to keep the seventh day holy; and if some through tradition make void the law of God, and still persist in trampling under foot the day that God has set apart to kept be holy, the sad result of confusion arising therefrom must be chargeable to them, and not to those that are keeping the seventh-day Sabbath.

Mrs. D. J. FRISBIE.
Chelsea, Mich., March 21, 1876.

THE PAPACY AND UNIVERSAL WAR.

A POET and a humanitarian, J. G. Whittier, has recently pointed to the priest as the stimulating cause of warfare in Europe, and to a form of Christianity that seems constantly summoning the nations to arms; nor can any one fail any longer to see that but for the imperious interference of the papacy, one-half the world might lay aside its armaments, and give itself to the happy toils of peace, and that one word from the Vatican would still the fears that agitate all civilized races, and soften the burdens of millions of the suffering poor. Had Pius IX. bidden his bishops and his people submit to the laws of their country, and suffer with patience whatever might befall them, he would have proved his descent from the benevolent Peter by a humility and a tenderness more effective to convert than a hundred anathemas, or the most logical chain of argument from a doubtful text, and by meekness and mercy might have won the sympathy of mankind.

He need but speak to the bishops of Posen and of Ermeland, and Germany might sink at once into repose. A generous surrender of the fabled patrimony of Peter would relieve Italy from all fear of a foreign invasion. A gentle suggestion to the ultramontane faction in France would leave its people republican and free. One word of peace and resignation would soften the lot of half mankind. But that word Pius IX. will never speak. He forbids his people to obey any law that he has not sanctioned, covers with maledictions those rulers who have repelled his arbitrary interference, fills Germany with religious discord, excites the rising and vengeful hopes of France, and is as merciless and as relentless in extreme old age, as when he shot down Roman patriots at Mentano, or filled the prisons at Bologna with the noblest of the Italians.

Priestcraft, indeed, was never used for more unworthy ends or with such malevolent energy, and it seems that even many German Catholics are shocked and grieved at the persistent malice of their spiritual head. Deputy Jung, in the Prussian House, said recently that thousands of his Catholic fellow-subjects of the Rhenish provinces were heartily opposed to the extravagant claims of the papacy, and would be rejoiced to see them repelled by still more stringent measures, and he added that in Prussia the Roman Catholics had always been treated with an excessive liberality, which they had repaid by a cruel ingratitude; that they had been used, and had behaved, like spoiled children; had been enriched by the liberality of Berlin, and had replied by conspiring against Prussia at Rome. Nor can any one doubt that the practice of the Papal Church has always been to return the favors of the civil governments by new aggressions and fresh menaces. Nothing apparently but war will now satisfy this new form of mediæval superstition, and already Cardinal Manning tells us that Europe is on the brink of a fierce religious convulsion, more terrible than any it has known in three hundred years, and both Mr. Gladstone and Mr. Disraeli, seem to share in his opinion, while Prince Bismarck is never weary of asserting that the only disturbers of the public peace are the pope and the Jesuits, and that they are resolved to envelop the new empire in the flames of

civil discord and in a chain of focs.

It is, therefore, with no peaceful pose that the pope has annulled all the cent Prussian legislation against his pretensions; and it is not without reason that Germans hear with a deep and extraordinary attention, if not alarm, anathemas of the Vatican against their fatherland. If New York were surrounded by a chain of enraged and hostile States, if half the world around it were in arms, the pope were on the side of its enemies, should declare its laws invalid, and excite its ultramontane population to rebellion, an envenomed France hung on one side, and an ambitious Austria on the other, might form some conception of the powerful eagerness with which our people would listen for each note of warfare, and for that repose which could possibly be won by a total change in the form of constitution of the Papal Church. This is the real condition of Germany. The war between the North and the South, between the Spanish and Italian elements and the German, is far from its end; a sudden reverse might destroy for a century the free schools, the churches, the liberty and the progress of three hundred years, and lay Northern Germany low before the intense unity of a Roman Catholic coalition.

In this moment of suspense, the startling trait in the condition of the continent is the enormous armaments that at any instant be summoned to action. Major Brackenbury, in a recent lecture delivered at London, before many of the chief officers of the English army, estimated that 10,000,000 men could be under arms at once in Europe. "Everywhere," he says, "arsenals and dockyards resound with the clang of hammer and anvil. The horrible machinery of war was never so complete as now; never, since the time of the first Napoleon, has civilization wasted so much of its energy on that destructive toil which Homer painted and pronounced in the dawn of history; never there a moment when men of peace should seek to calm and soothe the passions of nations and labor to avert the fatal encounter.

Yet what are the pope and his ultramontane followers doing? The priest, might think, at such a time, would endeavor to teach his purest lessons of humanity, and win the praise that divine have awarded to the peace-maker. Had he from the unhappy pope to the most obstinate Jesuit, the whole power of the papacy employed in exciting the evil passions of men and urging on a European war. The pope does not attempt to hide his face. His enemies, or rather his opponents, "vipers or hell-born miscreants, devils," he covers them with his maledictions, invokes upon them the judgments of Heaven; an inundation or an earthquake he thinks a proper chastisement for them, and in the midst of a profuse profession of piety and devotion, clamors for his revenge in Europe and America. His bishops and his people repeat his language and speak with his raging passions. In Belgium he menace Germany, in France they threaten Italy, in Spain they close universities and schools, in America they assail public instruction, and awaken a furious discord in the heart of the republic that has given them a shelter. The whole Jesuit faction among us, unconscious of the privileges of a freedom it does not merit, employs its various abilities in complaints and denunciations of the government under which it has sought refuge, and, having been expelled from nearly all of the free countries, now plots the ruin of the land where it has found a home.

The papal priest is everywhere the binger of public disturbances or private crimes, and the whole busy hierarchy of cardinals, archbishops, bishops, and metropolitans, clad in crimson garments and covered with the painful memories of spiritual tyranny, seem as destructive to the welfare of mankind as a general pestilence or famine. In Brazil they defy laws and invoke insurrection, in Mexico they massacre and rebel, in Ohio they threaten and overawe the obedient Democracy, and in New York, corrupt the public morals; in Europe this unhappy priest enforces a general armament, and summons mankind to war. It must evidently become a question for Europeans to determine how they can best repress the voracious spirit of their priests, and how to convert the papacy into an agency of peace.—From an article by EUGENE LAWRENCE in *Harper's Weekly*.

STILL WITH THEE.

With Thee. When purple morning breaketh,
When the bird waketh, and the shadows flee;
When the morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee!

With thee, amid the mystic shadows,
The solemn hush of nature newly born;
With thee in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to thee in prayer;
Thou rest the repose beneath thy wings o'ershading,
But sweeter still to wake and find Thee there.

Shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
In that hour, fairer than daylight's dawning,
Shall rise the glorious thought, I am with Thee.

PREJUDICE.

THE following definitions are given by Webster: "Prejudice, prejudgment; unreasonable prepossession; bias." "Prejudice, to judge before hearing."

It is no uncommon thing to find individuals who, by their words and actions, forcibly illustrate the truthfulness of the above definitions. They assume that their position is infallible, or they are afraid to examine anything that conflicts with their opinion; and yet such persons are regarded by some as having strong minds. The truth is the opposite of this. The strong-minded person is the one who is not afraid to examine ideas that may differ from those he already entertains, and will not let his prejudice so overcome him as to judge before hearing.

To see an individual cling tenaciously to some preconceived opinion that may be wrong, is no evidence of a strong mind. If this were so, then we must conclude that those in the past, who led out in the great Reformation, were men of weak minds. It requires the strong mind to reject error and uphold truth, wherever it may be found. It must be a strong mind that can say, *This is truth*, and I shall stand upon it though I stand alone, yea, though the heavens fall.

When the light began to dawn upon the mind of Luther, he might have reasoned as many do at the present day: "This can't be true, because it is entirely different from what my father believed, and I shall not pretend to know more than my ancestors."

Had he taken this course, we will not say that the Reformation would not have been developed, because God would have raised up somebody else, but Luther would never have acted the prominent part that he did. It was his love for truth, though that truth tore into shreds every fragment of his opinion, that gave him the position he held, and immortalized his name. Prejudice would have closed his eyes to the glorious light that beamed upon his pathway, but he laid it aside while investigating the truths which afterward became so precious to him. Would we find truth, we must take the same course. A love for truth will inspire us to follow wherever it leads.

The position of many is illustrated by the words of an individual, who, upon being asked why he did not attend meetings where the Sabbath question was being presented, said, "I am a Methodist, and I don't feel as though it would be right to do so. If we have a belief we should stick to it."

Now what does such a plea amount to? Why, simply this, Whatever a person believes he must always cling to. The poor Hindoo mother believes it is right to cast her babe into the Ganges; therefore, let her do so. The heathen believes it is right to bow down and worship the sun; hence, we must say nothing against it. The Catholic believes the pope is infallible, and so we must not deny it. A great many believe that Sunday is the Sabbath; hence it is so, and they must always cling to it. Luther might have said the same: "I am a papist; this is my belief, and of course I must cleave to it." But no, his position was, I will test my belief by the unerring word of God; and what was the result? His former belief was torn to pieces, and in place of it he had a belief more in harmony with the word of God.

pressed by the good old deacon who said that he "would not keep the seventh day if he knew it was right;" but he evidently let his feelings get the better of his judgment, as he afterward modified his statement. The man who loves truth, and searches for it, will be very sure to find it; because "light is sown for the righteous." Ps. 97:11. Again, the psalmist says, "Thy word is a lamp unto my feet, and a light unto my path;" Ps. 119:105; but it would not have been such had he not studied it and followed its teachings. In verse 11 he tells us why he was kept from sin, "Thy word have I hid in mine heart, that I might not sin against thee."

Dear reader, is your love for truth greater than it is for earthly honor, ease, or pleasure? If so, it will lead you to search for it as for "hid treasures." Do this, and your searching will not be in vain. Find the truth; love it; obey it; be sanctified through it, and you will finally be saved by it. Says the Saviour, "Sanctify them through thy truth; thy word is truth;" John 17:17; and the apostle Peter adds, "Seeing ye have purified your souls in obeying the truth," &c. 1 Pet. 1:22. Obedience is the vital point; for "if ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19. Let us obey and live. D. A. ROBINSON.

THE VANITY OF LIGHT READING.

WHILE circulating some of our publications, I asked a young lady (who is a merchant) if she would not take a few tracts. She replied, "Oh, no, I thank you; I have so much business to attend to, I do not get time to read only Sundays, and then I read something light. This reply made an impression upon my mind. I thought, This is a world of business and pleasures; and the children of men seem to think when business can be no longer transacted, nor pleasures enjoyed, it will be soon enough to turn their attention to their eternal interests. They seem to think religion proper for the dying, but by no means adapted to man in his present state.

Now, they calculate to enjoy themselves, and cannot be fettered by conscience and the antiquated rules of the Bible. Now, they must conform to the maxims and customs of the world. They read and write poems and songs in praise of the pleasures of sense, and fictions that represent the fortunate circumstances in human life, in such a manner as to excite false expectations. By means of these delusive representations, many are led to expect consummate bliss from the most unworthy pleasures—pleasures which debase man's rational nature, and which at last will bite like a serpent, and sting like an adder.

Though not much acquainted with novels myself, I think the influence they exert prove them to possess the spirit of the world, rather than the Spirit of God, and feasting the mind upon them may with propriety be called feeding on wind, and following after the east wind. Would it not be better if people would collect the whole mass of these books, and do by them as those converts at Ephesus, of whom we read in the nineteenth of Acts, did by theirs? The light, sensational reading that is now flooding the country, I look upon as one of the delusive influences of the last days, and do not expect it will be destroyed till God shall cleanse the earth with fire, and burn up the works that are therein.

I thank God for the Holy Bible, his blessed word from Heaven, "which is a lamp unto my feet and a light unto my path," and for so much good reading that is in harmony with the Bible. I love God's precious truth, and want to obey it, and want to do what I can to induce others to read, love, and obey it too. THIRZA M. FOSTER
Vienna, Wis.

SOME NEW AND STRANGE IDEAS.

MR. E. K. HASFORD, of Indiana, a noted trance medium, was, until two years ago, an active worker in the Methodist church, of which he was a member for twenty-three years. He was highly respected, being the only lay member of that church ever sent as a delegate to the General Conference of that body.

In a conversation with him, in reply to the question, How do the body and soul separate? he said that while in a clairvoyant state, he had a number of times seen persons die; that he could see the soul come out of the stomach in the form of a little white, cloudy mist; and that as it arose toward the ceiling it was arranged, part at a time, in the form of a body. As

soon as it took the perfect form of the body consciousness was restored to it. Then it looked around, scared and surprised at the strange appearances around it, and asked what all this meant. The other souls about it said it had died, as they call it. This the soul would not believe until shown its dead body. Query: How did the soul get into the stomach? We read that the spirit of God is in the nostrils, Job 27:3, but we have no account of its being in the stomach.

He stated further that they have schools and colleges in the spirit world the same as here, and that they play ball and other games. But those who die of bad habits, such as drunkenness, licentiousness, etc., have to take very low places there, and it takes them a long time to progress beyond them. He said he was opposed to capital punishment, as it so distorts the countenance, and those who thus die are shunned by all the other spirits.

He also said that he uses his best endeavors to get people to do right here, that they may "get a better start over the river," as he expressed it. When asked by what rule he determines right, since he had discarded the teachings of the Bible as the infallible rule, he replied that he determined right by his judgment. This view, of course, undermines all family and State government, as well as the government of God, and opens the way for the fulfillment on a grand scale of Paul's testimony in 2 Tim. 3:1-8. He said he was his own judge, his own Saviour, his own redeemer, and that he makes his own atonement. Truly this is a false christ. He admitted that if the Bible was true, and there was a personal devil, 2 Thess. 2:9-12, was a hit at them.

About two years ago spiritualism made its appearance in his town. He and two others of note met from time to time at private houses, to investigate it. They would read a chapter in the Bible, and pray for God to guide them in their investigation; and he said if God did not guide them right, it was his fault and not theirs. He talked very seriously and calmly, and is fully prepared to deceive the unsuspecting. We are truly living in the time of the fulfillment of Matt. 24:24. The Bible view of the state of the dead is the only thing that will shield us from this delusion of the last days. The word of God is the rule by which to try these spirits. 1 John 1:3. S. OSBORN.

UNIVERSALISM.

JOHN the Baptist commenced his ministry by calling men to repentance, by warning them of "wrath to come," by assuring them that the august Personage whom he came to announce would burn up the wicked, in the last day, "like chaff in an unquenchable fire." How much instruction of this kind would it take to convince men that there was no wrath in the future, no unquenchable fire into which the wicked would be cast?

The preaching of the divine Redeemer was equally inexplicable upon the same principle. If he was a Universalist he came to introduce ideas at war with the opinions of the whole world; and not only to teach, but to create them. But so far from asserting, in direct terms, the salvation of all men, and employing language that would leave no room to doubt his meaning, he used language which has led nine-tenths of the Christian world, and those the most competent to judge, to believe that he taught and designed to teach, that many souls would perish forever.

Let a sermon in defense of Universalism be printed, and a copy thrown into every house in the country, and no difference of opinion would arise in respect to the faith of the author, or the design of the sermon. And should a Universalist preacher send forth to the world a sermon so written that the great mass of intelligent men in the community would suppose that the writer meant to teach that many of our race would finally be lost, all would regard the writer as destitute of common honesty or common sense.

If Universalism be true, it impeaches either the honesty of the Saviour, or his competency to teach. He used language which no Universalist can harmonize with his system, language which none but an insane man would use if he were a sincere believer in the salvation of all men.

Like his forerunner, Christ began his ministry by calling men to repentance. In his first sermon he describes the class of men who are blessed and accepted of God, and, by contrast, those who are cursed and rejected. He adverts to the broad way,

through which the thronging multitudes go down to death; and points out the narrow way, in which few travelers are found. He mentions sins, the commission of which exposes men to "hell fire"—"a fire that never shall be quenched." He urges men to lay up for themselves treasures in Heaven, for so only can they have an inheritance there. He plainly teaches that all who heed not his words will, in the last day, resemble the foolish man who was ruined in the hour of tempest and storm. How many converts would this first sermon of the Saviour secure, if now repeated from place to place by the advocates of Universalism?—Sel.

WANTED—A GOOD CONSCIENCE.

THERE is no article so rare, none for which the market price is so high, as a good conscience; nothing for which, in others, men are willing to pay such good wages. We all want carpenters that will put no green timbers and no sappy boards in our houses, masons who will mix no mortar with ill-slacked lime, farmers who will put no thistles and no stone in the center of their baled hay, market men who will not put the ripe fruit at the top and the green fruit at the bottom, lawyers who are not liars, shopmen who guarantee nothing that they do not know, authors who never forget to put quotation marks where they belong, ministers who preach their own earnest and hearty thoughts.—Lyman Abbott.

LIVING IN THE EIGHTH CHAPTER.

I WAS once expounding the seventh and eighth of Romans to a class of colored Bible women, deeply experienced as to their hearts, but very ignorant as I supposed in their heads. It was before I had learned this blessed secret I have been trying to tell you, and what I said I cannot possibly imagine now, but it was certainly something very different from my present position. After I had been talking quite eloquently for a little while, a colored woman interrupted me with, "Why, honey, 'pears like you don't understand them chapters."

"Why, not, aunty?" I asked. "What is the matter with my explanation?"

"Why, honey," she said, "you talks as if we were to live in that miserable seventh chapter, and only pay little visits to the blessed eighth."

"Well," I answered, "that is just what I do think. Don't you?"

"Laws, honey," she exclaimed, with a look of intense pity for my ignorance, "why, I lives in the eighth."

I knew it was true, for I had often wondered at the holiness of lowly life, and for a moment I was utterly bewildered. But then I thought, "Oh! it is because she is colored and poor, that God has given her such a grand experience to make up." And I almost began to wish I was colored and poor, that I also might have the same experience. But I rejoice to say to you to-day that, even if you are white and not poor, you yet may know what it is to abide in Christ, and to rejoice in all the blessedness of such abiding.—Sel.

A BIBLE IN CHILI.

THE Rev. S. Roe, of Santiago, sends to the Bible Society Monthly Reporter some interesting particulars, which came to his knowledge during a tour in the south of Chili.

Some eight or ten years ago, a young Chilean was serving as a sailor on board a steamer trading on this coast. A passenger gave him one of your Bibles in Spanish, adding, at the same time, that it was of no use to him, as he did not care for it. The young Chilean was deeply interested in it, and without any human agency whatever he became a Christian. On his return trip he brought the Bible home with him to Calchahuano, where his parents and brothers and sisters resided. His eldest sister commenced a study of the book, and in a short time she gave up the confessional and the mass, and became a true Christian. In the course of two years the whole family, including her parents, three sisters, two brothers, and a brother-in-law, all embraced the truth as it is in Christ Jesus, and gave up all connection with Rome. This great work of God was performed without any instrumentality except his own word and Spirit. When the Rev. Dr. Swaney went there as a missionary, some years ago, he made acquaintance with this Christian family.—Sel.

DILIGENCE is a fair fortune, and industry a good estate.

The Review and Herald.

'Sanctify them through Thy Truth; Thy Word is Truth.'

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 6, 1876.

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

THE CONFERENCE.

We delay the paper a little, in order to give a partial report of the special session of the Conference.

There never has been better interest manifested in the meetings, both by the delegates, and those in attendance, generally, than on this occasion.

The Conference was cheered to meet again with Bro. White, just from California; and the brethren were roused and inspired by his encouraging and stirring words.

The utmost harmony both of counsel and action prevailed in all the doings of the Conference. A spirit of courage and good cheer is all abroad.

We are able to give but a faint idea of the multitude of good things that were said. We can only hope that they will be remembered by those who heard.

SPECIAL SESSION OF THE GENERAL CONFERENCE.

THIS meeting convened, according to appointment, March 31, 1876, at 9 A. M. Singing, 'Lord in the morning thou shalt hear,' &c.

Prayer by U. Smith. On calling for delegates the following responded:-

- Jas. White, from California, H. H. Van Camp, Ohio, B. L. Whitney, New York, John Fulton, Minnesota, O. A. Olsen, Wisconsin, W. B. Sprague, Michigan, J. Fargo, Michigan, S. Brownsberger, Michigan, E. H. Root, Michigan, J. S. Day, Michigan, Jas. Harvey, Indiana, T. M. Steward, Illinois, B. Goodrich, Maine, J. T. Mitchell, Iowa, D. T. Shireman, Michigan

The subject of correspondence being taken up, communications were received from the following sources: S. Osborn, in behalf of the cause in Kentucky; J. N. Ayers, in behalf of the Kansas Conference; A. S. Hutchins, in behalf of the Vermont Conference; H. A. St. John, in behalf of the Ohio Conference; J. G. Matteson, in behalf of the cause among the Norwegians, in this country and Europe; L. N. Whisby in behalf of the cause in Sweden, Europe; R. Asbury, in behalf of the cause in Virginia; also from R. D. Benham, A. Rasmussen, Mrs. L. Parker, O. M. Olds, E. D. Hoagland, Alva and Hannah Craw, C. C. Aldrich, L. D. Avery. Adjourned to call of the Chair, who immediately appointed next session at 2 P. M.

SECOND SESSION.

Prayer by the chairman, after singing. The session was occupied by an address from the President stating the wants of the cause, and some of the questions to come before us at this meeting.

On motion, brethren present were invited to participate in the deliberations of this Conference.

Adjourned to 7 P. M., evening after the Sabbath.

THIRD SESSION.

Prayer by Bro. Canright. Roll called. General business taken up.

Bro. Van Camp spoke for Ohio, stating that the cause is prosperous in that State, and everything betokens good success the coming season.

Bro. Olsen spoke for the cause in Wisconsin. God has blessed them since last Conference. Never had so good meetings, and such success in the work.

Bro. Root and Canright spoke for Michigan. Many openings presenting themselves. Calls for tent labor in a number of most promising fields.

Bro. White reviewed the progress of the work in Michigan, and gave some reasons why the blessing of the Lord lingers still in Michigan.

Bro. Harvey spoke for Indiana. Never before has witnessed such a spirit of inquiry as is now abroad there. Never expected to see the way so completely opened as it is now for the spread of the third angel's message.

Bro. Goodrich spoke for Maine. Interest on the increase since last camp-meeting. They are seeing some fruit from missionary labor. Some have accepted the truth, and others are interested.

Bro. Mitchell spoke for Iowa. The work is onward there. Some few features somewhat discouraging, but on the whole the prospect is good. Some of the young are coming up to the work well.

Bro. Whitney spoke for the cause in New York. Field is immense, and call for help urgent.

Bro. White spoke of the prosperous condition of the publishing work in California.

Adjourned to call of the Chair. Called at 9 o'clock A. M.

FOURTH SESSION.

Prayer by U. Smith. Remarks by Bro. Fulton in reference to the cause among the Swedes in Minnesota. Letter was read from J. E. Norstrom, followed by remarks from Brn. Canright, Sawyer, Lane, and White.

On motion, the Conference invited Eld. James White, with such help as he may choose to take with him, to visit Minnesota, to look after the cause among the Swedes there.

On motion, the Conference recommended the immediate publication of a small hymn book for the use of the Swedes.

On motion, the Conference recommended the Trustees of the S. D. A. P. Association to donate to Brn. Lane and Corliss a box of books for their use in their new field of labor in Virginia.

On motion, the Conference invited Eld. James White to visit Kentucky and Virginia at his earliest convenience.

On motion, voted, That the General Conference own the tent to be used in the Virginia field.

On motion, voted, That this Conference purchase a tent for the use of Bro. Osborn in Kentucky.

Voted, That this Conference do hereby recommend to the Publishing Association to furnish Bro. Osborn a quantity of books.

Adjourned to half past one P. M.

FIFTH SESSION.

Prayer by Bro. White. Letters were read from Petrolia, C. W., Alabama, Colorado, and

Michigan, setting forth the wants of the cause, and the prospects for labor. Calls are everywhere urgent, and prospects most flattering.

Remarks were then made by Bro. Canright on the subject of Systematic Benevolence. Taking certain well ascertained facts as a basis, he showed that if all would come up to the Bible plan of s. n., the amount within our ranks would reach the sum of one hundred and fifty thousand dollars yearly, instead of about forty thousand as it now is.

Bro. Canright offered the following resolutions on the subject of systematic benevolence, which were unanimously adopted by the Conference and congregation:-

Resolved, That we believe it to be the duty of all our brethren and sisters, whether connected with churches or living alone, under ordinary circumstances, to devote one-tenth of all their income from whatever source, to the cause of God. And further,

Resolved, That we call the attention of all our ministers to their duty in this important matter to set it plainly and faithfully before all their brethren and urge them to come up to the requirements of the Lord in this thing.

Moved and carried that the chairman appoint a committee of three, himself to be one of that committee, to prepare a tract upon the subject of Systematic Benevolence. The Chair appointed D. M. Canright and U. Smith to act with him as that committee.

The resolution to purchase a large tent 80x120, passed at the last regular session of the General Conference, in Aug., 1875, was by vote rescinded, and the Conference recommended the Michigan Conference to purchase and own such a tent.

Resolved, That this Conference authorize the Trustees of the S. D. A. Educational Society to draw upon the General Conference Fund to the amount of one thousand dollars, to be appropriated to the purposes and uses of the Educational Aid Fund.

Resolved, That the Conference Committee of each State Conference, in connection with the General Conference Committee, shall decide who of those applying are worthy to attend the College free of charge, in whole or in part, from their several Conferences.

Adjourned to Monday morning at 9 A. M.

SIXTH SESSION.

Prayer by Eld. E. R. Jones. By vote, the case of Bro. and sister Strong was referred to the Mich. Conf. Committee.

Eld. White not being able, in view of other urgent duties, to comply with the request of the Conference to visit Minnesota, he was excused by vote of the Conference, and Eld. D. M. Canright was appointed to visit Minnesota in his place.

European mission was taken into consideration, and a large part of the time of this session was occupied in considering how best to raise means for this and other enterprises. On motion, the Chair was empowered to appoint a committee of three to present resolutions before the Conference on this subject. Brn. Canright, Smith, and Kellogg were appointed as that committee.

The subject of the publication of the HEALTH REFORMER and hygienic books was referred to the Committee on Resolutions.

Subject of camp-meetings introduced and spoken to by Bro. Canright.

SEVENTH SESSION.

Prayer by the chairman. Committee on Resolutions reported the following which were adopted:-

Whereas, The cause is in pressing need just now of about \$10,000 to establish a press in Europe, therefore

Resolved, That we instruct the Gen. Conf. Com. to immediately proceed to raise that amount in the manner they may find best.

Whereas, So great a degree of success has attended the labors of Bro. White in his management of the Hygienic Agency, and

Whereas, He has now expressed a desire to be released from the personal supervision of this enterprise,

Resolved, That we hereby express our entire satisfaction with the manner in which Bro. White has conducted the Hygienic Agency and the disposition which he has made of the proceeds of the same, while it has been in his hands.

Resolved, That we request him to still continue its management, for the present, if he can so consistently with his other duties.

Whereas, The increasing importance of the subject of health reform demands that it receive more earnest attention, and

Whereas, Our people in general seem to be in great need of being awakened upon this subject, and

Whereas, The wants of missionary labor and the popular demand for hygienic literature is calling loudly for a larger variety of health publications,

Resolved, That we receive with pleasure the proposition of Bro. White to prepare a volume on the subject of Bible Hygiene, and to contribute to the HEALTH REFORMER, and express hope that he will be enabled to do something in this direction very soon, and

Resolved, That we urge the preparation soon as expedient of such publications as are wanted of this branch of the cause demand.

Whereas, There is now a debt of about \$1000 due on the college, and

Whereas, There are still unpaid pledges sufficient to cover this debt, therefore,

Resolved, That we earnestly solicit those who have made these pledges to pay them immediately as far as possible.

Resolved, That the Board of Trustees of the school be requested to solicit the immediate payment of unpaid pledges by personal appeal all who are in arrears.

Resolved, That we invite the Conference Committee of each State to select beforehand a proper person who shall attend their camp-meeting and furnish a daily report of it for secular papers.

Whereas, Our camp-meetings furnish an excellent opportunity for missionary work among believers, therefore,

Resolved, That we advise each Conference to have on the ground a large assortment of tracts and papers for free distribution; and that early in the meeting they appoint a certain number of proper persons who will judiciously distribute them.

On motion, the Chair appointed a committee of three to arrange camp-meetings the coming season. Brn. Whitney, Harvey, and Mitchell were appointed as said committee. Adjourned.

JAMES WHITE, Pres.

U. SMITH, Sec.

THE SANCTUARY.

Fourteenth Paper.—What Is the Sanctuary?

THIS is exclusively a Bible question. We have the testimony of the Bible only, then, have to do. The object of our inquiry can only be: What does the Bible reveal to us respecting the sanctuary? And we shall find its testimony neither brief nor obscure on this important subject. The word occurs in the inspired Scriptures one hundred and forty-six times; and more than this does it offer us instruction concerning this wonderful object.

Perhaps no language can better introduce the subject than that of the apostle Paul in his letter to the Hebrews. In chap. 8, he contrasts the two covenants, the first and the second, the old and the new, under the latter of which we now live. In chap. 9, he then speaks as follows:-

'Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table and the show-bread; which is called the sanctuary; and after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory, shadowing the mercy-seat,' &c. Verses 1-5.

Let this language of the apostle be carefully considered. It both introduces and settles on great division of this question. It tells us definitely what, for a time, constituted the sanctuary of the Lord. During the period covered by the first covenant, while the tabernacle, ordained as thus plainly described, was in existence, there can be, in the face of these words of Paul, no controversy as to what constituted the sanctuary. Turning to the records of those times, we find a more definite mention of this singular structure, which, from its bearings and relations in the temple of divine truth, deserves to be examined with absorbing interest.

Go back to the time when Israel, crowned with deliverance, stood on the shore of the Red Sea, while the Egyptians were perishing at their feet in the returning and angry waters. Listen to that song of triumph which Moses sings, and mark this language, "The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation." Ex. 15:2. In this we receive the first intimation of that building that was afterward to be erected by the direction of the Lord, that he might dwell among his people. In verse 17 of the same chapter, is the first occurrence of the word sanctuary which we find in the Bible.

Pursuing the sacred record, we find in the twenty-fifth chapter of Exodus, and onward, more definite information respecting the sanctuary. Here we read the commission which God gave to Moses for the erection of this building. In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. There Moses was summoned into the mount, to an audience with his Maker. Forty days and nights were consumed in that memorable interview. During this time Moses was shown the pattern of the sanctuary, and all the sacred vessels, and received full instructions in relation thereto.

Into a particular description of the tabernacle, erected by Moses, we need not here enter. It is minutely set forth in Exodus, chapters 25-31. Suffice it to say that it was a structure of extraordinary magnificence, formed of upright boards overlaid with gold. It was thirty cubits in length, about ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, overlaid with gold, having hooks of gold and sockets of brass. Over the tabernacle, thus erected, were thrown four different coverings. The first and inner covering was composed of fine linen, embroidered with figures of cherubim in blue, purple, and scarlet. By this would be formed a ceiling of surpassing beauty and magnificence. The second covering was made of goats' hair; the third of rams' skins dyed red; and the fourth and last of badgers' skins. A richly embroidered curtain suspended from the five pillars overlaid with gold, that stood at the entrance upon the east, formed the door of the tabernacle.

The sacred tent was divided into two apartments by means of a veil suspended from four pillars of shittim wood, overlaid with gold, set in sockets of silver. In what proportion the sanctuary was thus divided we are not informed; but it was undoubtedly the same that was afterward observed in the temple. 1 Kings 6, in which two-thirds of the space was allotted to the first apartment, and the remaining one-third to the second.

In the first apartment or holy place were three things worthy of notice: the golden candlestick, the table of show-bread, and the altar of incense. The candlestick was of solid gold, the table of show-bread and the altar of incense, of shittim wood, but overlaid throughout with gold. In the second apartment, or most holy place, were also three things to claim attention: the ark, the mercy-seat, and the cherubim. The ark was a chest of shittim wood, two cubits and a half in length, a cubit and a half in breadth, and the same in height. It was overlaid within and without with pure gold. The mercy-seat was the cover of the ark, of solid gold, and the cherubim were likewise of gold, on either end of the mercy-seat. Above the ark, over the mercy-seat between the cherubim, that God manifested his presence, and from whence he communicated with his people. Ex. 25:22. And so David says, "Thou that dwellest between the cherubim, shine forth." Ps. 80:1. u. s.

"LET HIM ALONE."

The chastening of the Lord is for our salvation. If heeded it will prove a blessing, and work for our salvation. "As many as I love I rebuke and chasten." If it cause genuine and zealous repentance, the object will be gained, and the soul saved. God is exceedingly gracious and merciful. He bears long with perverse human nature. But when his kindness and long-suffering are slighted until he shall say, "Let him alone," the condition of that soul is fearful. Judgment and fiery indignation will follow. Yet God's threatenings, as well as promises, are conditional. If we can find it in our hearts to heartily repent and zealously and perseveringly reform, there is hope in our case. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up to pull down, and to destroy it; if that nation, against which I have pronounced, turn from their evil,

I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10. Here are expressed the fixed principles in accordance with which the Lord acts. Of course the same principles apply to individuals, as well as nations. Genuine repentance will always obtain the favor of the Lord. Our salvation turns upon this point. If we fully yield the will to God, and walk in the light God has graciously given, eternal glory will be the result. But if we seek for reasons to sustain and justify self, if we follow our own perverted judgment, and cherish our self-will, we shall fail of that thorough conversion without which we cannot be fitted for the society of angels and just men made perfect.

While we neglect to walk in the light, we may flatter and deceive ourselves with the vain hope that God accepts of us. Thousands in the nominal churches are thus deceiving themselves. They flatter themselves that they are approved of God, and enjoy his Spirit, while they neglect his known requirements. But God will say to those who neglect his word, "Depart from me, I never knew you." They flatter themselves that he accepts of them, though they still remain in disobedience. They ought to know better; and how sad it will be when the mistake is discovered too late for amendment.

And so it will be with us who profess faith in the truth which God has revealed especially for these last days, these days of peril. No flattering unction which we may lay upon ourselves that we have the Spirit, and enjoy the favor of God, while we neglect our light, can help us in the soon-coming day of fearful retribution. The only way is to retrace our wrong steps, confess our sins, and by humble and zealous repentance seek the favor of God and reconciliation with his people. This is the gathering message. If we attempt to take an independent course, imagining we can walk with God ourselves, while we exert a scattering influence, we shall meet in the end with a fearful disappointment.

Brethren, has God given us the light of present truth? Is his hand in the work of proclaiming the last message as we now see it going to the nations of the earth? How important then that we aid the work and do not hinder it. Brethren in Western New York, has God spoken to us? He has, if this work is of God. And are we, as individuals, giving our influence to the work of God, and gathering with his people? or is our influence to scatter and divide? Awake! my brother, my sister, and view things in their true light. Let us as individuals cast the whole weight of our influence on the right side. In this way, and only in this way, we may save those we love from going down to death. My love is not withdrawn from you; but my soul yearns over you, earnestly desiring that you may live. R. F. COTTRELL.

THE LAW.

"But we know that the law is good if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners." 1 Tim. 1:8, 9. Then we conclude, after all, that Paul in his letters to the churches of Rome, of Corinth, and of Galatia, does not intend to do away the moral law, but to show how it is to be used; that is, that it should be used lawfully. How is it to be applied? Answer, Lawfully; that is, to convict the wicked, the sinner. Who are sinners? All the race of Adam before conversion.

Of what use, then, is the moral law? We reply in the words of Paul, It is for the sinner,—to convict and humble him, so that he may lay aside his pride, and accept pardon on the terms offered in the gospel.

What are those terms? Repentance of sin, and pardon through Jesus Christ. How is this pardon to be obtained? The sinner is to deeply feel his sinfulness, that he has lived in violation of the holy law of God, and is definitely to know the precepts he has broken, and with sorrow for his sins, he entreates the Lord to forgive him.

How is he to know that he has obtained pardon? Answer: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

But suppose that the person is set free from his sins, is he free from the law? Yes, if he continues under grace. What is it to continue under grace? It is to live so near to God as to keep the law of God in heart and life. But what if

the person who is pardoned backslides from God? In just the degree that he backslides from God he falls from grace. Falling from grace, how does the law affect his condition? He is now a sinner again more guilty than before. The law is now his accuser; therefore he is now under the law. How, then, does Paul affirm that his brethren were dead to the law? Because his brethren were living near to God, and their sins being forgiven, and they obedient to the law, they were dead to the law, and the law was dead to them.

Does Paul instruct his brethren to believe that the law of God can ever condemn them again? Not while they love and obey it; that is, while they remain under grace, living near to God; but disobedience changes their condition to sinners; and he says at the outset of this quotation that the law is for sinners.

JOS. CLARKE.

PULPIT JOKING.

No exception can be taken to the counsel of Dr. John Hall, in his Yale lectures:—

"A certain gravity is expected," he said, "through a right human instinct in ministers. Not that the particular attitude of the facial muscles is of any spiritual significance, one way or the other, but men feel that when handling grave and most serious matters we ought to be serious. Did you ever see the pilot take a ship through a perilous passage? He is grave. I have seen the surgeon's knife drawn around the limb where an error of an inch would have been a terrible mistake. He was grave. I have heard a conscientious judge weigh and set out in the utmost fullness the evidence in a murder case, as earnestly bent on putting everything fairly as if his own life depended on the issue. Any levity here would be out of place; and on the same principle, by the average of mankind, gravity will be looked for in us who deal with matters of life and death, and speak for God."

WHY IS GOOD REJECTED?

Why is the light which tends to life, both in this world and that which is to come, rejected? When man's interest is appealed to, as well as his reason, why is he not ready to follow truth and live? The laws of his nature, the laws of life and health, appeal to him in like manner as does the Spirit of Inspiration, Why will ye die? Both are unheeded, and why?

Obedience to revelation and obedience to natural laws both call for self-denial. A change is required that seems a great expense. And not only must false and injurious appetites and passions be denied, but the established customs of society forbid it. One might deny himself of hurtful indulgences, but how can he bear the thought of walking contrary to his friends and neighbors? That is the difficult point. Society is running in certain ruts; and though he sees the evil, it seems too much to undertake the work of reform, for he sees no hope of correcting the evils in society; and therefore he will not undertake to lead out in the right way; and so he chooses to close his eyes to the light, and go with the multitude in the downward road to death. He wishes it were different—that all would do right. If every body else would choose the way to life, he would. And so he waits for the world to get right, and does not lift a finger to get them right. He would go the right way, if all would; but the mass are in the road to death, and he thinks he can but go with them.

What the world wants is reformers. They need strong hands to lift them out of the false grooves of fashion, and set them in the right way. To do this requires those who will follow the truth, though they have to stand alone. They must advance from the rank and file, though they be exposed to the shots of those who fear to advance. But such have real worth, and will finally reap a rich reward. R. F. COTTRELL.

THE SABBATH A DELIGHT.

AN article in a recent number of the *American Christian Review* (Disciple) entitled, "Sermon on the Sabbath and the Lord's Day," contains this statement: "The Sabbath was a day of awful self-denial and profound religious gloom."

One wonders when reading such passages where all the mistaken ideas of the teachings of God's word originate, and how it happens that so much which is in direct opposition to the Bible is taught as Bible truth. A fearful responsibility rests upon those who teach in the name of God. When we enter upon the study of the Bi-

ble with our minds filled with the traditions of our fathers, it is difficult to rightly understand its plainest assertions. Early training and prejudice often bias our minds in our interpretation of the Scriptures. This seems particularly true in respect to the Sabbath; and although the word of God is full and explicit in its teachings in regard to the character of the Sabbath and man's relation to it, very many false views are entertained concerning these things.

If the writer of the article alluded to had obtained his ideas of the Sabbath from the Bible, he would not associate profound gloom with keeping God's holy day. The Scriptures represent the Sabbath as a day set apart for the special purpose of worshipping God, and bringing to remembrance his work of creation. It is not a gloomy task to contemplate the wondrous power and goodness of our Creator, and render him the homage due so exalted a being. We cannot more easily secure a happy frame of mind than by turning away from the unsatisfying and transitory things of the world, and directing our thoughts to the perfect and unchangeable love of our heavenly Father. This great love of God for us is plainly manifest in the law he has given for our guidance. The psalmist declares this law, of which the Sabbath commandment is a part, to be perfect. The obedience of a perfect law cannot in any manner produce gloom; on the contrary, it must cause joy and gladness. We have direct testimony from the Bible on this point. In the 119th psalm David exclaims, "Oh, how love I thy law!" "I have rejoiced in the way of thy testimonies." "I will delight myself in thy commandments which I have loved." "Unless thy law had been my delight, I should have perished in mine affliction." "Thy testimonies have I taken as a heritage forever, for they are the rejoicing of my heart." Solomon says, Prov. 29:18, "He that keepeth the law, happy is he."

We are told in Lev. 23:3, that the Sabbath is a day of holy convocation, or in other words, a day for religious assembling. The psalmist says, "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1. And he tells the people how to appear before God. He says, "Come before his presence with singing." "Enter into his gates with thanksgiving, and into his courts with praise." Ps. 100:2, 4. "Lift up your hands in the sanctuary and bless the Lord." Ps. 134:2.

David also wrote a Psalm for the Sabbath, in which he enumerates some appropriate subjects for consideration on that day. He mentions God's lovingkindness, his faithfulness, and the greatness of his works; also the glad triumph and prosperity of the righteous. Surely David did not regard the Sabbath as a day of gloom. In Isaiah 56, a blessing is pronounced on him who "keepeth the Sabbath from polluting it," and a promise is given that "he shall be made joyful in God's house of prayer." Again in the 58th of Isaiah, we are told that he who shall turn away his foot from the Sabbath, from doing his own pleasure on God's holy day, and "shall call the Sabbath a delight, the holy of the Lord, honorable," he "shall delight himself in the Lord," and he shall be greatly blessed.

We find abundant evidence in the Bible that the Sabbath was not considered by God's ancient people as a day of gloom.

"Profound gloom" finds no place in the worship of God. He designs all his service to be a pleasure. He says, "Serve the Lord with gladness." Ps. 100:2. "Be glad in the Lord, and rejoice ye righteous, and shout for joy all ye upright in heart." Ps. 32:11. And again, "Let the righteous be glad, let them rejoice before God; yea, let them exceedingly rejoice." Ps. 68:3.

As to the Sabbath's being a day of "awful self-denial," the unregenerate heart considers obedience to any of God's commands great self-denial, while the Christian knows that to obey God is to seek one's highest good and most perfect happiness.

Let us remember the Sabbath day to keep it holy, and be glad in the Lord, rejoicing that he has given us this memorial of his goodness in creating us. ADA A. DAWSON.

SOME have gone so far as to say that they should not wish for Heaven if all were not to be saved. Will these men reason thus in regard to the things of this world? Will they refuse wealth, because all are not rich? Will they refuse honor, because it is not conferred on all? Will they decline a post of distinction, because the many are excluded from it?

Could not the children of Israel rejoice in their deliverance, because Pharaoh and his host were drowned in the Red Sea?

THE MAN OF MACEDONIA.

BY THE AUTHOR OF "THE OLD, OLD STORY."

Acts 16: 6-10.

"Oh for a vision and a voice to lead me, To show me plainly where my work should lie! Look where I may, fresh hindrances impede me; Vain and unanswered seems my earnest cry."

Hush, unbelieving one! but for thy blindness, But for thine own impatience and self-will, Thou wouldst see thy Master's loving-kindness, Who by those "hindrances" is leading still.

He who of old through Phrygia and Galatia Led the Apostle Paul, and blessed him there, If he forbid to "preach the word in Asia," Must have prepared for thee a work elsewhere.

Courage and patience! Is the Master sleeping? Has he no plan, no purposes of love? What though awhile his counsel he is keeping? It is maturing in the world above.

Wait on the Lord! In his right hand be hidden, And go not forth in haste to strive alone; Shun—like a snail—the tempting work "forbidden;" God's love for souls, be sure, exceeds thine own.

The Master cares! Why feel, or seem so lonely? Nothing can interrupt real work for God: Work may be changed; it cannot cease, if only We are resolved to cleave unto the Lord.

None are good works, for thee, but works appointed: Ask to be filled with knowledge of His will. Cost what it may! Why live a life disjointed? One work throughout! God's pleasure to fulfill!

But if indeed some special work awaits thee, Canst thou afford this waiting-time to lose? By each successive task, God educates thee; What if the iron be too blunt to use?

Can walls be built up with untempered mortar? Or fish be caught in the untempered snare? Must not the metal pass through fire and water, If for the battle-field it would prepare?

O thou unpolished shaft! Why leave the quiver? O thou blunt ax! What forest canst thou hew? Unsharpened sword! Canst thou the oppressed deliver?

Go back to thine own Maker's forge anew!

Submit thyself to God for preparation: Seek not to teach thy Master and thy Lord! Call it not "zeal." It is a base temptation. Satan is pleased when man dictates to God.

Down with thy pride! With holy vengeance trample On each self-flattering fancy that appears! Did not the Lord himself, for our example, Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed, Lest by the tempter's wiles thou be ensnared. Fresh be the oil wherewith thou art anointed! Let God prepare thee for the work prepared!

Progress of the Cause.

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

MICHIGAN.

DURING the greater part of the month of January, I attended meetings in Calhoun and Eaton Counties. On the evenings of the 25th and 26th, by earnest invitation, I spoke on the two great leading features of our faith to quite a large company of intelligent people assembled in a private house in the city of Jackson. They gave good attention, and seemed deeply interested. I have since learned that some of them have commenced to observe the Sabbath of the Lord.

Jan. 27, went to Flint, where for three weeks following, with the exception of preaching five times at Richfield, I labored earnestly in connection with Bro. Lamson for the settlement of serious difficulties which had divided and distracted the church. The nature of the case was such that disorganization was absolutely necessary. For some time it seemed that our work of weary months of toil and tears was utterly ruined; but by the blessing of the Lord we succeeded beyond our expectations. I believe that this company, though some reduced in number, is stronger now, and I have high hopes of their prosperity.

By the urgent request of Bro. R. T. Sisley, I came to Caledonia Center, Feb. 18, to assist him; he having been fiercely assailed by the man who once held a discussion with Eld. E. B. Lane, at Potterville. Commenced meetings the following evening, and continued them, with the exception of every other Sunday night, till March 20. The excitement was great and the opposition was the bitterest and meanest I ever experienced. It showed itself publicly in three discourses given by this man, the greater part of which was revilings and expressions of vulgar wit, which disgusted all his hearers except those of his own class.

An effort was made to close the house against us; but the people, the majority of

whom were in our favor, would not allow it. The more intelligent part of the community were deeply interested in the truth, but still did not seem to move, and I began to fear that not a single soul would accept the truth as the result of this effort. I felt burdened; and on the last Sabbath made an earnest appeal to them to decide then in favor of the truth, as it was, without doubt, the most favorable opportunity, and might be the last one, they would ever have. The Spirit of the Lord seemed to be striving with them. Five arose, declaring their intention to walk in the truth. Others afterward came, and said they had made up their minds to keep the Sabbath and be Christians, making twelve who have fully decided to obey the commandments of God.

Bro. S. remains to visit, talk and pray with them, which will, I think, add others to their number.

I have now commenced a series of meetings on Grand Prairie, near Kalamazoo. At the first meeting I was bitterly opposed by the leader and some of the converts of a late so-called revival. The people are intelligent and enterprising, and we shall labor earnestly that good may be accomplished here. E. R. JONES.

Kalamazoo, Mich., March 25, 1876.

WISCONSIN.

SINCE my last report I have attended quarterly meeting at Burnside, Wis. The Lord favored us with his presence. Soon I received word that my mother was not expected to live, and went to see her. She is suffering terribly from a tumor, which, physicians say, would weigh over thirty pounds. As she nears the grave her hope seems to brighten. We leave her with God, and go to the fast-ripening field to work for the Master.

Meetings here have been well attended. No-law advocates have opposed. Three Sabbath meetings have been held here, which have been well attended. A number of the leading citizens of the town have embraced the truth. Others who have never attended meeting are interested, and attend every meeting.

The late high water visited our home. It carried away the stove room, fifty rods of fence, and ten cords of wood, and tipped over the barn, under which the ground is washed out ten feet deep. Windows were broken in, trunks and bureaus were filled with mud and froze. Water was four or five feet deep in the house, and the parlor furniture was carried away. Mud is now fifteen inches deep on the carpets and frozen. Stones weighing two thousand pounds were swept along like chips.

The church at Arkansas is in a prosperous condition. Ex-Governor Washburn had a store near this town, 26x36, and as no goods were being sold in it, I wrote to him, and told him I would like it for a meeting-house. He replied he might be liberal in his price if he could know that I was a good man and preaching sound doctrine. I informed him that I was willing to be criticised, and that he might question me. After some correspondence he made me a present of a deed of the house, which cost \$2,500. Ex-Governor Washburn will be remembered as being opposed to church gambling, as expressed in his message while governor. I believe God is turning the hearts of some toward us. Let us take courage as never before. I visited Rock Elm, where Bro. Hill, of Minnesota, was laboring. The interest was good. I learn by letter that over thirty have taken their stand upon the truth. God opens the way for truth; shall we follow in it? D. DOWNER.

Augusta, March 22, 1876.

NORRIDGEWOCK, ME.

I HAVE felt for some time that it would not be out of place for me to report of the day of fasting and prayer which was set apart by those who are leading out in this great work. The church at South Norridgewock observed the fast, although the written address did not get here in season to be read that day. We were very thankful that Bro. Corliss was with us. He gave us a very instructive discourse on the subject of fasting and prayer. We believed and felt that it was in the order of God.

Notice was given out that day that the "Appeal" would be read the next Sabbath, and on the following Sabbath quite a large number came together, and while such a stirring address was being read the power of God came upon us and we saw our

wrongs as we had never before seen them. We resolved that we would give earnest heed to it, and prepare to go forward with the people of God in this great work of the third angel's message, which is before us.

About four weeks before this we had appointed an extra evening meeting which was to be held every Sunday evening at the houses of the brethren who lived at a distance and were not in the habit of attending our evening meetings. The result of these meetings is we are seeing an interest manifested and a determination on their part to have more interest in the meetings. But this is not all, we are seeing our children giving their hearts to the Lord. Ten of our Sabbath-school children have taken a stand with us in the path of duty. We hope they will never want to go back. May God bless them all is my prayer. J. E. BAKER.

South Norridgewock, Me.

SOUTH-WESTERN MISSOURI.

SISTER MARY B. MOORE writes to us from Phelps Co., Mo., the field in which Bro. Geo. I. Butler and N. W. Allen labored last summer, as follows:—

"About five miles from here, in the country, the people are anxious to hear our views. They came to me to see if I could not get one of our preachers to go out and preach for them. We have no preachers here to go, but perhaps when Bro. Allen comes again, he will go. I told them I would take some of the books belonging to our Tract Society and go out and read for them. They accepted the offer, and I went out, feeling my own weakness, but trusting in God for help and strength. The first night I read in the meeting-house to about one hundred persons. They were very attentive. I read 'Exposition of Matt. 24.'

"I have had thirteen readings in private houses, and expect soon to have another in the meeting-house. The weather has been stormy and the walking bad, or more would have been out. As soon as the weather becomes pleasant, I think we shall have a large attendance. I found one Sabbath-keeper there, and two have been convinced through the readings, and have commenced to keep the Sabbath. Eld. Drennin (Campbellite) is in opposition, but I expect soon to read in the house in which he preaches. His brother is on our side. Pray for me, that I may be kept humble and faithful."

Had all our members such a zeal and love for the truth, and such minds to work, how the enemy would feel our power, and what a work would be accomplished! I am made to blush for shame for myself, and when I see such earnestness on the part of others I am resolved that with God's help, I will be more in earnest. I, too, want to be the feeble instrument of bringing souls into the truth. Is there an individual who believes our message that does not want a hand in the great work? Shall we not all wake up, and become more active and more in earnest in the great work before us? May the Lord help us so to do. J. M. GALLEGORE.

Salisbury, Mo.

HOSPITALITY.

THE duty of using hospitality one toward another is clearly set forth in the Scriptures. Says Paul: "Distributing to the necessity of saints; given to hospitality." Rom 12: 13. This should be done without grudging: "Use hospitality one to another without grudging." 1 Pet. 4: 9. It should also be manifested toward strangers: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 13: 2. While these duties are clearly taught as devolving upon all, there are also certain duties required of those who are entertained. The apostle says, "I have kept myself from being burdensome unto you." 2: Cor. 11: 9.

Christians receiving Christian hospitality ought to assist in bearing burdens instead of being burdensome. In bearing these burdens there ought to be equality. But how does this correspond with what we often see? For instance: A poor brother lives near the church where it is handy for the brethren to call in and get dinner and feed their horses. He being free-hearted and unselfish (as he ought to be) gladly receives them; and nearly all the brethren living a few miles from the church avail themselves of this opportunity. His provision and horse-feed are used freely Sabbath after Sabbath. Is it right that he should be thus burdened while others are eased?

This matter can be easily remedied. Let our brethren who come to quarterly meeting, when it is possible, bring their own feed and provision. Then they may be able to say, as one anciently while seeking hospitality from his brethren, There is no straw and provender and bread. There is no want of anything. Judges 19: 19. C. H. BLISS.

WHAT THEY SAY.

A SISTER writes from Ontario as follows:—

"When I first embraced the truth it was without opposition; but through the influence of first-day Adventists, persecution soon began to rage, so that separation from home and family was threatened. My husband said he never would tolerate two Sabbath-baths in his house, so I was led to ask a home with one of the neighbors. One day when husband asked what I would do, I should return from meeting and find myself locked out, I replied, 'What could I do but pray for you?' and, lo, I was no longer opposed in regard to the Sabbath."

"The next point was baptism; and though he was a believer in this ordinance, he even challenged an unbaptized person the right to pray, he declared he never would permit me to be baptized and joined the Seventh-day Adventists. I committed the case to the Lord in prayer, asking him to open the way for me to follow him in his ordinances. My husband went to the meeting at — to prevent my baptism, but he was so completely broken down and humbled before the Lord that he only consented to my baptism, but assisted in baptizing a poor, lame brother who was taken into the water on a sheet. Thus the Lord has ever stood by me to fight my battles, and open up a way before me. Now while I have the same opposition to contend with, my trust is in Him who said, 'All things work together for good to them that love the Lord.'"

Sister Calvin Green, of Hamilton, N. Y., writes:—

"I have taken the REVIEW for the past year, and I think it the best paper I ever saw. It has been the means of making great many passages of Scripture plain to me that were very dark before. I should not know how to do without it; it contains food for the hungry soul."

C. M. Gregory, Allegan Co., Mich., says:—

"The Lord is very good to me, and I want to express my gratitude through the columns of our much-loved paper. He prizes it, as it comes to us weekly, laden with its rich store of truth. I look eagerly for some familiar name among those who write for it, and my heart is cheered and encouraged by reading the testimony of some lonely one. I must say to such, 'Come up; the long night is almost past. He is soon coming to take his weary tired home.'"

NEW POSITION ON THE SABBATH.

ONE of the leading men in the Methodist church, recently took the following position on the Sabbath question at Onawa, Iowa. He claimed that the children of Israel came out of the land of Egypt on the first day of the year, and the first day of the week, or Sunday. They came into the wilderness of Sin on the 15th day of the second month; on the 16th day the manna fell for the first time. He counted thirty-one days for a month; thirty-one and fifteen more so the manna commenced to fall on the 46th day. On the sixth day from the time it commenced to fall, twice as much fell on any other day, so the next day, which was Wednesday, was the Sabbath.

He claimed that the Sabbath came on Wednesday, because it is said that the manna fell in the morning, and it was the second month. The Jews counted time from the falling of the manna, six days; the seventh day was the Sabbath. If this position is true, the quails must have come the evening before, Ex. 16: 8, so the quails came before the manna. This cannot be true; for they murmured because they had nothing to eat but manna (see Num. 11: 6-8); so the Lord sent the quails. How foolish is the wisdom of man when compared with the wisdom of God! I had liberty in replying to him before a large audience. He said that I misrepresented him by saying he taught that the commandments were abolished, when he never claimed that they were done away.

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asked him what he meant by quoting Col. 3:19. I. Bliss, the Mormon church, with his wife, read the message. May the Lord bless them! The truth of God looks plain. J. BARTLETT.

THE POWER OF THE HOLY GHOST.

POWER is the special prerogative of God. If he delegates a portion of it to his creatures it is no less his power. The angel near the throne, though he may be clothed in strength, has no strength but that which God gives him. The power of the Spirit has never been dormant. It has exerted itself. Not only did it move upon the face of the waters as its power manifested, but also in the resurrection of Christ. Some may be surprised to find that in some instances the resurrection is ascribed to Christ himself, though he had raised himself by his own power. In other places, the power is ascribed to God the Father. But again we find that Christ was raised by the Holy Spirit. Now all these are true. He was raised by the Father; because the Father had fulfilled the law. Vengeance has had its day. Here the official message of the Father raised the Son. He was raised by his own power, because he had a right to come out of the grave. He therefore came forth, bursting the bands of death. In 1 Cor. 15:45, we read that he was quickened by the Spirit. Who, viewing Jesus cold and lifeless in the tomb, would have thought that he would live? But it must live, as an illustration of the power of the Spirit. For when the Spirit fell on him, as it fell on the dry bones of the house of Israel, he arose in the majesty of his divinity, and now declares of himself, "I am he that quickened the dead, and was dead." When Jesus went into the stream of baptism, the Holy Spirit descended upon him as a dove. By him the dead were raised, and sinners were cleansed, and all by the power of the Spirit. But why such power in Christ, and so little in others? Because the Spirit dwelt in him without measure. After he ascended, we see its power on the apostles, as it came like a rushing wind and cloven tongues. They were thus fitted for their mission by the Spirit's power. Three thousand were converted in the day of Pentecost. Dorcas was raised by Peter, and life was breathed into Eutychus. Think of these mighty deeds wrought through the Spirit's agency. Why not look for just such manifestations now? There is no good reason why we should not. Why do not Christians possess this precious gift? Because much of the Spirit or power is never given to people of little faith. Even in the days of Christ, there were places where many mighty works were not done. Why? Because of unbelief.

But further. Heathens begin to read and obey the Scriptures. The savage becomes polite, and by his mouth the power of the Spirit is confessed. Oh! there are thousands of witnesses to the Spirit's power. Millions of reformed drunkards, thousands of liars, thieves, and profane men, are now turned from crime to the altar of prayer through its influence. Among God's professed people there are many who say the Spirit's power is not needed now, as it used to be manifested; instead of "contending earnestly for the truth once delivered to the saints," as we are commanded to do, they have a form of godliness, but deny the power. Who can wonder at the weakness of professors while they oppose the very Source from whence we receive our strength? How many are trusting unbounded faith in drugs and patent medicines, who will not even believe the promises of God! But there is an inward power of the Spirit. Men's hearts are very hard to affect. If you want to influence them for good, worldly objects you can do it. Man will listen to the trump of fame, the clamors of applause, or the offer of gold; but no man can win men's hearts to God. He can catch their ears, eyes, and attention; but the heart is slippery. If any man thinks he can convert the soul, he will find out his mistake. The power of God alone can do it, and have it lasting in its results. I have read Rowland Hill and Whitefield to

see what they did, and have tried to imitate their manner in order to have the power that attended their preaching. But I confess I failed. It is the Spirit's power that sustains us and subdues stony hearts.

But our imaginations are evil. Sometimes the thoughts fly up to God. We seem to see the King in his beauty. If our imaginations would stay there; but next they go down low—oh! who will tell it all? We become horrified at our own thoughts. No; no; dear reader, we cannot chain our imaginations, but the Holy Spirit can, and will if we will let it. I solemnly believe we must call our imaginations home, keep under our whole body, and let the Spirit control us, will and all. If our will controls us we are lost. There is one thing yet to be accomplished by the Spirit. It is to fit us for translation.

In a few more years (I know not how soon) the Holy Spirit will be poured out in greater power than now. Ministers have gone on preaching in that common, dull routine. Little good has been done; but a new era is dawning. There is to be a fuller pouring out of the Spirit. Reports in our papers are more than ever encouraging. I am glad to live in the time when there is a running to and fro, and knowledge is increasing. I want to live to behold the fulfillment of the words, "Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions," etc. Oh! that I may live to enjoy the fruits of the latter rain.

As we near the time of translation we need more of the Spirit's power. Shall we have it unless we get much nearer to God? Many of our people are satisfied with being able to quote Scripture and defend our harmonious truth. This is not enough. The Spirit's influence—real life—is what we want. We may have form and no life.

Dear brethren, do not read this lightly and forget it. I have broken down in tears often when I have seen our dear people living carelessly. We can do more for the devil in the church than out of it. I believe our worst enemies are Seventh-day Adventists. Men move into new communities, keep the Sabbath, advocate our faith, live loosely, and profess to have the truth, while in their lives they imitate Satan more than Christ.

I have met some such persons. They talk our faith and seem to be zealous, when they are a curse to the cause. They will chew tobacco, and preach the seventh-day Sabbath. I warn such that if I find them in new fields I will expose them the first thing I do. I will brand them as unworthy, and not of us. God pity such, having the shell and nothing more! "If any man have not the Spirit of Christ, he is none of his."

I believe it to be the duty of our preachers to smother such men till they will bring forth fruits meet for repentance. Give me the influence of a man that has lived the truth and said but little, rather than that of one who has talked it all over his town, and has lived a life with which the devil is pleased, and by which God is dishonored.

There are too many among us, like the Dead Sea, always taking in, but never giving out. Let us not be overcome of murmuring and laziness. We are just getting ready to work, and many think we have done enough. We must do more in the next four years than we have done in the last ten. If we fail to follow up the openings made for our message, and fill them, we shall be left, and God will call others more humble and devoted. He cannot much longer bear with our poor, sickly, half-hearted work. I must take this to myself also.

Now, let us, to a man, prove our loyalty to the cause by offering to God acceptable offerings. We must go to our closets in prayer. The power of the Spirit must attend our efforts. Let us no longer pray, "Thy will be done," and there stop; but let us every one do the will of God. Dear brethren, let me warn you earnestly that from now to the end we must move out, labor, sacrifice, and be more earnest, or be lost. D. DOWNER.

IS IT A REFORMATION?

THERE are some sanguine souls who hail every fresh exposure of political rascality, and every additional example of sharp and decisive retribution, with patriotic delight, as the victory of an aroused and indignant nation over a brood of treacherous spoilers whom she has just discovered and is fast exterminating. The smashing of the Tweed ring in New York, and the Canal ring at

Albany; the exposure of the Credit Mobilier corruption schemes; the overthrow of Secretary Belknap and the flight of Minister Schenck from the officers of the British crown, have each in their turn given them unfeigned delight. The verdict just rendered in the Tweed suits, under which the city of New York will recover six millions and a half of her stolen funds, provided property to that extent can be found belonging to the thieves, is the most recent ground of congratulation. We should imagine that, by this time, the joy of victory and the satisfaction of offended justice had come to pall upon the taste, and exulting patriots were beginning to inquire when the end would be reached. These victories are very gratifying, but for every serpent's head which is bruised beyond recognition a hundred others seem to start forth in its place. We find the great political parties equally corrupt. We see accusers and accused resting under an equal stain, and we begin to wonder whether the whole nation is depraved.

We would not disparage the value of these investigations and their results. They will serve as a temporary check upon dishonest practices, and they will shame into the decency of concealment much which they will be unable to correct. But we shall not cease to testify that in all this there are no evidences of a true national reformation. Individual wrong-doers have been detected and punished, but other men of the same general character have stepped into their places. Political affairs have not been lifted away from wicked hands to the care of God-fearing men. That can only be accomplished by the elevation of politics into their true sphere as a part of religion, or as the nation's conscious service of God. Of the more general acceptance of such a conception of politics, the times do not afford a single token. It is sufficient, for proof of this, to remember that no movement for the exposure and punishment of corrupt officials has been undertaken in any higher name than that of the taxpayers. We hear much of the wrong done to the people whose hard earnings go to replenish the treasury, but nothing of the honor of God who abhors theft and bribery, and before whom the land is guilty for these crimes.—*Christian Statesman.*

"NOT DISCOURAGED."

A YOUNG woman of very yielding and amiable disposition, who belonged to my congregation, became alarmed about her condition as a sinner, and set herself to seek the Lord. I visited her, and conversed with her repeatedly. Her seriousness became deeper and deeper. I left her one day with a very strong expectation upon my mind that the next time I should see her she would be at peace with God. I thought so because she seemed to realize that God's law justly condemned her as a sinner, that she was dependent upon sovereign grace, and that she ought to repent and flee to Christ. I thought so, also, because she appeared to me just as others, with whom I was conversing every day, had appeared immediately before their hopeful conversion to Christ. She seemed to me to know and feel the truths of the gospel which are addressed to unconverted sinners, and therefore I believed the Holy Ghost was with her, to lead her to salvation. I left her with the urgency of the text, "Behold, now is the accepted time," pressed upon her conscience and heart with all the emphasis my words could give it. The next time I saw her—a day or two afterward—her whole appearance was altered. Her solemnity was gone, her anxieties were diminished. She met me with a smile that surprised and pained me, and, directly contrary to her former habit, she began to speak of some common matter. Said I, "Have you given Christ your heart, Mary?"

"Oh, no, not yet," said she; "but I don't feel as bad as I did." "Why not?" said I. "What reason have you to feel any better?" "I don't know as you would think I have any reason, but I hope to be a Christian by-and-by. I don't feel in so much haste as I did, and I am not so much afraid God will cast me off, and the sinfulness of my heart does not trouble me so much." "My dear Mary," said I, with astonishment and pain, "how is this? I expected different things! Evidently your seriousness is diminished. You care less for salvation than you did. What has altered your feelings since I saw you?" "Why, when you left me the last time you were here, and told me to repent that day, I was dreadfully troubled. I felt that

my heart was opposing God, and I was afraid to think of living without Christ another hour. Your last words, 'To-day, to-day,' rang in my ears; I could not get rid of them. But pretty soon Miss—came in, and I told her how I felt; but she told me not to be discouraged, only to keep on seeking the Lord. She said I was doing very well, and I ought not to feel so; and if I did not feel discouraged I should soon find religion."

"And you believed her?" said I. "Yes, I believed her; and I have felt better ever since—a great deal better." "Felt better, Mary! You are resting on a lie! You are miserably deceived! Doing well! How can you be doing well while an impenitent sinner, rejecting Christ, and exposed every moment to the wrath of God forever? Your friend, as you call her, has been doing the work of the great deceiver. She did not talk to you as the Bible does: 'To-day, to-day, if ye will hear his voice.'" I aimed to arouse her, but it was all in vain. Her anxieties departed; she ceased to pray, and in a few days more she was as careless and worldly as ever.

It is not true that a convicted and praying sinner is doing well while without faith in Christ. Something more is needed. He must repent and believe; and certainly, if prayerless, he is doing ill.

The young woman who misled the yielding and affectionate Mary was a professor of religion, and one of those who are very apt to be busy in times of revival. Doubtless she meant well, but her influence was very unhappy. No one is ever safe in giving any counsel to impenitent sinners unless he be careful to talk just as the Bible talks. Otherwise we may do more harm than good.—*Sel.*

THERE is in China a remarkable people, known as "the nameless sect," which prevails more or less all over China, but especially in the province of Shangtung. Disliked and persecuted by the civil authorities, they have for a long time endeavored to keep their beliefs and practices secret. Their religion is said to have come from the West, whence also they expect a deliverer. They do not worship idols. At the close of the religious services they have a meal, of which bread and wine form the greater part. It is thought that they may be the remnant of the native churches planted centuries ago in China, by Nestorian missionaries, who are said to have preached the gospel for nearly a thousand years through Southern and Middle Asia with marvelous energy and success, and to have exerted a powerful influence in China for upward of six hundred years, from the seventh to the thirteenth century.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." DIED, of consumption, at Oneida, Eaton Co., Mich., Oct. 8, 1875, my dear sister, Emma Fleming, aged eighteen years. Her sufferings, though long and intense, were borne with much patience. She was enabled to calmly resign herself into the hands of her Heavenly Father, and died rejoicing in hope of resurrection when Christ the Lifegiver shall appear. This is the third time within eighteen months that death has entered our family circle and torn from us a loved sister. Words of consolation were spoken by Bro. Robert Sawyer. E. J. COLE.

DIED, of liver consumption, March 10, 1876, in Chateaugay, Franklin Co., N. Y., sister Antoinette Wilbur, in the thirty-ninth year of her age. She had been a faithful member of the S. D. Adventist church in Bangor for ten years, but received the present truth and forgiveness of her sins at the age of sixteen. Her meek and earnest manner of benefiting others, regardless of her own sacrifice, often brought comfort and relief to the sick and dying in many families. All deeply sympathize with the parents and brothers in the loss of an only daughter and sister. The funeral was attended by A. H. Hall and the writer, remarks being made by the latter from Ps. 71:20. H. W. LAWRENCE.

DIED, in St Albans, Vt., March 6, 1876, of disease of the heart and liver, W. L. Saxby, aged fifty years. Bro. Saxby was among the first who embraced the truth under the labors of Bro. Bates, in Mass. Since our last camp-meeting there has been a marked change in his course, and he has manifested a desire to draw near to God. His end was such that his friends have reason to hope that he will have part in the first resurrection. His funeral was attended at Bordoville. Words of comfort from John 11:25 by the writer. L. BEAN.

DIED, of scarlet fever and pneumonia, at Iberia, Brown Co., Minn., Feb. 19, 1876, John B., son of J. W. and Amy A. Cordill, aged nine years, five months, and eighteen days. We mourn our loss, but he sleeps in peace; and when the Lifegiver comes, by the saving grace of God we hope to meet him. Funeral service by Eld. W. W. Cunningham, Methodist, from 1 Thess. 13:14. J. W. CORDILL.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 6, 1876.

Reserved Unto Fire.

ACCORDING to the apostle Peter, the atmospheric heavens and the earth "are kept in store, reserved unto fire, against the day of Judgment and perdition of ungodly men;" and the unjust are reserved "unto the day of Judgment to be punished."

They are not now being punished, but are "reserved unto the day of Judgment to be punished." Job says that "the wicked is reserved to the day of destruction," and that "they shall be brought forth to the day of wrath."

The Judgment must come, and they that are in the graves must be raised before the wicked receive the punishment threatened them in the Scriptures. They are reserved in the grave to that day when the earth and elements shall melt with fervent heat.

The Skeleton of an Ancient Giant.

Two miles north of Bloomingburgh, in Fayette Co., O., bones were found about three feet below the surface, in a sitting position. Unfortunately, the skull and some of the principal bones were broken in removal.

More Momentum.

THE church needs a change in quality as well as in quantity of membership. One-half the professed Christians amount to nothing. They go to church. They pay pew rents. They have a kind regard for all religious institutions.

We want more old-style holiness, the kind they had before railroads, steamboats, and telegraphs. A consecrated heart is momentum for all Christian work.

The Bible.

THE following beautiful tribute to the Bible is copied from the writings of Theodore Parker:

"This collection of books has taken such a hold on the world as no other. It is read of a Sabbath in all the 10,000 pulpits of our land; the sun never sets on its gleaming pages. It goes equally to the cottage of the plain man and the palace of the king.

down, dusty and fatigued, and brightens the freshness of his morning face. It blesses us when we are born, gives names to half of Christendom, rejoices with us, has sympathy for our mourning, tempers our grief to finer issues.

Who is it?

SOME one sends from Council Bluffs, Iowa, \$6.87. Will the brethren when sending money please slip in a piece of paper, stating what it is for?

Statement to Brethren in Ill.

Table with 2 columns: Name and Amount. Total amount \$340.93. Includes names like Charles A. Morrell, D. Hildreth, Henry Beardsley, etc.

Notice.

IN behalf of a friend, I would say, If any of our Adventist brethren wish to adopt a fine boy eight years of age, who is fatherless, let them address A. J. Finch, Wheeler, Steuben Co., N. Y.

Appointments.

SPECIAL two days' meeting with the Chittenango Falls church will be held at the Universalist church at Cazenovia, Madison Co., N. Y., April 8, 9. Baptism on first-day.

Table with 3 columns: Location, Date, and Year. Lists appointments for Wolf Lake, Ligonier, Bourbon, etc.

QUARTERLY meeting of the S. D. A. church at Leon, Wis., April 15, 16, 1876. The meeting of the T. & M. Society, Dist. No. 15, will be held in connection.

WILL meet with the friends at Akron, N. Y., and vicinity, April 8, and 9.

THE second general quarterly meeting of the Mo. T. & M. Society will be held in connection with Dist. No. 1, at Prairie Valley, Daviess Co., May 6, 7.

time to get in your reports to the secretary. We hope every member will report something in the work.

I WILL meet with the churches of Allegan Co., in monthly meeting, at Otsego, Sabbath and Sunday, April 8, 9.

MONTHLY meeting near Bro. Newman's in Hart, Oceana Co., April 22, 23.

MONTHLY meeting in Ashaway, R. I., April 15, 16. Let all come who can, especially the isolated ones, and stay through the meeting.

Business Department.

"Not slothful in Business. Rom. 11:12.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors.

\$2.00 EACH. John Estes 48-18, A B Pearsall 49-1, Electa J King 49-5, A R Henry 49-13, John C Woosley 49-13, Seth Newton 49-12, A W Reed 49-13, G D Ballou 48-26, Hannah Gardner 49-10, Stephen Walker 49-5, Mary Edwards 49-14, John Deany 49-13, Richard Knapp 49-13, J H Jaquith 49-10, Sarah Mc Enterfer 49-13, Helen Nichols 49-13, John Valentine 50-1, George Mc Dowell 49-13, James Aldrich 49-14, F A Elwell 49-14, Mrs H N Harrison 49-13, S M Rathbun 49-14, Daniel Andre 50-4, Miss Bell Langenour 49-13, S B Craig 49-13, S T Crossbie 49-13, Mrs L M Whitney 49-13, Wm T Hutchinson 49-10, Elizabeth Shepherd 49-13, R C Straw 49-1, Nancy A Chittick 49-10, L Thomas 49-13, P E Kinsley 49-10, Mollie Wood 49-13, O O Bridges 48-23.

\$1.00 EACH. Wm Beebe 49-13, David Putnam 48-12, Mrs B Chaffee 47-4, Mrs M L Wilson 48-13, Mrs Kate Merrifield 49-13, Mrs Swan 49-14, H Hiestand 48-13, C Z June 48-12, W L Black 48-15, Lydia Hill 48-12, F A Drake 48-10, S Fitzgerald 48-13, Wm Penniman 48-12, James A Smith 48-12, H W Kellogg 48-7, Elizabeth Hale 48-13, J H Porterfield 48-13, Willie Martin 48-13, Henry Critchlow 49-13, Levi Trumbull 48-1, J H Cottrell 48-14, Thomas Walker 49-13, D V Winne 48-13, Josiah S Ames 48-10, Matilda Fasig 49-13, J B Goodrich 48-15, Moody Trevatt 49-7, G W Patridge 49 13, Fianna V Colcord 48-13, Julia A P Frazier 49-13, Silas R Woods 49-13, D A Goff 48-14, Wm Brown 48-13, J Ferguson 48-13, Evi Speir 48 14, T Mount 48-13, R B Owen 48-13, G A Perley 48-13, Warren I Gibson 48 5, Mrs D F Chase 48-14, J C Witter 48-13, Wm Burton 49-13, Martha P Burton 49-13, D M Williamson 49-13, A A Reed 49 13, Joseph Miller 49-13, Salome Means 49-13, Otis Taylor 49-13, Mrs Sarah Russel 49-13, Sarah Lowell 48-1, James Dubois, 48-8, Wm Mc Allister 48-13, Miss Emma G Foster 48-13, Jacob Nauerth 48-3, Wm White 48-13, Wm Gosnell 49-13, Mason Ganson 49-14.

MISCELLANEOUS. I E Hool 50c 48-7, Mrs C A Anderson 50c 48-12, N N Bartlett 50c 48-12, Gideon Sutton 50c 48-13, G W Bennett 50c 48-1, Mrs Hubbard 50c 48-12, Ephraim Moore 50c 48 13, Richard Brock 50c 47-22, Wesley Wood 50c 48-9, W S Simpson 40c 48-18, Omaha Library 50c 48-14, Mahala P Harris 50c 48-13, Anna Halston 50c 48-13, Esther A Richards 75c 49-13, Lucy H Winslow 50c 48-2, A B Thompson 50c 48-13, Nelson S Rolland 50c 48-13, Ira Ives 75c 48-7, Gary Wright 50c 48-13, W D Burns 50c 48-13.

Book Sent by Mail.

J E Fauble 75c, J Griensiger 75c, Alexander Rutter 28, S Dye 50c, Andrew Okerlund 50c, Mrs M Hansard 50c, James C Cole 30c, Ruby R Page 25c, Lizzie Anderson 25c, D Morrison 15c, J Medley \$1.50, W F Fluit 70c, H H Doolittle 25c, Mrs E Eaton 50c, C H Shepherd 15c, Mrs J A Lovridge 25c, Mrs H S Lovington 35c, John W Price 25c, Mrs Mary Brooks 10c, Richard Sisley 2.50, Olof Eklof 50c, W P Simpson 35c, S D Covey 1.00, W H Hoffman 1.50, O A Johnson 2.00, C de Vos 1.00, E R Gillett 2.00, Abner Ewing 10c, Samuel T Miller 25c, Wm Mc Allister 25c, Smith Ely 5.35, Ambrose K Ely 5.35, J Kitchell 5.35, Wm W Watson 5.35, Moses E Halsey 5.35, Nancy A Chittick 35c, Mrs F A Barbour 1.25, Mrs Wm Shepherd 3.00, E E Wisner 15c, D Pancoast 25c, Lydia A Rader 50c, P A G Sherman 1.00, Jacob Nauerth 50c, F R Richmond 1.50, R J Sharp 10c, Wm Simpson 1.15, N P Gardner 40c, Hattie E Rix 30c, Maria West 35c, A Stromm 6c, O Chr Olsen 2.50, A G Lansing 1.00, J A Davy 10c, S Osborn 20c, J M Avery 2.00, Chas W Avery 20c, Mrs Geo A Malone 40c, L N Whisby 1.25, H Robbert 20c, D H Lamson 1.50, G A Gilbert 1.30, Mrs Mary McCallum 10c, A H Bates 1.00, J W Wilkinson 30c, A D Jones 35c, Mary E Rone 25c, Sanford M Hurtt 35c, James Du Bois 25c, Sarah Lowell 10c, O A Johnson 2.75, Alice Lansdale 25c.

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Mich. Conf. Fund.

Jackson (s b) per D R Palmer \$45.00, J H Jaquith (s b) \$25.00, Vassar (s b) 25.00, Orleans (s b) 25.65, Alaiedon (s b) 30.00, Saranac (s b) 18.00, Greenbush (s b) 30.00, Colon (s b) 10.00, Bronson (s b) 15.00, Hastings (s b) 15.86, St Charles (s b) 60.00, Greenville (s b) 100.00, Orange (s b) \$35.80, Chesaning (s b) 10.50, Convis (s b) \$30.00, Marshall (s b) 10.40, Locke 14.00, Wright (s b) per A O Burrill 70.00.

S. D. A. E. Society.

E G Doud \$5.00, I Edgerton & wife 80.00, "A friend" 10.00.

Educational Aid Fund.

Noah Hodges \$10.00, Abbie B Hodges 5.00, Geo Drew 5.00, Susie B Dyer 20.00, M A P Wheelock 1.00.

Cash Rec'd on Account.

A P VanHorn \$7.85, A J Stover 2.50, Ill T & M Society per C H Bliss 9.00, C H Bliss 5.00, A O Burrill 15.00, D M Knox 1.90, N Y & Pa T & M Society 450.00.

Gen. Conf. Fund.

E B Town (s b) \$1.30.

Mich. T. & M. Society.

Dist No 5 per J S Wicks \$56.85, Dist No 3 per G K Owen 3.00, Dist No 8 20.00, Dist No 6 29.75, Dist No 3 (Vicksburg & Parkville) 7.22.

Swiss Mission.

"M M" \$1.00, Silas Van Wagener 5.00, Susie B Dyar 20.00.

Book Fund.

D B Richards \$4.00, Chas S Cowles 50.00.

Pacific Mission.

S Winky & wife \$25.00.

School Apparatus Fund.

"A friend" \$10.00.

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Life of Wm. Miller. By Eld. James White, 1844. Thoughts on Daniel. By Eld. Uriah Smith. Condensed, and put up in paper covers, 85 cts.

Thoughts on the Revelation. By U. Smith. The Nature and Destiny of Man. By U. Smith. 884 pp., 1.00. Paper covers 40 cts.

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