

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 40.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 26, 1872.

NUMBER 24.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.

Address REVIEW & HERALD, BATTLE CREEK, MICH.

HOPE.

NEVER despair! The darkest cloud
That ever loomed will pass away,
The longest night will yield to dawn—
The dawn will kindle into day.
What if around thy lonely bark
Break fierce and high the waves of sorrow,
Stretch every ear! there's land ahead!
And thou wilt gain the port to-morrow.

When fortune frowns, and summer friends,
Like birds that fear a storm, depart,
Some, if the heart hath tropic warmth,
Will stay and nestle round thy heart.
If thou art poor, no joy is won,
No good is gained by sad repining,
Gems, buried in the darkened earth,
May yet be gathered for the mining.

There is no lot however sad,
There is no roof, however low,
But has some joy to make it glad,
Some latent bliss to soothe its woe.
The light of hope will linger near,
When wildest beats the heart's emotion;
A talisman when breakers roar,
A star upon the troubled ocean.

The farmer knows not if his field
With flood, or drought, or blight must cope;
He questions not the fickle skies,
But plows, and sows, and toils in hope.
Then up! and strive, and dare, and do,
Nor doubt a harvest you will gather;
'Tis time to labor and to wait,
And trust in God for genial weather.

THE CONSTITUTIONAL AMENDMENT:

Or the Sunday, the Sabbath, the Change,
and the Restitution.

No. 5.

NOR is this matter at all relieved by the statement found in John 20:26, that after eight days, Thomas being present, he appeared unto them a second time under similar circumstances. For even should we grant that this was on the next Sunday evening—a matter in which there is, at least, room for a difference of opinion—the subject is merely complicated the more, so far as the view of our friends is concerned, since here, a second opportunity, and that a most excellent one, for calling the attention of the disciples to the new character which a once secular day had assumed, was entirely neglected. In this also, as in the first instance, the conversation was of a nature to show that the object of the interview was to give additional evidence (because of the presence of Thomas) of the re-animation of the body of Christ, without any reference to its effect upon the character of the day upon which it occurred. But such silence, under such circumstances, in regard to so important a matter, is in itself conclusive evidence that the change claimed had not really taken place. Furthermore, it will not be urged that more than two out of the five first-days which occurred between the resurrection and the ascension were days of assembly. Had they been—as it had been decided, according to the view of those urging the transition, that the Sunday should not be hallowed by positive declaration, but simply inaugurated by quiet precedent, then the presumption is, that this precedent, instead of being left upon the insufficient support of two Sabbaths out of five, would have been carefully placed upon the whole number. Nor would the precaution have ended here. In a matter vital in its nature, certain it is that the honest seeker after truth would not be left to grope his way through a metaphysical labyrinth of philosophic speculation in regard to the effect of certain transactions upon the character of the time upon which they occurred; or the bearing of certain meetings of Christ and the apostles upon the question as to whether Sunday had as-

sumed a sacred character, when at the same time his perplexity was rendered insupportable by the fact, that the historian states, that like meetings occurred on days for which no one will claim any particular honor.

Take, for instance, the meeting of Jesus with the apostles at the sea of Galilee (John 21), while they were engaged in a fishing excursion. Assuredly, this did not take place on Sunday; else, according to the view of our friends, they would not have been engaged in such an employment. Just what day it was, no one is able to decide; but all agree that its character was in no way affected by the profoundly interesting interview which occurred upon it between the Master and his disciples. If it were, then there is at least one holy day in the week which we cannot place in the calendar, since no one can decide whether it was the first, second, third, fourth, fifth, or sixth.

If, however, you would have a still more forcible illustration of the fact, that religious meetings, were they never so solemn, can in no wise alter the nature of the hours on which they occur, let me call your attention to the day of the ascension (Acts 1). Here is an occasion of transcendent glory. If the statements in the sacred narrative of events, which transpired during its hours, could only be predicated of either one or the other of the first-day meetings of Christ with his disciples, it would at least be with an increased show of reason that they could be woven into the tissue of a Sabbatic argument. Here are found many of the elements essential to the idea of religious services, of which the instances in question are so remarkably destitute.

In the first place, those who followed our Lord to the place of meeting were intelligent believers in the fact of his resurrection.

In the second place, the assembly was not confined to a mere handful of individuals seeking for retracy within an upper room where they were in the habit of eating, drinking, and sleeping; but it transpired in the open air, where Jesus was in the habit of meeting with his followers.

In the third place, the congregation was made up of persons whom the Holy Spirit had thus brought together for the purpose of becoming the honored witnesses of the resurrection and ascension of Christ.

In the fourth place, it was graced by the visible forms of holy angels in glistening white, who participated in the services.

In the fifth place, Jesus himself addressed them at length, lifted up his hands to heaven, and brought down its benediction upon them, and in the sight of the assembled multitude, steadily and majestically rising above them, he floated upward until a cloud received him out of their sight.

In the sixth place, it is said in so many words, that the "people worshiped him there."

Now, suppose, for the sake of the argument, that some modern sect should endeavor to transform our unpretending Thursday, which was really the day of the ascension, since it was the fortieth after the resurrection, into one of peculiar dignity, claiming, in defense of their position, the example of Christ, and urging that the course which he pursued could only be satisfactorily explained on the ground that he was laying the foundation for its future Sabbatic observance, how would our friends meet them in such an emergency? Deny the facts, they could not, for the record is ample. There would, therefore, be but one alternative left.

If transactions of this character are of a nature such that they necessarily exalt the days upon which they occur to the rank of holy days, then Thursday is one, and should be treated as such. No line of argument, however ingenious, could evade this conclusion, so long as the premises in question were adhered to. Planting himself squarely upon them, with the consent of modern

Christendom, the advocate of the newly discovered holy day, finding the record perfectly free from embarrassments in the nature of transactions which would appear to be incompatible with the notion that everything which Christ and his apostles did was in harmony with his view, if possessed of that skill and ability which has marked the efforts of some modern theologians in such discussions, could weave a web of inference and conjecture almost interminable in its length.

All the facts connected with the meeting could be expanded, and turned over and over, and exhibited from innumerable standpoints, so as to yield the largest amount of evidence possible. Having dwelt at large upon everything which was said and done at Bethany, he might return with the solemn procession to the great city. Having done this, he would not fail to call our attention to the fact that they did not conduct themselves in a manner such as men might have been expected to do under the circumstances on a common day, but that, on the contrary, impressed with the sacredness of the hours which had witnessed the glorious ascension of the Son of God, they immediately repaired to a place of assembly, manifestly for the purpose of continued worship. Again, scrutinizing with polemic eye every syllable of the history in order to extract from it all the hidden testimony which it might contain, his attention would be arrested by these words, "A Sabbath day's journey." Immediately he inquires, Why employ such an expression as this—one which occurs nowhere else in the sacred volume? Certainly it cannot be the result of accident. The Holy Spirit must have designed to signify something by such a use of the term in the connection under consideration. A Sabbath day's journey! What importance could be attached to the fact that the particular point from which Christ ascended was no more than a Sabbath day's journey from Jerusalem? The expression is not sufficiently definite to designate the precise spot, and must, therefore, have been employed to express some other idea. What was it? Undeniably, it was introduced into this connection because of the nature of the time on which the journey occurred. It was a Sabbath day, and, as such, it was important that succeeding generations should not be left to infer from the account given, that it was a matter of indifference to the Lord how far travel should be carried on such an occasion; but, on the contrary, that he was jealous on this point, and that the expression in question was employed to show that the procession of Christ's followers, and Christ, himself, bowed reverently to the national regulation respecting the distance to which it was proper for one to depart from his home during the continuance of holy time.

But this line of argument, though plausible in itself, and superior in fact to that which is many times used to support the tottering fabric of first-day observance, would not, we fancy, persuade an intelligent public to introduce a new Sabbath into their calendar. The verdict which even those with whom we differ would be compelled to render would be that which both reason and piety would dictate; namely, that the fatal defect in the logic was the want of a thus saith the Lord.

Passing now from the first six of the eight texts which relate to the first day of the week, let us give to 1 Cor. 16:2, and Acts 20:7, a consideration of sufficient length only to enable us to assign to them the proper place which they should occupy in this controversy. While it will be observed that they present the only mention of the first day of the week after leaving the gospels, and while it is remembered that they are separated from the occurrences there narrated by the space of twenty-six years, it is a remarkable fact that the first of them, if not in itself clearly against the conception of Sunday sanctity,

at least, affords no strength for the argument in its favor. It reads as follows: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

Now, bear in mind that the inference here is, that the gatherings spoken of were to be made in the assemblies of the Corinthians, the presumption following that, as they must have been in the habit of convening on the first day of the week, the apostle took advantage of this fact in order to secure the desired collections for the saints at Jerusalem. You will observe, consequently, that the postulate, or assumed point in the discussion, is that the Corinthians were at the church, or place of meeting, when the "laying by," which was ordered above, took place. If, therefore, this be not true, the whole logical superstructure which rests upon it necessarily falls to the ground.

Let us inquire after the facts. Does the apostle say, Let every one of you lay by himself at the church? or, does he command that his pro rata donation should be placed in the contribution box of the assembly? We answer: There is not a word to this effect. Nor is this all; the very idea of the text is diametrically opposed to this notion. Before the contrary can be shown to be true, it will be necessary to demonstrate that which is absurd in itself; namely, the proposition that what an individual has voluntarily placed beyond his own reach and control by putting it in a common fund, can, at the same time, be said to be "laid by him in store."

Furthermore, Mr. J. W. Morton, a gentleman who has given the subject mature reflection and careful investigation, by a comparison of the different versions and the original, has demonstrated the fact that, if properly translated, the idea of the passage is simply that, for the purpose of uniformity of action, and to prevent confusion from secular matters when the apostle himself should arrive, each person should lay by himself at home the amount of his charities according to his ability. We give the following from his pen: "The whole question turns upon the meaning of the expression 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his lexicon, translates the Greek term, 'by one's self; i. e., at home.' Two Latin versions—the Vulgate, and that of Castellio—render it, 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by hemself,' same as German. The Italian of Diodati, 'appressio di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferrara, 'para isso,' with himself. The Swedish, 'naer sig self,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."—*Vindication of the True Sabbath*, page 61.

The simple fact is, therefore, that while the text in question yields no proof that Sunday was then regarded as a day of convocation, it was one which might be encumbered with matters which would necessarily call attention to the pecuniary affairs of individual Christians, and so avoid the necessity of their giving thought to such things when Paul himself should have arrived; thereby preventing delay on his part, and leaving them free to devote their whole time to the consideration of religious themes. Thus much for 1 Cor. 16:2.—W. H. L., in *Christian Statesman*.

Never rejoice in your own strength. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength.

THE USURER.

A USURER a princely fortune made,
Though not by fraud or even tricks of trade;
But—as he vowed—because Heaven deigned to
bless
His honest toil and give him great success.
Eager to show the gratitude that filled
His swelling breast he now began to build
An alms-house, doubtless hoping that the Lord
This pious undertaking would reward.
When all was ready, in exultant mood,
Viewing the goodly pile, the miser stood,
Thinking how well the work of love would pay,
When a shrewd neighbor chanced to pass that
way.

The miser, who most ardently desired
To hear his stately hospital admired,
Now in a tone of triumph asked his friend
If it were large enough to suit the end.
“Why not,” was the reply; “’tis nobly planned,
A welcome refuge for a glorious band:
But if you mean it as a home for all
Whom you’ve made poor, the building’s far too
small!”—*Sentinel and Reporter.*

The Coming of Christ.—No. 9.

BY S. S. GRISWOLD.

We now come to the consideration of Acts 1: 11, a passage, supposed by Adventists to be impregnable, as proving the personal return of Christ to this earth. The passage reads, commencing with the 4th verse, “And when he [Jesus] had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

It is assumed that the above passage incontestably proves the return of Christ in his material body to this earth; and to call in question that supposed fact is to question the veracity of the text. It is assumed by the Adventists that Christ's literal body was raised from the dead, that it was this resurrected material body that was seen during his sojourn on the earth after the resurrection, and that it was this self-same material body of resurrected flesh, bones, muscles, blood, viscera, &c., that ascended into Heaven, and which is to return.

That there are serious difficulties attending this view must be admitted even by its advocates. As the resurrected body of Jesus was doubtless clothed, Christ did not appear to his disciples naked, the question may be asked, Where did he obtain the garments he wore after his resurrection? For he was buried in grave-clothes, fine linen purchased by Joseph of Arimathea. These grave-clothes were left in the sepulcher, they were not assumed by Christ at his resurrection. Where, then, did he obtain those garments that he wore after his resurrection? Did Christ borrow, beg, buy, or create them out of nothing? Again, did Christ ascend to Heaven in those veritable garments of woolen, linen, or mixed? and is he now clad in those material fabrics? Again, if Christ's resurrected body was the same veritable material body that was buried, how came it to pass that Mary did not recognize him after he was risen? See John 20: 14-16; so also those two, while journeying to Emmaus. Luke 24: 13-34. Again, and why were witnesses chosen to whom Christ appeared, instead of being seen by people generally? Again, why was not Christ visible all the time after his resurrection until his ascension, if he possessed a material body? and how could a material body pass into a room without the door being opened? Again, of what consistency were the bodies of those men that stood by the apostles at Christ's ascension? also of those angels that were in the sepulcher, and that rolled away the stone from its mouth, at Christ's resurrection? also of that multitude of the heavenly hosts who sang the natal song of the Redeemer?

Again, if Christ ascended in the same veritable body of flesh and blood that he possessed during his earth life, must not his ascension to, and continuance in, the heavens be a continued miracle, counteracting the law of gravitation, which would have held him to the earth? So, also, must there not be a continued miracle, to sustain him in existence, as respects food? For how can his life be continued without nutriment, if his body is material as prior to his resurrection? In fact, the materialistic view of Christ's resurrection, must necessarily involve an unending series of miracles. It entirely sets aside the whole course of nature, and resolves the whole into the miraculous. It may also be remarked that, had the ascension taken place either earlier or later in the day, the line of ascension would have been either in an opposite direction in the heavens, or at right angles with the direct line of ascension.

The question, then, is, What was the ascension? Was it the ascending up from the earth of a material body, a body of flesh, blood, and bones, and all its internal viscera, against the law of gravitation, either drawn upward by some higher power, or propelled upward by some force inhering in the body itself? Its rising buoyant on the air could not have been caused by any spirit force within it; for according to the materialistic view, there is no such thing as spirit, hence no spirit force could have sent a body weighing some 150 pounds upward against the force of gravitation, which held it fast to the earth.

What, then, was the ascension? Was it not the passing from the visible to the invisible? and was not its phenomena of being seen rather an effect wrought on the beholders, than on the ascending one? Was not the fact of the ascension in accordance with those laws of spiritual phenomena by which all those angelic appearances mentioned in the Scriptures are to be explained.

The denial by materialists of all spiritual phenomena, is directly in the face of abundant evidence. The facts of spiritual phenomena can be sustained by as an abundant testimony, almost, as those of the natural world. The assumption that mind, spirit, does not nor cannot exist, except as an effect of material organism, is contradicted by all past experience, both of science and revelation. It annihilates God as well as angels and men. It necessitates as its legitimate sequence, the blindest atheism. Not that all materialists are atheists, but that materialism, which denies the existence of spirit, except as the effect of material organism, necessitates that consequence. Therefore, although it may be anticipated of what may be said when I come to the consideration of the subject of the resurrection, yet, as the ascension of Christ seems to stand connected with his resurrection, perhaps I may be pardoned in

very briefly remarking upon Christ's death and resurrection.

The death of Christ, then, what was it? Did it render him unconscious of existing, of being? During the time his body lay in the tomb, was not Christ, as to his spirit, alive? Did he not then exist as a conscious, active, acting being? or was all that constituted him a personality sleeping unconscious in the tomb of Joseph? An answer to these questions may, in a measure, determine as to who he was, whether a mere man or a divine man, possessing the duality of divinity and humanity. That he was the latter the Scriptures abundantly show. Hence death could not have been the annihilation of the consciousness of his divine consciousness. The admission would be fatal to his divinity. Christ, then, as to his spiritual nature, did not die, or death did not render him unconscious. For it was while his body lay entombed that he preached to the spirits of the departed dead, as mentioned by Peter (see 1 Pet. 3: 18-20) a fact universally believed by the church during the first three centuries, but which materialism, infidelity, skepticism, and rationalism, has almost annihilated.

As the death of Christ destroyed the organism of his body, his resurrection, viz., the *egairo* not the *anastasis* of his body, was its restoration. (Remark. *The egairo or resuscitation of Christ's body must not be confounded with the anastasis, or resurrection of the immortal Jesus.* This distinction will be noticed more particularly when I come to examine the subject of the resurrection generally.)

While, therefore, it may be admitted that the body of Christ was revived, and thus removed from the sepulcher, and also that he might have so resumed it as to appear in it at certain times, yet it does not follow that all his post mortem appearances were thus in the fleshly body. For had they been, it is difficult to account for Mary not knowing him; also, the disciples going to Emmaus; also the fact of his appearing under a variety of forms or appearances, and his entering rooms without any opening; also his not being seen by the people generally.

The true philosophy of his being seen after his resurrection, doubtless was the couching of the spirit eyes of those who beheld him, rather than his having re-possessed himself of his natural body. That at times he might have assumed an earthly form, may be admitted; but that does not seem to have been the usual manner by which his presence was recognized.

There doubtless were good reasons why his body should have vacated the tomb, such as affording proof of his being alive, but that he always, after his resurrection, was possessed of that material body, and that he ascended in it, is not well attested.

Christ's natural body, like Elijah's at his translation, was doubtless instantly resolved into its original gases, while he possessed a real spiritual body, the one in which he ascended, a body seen only by spiritual eyes. It was this spiritual body that Stephen saw when being stoned to death. The same was seen by Saul.

The ascension of Christ, then, was not the ascension of a gross body of flesh, blood, and bones, into the heavens; but a closing up of the spiritual eyes of those who beheld it. And it is in this way Christ is to come, in a manner similar to that in which he seemed to go toward heaven.

“The vision was one of those *theophanies* so oft in ancient times, previous to Christ's incarnation, vouchsafed to man—during Christ's pre-incarnate glory which, in accordance with Christ's prayer [John 17] was similar to his post incarnate glory.”

The only passage that numerically refers to Christ's second appearing is Heb. 9: 28, and that limits his appearance to those who *look* for him. Why thus limit the appearance to such only as *look* for him, when if he comes bodily all *must* see him, *no lens volens*, for none can help seeing a literal body? Hence this second appearing of Christ, called his second advent, is not the appearance of a material, physical body, a personal appearance, but a spiritual appearance, only to those who look for him, those who love him. Therefore as Christ disappeared from the spiritual perceptions or eyes of the disciples, in like manner he will re-appear to them who look for him, or desire to see him in that spirit world where he went at his ascension, and whom the Heaven must receive during the restitution of all things spoken of by the prophets. There those and those only who look for him, will see the King in his beauty.

That spiritual beings exist, is abundantly proved and established by the Scriptures, also that such beings have been seen and heard, is equally established. To deny or ignore the fact is to take away from the things written in that book. And I here assume that men who have died immediately exist or continue to live, is abundantly taught in the Scriptures. This being the fact, the question is, How are such spiritual beings recognized by mortals? There seems to be but two ways or modes by which a recognition can take place. One is, that the spirit clothes itself with a material covering or body, and thus would be recognized by our natural senses. The other is, the couching of our spiritual senses, by which we could thus recognize a spiritual being. This last seems to me as the more probable. Hence a large portion, if not all, of the appearances of Christ after his resurrection are to be explained in that way. The spiritual eyes, ears, &c., of those witnesses, chosen of God for that purpose, see Acts 10: 51, were thus opened, and by that means, saw, heard, and felt him. And the incident related in Acts 1: 11, under consideration is thus explained. As the spiritual vision of the disciples gradually closed, Jesus appeared to recede, until he ceased to be recognized by them. Hence in like manner he will come, recognized by the spiritual perceptions of those who *look* for him, and those only. Scripture abundantly relates instances where spiritual beings were seen and heard by one and not by another, although both could have seen them had they been recognized by the natural senses. The case of Zachariah seeing the angel, while no one else saw him. Luke 1: 11-22. The companions of Saul saw the light, but did not hear the voice of Him who spoke, while Saul both saw and heard. Acts 22: 9. Other similar cases might be given.

But I will not enlarge. To my understanding, the passage in Acts 1: 11, falls far short from proving the personal return of Christ to this earth. On the contrary, it disproves that supposed fact. It is but the last recorded instance of those post resurrection theophanies of Christ which had been occurring since the eventful morn in which he left the abodes of those departed ones who were then living in the spirit world. For Christ rose *out from among the dead* which were in the hades regions, and once more revealed himself to his disciples, to those who were looking for him.

While, therefore, his body was dissipated or removed from the sepulcher, which was the *egairo*, or its resuscitation; the true *anastasis* or resurrection

was his rising out from the vast myriads of departed spirits, who were then residents in the spirit world, and to whom he preached and revealed himself. Thus was the gospel preached to the dead as well as to the living, that Christ might be the Judge of both the quick and the dead. 1 Pet. 4: 6. Amen. Even so, come, Lord Jesus, and come quickly.

REMARKS.

A pressure of other imperative duties, on our part, has interrupted for several weeks an interchange of views with Bro. Griswold on the second coming of Christ. We now resume the subject; and that the reader may understand what is yet before us, we would state that one more article on the present subject, and one each on the propositions that have been suggested for consideration, will conclude this series of articles.

A few points in his present article we will notice in order. Adventists assume, he says, the resurrection of Christ's literal body. We assume, if that can be called an assumption which the Scriptures assert, that Christ was literally and bodily raised. He showed the disciples his hands and his feet to prove it. Luke 24: 39: “Behold my hands and my feet, that it is I, myself: handle me and see.” How could personality and identity be any more strongly expressed? On another occasion, John 20: 25-29, the Lord told Thomas to behold the prints of the nails in his hands and feet, and of the spear in his side. And this body which bore these marks of the crucifixion, he called himself: “Because *thou hast seen me*, thou hast believed.”

Bro. G. is compelled to admit the resuscitation of Christ's natural body, as evidence, he says, of the resurrection of Christ. And yet he denies that this was Christ's resurrection. Here was a body which the Lord presented to the disciples as himself which was the only evidence, so far as we have any record, upon which they based their faith in his resurrection, but which, was after all not himself, and was no evidence of his resurrection, that being entirely independent of the resuscitation of the natural body, and just as complete without as with it.

His view, as we understand it, puts Christ, between his resurrection and ascension, into possession of two bodies; his spiritual body, which was his real resurrection, and his resuscitated natural body; and sometimes he appeared in one, and sometimes in the other. Query: When he appeared in his spiritual body, where was the resuscitated natural body? Did the Lord take this body about with him, as the actor takes his trappings in which to array himself when he wishes to appear in a certain character? And when he appeared in this body, what became of the spiritual body? And we may ask the same questions of Bro. G. respecting this resuscitated natural body, that he asks of us: Did he exhibit this body naked or clothed? If clothed, where did he obtain the clothes? Did he buy, beg, or borrow them?

But the disposition Bro. G. finally makes of this body is both novel and extraordinary. He says it instantly resolved itself into its original gases. Before the reader adopts this view, he should pause and consider the effect of such a change. We presume many of our readers have seen the spark applied to the loaded ordnance, and witnessed the explosion, and felt the concussion that immediately shook the earth, and seemed to shatter the very heavens. What was the cause of all this commotion? Simply this: a small amount of matter, composed of saltpeter, sulphur, and charcoal, which we call gunpowder, had “instantly resolved itself into its original gases;” and this was the result. What would have been the effect, at the time of which we speak, of a like change in a quantity of matter equal in bulk to the human body? The disciples, had they been anywhere near, would have been hurled into eternity, and Judea would have been shaken from Hermon to Bezor.

What he says about the blood, muscles, and other organs of the resurrected body, especially the “viscera,” which his pen seems so often to catch, and its avoirdupois weight, the difficulty of overcoming gravitation, &c., he would have omitted had he reflected that we have never claimed that the resurrected body is a mortal, corruptible body like the ones we now possess. “It is sown,” says Paul, “in corruption; it is raised in incorruption. It is sown a natural body; it is raised a spiritual body.” Such was Christ's body after his resurrection; it was nevertheless a literal body which could be seen and handled, and presented the marks of the crucifixion. Luke 24: 39; John 20: 26-29. Why then did not Mary and the disciples on their way to Emmaus know him? The Scripture record itself answers: Not because his resurrected body was so strange that they had to be told who he was, but because “*their eyes were holden that they should not know him.*” Luke 24: 16.

The exact nature of this spiritual body, our finite philosophy may not presume to determine. This much it is safe to say, because this much is revealed, that blood is not (as in our present bodies, Lev. 17: 11) the vehicle of its life; for “flesh and blood cannot inherit the kingdom of God.” 1 Cor. 15: 50. Those organs, then, which in our present bodies constitute the blood-making, blood-propelling, and blood-directing organs, either may not be found in the spiritual body, or may be put to other uses. And let all consider how large a proportion of the organs of the body these constitute. Moreover, all those things which we are required to do in support of life, which are done for the direct purpose of supplying blood to the system, may be dispensed with in the spiritual body. Here Bro. G.'s “constant mira-

cle” for the support of the resurrected body, fades completely out. No more constant miracle is required for the support of the spiritual body, according to its nature and constitution, than is now manifested in providing support for the natural body which is adapted to its organization. With this view of the immortalized body, we see not much occasion to talk about viscera. But some people have educated themselves to think and feel that everything that is material is necessarily gross and filthy. There is nothing in matter as such necessarily unholy or impure. The earth was as literally composed of matter when first created, as now. Nevertheless it was holy and pure. For the sons of God shouted for joy over it as a world of loveliness and beauty; and even the Great Architect himself pronounced it very good. So it will be again when purified by the fires of the last day from the last traces of the curse and sin, which constitute its sole defilement, it comes forth the redeemed dwelling-place of a redeemed and sinless race. 2 Pet. 3: 7-14.

So our Lord took upon himself the nature of the seed of Abraham. Heb. 2: 16. From the tomb he came forth with this human body changed to an immortal or spiritual body. With this body he ascended where he is now glorified. John 7: 39. And this body he will ever bear as a fitting memento and trophy of his glorious intervention in behalf of our race. This explains how we are to become like him. 1 John 3: 2. And Paul says, Phil. 3: 21, that he “shall change our vile body, that it may be fashioned like unto his glorious body.” What does Paul mean by “this vile body,” or, as some commentators prefer to express it, “this body of our humiliation”? He means, beyond question, this present mortal body; and mark it, *this body is to be changed and fashioned like unto Christ's glorious body.* But Bro. G. says that this body is to go forever back to dust, while the spirit being slips out into its new state of existence. Paul says again in 1 Cor. 15: 53: “This corruptible must put on incorruption, and this mortal must put on immortality.” What is this corruptible and this mortal? This mortal body certainly, whatever view we may take of the nature of man. And Paul does not say that a principle or being, itself immortal, somewhere confined in this mortal corruptible body, at length finds opportunity to escape from this mortal prison house, and the house then goes forever back to dust; but this mortal, all that is mortal or corruptible about us, puts on, is clothed or invested with, immortality, or becomes itself immortal. It is then a spiritual body fitted for the kingdom of God. With tenfold more plausibility can a person deny the declaration that the seventh day is the Sabbath of the Lord, than he can deny in the face of this testimony from Paul, that the plan of salvation embraces the redemption of these natural bodies. Rom. 8: 23.

But Bro. G. thinks Christ's body could not have been a material body because he came into the room the doors being shut. But this is no more mysterious than what we observe in our own experience through all our waking hours. If no such thing as glass had ever been known, but all the experience of mankind had been confined to the opaque substances of earth, wood, stone, &c., and then an article had been suggested of such a nature that it seemed to be more dense than flint, and impervious to even air and water, and yet afforded no obstruction to the rays of vision; such a thing would have been pronounced an utter impossibility, and we venture to affirm that glass as we now have it would have been pronounced by both theology and philosophy combined, to be pure spirit, or as not belonging to our sphere of existence. It is as mysterious that rays of light can pass through a substance of the solidity of glass, as it is that God can organize material beings so far above our comprehension that the substances we have to do with here can offer no barrier to their movements. To reason respecting the works of the Almighty on the basis of our crude ideas of things, is altogether untheological not to say puerile.

What Eld. G. means by saying that we deny any such thing as spirit, or spiritual phenomena, we know not. If we are, in his view, materialists, he must not, in defining materialism, go beyond the views we hold; or if he chooses to set forth as materialism, views we do not hold, then he must not include us in the same category with materialists.

In regard to the preaching of Christ to the spirits in prison, we refer the reader to an article on that subject in REVIEW, No. 1, present volume; and with a few observations on the appearing of Christ, we will conclude our remarks on Bro. G.'s present article.

He argues against the idea of Christ's ascension because his line of ascension would have been at one point in the earth's revolution, exactly opposite from what it would have been at another time, or at another time at right angles with it. We have never supposed it necessary that he should take a bee line from the point of his departure to that of his destination; so that if he happened at the time of the ascension to be on the opposite side of the earth from the direction in which he wished to leave it, his first act would be to bolt straight through the earth. Mark says, “He was received up into Heaven.” Luke says, “He was parted from them, and carried up into Heaven.” On Bro. G.'s view that the ascension was simply a closing of their spiritual eyesight, and the receding of Christ from their view, it seems to us that the record should have read, And he led them out as far as to Bethany, and put out their spiritual eyes; and they, as the result of that cleverly-performed transaction, returned to Jerusalem laboring under the complete deception that their Lord

had gone up into Heaven! whereas he had only vanished from their sight. It is not pleasant to think of our Lord as practicing such spiritual jugglery among his followers.

On Heb. 9: 28, we conceive that Bro. G. limits the word appear by altogether the wrong phrase. He has it that Christ will appear the second time only to those that look for him; whereas the text asserts that the salvation he brings will be for those only who look for him. "Unto them that look for him shall he appear without sin unto salvation." Others will see him, but no others have the salvation. If he is to appear only to those that look for him, what shall we do with all those warnings and threatenings which are given in reference to his coming? Matt. 24: 43-51: "But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites." What! shall this evil servant who is not looking for his Lord, be suddenly raised to a high degree of spirituality, and have his spiritual eyes "couched" to discern his Lord before he is aware of it? Will it be the same with all those tribes of the earth who will mourn when they see him coming? verse 30; and with those upon whom he threatens to come as a thief, if they do not watch? Rev. 3: 3.

Again it is said, by way of objection, that if the Lord comes personally or bodily, all must see him *nolens volens*. Very well, what do the Scriptures say? Rev. 1: 7: "Behold he cometh with clouds and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him."

As the disciples gazed up after him into heaven, a cloud received him out of their sight. In the same manner the angels told those disciples that he would return. With clouds he comes, says John; to take vengeance on them that know not God, says Paul, 2 Thes. 1: 7, 8, but to bring salvation to them that look for him, which implies a preparation to meet him. Heb. 9: 28.

Light-Holders.

THE annexed article having this caption, published in the REVIEW of May 24, 1864, so forcibly sets forth the duty of Christians at the present hour in letting their light shine, that it seems to me worthy of republication. Would that all who can, would imitate the example of the poor pensioners of Greenwich Hospital, in the proper distribution of tracts, and thus let their light shine in this direction. WM. PENNIMAN.

LIGHT-HOLDERS.

Every voyager through the British Channel will remember the famous light-house, that stands near the gates of the Atlantic. It rises from a rock in the midst of the waves; its beacon-blaze streams far out over the midnight sea. The angry waves, for many a long year, have rolled in—thundering against the tower's base. The winds of heaven have warred fiercely around its pinnacle; the rains have dashed against its gleaming lantern. But there it stands. It moves not, it trembles not; it is founded on a rock. Year after year, the storm-tossed mariner looks out for its star-like light, as he sweeps in through the British Channel. It is one of the first objects that meets his eye, as he returns on his homeward voyage; it is one of the last which he beholds after his native shores have sunk beneath the evening wave. On the base of its tower is this inscription: "To give light and to save life."

That tower of Eddystone is a light-holder to all who come within its range. It does not create light, it only sheds it, and "giveth light" to every passer-by on his watery way. This image of a light-house may have been in the apostle's mind, when he wrote to the Philippians of the surrounding heathen and idolaters, and said to them, "Among whom ye shine as lights in the world." Some translate the word, *torch-bearers*. Others hold that it refers to stars in a dark night. All the interpretations look to the same idea, viz., that Christians are Christ's light-holders to their fellow-men.

The lantern of a light-house is not self-luminous. It has to be kindled by a hand from without itself. By nature, every Christian is as unfitted to give spiritual light as the empty tower on Minot's Reef or on Sandy Hook would be to guide the mariner at midnight. God creates the natural power, the mental faculties, as the builder rears the stone-tower of Eddystone or Sandy Hook. Neither natural heart or stone-tower are self-luminous. A hand from without must bring them light.

Conversion by the Holy Spirit is a spiritual illumination of the soul. God's grace lights up the dark heart, sometimes suddenly, as in the case of Paul. Sometimes, as in the case of John Newton, there is at first a feeble germ of light, like the little blue point of flame on a candle-wick, and this germ of light grows into a clear, full blaze. The beginning of true religion is in the first acts of sincere penitence—the first breathings of earnest prayer—the first hungerings

after God—the first honest attempt to do right and to serve the Lord. God's grace, remember, is the only original source of the light that makes any man a luminary in society. And when a man has once been kindled at the cross of Christ, he is bound to shine.

And, in order to do this, he need not be conspicuous in society for talents, wealth, or intellectual culture. The modest candle by which a housewife threads her needle, shines as truly as does the great lantern that burns in the tower of a City Hall.

A humble saint who begins his day with household devotions, and serves his God all day in his shop or at his work-bench, is as truly a light-holder as if he flamed from Spurgeon's pulpit, or illuminated a theological class from a professor's chair. To "shine," means something more than the mere possession of piety, or the enjoyment of piety; it is the reflection of gospel religion that makes the burner.

Martin Luther was an Eddystone-tower to bewildered Europe. On the other hand, the humblest tract visitor, or mission-school teacher is a lantern-bearer, to guide some lost wanderers toward Heaven. Harlan Page, the pious carpenter, never talked with a person for ten minutes without saying something to benefit his soul. He was a steady burner; so was Deacon Safford, of Boston. Thomas Dakin, a poor pensioner of Greenwich Hospital, distributed over one hundred thousand tracts every year, and when at last death smote him down suddenly, his pockets were found filled with tracts entitled, "Are you prepared to die?" Dr. Nettleton carried his gospel-lamp from town to town—held it forth every evening to gathered companies of anxious souls—and during his lifetime guided many thousands to a knowledge of the Saviour. Oh! what a Heaven Nettleton will have!

If every Christian who trims his lamp, and keeps the oil of grace up to its full supply, is such a blessed benefactor to others, what a terrible thing it is for a Christian to let his light go out! A traveler who once visited a light-house in the British Channel, said to the keeper, "But what if one of your lights should go out at night?" "Never," said the keeper, "never—impossible. Sir, yonder are ships sailing to all parts of the world. If to-night my burner were out, in a few days I might hear, from France or Spain, or from Scotland or America, that on such a night the light-house in the Channel gave no warning, and some vessel had been wrecked. Ah! Sir, I sometimes feel, when I look at my lights, as if the eyes of the whole world were fixed on me. Go out! Burn dim! never, Sir, never!"

How closely this incident comes home to us all. Prehaps in eternity I may hear that some precious soul was wrecked, because my pulpit was not a faithful light-holder to my congregation. Some gospel-burners were neglected and grew dim. One man, perhaps, stumbled into a drunkard's grave, because I did not warn him soon enough against the peril of the first glass. Another broke God's Sabbath, for want of keeping the fourth commandment trimmed and burning. Before another was not held up the exceeding sinfulness of sin; and Jesus, the light of the world, may not have been set forth aright to wandering sinners. "Go out—burn dim!" God help me to say, "Never—NEVER!"

I know of certain households in which I fear the lamp is out. That boy would not be seen so often on his way to the theater, or the drinking-saloon, if father and mother held up the torch of loving warning! That giddy daughter, who was once thoughtful about her soul, might now be a Christian, if there had been a light-holder near at hand, to guide her to Jesus. There was a lamp of profession in the house. It *did not shine*. The oil was out. Love of the world had extinguished it. That dark lantern left the house in midnight.

Thank God! some lights never go out. Death cannot quench them. They shine forever. Luther's great lantern, "the just shall live by faith," still gleams from Wartburg Castle. John Bunyan's lamp twinkles through the gratings of Bedford Jail.

"Then gird your loins, my brethren dear,
That distant home discerning;
Our absent Lord has left us word,
Let every lamp be burning!"

—Cuyler.

Money.

THE power of "the root of all evil" in these times is overwhelming. Before Mammon, men tremble. It is the god of the rich, and the idol of those less favored. Its influence pervades all ranks and classes of men. Heroes lose their manhood in grasping after it. Honor quails before its influence. Crime is set down as naught in comparison with the respectability (?) and weight which he who possesses a well-lined purse can command. Its influence for good is undoubtedly powerful: but in the hands of the vile and unprincipled it has a

tendency to taint and pollute the entire social and moral atmosphere. Backed by money, a man, in these times, can with impunity commit every crime in the calendar, and escape unscathed. He can, if his villainy is deep-seated, and he is in possession of the quality vulgarly denominated "brass," hold his head high, and ride down all frowns and the contempt of an entire community. He can buy up those who have suffered insult and injury at his hands; and puffed up with his pride of purse and acknowledged influence, he can tread the public thoroughfares with a stately step, and receive the smirking salutations of those who, in their hearts, despise him, while he inwardly gloats over his untold crimes, and plots new schemes for the gratification of his base passions, and injury of his fellow-men. Justice can be subverted; the laws set at defiance; the grossest immorality practiced; and the blackest and most degrading crimes committed without fear, by the depraved, if they can but command at will the influence of money. Such has been, and will be, we suppose, the record of this, as well as all other communities. The strong-minded man ceases to be powerful when tempted with the alluring bait. His knees smite each other, and he quietly worships at the shrine. The weak and peurile readily grasp with nervous activity the glittering bauble, and daily, in all ranks and stations of life, homage is paid Mammon.—Dundas Banner.

Truthfulness.

"FINALLY, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

"*Whatsoever things are TRUE.*" That word is properly "truthful," not opposed so much to error as falsehood. We are apt to think that it refers to true doctrine, to things which we must receive as articles of faith that are proved to be true, and it is most important that we should cleave to the truth in this sense; still the meaning here rather points to truthfulness in your dealings one with another. Be perfectly and absolutely truthful in your daily life. Make absolute truthfulness a matter of hourly study.

Are you inclined to think such a charge unnecessary for a child of God? It is painful to feel that it can be otherwise, but the sad fact is that our nature is so altogether falsified, that deceit has crept in so universally since sin came in, that we hardly know, until we put our tendencies and our actions beside the Bible, how untrue we are. The whole world is a lie—the whole world is a sham, pretending everywhere to be what it is not; and it is a most difficult thing for the children of God so to live by the word of God as to be entirely different from a false world; to shake ourselves out of habits and customs that have become universal. But, however our testimony may be misinterpreted, we must firmly take our stand in this matter, and dare, if we are ever so singular, to be TRUE. All exaggerated forms of expression, often unintentionally adopted from mingling with people who use them—the objectionable slang of the day, which has become the current mode of speech, and which, if we are not on our guard, it is easy to fall into—we must keep ourselves from these, if we would be absolutely truthful. I am certain that if, as the apostle says, we *think* on these things—i. e., keep our minds occupied about them, make them a matter of study—we shall have to drop much from our conversation that has become habitual to us.

Never was there a time when the whole tone of the day was more opposed to what is true; and there is a "sensational" mode of speech prevalent which is not only contrary to God's word, but to good taste. We need to be reminded of our Lord's charge, "Let your communication be, Yea, yea; Nay nay; for whatsoever is more than these cometh of evil." Does not this imply great simplicity in the use of words? No interlarding our conversation with exclamations and exaggerations—calling things, for example, "awful," when only a little contrary to our wishes. No repeating and asseverating what we say in expressions learned from the world. But if thus guarded and particular, it will be said of us, "They are so flat, so insipid, so stupid!" Very likely; but surely, if God's children are going out into the world as his representa-

tives, they have something higher to think of than their own reputation. It is the glory of their Master they desire to live for. And yet I believe that while consistency in this matter may affect our popularity, it has more to do with our real reputation than we are sometimes disposed to think. The world has a high standard by which it measures Christians, and is quick to discern the least divergence from it. The world, let us never forget, *expects* us to be true, however it may dislike our truthfulness; and we cannot be too careful about it."

Again, I would say, let us avoid talking of what we do not understand, whether it concerns things or people; this involves inaccuracy. How many things are said untruthfully, when people meddle with matters of which they know nothing! And let us watch against misrepresentation—giving an impression, it may be, which, though our words are guarded, so as to be free from direct falsehood, is yet making a person or circumstance to appear in a character or a coloring that is not actually correct. Again, if we would be strictly true, we must avoid censoriousness and gossiping. The love of talking about others leads to untruthfulness.

Newsmongers, who aim at being considered to know more than others, easily slip into it, and we, who desire to set an example to those we wish to teach, must ponder our words, and keep over them a careful, watchful guard. "*Whatsoever things are true . . . think on these things.*"—From *Christian Character, in Woman's Work*.

A Lesson for Prolix Writers.

IN Newport, R. I., a grocer who kept a shop was noted for his grasping disposition. One day he nailed up a salt cod on one of the shutters of his shop, and underneath he wrote in chalk:

"Codfish for sale cheap for cash here."

Presently in came an acquaintance, and said:

"What do you have 'here' on that sign about codfish for?" You don't sell codfish or any other goods in any place but here. Anybody would know where you sold them without that word."

"That's so," said the grocer. "Boy, wipe out the word 'here' from the codfish sign."

The boy obeyed, and the next day another critic appeared. Said he, "For cash! Who ever knew you to trust for any goods? Why do you say you sell codfish for cash?"

"You are right," said the grocer. "Boy, wipe out the words, 'for cash,' from the codfish sign."

This was done, and shortly after a third critic came to the shop, objecting to the word "cheap."

"Who ever knew you to undersell other dealers?" said he; "you don't sell any cheaper than they. Your prices are just the same as theirs, and more, if you can get it. Cheap! cheap! what do you have that word for?"

"Well, it is not of much use," said the grocer. "Boy, wipe out the word 'cheap' from the codfish sign."

Again the boy did as his master bade, and the same day, critic No. 4 found fault with the phrase, "for sale." Said he:

"For sale! No one ever knew you to give away codfish. Of course you keep them for sale; there is no occasion for telling people what everybody knows."

"There is something in that," said the grocer. "Boy, wipe out 'for sale' from the codfish sign."

This left the salt cod and the single word, "codfish," beneath. It was but a few minutes after, that a customer, who came in to buy some goods, remarked to the grocer:

"What a funny sign you've got out there! Any one would know that is a codfish nailed on your shutter."

"So they would," was the reply. "Boy, wipe out the word 'codfish' from that sign."

The boy obeyed, and the fish remained with no inscription.—*Ex.*

THERE is good sound sense in the remark made by Howard Glyndon in the *Evening Mail*, that no "dress should be worn habitually which prevents free egress into the street, or garden, or the forest. Quite enough time is taken up in changing the shoes and in putting on hat, mantle, and gloves. If exercise out-of-doors has to be preceded by elaborate preparation, it will gradually fall into disuse."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, Nov. 26, 1872.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } . . . EDITORS.
" J. H. WAGGONER, }
URIAH SMITH, . . . RESIDENT EDITOR.

The Resurrection.

(Concluded.)

WE showed last week that a future resurrection is an event of the most absolute necessity, inasmuch as without it there is no future existence for the human race: a fact which entirely destroys at one blow the doctrine of the immortality of the soul. We now propose to notice the prominence given to this event in the sacred writings, and some of the plain declarations that it will surely take place.

1. The resurrection is the great event to which the sacred writers look forward as the object of their hope. In the far distant ages a day rose to their view in which the dead came forth from their graves, and stood before God; and before the coming of that day they did not expect eternal life.

So Job testifies: "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.]

David entertained the same satisfactory hope. "As for me," he says, "I shall be satisfied when I awake with thy likeness." Ps. 17: 15.

Isaiah struck some thrilling notes on the same theme: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

It was the hope of Paul, that eminent apostle, through all his sufferings and toils. For this he could sacrifice any temporal good, and take up any cross. He assures us that he considered his afflictions, his troubles on every side, his perplexities, persecutions, stripes, imprisonments, and perils, but light afflictions; yea, he could utterly lose sight of them; and then he tells us why he could do it: it was in view of "the glory which shall be revealed in us," "knowing," says he, "that He which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you." 2 Cor. 4: 14. The assurance that he should be raised up at the last day, and be presented with the rest of the saints, when the Lord shall present to his Father a church without spot or wrinkle or any such thing, Eph. 5: 27, sustained him under all his burdens. The resurrection was the staff of his hope. Again he says that he could count all things loss, if by any means he might attain to a resurrection (*exanastasis*) out from among the dead. Phil. 3: 8-11.

We refer to one more passage which expresses as clearly as language can do it, the apostle's hope. 2 Cor. 1: 8, 9: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." Paul here gives us to understand that he could not trust in himself because he was mortal. He must therefore put his trust in God; and he tells us why he does this: not because God had promised him any happiness as a disembodied soul; but because he was able and willing to raise him from the dead. Paul "kept back nothing that was profitable," and did not shun "to declare all the counsel of God," yet he never once endeavored to console himself or his brethren by any allusion to a disembodied state of existence, but passed over this as if it were not at all to be taken into the account, and fixed all his hope on the resurrection. Why this, if going to Heaven or hell at death, be a gospel doctrine?

2. The resurrection is the time to which prophets and apostles looked forward as the day of their reward. Should any one carefully search the Bible to ascertain the time which it designates as the time of reward to the righteous and punishment to the wicked, he would find it to be not at death but at the resurrection. Our Saviour clearly sets forth this fact in Luke 14: 13, 14: "But when thou makest a feast, call the poor, the maimed, the lame, the

blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed," not at death, but, "at the resurrection of the just."

Mark also the language by which the Lord would restrain that voice of weeping which was heard in Ramah. When Herod sent forth and slew all the children in Bethlehem from two years old and under, in hopes thereby to put to death the infant Saviour, then was fulfilled, says Matthew, what was spoken by the prophet, "In Ramah there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not." But what said the Lord to Rachel? See the original prophecy, Jer. 31: 15-17: "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Not thus would the mourning Rachels of the 19th century be comforted by the professed shepherds of the flock of Christ. They would tell them, Refrain thy voice from weeping; for thy sons are now angel cherubs chanting their joyful anthems in their Heavenly Father's home. But the Lord points the mourners in Ramah forward to the resurrection for their hope; and though till that time their children "were not," or were out of existence, in the land of death, the great enemy of our race, yet, says the Lord, they shall come again from the land of the enemy, they shall return again to their own border, and thy work shall be rewarded; and he bids them refrain their voices from weeping, their eyes from tears, and their hearts from sorrow, in view of that glorious event.

The apostles represent the day of Christ's coming and the resurrection as the time when the saints will receive their crowns of glory. Says Peter, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. And Paul says that there is laid up for him a crown of righteousness, and not for him only, but for all those also that love his appearing, and which shall be given him in that day [the day of Christ's appearing]. These holy apostles were not expecting their crowns of reward sooner than this.

All this is utterly inconsistent with the idea of a conscious intermediate state, and rewards or punishments at death. But the word of God must stand, and the theories of men must bow to its authority.

In 1 Cor. 15: 32, Paul further tells us when he expected to reap advantage or reward for all the dangers he incurred here in behalf of the truth: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." If without a resurrection he would receive no reward, it is evident that he expected his reward at that time but not before. His language here is moreover a reiteration of verse 18, that if there is no resurrection, they which are fallen asleep in Christ are perished.

Our Lord testified that of all which the Father had given him he should lose nothing, but should raise it up at the last day. This language is also at once a positive declaration that the resurrection shall take place, and that without this event, all is lost. To the same effect is 1 Cor. 15: 52, 53, "The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Here is a plain announcement that the resurrection will take place; that the change mentioned will be wrought at that time; and that this change must take place, or we cannot inherit the kingdom of God. Verse 50. Therefore without a resurrection, none who have fallen in death will ever behold the kingdom of God.

3. The resurrection is made the basis of many of the comforting promises of Scripture. 1 Thess. 4: 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." We have already referred to this

passage in this article on the Resurrection. We quote it again to show that God designed that from these promises we should comfort ourselves and one another in that keenest of all our afflictions, and the darkest of all our hours, the hour of bereavement. For the apostle immediately adds: "Wherefore comfort one another with these words." Is it to such facts as these, the second coming of Christ and the resurrection of the dead, that the theology of our day appeals to alleviate the sorrow which the human heart will feel for the loss of departed loved ones? Here if anywhere, and on this subject if on any that the apostle has anywhere taken up, should come in the modern doctrine of uninterrupted consciousness in the intermediate state. But Paul was evidently against any such doctrine, and so denies it a place on the page of truth, but passes right over to the resurrection as the place where comfort is to be found for the mourners.

As the resurrection is inseparably connected with the second coming of Christ, the words of Christ in John 14: 1-3, are equally in point on this question. When he was about to leave his sorrowing disciples, he told them that he was going to prepare a place for them; he informed them moreover of his design that they should ultimately be with himself. But how was this to be accomplished? Was it through death, by which a deathless spirit would be released to soar away to meet its Saviour? No; but, says he, I will come again and receive you to myself, that where I am, there ye may be also. Should any say that this coming of the Saviour is at death, we reply, that the disciples of our Lord did not so understand it. See John 21: 22, 23. Jesus incidentally remarked concerning one of his followers, "If I will that he tarry till I come, what is that to thee? follow thou me;" and the saying went immediately abroad among the disciples, on the strength of these words, that that disciple should not die.

The eminent and pious Joseph Alleine also testifies:

"But we shall lift up our heads because the day of our redemption draweth nigh. This is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone; my preaching is vain, and my suffering is vain. The thing, you see, is established, and every circumstance is determined. How sweet are the words that dropped from the precious lips of our departing Lord! What generous cordials hath he left us in his parting sermon and his last prayer! And yet of all the rest these are the sweetest: 'I will come again and receive you unto myself' that where I am there ye may be also. What need you any further witness?"

Dr. Clarke, in his general remarks on 1 Cor. 15, says:—

"The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it. . . . There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching, which is treated with more neglect."

The Fathers on the Sabbath Question.

ONE of the principal means of blinding the people to the claims of the Sabbath of the fourth commandment is to present certain quotations purporting to be taken from those who had conversed with the apostles, or from those who had conversed with those who had seen them, and to show from these that the first day of the week was ordained by the apostles to be observed in the place of the ancient day of rest. The Sunday argument from the Scriptures is too feeble to stand alone, and never ventures out except with the testimony of the fathers of the early centuries, as a staff on which to lean for support. A set of quotations, purporting to come from the early writers of the Christian church, was long since prepared ready for use, and every first-day writer and speaker produces these in support of the change of the Sabbath, and in proof of the authority of the so-called Christian Sabbath.

It has therefore seemed to me important, inasmuch as this kind of testimony is so highly prized by first-day people, that the complete testimony of all the fathers for something more than three hundred years—which must be long enough to take in all those men who had conversed with the apostles, and those who had

conversed with those who had seen them etc., and several quotations more—should be given in full in their own words. I am persuaded that it will astonish many to see what dishonest use has been made of these writings.

The task has been one of much labor, and I have not known how to spare the time for it when so many other things demanded attention in the Sabbath History. But the work seemed to me to be imperatively demanded and I have now nearly accomplished it. Probably it would not be best to insert the whole of this matter in the new edition of the Sabbath History, as it is necessary to keep that work in as condensed a form as possible. I have therefore thought best, if the publishing committee approve, that this "Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day" should be published in a pamphlet of perhaps about one hundred pages. And after thus giving the testimony in full, with some remarks, the most important points can be given in a condensed form in the Sabbath History.

Modern church historians make very conflicting statements respecting the Sabbath and first-day in the centuries preceding Constantine. And there is no end to the modern first-day writers, who set forth the merits of the so-called Lord's day from the authority of the fathers. These are thrust in the face of every person who observes the despised, down-trodden Sabbath of the great Creator. The History of the Sabbath is of course the proper work to give the truth on these points. And how shall it be done? Shall it array those historians who have borne testimony with greater or less clearness in behalf of the Sabbath against those others who have given to Sunday such unqualified support, and have treated the Sabbath with such contempt? This could be done; but this does not seem to me the proper method. It decides nothing, inasmuch as it simply arrays doctor against doctor, and makes the subject of the early history of the two days one of doubt and perplexity in many minds.

There seems to be, however, a wiser and better course, and one that cannot fail to give us the exact truth. Let us go back of these modern writers to the persons who lived in those first centuries, and find the exact words which every one of them has written (or which purport to have been written by them) on this subject. Then it matters little to us what the modern writers say, for we have the facts in full which they used in preparing their histories. This reason, also, has weighed with me in determining to give the full testimony of the fathers. I trust it will be found by no means dry, but of real interest to the common reader.

I have felt great anxiety to hasten forward the whole work to completion. For this reason, I have desisted, for the time, from writing for our papers, that I might save my strength for this work. But after a little, I intend, if the Lord will, to write also for the papers. In the meantime, I ask an interest in the prayers of the people of God, that my work may be done to his acceptance. J. N. ANDREWS.
Lancaster, Mass., Nov. 15, 1872.

"A Very Pleasant Charge."

IN recent travels it has been my lot to fall in company with several ministers, going to take their stations in new places. My attention was attracted to one of them by a remark he was making to a lady in the car, namely, "I think I have a very pleasant charge." Imagine a rosy-cheeked, round-headed man in the prime of life, who has every appearance of being one who relishes good victuals, going to a new place to labor for the salvation of perishing souls, expressing his satisfaction at having a very pleasant charge. If one realizes the present state of the world and church, and feels the responsibility of a minister of Jesus Christ; if he feels the solemn charge of Paul to Timothy resting upon him, to "preach the word," and in so doing reprove the popular sins of the church, as well as the unpopular sins of others, he will not congratulate himself very much with the anticipation of having a very pleasant charge.

THE LESS AGITATED THE BETTER.

Another young-looking minister, with a cigar in his mouth, at the railroad station, on my mentioning the present movement for a religious amendment of the Constitution, so as to place the enforcement of Sunday observance on the basis of constitutional law, and alluding to the increasing interest in the question of the particular day to be observed in obedience to the fourth commandment, replied that he thought that the less agitation there was in regard to the particular day, the better.

It is natural enough for conscious error to shrink from investigation; but truth demands investigation; the more agitation the better—the more it is scoured by friction, the brighter it shines.

R. F. COTTRELL.

A Good Criterion on the True Standing of a Church.

AN excellent test of the spiritual prosperity of a church is punctuality on the part of its members in keeping up their religious meetings, and exhorting one another, and so much the more as they see the day of the Lord approaching. Heb. 10:25. This is evidence of Christian union, brotherly love, and love for God and his cause; of real faith in the immediate coming of Christ, and in the need of unusual earnestness in the use of all the means of grace to obtain a special preparation to meet it. But where, under ordinary circumstances, the meetings of a church are poorly attended, it is a sure sign of deficiency in these graces, and good evidence that the interests of this world are eclipsing those of the world to come.

And one good way for a preacher to ascertain whether a church keep up their meetings or not, is to meet with them when he is not expected. The absent ones may excuse themselves by saying that they were weary and unwell, or that the weather was unpropitious, while the preacher, perhaps in feeble health, had to travel days in storms and over bad roads, to attend the meeting. And very often, those who excuse themselves on the ground of ill-health, are found busily and earnestly engaged in their worldly employments, as soon as the Sabbath is over. With many, the trouble is that their minds and energies are so taken up with things of this world that when the Sabbath comes they have no strength or taste left for the service of God; and they think they are excusable if they take up the sacred hours of the Sabbath in recuperating their wasted energies. This is robbing God of his due. The Sabbath is not merely an animal rest. It is a rest from our own work, to be employed in the nobler work of our Creator.

But behind this backwardness in attending religious meetings are other great lacks. The study of God's word and private devotions must have been neglected. There must be a great separation from God, a lack of communion with God, and a destitution of the blessings of his Spirit which always lead to a performance of duty, not to long to meet in the assemblies of God's saints to worship God, build up his precious cause, and enjoy sweet communion with God and his people.

Cherished idols and a guilty conscience may keep some from attending meetings. How can such meet Christ and holy angels at his coming? Others may be kept away from meetings by alienation of feelings toward brethren. To such I would say, How can you expect to worship together in Heaven if you cannot worship together here? Oh! press together, and love one another as Christ has loved you. Do not deceive yourselves with the lazy thought that God will be as well pleased with you if you remain at home, while he tells you to not forsake the assembling of yourselves together. Supposing that all should remain at home as you are inclined to do, what would become of public worship and all the benefits resulting therefrom? But if it is lawful for you to excuse yourselves, it is also for others.

God knows that we need to meet oftener now, and exhort one another more, than ever before. These golden opportunities will not last long. May we cheerfully improve upon them. If heavenly employments are repugnant to us here, what shall we do among the inhabitants of the celestial abodes?

D. T. BOURDEAU.

Sinners Converted.

It is often urged against our work that it does not convert sinners, but simply takes members from other churches. This would be a serious objection, if it were only true. But nothing can be more false, as all our ministers and brethren can testify. So far as my experience has gone, a good share of those who embrace the truth are either infidels, unprofessors, or backsliders. True, a great many church members embrace these truths, and indeed they frequently need converting about as much as worldlings do. This they confess themselves, and very generally they have about as far to go in reforming as the others do. But there is power in this truth to reach the hardest heart, as I have frequently seen demonstrated.

Within a short time past, at this place, we have seen persons that have passed the middle-age of life without ever being affected by the popular preaching of the day. We have seen these men heartily embrace the truth, give their hearts to the Lord, and commence to lead holy lives. Nor has it been excitement, or an appeal to the sympathies, that has wrought this change in them; but simply truth, attended by the Spirit of God. For this, we will rejoice and thank God, whether men like it or not.

Our land is as full of Pharisees and hypocritical professors as was ever Jerusalem in the days of Christ. There are men and women, who, simply because they belong to the church, feel called upon to denounce, deride, and oppose the present truth, because, as they say, it di-

vides the church, and takes their best members from them. Very frequently these persons are proud as Lucifer, vain, fond of show, and give good reason for us to believe that they have simply joined the church for popularity. Their religion has made no difference in their dress, as they wear as much jewelry, as many flowers, feathers, gewgaws, &c., as ever. It has not subdued their pride; for they are as haughty as before. It has not changed their lives, as they grind the face of the poor, oppress the widow, take exorbitant rates of interest, and in every way show themselves entirely destitute of the Spirit of Christ. These are the ones who denounce those who preach and obey the truth, simply because they feel no need of it themselves. Instead of sparing or modifying our preaching for such hypocrites, it is simply an indication that we ought to cry the louder, and lay it on the harder. If we do not, there is no hope of their being aroused.

D. M. CANRIGHT.

Hutchinson, Minn., Nov. 12, 1872.

The Word of God.

THERE is a vast difference between the word of God and the word of men. The word of God should be revered, and honored by implicit obedience. When God speaks, there is no danger of thinking too highly of what he says, or of being too particular in heeding it. We may well tremble at the word of the Lord. "The lion hath roared, who will not fear? the Lord hath spoken, who can but prophesy?" Amos 3:8.

The word of God should be received as the Thessalonians received it. "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13. The present truth, the third angel's message, is the word of the Lord to this generation, as much as the gospel preached by Paul was to that. If God has sent a message, as he promised, and as he is now fulfilling it, it is the word of God to us, and not the word of men. Some receive it as the word of God. Such make faithful soldiers. They are found every time at their post. They can be relied upon in the time of conflict. They are not hesitating, fluctuating, halting between two opinions. They are firm and steadfast, because they have received the truth as inspired and sent of God. To them it is the word of God. They believe that God lives and is fulfilling his word—that the message comes by divine inspiration. And when God instructs and warns, they think it of importance to heed his word; feeling assured that every word is for their benefit.

There is another class who profess to receive the truth; but they treat it as the word of men. The evidence is too clear for them to reject it entirely; therefore they receive it in part. They dare not reject it entirely; but they discriminate and judge for themselves how much it is necessary for them to heed. For example: They admit the principles of that branch of the work of God pertaining to health reform. But they judge for themselves what constitutes the reform—what is healthful for them as individuals to use—and so deciding, they continue the use of those things which are decidedly proscribed. With self-complacency, and often with pride of their opinions and their skepticism, they walk right over the word of the Lord, and make it of none effect.

God does not instruct us in regard to wholesome and unwholesome articles of diet, and then leave us to judge for ourselves what is wholesome. Such instructions would be of no use. For one would say, "Tobacco perfectly agrees with me;" another, "Tea agrees with me." Now this is false. These things are against the health of every one that uses them. And so of every one of the articles proscribed. To walk in the light of health reform is to make progress in the abandonment of every one of these articles till they are all abandoned, not to be indulged in occasionally.

Which of the two ways is the best in which to receive the word of God? All must answer, "As the word of God and not the word of men." Those that receive it so are stronger in the truth in one year—rather from the very beginning—than the other class are in ten, fifteen, or twenty years. I have witnessed it. I testify of what I have seen and know. A sifting time is yet before us. Who will heed the word of God and be found on the side of the Lord? Let all heed it.

R. F. COTTRELL.

"I Would thou Wert Cold or Hot."

AH! these are the words of Jesus! Words of deep import! And they have their application now, and to us. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Here is the end of those who make profession of the present truth, but do not come up to the standard in living it out. They have not the love of it deep down in the heart. Such are holding the truth in unrighteousness. Paul writes, "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18. For such to profess the truth, is

admitting in words their obligations both to God and man, yet practically denying the same.

It is plain that a living faith in the messages will produce corresponding works. A faith or profession which comes short of this will only avail to our condemnation in the end. It is possible to live out these solemn truths. It is possible to obey God perfectly, else he would not have commanded it. By unbelief, we count the blood of the covenant an unholy thing. It is not possible to have the favor of God and be saved in his kingdom, unless we put forth efforts commensurate with the greatness of the work, and continue them till they shall be crowned with success.

Hot, in the text, implies great earnestness and zeal; a thorough heart-work; in fact, a loving God with all the heart, might, mind, and strength, and our neighbor as ourselves. Every power and capacity of our being must be entirely enlisted to overcome. How reasonable, if God is our kind Heavenly Father, Creator, and Preserver, that we should love him and be obedient to him. Jesus wants our love. He first loved us. Oh! how he loves! "Behold I stand at the door and knock." Shall we open to him? We must. By the help of God, we will. Not sometime in the future, but now. Now is the day of salvation. Oh! for a taste of his love, then should we not rest satisfied at the halves. Oh! that we might realize our privilege in living at a time when the religion of Jesus Christ may cost us something. Away with faintness, and stumbling, and weakness, and unbelief, and hardness of heart, and all the list of hindrances to the pure life of God in the soul. Eternal life is worth something. It cost Jesus a life of toil and suffering, and a death of terrible agony—six thousand years of merciful providences on the part of both the Father and the Son, to bring about the salvation of a world. Oh! why should we cling to our rags and filthiness, our poverty and wretchedness, our blindness and nakedness? May God help us to make the exchange for the true riches, that we may, by-and-by, be exalted to a seat at his right hand, where the good and pure of all ages shall congregate; to a home with Jesus and angels; where God himself shall wipe away the last remains of sorrow.

A. M. LINDSLEY.

Another Objection Against the Immediate Coming of Christ.

THIS objection runs as follows: The opinion has quite generally prevailed among the ancients and moderns that our earth would continue in its present state for the period of 6000 years, at the close of which, the seventh millennium would be ushered in, and our Saviour would come the second time. Now, as there were, according to Usher's chronology, only 4004 years from creation to Christ, see margin of Gen. 1, and as we have only reached the year of our Lord 1872, we cannot consistently look for Christ for about 124 years.

In reply to this objection we would say that it is also our opinion, as based on Old Testament types, especially that of the jubilee, that our earth will continue in its present state during a period of 6000 years, and that the seventh thousand years will be a period of rest to our earth; and could we determine the age of our world to a year, we could tell the very year of our Saviour's return to earth. But, as God would have it, we cannot tell the precise age of our world. There must be in the best of chronologies a variation of at least a few years; so that we are left in a waiting, watching position, having seen the signs by which we are to know that Christ is near, even at the doors, and that we have even reached the last generation of men, and are yet being called to live by faith, not knowing the day nor the hour of Christ's second coming.

Although we have a good degree of confidence in Usher's Chronology, as found in the margin of our Bibles, yet this remarkable chronology stands corrected by Paul on the period of the Judges, at least. Usher makes this period—i. e., from the death of Joshua to the coronation of Saul—margin of Joshua 22, and 1 Sam. 10—about 331 years; whereas, Paul says, "He [God] gave unto them judges about the space of four hundred and fifty years." Acts 13:20. This makes a difference of 119 years, which, added to 4004 years, would make 4123 years, fixing the creation of our world B. C. 4123. To which add 1872, and our earth has stood about 5995 years. We are on the verge of the seventh millennium; and the Lord for whom we have waited will soon descend the blazing vault of heaven, in the glory of the Father, and with all the holy angels, to raise the sleeping saints and change the righteous living. Hail glorious day!

D. T. BOURDEAU.

Novel-Reading.

TOO MUCH can scarcely be said against this pernicious and growing habit. Our young people should be everywhere and constantly warned against it. The inducements to engage in it are constantly held out before them. Let us not slack our hands in this matter. A taste once formed for it is exceedingly hard to break. They can just as well form the habit of reading good histories as this trash; and it will be just as enticing to them when they have once formed a taste for it. Young man or woman, do you

read novels? I beseech you to think what you are doing. Take advice from others. The following is from the *Phrenological Journal*, October, 1872:—

"But, seriously, are we going to allow stories to take the place of other literature? Shall we sit and see our friends reading trashy novels without warning them of their ruinous effects? We have already too much day-dreaming and too little real life. Sometimes it seems as though we had forgotten that life was real, but regard it only as a dream, and stories rapidly increase dream-life.

"In speaking of novel-reading, a writer says, 'It is a culpable habit; it consumes much valuable time; it is also a waste of money. The inveterate novel-reader, like the drunkard, lays out his money for that which is neither food, clothing, nor shelter.'

"The novel-reader's course is very similar to that of the drunkard. They commence by an 'occasional' story, which they read to rest them from business, or to pass away the time while traveling. At first they read nothing but stories which are written for the purpose of exposing national or individual follies. Next they read to learn human nature; then, as their appetite increases, they read without any excuse only to satisfy a longing desire for romance. Finally, business, friends, and many opportunities of doing good, are neglected for the sake of a story. The realities of life are irksome to them. They complain about labor, and are constantly wishing Adam had never sinned and compelled man to 'earn his bread by the sweat of his brow.' They wish they had been born rich, or that 'their ship would come in;' in fact, they are desirous of anything that will release them from toil and give them leisure.

"Now, have we not right here a work to do? Is it not our duty to help clear the land of this curse? Let us awake, and be as ready to defend the right as others are the wrong. Let us not sit watching the tide of events, vainly regretting that wrong is on the increase, but stand ready to protect the right. 'Let us not be weary in well-doing, but faithful unto the end.'

D. M. CANRIGHT.

How The Different Protestant Denominations Arose.

WHILE some of these denominations evidently sprung from selfish contentions on points of little or no importance, others arose in defense of important truths, and to engage in the noble work of reform. Among the latter, the Lutheran, Baptist, and Methodist churches have occupied conspicuous places. These and other churches started well, and battled nobly for truth. But overlooking the fact that truth is progressive in its development, and that God has reserved a burden of reform for every age, they have erred in retarding progress and binding the consciences of their members through their creeds, disciplines, or articles of faith. For instance, in "The Doctrines and Discipline of the Methodist Episcopal Church, chapter 1, section 1, we have the following on the 'Origin of the Methodist Episcopal Church':—

"The preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the church of England in America," etc. This starts off well, and furnishes a real necessity for reform. But on page 20 of the same work, we read on "Article of Religion":—

"5. The General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz:—

"1. The General Conference shall not revoke, alter, or change, our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

With this restriction before our Methodist brethren how can they keep pace with the light of God's word, which was to shine more and more unto the perfect day? How can they receive the additional truths of the time of the end, when knowledge was to be increased? Dan. 12. How can they engage in the work of reform on the platform of the "commandments of God and the faith of Jesus," Rev. 14:12, which is sufficiently broad to embrace all the true reforms of the past, and close up the work of reform, that a people may be prepared for the second coming of Christ? As their articles of religion clash with this platform, and are like the laws of the Medes and Persians, which cannot be changed, we see no other way for them to do this, than to step out of the pale of the church, as the primitive Methodists stepped out of the church of England, that they may feel free to follow the dictates of their own consciences. And so with members of other denominations. For though they do not all have similar restrictions in written disciplines, yet they generally claim that they have the whole truth, and treat those who differ with them accordingly. It would please God better for all the churches to lay aside party feelings, and advance unitedly on the platform for these times; but if they, as bodies, will not do this, but will oppose those who do, those who step out of the pale of the church, that they may obey the truth, honor the God of truth who bids them go forward; and the blame of the division rests on those who will not advance in the light.

D. T. BOURDEAU.

LOST EDEN.

THERE is something yet,
Of Eden left,
In this sin-cursed world of ours;
There are odors rare,—
There are flowerets fair,—
To remind us of Eden bowers.

The stars of night,
With their pure, soft light,
Shone o'er lost Paradise;
The sun of noon,—
And the gentle moon,
Lit up fair Eden's skies.

There is something still,
In an infant's smile,
That is holy, pure, and sweet,—
That beguiles our thought,
To that sinless spot,
Where man and angel's meet.

And we long to soar,
To that sunny shore,
Where the angel's songs arise,—
Where the flowers unfold
Their leaves of gold,
On the hills of Paradise.

Oh! we long to see
The wondrous tree,
That in Eden bloomed of yore.—
Whose leaves shall heal
All earthly ill,
And give life forevermore.

Oh! we long to be
As the angel's free,
From sorrow, sin, and pain,—
And our voices raise,
In a song of praise,
To the Lamb for sinners slain.

R. C. BAKER.

Progress of the Cause.

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

Quarterly Meeting at New Ipswich, N. H.

THE Quarterly Meeting of the New England Conference commenced Friday evening, Nov. 7. Every district was represented except R. I., yet quite a number of those who usually come with their teams were detained on account of the horse disease which is raging at present here in New England. Eld. J. N. Andrews met with us, and spoke Sabbath forenoon and evening after the Sabbath, also first-day evening. Sunday morning, at 5 A. M., we met at the house of Bro. Buzzell for a special season of prayer. Some realized the blessing of God on this occasion in a remarkable manner. At 9 A. M., a session of the T. and M. Society. Quite a degree of interest was manifested in those matters which have an especial bearing upon the interests of the cause. How we can more successfully spread the truth, and unitedly come up in the work of the Lord, are questions that should stir every heart that has fully embraced the cause of present truth. Such questions are usually discussed and acted upon at our general gatherings, therefore at such meetings there should be a general attendance as far as practicable.

There is a lack among some of our brethren and sisters, in attaching that importance to the subject of health and dress reform, that the case demands. Extra trimmings and ribbons, returning to former habits of diet and dress, are sure indications of a backsliding heart. God is in this work, and the watchword is onward, in the work of reform. This was realized by some at the meeting, and a health organization was effected to create, if possible, more of an interest in this branch of the work.

The call that has been made from time to time for men to move to Battle Creek, and assist in bearing burdens there, was considered, and a good degree of interest was manifested to do something in this direction, believing the cause to be one, and that the heavy burdens which have so long rested upon a few, should be felt by the brethren abroad. Bro. C. W. Comings of Cornish, N. H., was recommended to move to Battle Creek for this purpose. Much interest was manifested to have our works and periodicals have a wider circulation. There are five hundred families in the New England Conference that should have the REVIEW this coming year, who are not now subscribers. The *Youth's Instructor* should find its way into a thousand families that it has never yet entered where there are children. The report shows that the *Reformer* was making over five hundred more visits now, than one year since in this Conference. Many of those are four months' subscribers. There should be at least two thousand yearly subscribers added to the *Reformer* list before the close of 1873. This can be done if a proper effort is put forth. One brother who had never done scarcely anything in this direction previous to the last quarter, obtained over one hundred new subscribers within the last three months. Who, during the next quarter, will get fifty yearly subscribers? Who, 25? Who, 10? Who, 5? and none should fail of obtaining one. It should visit every respectable hotel in New England within the next three months. A spirit of consecrated zeal, with a systematic effort, giving ourselves to

the Lord, a willingness to fill any sphere, act in any capacity the providence of God may assign us, will accomplish more in the service of God, than many of us have ever yet realized. It is time that we fully awake to the importance of the time in which we live, and put forth such an effort as God can accept. This cause is a laudable one, and one which Heaven can smile upon. We hope our quarterly meeting will prove one of profit to the New England Conference.

S. N. HASKELL.

South Lancaster, Nov. 11, 1872.

The Cause in Vermont.

I HAVE spent the last two Sabbaths with the church in this place. I came here to find rest in a change, but found enough to do—more than my wasted energies could accomplish. The sick, widows, and orphans, needed help, the weak and wounded ones needed to be visited and strengthened, and some were withering spiritually for want of exercise.

What God requires of those who profess to believe the last message of mercy is to act; to act earnestly, wisely, systematically, and unitedly; to act in paying up their pledges to sustain the cause in its different branches; to act in proclaiming the truth orally, and through our written works and periodicals in new fields, and in strengthening those already in the truth, that we may not lose as much in old fields as we gain in new. Here is work enough for all to engage in, and none need to rest for want of exercise.

The Lord is working for the church here. Among other interesting features in our meetings, was the first testimony of a cousin recently from England.

Although owing to the binding influence of customs and associations of long standing, numerous manufacturing establishments that run on the Sabbath, etc., it takes more power to move people to obey the truth east, than it does in more newly settled States, yet we are thankful for what the Lord has wrought in new fields in Vermont for the past two years. But twice or three times as much might have been accomplished, if all of our forces had been in the field. I am interested to see the part Bro. Grant of Minnesota, formerly of Vermont, is acting in connection with Bro. Canright. Now there are a dozen of men in Vermont, who are qualified to do a similar work that Bro. G. is doing. For want of just such help I nearly lost my life last year. Thank God that this year I have labored under more favorable circumstances. But where are the men who should stand by companies of young believers, while we push on the work in new fields, in the absence of my brother and Bro. Bean, to keep up the missionary work in the churches? Where are the men that I could call upon as minute men in cases of emergencies in new fields? They are either on large farms, burying up their talents in the earth, or teaching, or engaged in business that keeps them away from the work of God. And as I value my life and the cause where I have been laboring, I must refrain from entering new fields, or from going on a trip through the churches in Vermont and Canada East, which I have not had the privilege of doing for eight years. I shall watch with interest the success of my brother in the churches.

I have been pleased with the interest that the church of Irasburgh and Charleston have shown in the work in their part of the State. But there are men in that church who are qualified to do three times more than they are doing to build up the cause in new fields. Shall we have their help in this direction? Until men of talent, means, and experience among us act the part God would have them as helps in this cause, I have but faint hopes of seeing large ingathering of souls in Vermont, and but little courage to go largely into new fields.

May God arouse us as a people, to a sense of the responsibilities of these times. God will open the way before us if we seek him, and inquire after duty by prayer and fasting, and are willing to sacrifice in his cause.

D. T. BOURDEAU.

Bordoville, Vt., Nov. 12, 1872.

Bridgewater, Me.

OUR meetings in this place have been very good and interesting. Oct. 6, two were buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life. Others ought to follow the same example, and receive the blessing that attends the act of obedience.

Some in this place have overcome the use of tobacco, and others are making an effort. They must remember the words of Peter, "For of whom a man is overcome, of the same is he brought in bondage." "Be not overcome of evil," says Paul. There is a great deal of pork, tea, and tobacco used in this country. Those who are acquainted with the lumbering business, very well know

that those engaged in it think these three articles cannot be dispensed with in the woods. But the third angel's message calls for reform, not only on the Sabbath of the fourth commandment, but in all our wrong habits of life. It points us to the day of God's wrath, when none but the pure in heart can abide it.

Oct. 8, we commenced meetings at Smyrna Mills, and remained over Sabbath and first-day. Here we organized s. b. to the amount of \$50.90 for one year. The interest was such that we decided that it was best for me to remain another week, and Bro. Blaisdell return to Bridgewater. On his arrival at that place, he received a letter informing him that his wife and little boy were very sick with the fever, hence he returned immediately home. I have since received a line from him stating that they were better.

Some new ones here have commenced to keep the Sabbath, and walk in the ways of the Lord. It has been very rainy, and the roads are very bad, therefore the attendance has been small.

Oct. 22, I returned to Bridgewater and remained over the Sabbath. We organized s. b. to the amount of about \$100 for one year. It was encouraging to see the interest manifested by those present, and the readiness to take hold and help forward the cause of present truth. A club of fifteen subscribers for the *Youth's Instructor* was obtained at the s. b. meeting.

Sunday, Oct. 27, held two meetings in Monticello; but the roads were so muddy that there were but few out. I hope the time will soon come when a course of lectures can be given in this place. With some, there is an ear to hear.

Oct. 29, returned to Smyrna Mills, holding meetings over Sabbath and first-day. A few more came out and commenced to "keep the commandments of God and the faith of Jesus," and others are convinced of their truthfulness. May the Lord help them to obey the truth. The prejudice in this place is giving way, and some are yielding to the claims of God's law who, a few months ago, were very bitter against it. It is plain to be seen that the hand of God is in this message, and that it will triumph over all opposition in the end. I thank the Lord for the light I have received. May I have grace to walk in it.

J. B. GOODRICH.

Nov. 4, 1872.

North Woodstock.

THE interest to hear appears as good as at the first of my lectures here. Two persons have decided to keep the Sabbath, and others are almost persuaded, some of whom I think will obey. The people are not great readers, and move slow; but a few are beginning to show some opposition, especially among those that have not heard at all, or very little. This we trust will, in the providence of God, help forward the truth, and ripen the work. Pray for us, dear brethren.

P. C. RODMAN.

Ohio.

FROM the time of the close of the tent-meeting at West Unity, Aug. 11, till the camp-meeting, Sept. 12, we were occupied in visiting and holding meetings in Williams Co., near the place of tent-meeting. Had some interesting Sabbath meetings with the few who have embraced the truth as the result of these meetings. We are sorry they are so scattered as to render it impracticable for them to meet regularly on the Sabbath. We have obtained eighteen subscribers for the REVIEW, three for the *Reformer*, and three for *Instructor*.

Just now we are longing and praying for more of the salvation of God. Brethren, will you pray for us?

H. A. ST. JOHN.

BRO. D. D. HAINES writes from Haverhill, Mass.:

I believe the coming of the Lord is very near, and my prayer is for a humble and contrite heart, that I may live near to him and follow his holy example, so that when he comes I can be prepared to meet him in peace. I am thankful to God that I have the privilege of meeting with others of like precious faith on the Sabbath, for the worship of the living and true God. The members of this church love his worship and are striving to do his will. I would strive to take a deeper interest in the dear youth, for their salvation, that they may know the peace of God which passeth all understanding.

I feel very thankful for our new question book by Bro. Bell. I like it. I think it will be a great help to the youth in learning the truths of the Bible, and that it will increase their confidence and interest in this blessed book. May we remember the dear youth often in our prayers, that they may be kept from the great temptations to do evil in these perilous times, and learn to walk in the straight and narrow path that leads to eternal life.

The truth of God's word is very precious to me, and I will strive, through the grace of God, to overcome my evil propensities, and run with patience the race that is set before me.

Tract and Missionary Department.

Missionary and Tract Society of New England.

PURSUANT to appointment in REVIEW, the New England Missionary and Tract Society met Nov. 10, 1872, at New Ipswich, N. H., at 9½ A. M. The meeting opened with prayer by Eld. Andrews. The report of the last meeting was read and accepted, also the report of missionary labor for the past quarter, which was as follows:

Dist. No. 1 was not represented. Dist. No. 2, number of subscribers obtained for REVIEW, 6; *Instructor*, 12; *Reformer*, 82, distribution of publications, 32,209 pages. Dist. No. 3, subscribers for *Reformer*, 57; distribution of publications, 5,406 pages. Dist. No. 4, subscribers for *Reformer*, 159; distribution of publications, 3,147 pages. Total number of subscribers obtained for REVIEW, 6; *Instructor*, 12; *Reformer*, 298; distribution of publications, 41,864 pages. Number of visits made, 97; letters written, 170. Number of members added, 11; entire number of members, 186. This is exclusive of what has been done in the R. I. district. Number of letters written by the Vigilant Missionary Society during the past quarter, 84; received, 43; visits made, 32; subscribers obtained for periodicals, 50; distribution of publications, 4,751 pages.

The annual report of the Tract Society showed the number of subscribers obtained for the REVIEW during the year to be, 71; *Instructor*, 101; *Reformer*, 558; distribution of publications, 124,762 pages; number of visits, 534; letters written, 470; number of bound books presented to libraries, 475, consisting of Life Incidents, Autobiography of Joseph Bates, and Bible Sabbath, which have been presented to every library of note within the N. E. Conference that would accept of them.

FINANCIAL REPORT FOR THE LAST QUARTER.

Amount on hand Sept. 1,	\$132.11
Received for membership,	10.00
“ “ “ on donations to tract enterprise,	183.70
“ “ “ delinquent fund,	64.00
“ “ “ widow & orphan,	211.25
“ “ “ sale of books,	15.60
Books on hand,	100.00
	\$716.66
Paid for publications,	\$83.89
“ on periodicals,	13.47
“ widow & orphan fund,	35.75
Incidental expenses,	26.21
Books on hand last quarter,	69.31
Amount on hand,	488.03
	\$716.66

Amount of receipts during year,	\$1033.12
Expenditures,	739.75

REPORT OF CAMP-MEETING EXPENSES.

Amount pledged,	1303.40
“ received on pledges,	1182.55
“ “ for use of land, and receipts at stand, &c.,	285.24
Total amount of receipts,	\$1467.79
Paid for land, and other expenses,	\$1609.44
Expended more than received,	141.65
“ “ Pledged and Received,	20.80

On motion, it was voted that the Chair appoint a Committee on Nominations. Brn. L. W. Hastings, C. W. Comings, and F. A. Buzzell, were named as said Committee.

Remarks were made with reference to disbursing means from the Widow and Orphan Fund, by Eld. Haskell; also with reference to books presented to libraries, recommending that the work entitled the United States in Prophecy should be placed in libraries, in addition to those already presented. It was also recommended that efforts should be made to increase the circulation of our periodicals by introducing the *Reformer* into Reading Rooms, and respectable hotels, and also by sending the REVIEW upon trial for a stated time, to individuals of moral worth who may express a willingness to read it.

Remarks were also made by Eld. J. N. Andrews showing the utility of a more extensive circulation of some of our best works, including Morton's Vindication of the True Sabbath, and others; especially among ministers of other denominations.

It was then voted to raise a fund for the purpose of sending the REVIEW, as above stated, after which the sum of \$56.85 was immediately pledged, the most of which was paid.

The importance of taking decided steps proportionate to increasing light on the health and dress-reform question was set forth, and the propriety of forming a Health-Reform Association considered. Adjourned for fifteen minutes.

SECOND SESSION.

Meeting opened with prayer. The Committee on Nominations reported as follows:
 For President, Eld. S. N. Haskell,
 Vice President, H. B. Stratton,
 Secretary, Maria L. Huntley,
 Treasurer, Eld. S. N. Haskell,
 Directors:
 District No. 1, A. P. Green,
 " " 2, H. B. Stratton,
 " " 3, F. A. Buzzell,
 " " 4, C. K. Farnsworth.

This report was accepted and the nominees were elected by unanimous vote.

The subject of a Health-Reform Association was again brought before the meeting, and it was voted to form such an association, and also that its officers should be those of the Tract Society. A Constitution was accordingly adopted, and thirty-three of those present gave their names as members of said Association.

S. N. HASKELL, *Pres.*
 M. L. HUNTLEY, *Sec.*

Missionary Labor.

At our late district quarterly meeting, held one week ago to-day, at the Seventh-day Advent Hall, cor. Third and Dorchester sts., Boston, I renewed the pledge which I had made several months previous, and decided that I would start anew in the Missionary work, and devote a portion of my time toward the accomplishment of a great, and glorious work. I had promised to put the *Health Reformer* into every respectable hotel in Boston, or seek to obtain their subscription for the same.

According to promise, I started last Monday on a missionary tour, armed with a few copies of the *Health Reformer*, also the United States in Prophecy. I was buoyant in spirits, and confident of success. I called at the hotels, made my business known to the proprietors, at the same time presenting them with a copy of the *Reformer* for their inspection. In some instances I was kindly and gentlemanly treated, and listened to with apparent interest, but they could not see the *Health Reformer* in the hotels. Mr. Mills, proprietor of the Parker House, after examining the *Health Reformer* much after the fashion of an editor, pronounced it an excellent, and valuable journal. He gave several reasons why he would not subscribe for it for the hotel, among them was that to keep track of such articles was next to an impossibility. "You lay them on the table," said he, "and in five minutes' time they are removed, either intentionally or unintentionally." He was perfectly willing that we should furnish his hotel with as many copies as we pleased at our own expense. After the above explanation, he wrote his address upon a card and passed it to me with a dollar and a request to send the *Health Reformer* to his residence, as he was anxious for his family to peruse those pages of truth.

Not at all discouraged, but much disappointed, I called at another of our leading hotels, made known my business, presented the books and tried to explain some of the advantages connected with the health reform and the *Reformer*, but all to no purpose. There was too much sunlight in the *Health Reformer* to suit our hotel keeper. He opened the book and turned its pages over and over until his eyes rested upon an article entitled, "Sunlight, by D. D. Stevens, M. D.," which not only condemned the *Reformer* in his estimation, but also his dark rooms, where the light of day never penetrates, as the proprietor himself acknowledged. "For," said he, "to place that journal before my guests I would soon have a number of rooms which would be void of guests."

No marvel that we behold so many pale, puny, sickly looking women and children led or carried from the hotel steps to the carriage, that they may ride forth, fill their lungs with fresh air, and back again to their handsomely furnished cages, whose only light is that from a brazen chandelier. A word to the wise is sufficient, and we trust will prove so in the present case.

But I passed along until I reached the Public Library. I was about to pass the noble structure without giving it a passing notice, when my wife, who was with me, suggested that I make another attempt toward getting the truth before the people. I yielded to her entreaties, and entered one of the largest and most frequented Reading Rooms in Boston, but with little hopes of meeting with success, having met with so many disappointments during the day. But here I was agreeably surprised as the following letter may attest, which I received a few days after.

"Boston Public Library, Nov. 1, 1872.
 "The trustees have received the United States in the light of Prophecy, a gift from M. Wood, for which they return a grateful acknowledgment." Signed by the President and Superintendent. The result will be seen in the Judgment.
 M. WOOD.

Boston, Nov. 11, 1872.

PEACE cometh after strife.

The Cause One.

I AM sorry that Bro. Russell, or any one else, should get a wrong idea from what I said in a former paper, in relation to Bro. Canright's labor in Minnesota. I do believe that God has a hand in this work, and that each member of the household of faith, has his place to fill; and that when all are in their respective places, who are real workers, and act well their part, whether it is to stand still or go forward, God's will may be done, and all things work together for good. And that which might seem to be a want of success, turn out to be rather a furtherance of the gospel. I now rejoice, and am glad that the scale has turned with Bro. C. and the friends in Minnesota, and that God has not forgotten to be gracious.

I would, however, notice one point. Bro. R. makes me say that I "was not sorry that some of Bro. C.'s labors were not very successful." Now I think I said quite differently: that I was not sorry that it turned out as it did, &c., believing then, as now, that that was the shortest and surest road to success. God's order is first sealed then crowned.
 JESSE DORCAS.

Are We Faithful?

FAITHFULNESS is a characteristic of the true child of God. It is required of servants that they be faithful to their employers. An eye-servant is lightly esteemed, but one who is as faithful to his employer's interests as though they were his own, is considered a great treasure. Can we think that the great Ruler of all would require a less degree of faithfulness, of those in his service, than we require of our fellow-men? God has committed to us talents to use in doing good. Are we faithful to the trust? Are we using them all to the very best of our ability? We are required to do all that we can. It is not enough that we do as much as others. If he has given us the ability to do more than they, we must do all we can, and increase our talents with the using.

God has given us great light. Are we faithful in living up to that light? In what way can we better show our gratitude to him for this than by faithfully walking in the light, thereby showing to those around us that we believe what we profess?

If we are faithful, we may be instrumental in saving some soul, or reclaiming a backslider, and "Let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Could we at all times realize the value of souls, we should be much more in earnest than we now are. I have often thought of the reply a captain of a vessel made when some one remarked to him, that they were rejoiced to know they had so careful a commander. Said he, "It is necessary that I should be careful, because I have souls on board. I think of my responsibility; and should anything happen through carelessness, I should have a great deal to answer for; I wish never to forget, sir, that souls are very valuable!" That was a powerful sermon in a few words. If some soul be lost, through our unfaithfulness, shall we not have much to answer for?

There are many incentives to a faithful discharge of the duties which devolve upon us as professed servants of the Most High. Were there no other, is it not enough, that he has condescended to intrust us with errands to do for him? that we may in this way show our love for him, and our interest in his cause? God has many and precious promises to those who prove faithful in his service. The reward promised is more than sufficient to repay us for all the sacrifices and efforts we may make, then

"O my soul, be ever faithful!
 Heart and hand, be true and just!
 Squander not the Master's treasure,
 Nor betray his precious trust.
 Ever faithful! ever faithful!
 Ever true, and ever just!
 Faithful with the Master's treasure;
 Faithful to his precious trust."

E. R. D.

Unbelief.

How little the word of God is believed at the present day. Even those who profess to take it for their guide and counsel, err in the construction of certain passages, and in consequence are full of darkness and unbelief. "I am come a light into the world, that whosoever believeth on me should not abide in darkness." St. John 12:46. Christ came as a light into the world, and yet it is not promised that he will light everybody in the world, but only those who believe on him. Then to believe on him is necessary in order to have the benefit of the light. And if we do not believe, we are abiding in darkness. And "he that walketh in darkness knoweth not whither he goeth."

How many are to-day walking in the darkness of this world and Satan. Truly he hath blinded their eyes, and hardened their hearts, that they should not see nor under-

stand the things of God, and that he should heal them. The day is drawing near when all human history must cease; and the vials of God's wrath be poured out without mercy upon the heads of the ungodly. Do the people believe it? Do they see the end approaching? Have they studied God's word, which many profess to take as a guide, and not discovered that such is the case? Is not there warning after warning given that after certain events take place in the history of this world, then cometh the end? Such is certainly the case; and yet unbelief takes possession of their minds, and these warnings are unheeded.

But all are not thus blinded by Satan. Some have given their attention to the study of God's word and stand out in the clear light of truth. To such, Christ's coming appears a reality, and they are looking and waiting for his appearing soon in the clouds of heaven with great glory. They almost see the end, and will hail with joy its approach. Walk in the light, and Christ's coming will not be unexpected or sudden.
 C. S. VEEDER.

THE PILGRIM BAND.

METHINKS I see a lowly band
 Of pilgrims bound for the better land,
 O'er a rugged way they have wandered long,
 And their feet are pierced with many a thorn.

Weary and worn, they journey on,
 Yet they heed it not, for their hearts are strong.
 By faith they view that distant shore,
 As they sing of its glories o'er and o'er.

But I see them pause, as they pass along
 'Mid pleasure's scenes, and its giddy throng,
 And beckon them with eager hand
 To swell their songs, and join their band.

They tell of a dying Saviour's love,
 Of the city of light that awaits above,
 Its fadeless flowers, its holy joys,
 And its endless bliss that never cloys.

But it seems a straight and narrow way,
 'Mid earthly joys they fain would stay,
 And weave their garlands of fading flowers,
 And revel in folly's sylvan bowers.

They cannot leave an honored name,
 The gilded baubles of wealth and fame,
 To bow 'neath the cross the Saviour bore,
 Or walk the path he has trod before.

The band is nearing its journey's end,
 Angel's their footsteps now attend,
 As bursts upon the expectant eye,
 The glories of eternity.

Those pearly gates, those streets of gold,
 Those wondrous beauties all unfold,
 And they hail with rapturous delight
 Those shining portals of radiant light.

Angelic hosts their welcome sing,
 And loud the heavenly arches ring,
 With songs more sweet than tongue can tell,
 Their harps they tune, their voices swell.

Earth's bitter strife and cares are past,
 They have reached their long-sought home at last,
 And they gaze on their Saviour's smiling face,
 And sing of his matchless love and grace.

Oh, glorious change! from sin set free,
 All clothed with immortality,
 With countless throngs of angels bright,
 Around the throne, they walk in white.

GETTIE W. DAVIS.

Battle Creek, Mich.

"Mas'r Knows What's de Bestest."

WHEN the great rain fell all over Virginia the first three days in October, 1870, in the unprecedented flood that followed, there was much distress in Richmond, and on all the river country. No such deluge had been known in the State for a hundred years. Scores of mills, and barns, and tenements, were swept away, a hundred lives were lost, and the property destroyed was estimated by millions. Men saw with anguish their homes invaded by the dark, rushing waters, and the lives of their families imperiled, but in a multitude of cases had no power to rescue or aid them.

At Chesterfield below Richmond, lived Landrum Nelson, a pious and well-to-do colored man. He had just erected a handsome dwelling, and furnished it in good style, for one of his race. The terrible flood robbed him of all his hard-earned comforts, and with unpitiful fury surrounded and carried away his dwelling with all its contents. As it floated off he exclaimed in a tone of intense grief and resignation, "Well, dar! dat's done gone! but de Lor's will be done; Mas'r knows what's de bestest."

As he stood gazing long and sorrowfully at the retreating building, the water began to creep up around him until himself and wife and children soon stood in the flood up to the knees. The piteous cries of his family brought him to realize the danger that threatened their persons, when snatching up three of the children, while his wife took the other two, they slowly and with difficulty waded to dry land. They had escaped the terror and danger, but were homeless and home less. Life was left them—all else was gone.

Yes, the Lord's will be done. It is hard to say it, because we find our will so opposed to His own. Short-sighted and erring, we imagine this or that is for our good, and so we will to have it. He sees it is for our injury, and

either withholds the coveted gift or plucks it from our grasp. Comforts, health, and homes disappear; we gaze wishfully upon the fading treasure, but One who knows best permits the earthly joy to forever depart. We seek Him and are saved at the loss of all things else. This perfect submission to the divine will is a hard task for mortals to learn. Nevertheless, Faith says, "God knows best." And peace and calmness go with such resignation. The unfoldings of eternity will show how superior was the Master's wisdom to that of his poor servants. Let us learn with Rutherford to build our nest on no earthly tree, lest the Lord cut it down."—*The Christian*.

Which Was the Gentleman?

LOOK at those two men who went up to the temple to pray. That bold, proud, well-dressed Pharisee, satisfied with himself, stands in the center of the court and prays with well-made sentences, and surely those who look upon him will say, "There is the gentleman of the age;" but as Jesus comes into the hall, he points to that plainly-clad publican who stands with trembling knees and bowed head in that obscure corner near the door, and prays, in broken words, for mercy, and Jesus tells us that this one, "rather than the other," is the Christian gentleman.

On that wild and rocky path that leads from Jerusalem to Jericho lies a man near that dark pass in the mountains who has been left "half dead" by robbers. That well-dressed Levite who looked upon him a few moments ago, and found that he was one of the common people, and passed on, showed his breeding as a gentleman in saving himself from the touch of such a man; that priest, who glances scornfully upon the penniless sufferer as he passes by on the other side, shows that he is of high blood that must not be contaminated with the common crowd. Surely, they are gentlemen complete! But Jesus, by some strange oversight of their Jewish rank and fine clothes, points us to that low-born Samaritan, bending over the suffering man, softly wiping the ugly clots of blood, binding up his wounds, turning back from his journey, mounting him on his own beast, and paying for him at the inn, and tells us that this Samaritan is the only gentleman of the three. In the public gardens of Boston you may see his monument, on a thousand hospitals you may see his name. Where are the monuments and hospitals that honor the manhood of the priest and Levite?

Around that box at the temple into which the people drop their gifts of charity, you can hear the rustle of silks and the twinkle of jewelry, as those well-dressed ladies drop in their gold; but how they knit their brows and draw back their dresses as that poor widow, in her treadbare garments, with her poorly-dressed little one in her arms, crowds up toward the box and drops in those two mites. No one thanks her, although it is "all her living;" but Christ tells us that this poor, meek, gentle giver is a lady "more than they all."

Ten lepers cried out for help, as Jesus passed by. "As they went" in the path which he had pointed out, "they were cleansed."

Those who were Jews went on their way. One, a low Samaritan, came back, and on his knees uttered his thanks. Was not "this stranger" a gentleman above all the other nine?

If you had inquired in the streets of Jerusalem, in the Bible days, for their best specimen of a gentleman, they would have shown you a man with a long beard, and tall cap, with a breastplate full of precious stones and garments of richest silk and purple, and said, "This is he."

But Christ took a little playful child from the crowd that gathered about him, and set him in their midst as their model, and said, "Except ye become as little children," &c.

Gentleness is the first qualification of a gentleman. In regard to "malice, be ye children."—*Cor. of Zion's Herald*.

EVERY evil to which we do not succumb is a benefactor.

Obituary Notices.

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

DIED, at Tenhassen, Minn., after an illness of six days, Jane, wife of Wm. Merry, aged fifty-six years, ten months, and five days.

Our dear mother embraced the present truth about twenty years since, under the labors of Elds. Steward and Phelps, in Wisconsin. During the Age to Come dissension, she ever remained steadfast in the faith. She died as she lived, sustained by the blessed hope. She leaves a companion, son, daughter and family, and a large circle of friends to mourn their loss.

F. W. & M. A. MORSE.

DIED, at Mt. Desert, Maine, Nov. 15, 1872, after two weeks of severe sickness of typhoid fever, Clifton S., youngest child of William C., and Mary E., Flanders, aged three years, seven months, and twenty days.
 L. M. FLANDERS.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 26, 1872.

We learn by letters from California, that the tent-meeting, now being held by Bro. and sister White in San Francisco, is increasing in interest and numbers.

From the *World's Crisis* of Nov. 20, we learn that the great fire in Boston completely destroyed the office of H. L. Hastings, publisher of *The Christian*. His new printing presses, type, plates, paper, publishing material, books, tracts, pamphlets, and manuscripts, were all swept away by the devouring flames. He resumes the work of publishing at 30 Hanover St.

MANUSCRIPT for the continuation of the discussion between Elds. Waggoner and Vogel, expected for this number, is not received.

Review Trial Trip.

SUBSCRIBERS are beginning to come in on the trial trip announced in No. 22. Let all act at once on that proposition. Now is a favorable time. The omens are auspicious. Events are beginning to transpire of such a nature that the attention of the people can be more easily arrested. Those connected with the REVIEW are determined to throw all their energies into the work, to make it the most live and earnest paper in the land. This is the season of the year to do what is to be done by reading. Not a moment is to be lost. Shall we have the 20,000 subscribers?

The California Camp-Meeting.

We learn from Bro. M. G. Kellogg, who passed through this place last week, on his way to Dr. Trull's Hygienic College, that Bro. Loughborough sent us, some time since, a full report of the California Camp-meeting. This, with several other articles which Bro. L. has written, has, for some reason, failed to come to hand. The readers of the REVIEW will share equally with us in the great regret we feel at this failure on the part of the mails. From Bro. White's reports in Nos. 18 and 19, a good idea may be gathered of that Camp-meeting. Bro. Kellogg reports that it was an excellent meeting. The presence of Bro. and sister White, who enjoyed unbounded freedom in speaking the word, was cheering to the friends in California, and contributed chiefly to the interest of the meeting. Several were converted, and seven or eight were baptized. The brethren there are encouraged, and the prospect before the cause in that section is good.

Thoughts on Daniel.

As a number of our friends have inquired whether the articles which appeared under this heading, in the REVIEW, some volumes back, are to be issued in a more convenient and permanent form, we would say that these articles have been revised, and are now being published in book form. The work will appear in two editions: one on nice, thick paper, leaded matter, with new engravings to illustrate the symbols, to make a bound volume of about 384 pages; the other a cheaper edition on thin paper, solid, without illustrations, for a pamphlet in paper covers of about 208 or 224 pages, for more general circulation. It is already printed for the large book up to page 224, and will be ready in a few weeks. Price, bound volume, \$1.00. Pamphlet edition, 50 cts.

The School.

THE present term is drawing to a close, the twelve weeks of its continuance reaching to Dec. 9. It is decided to have a vacation of one week only. The winter term will commence Dec. 16, and continue twelve weeks to March 10, 1873. Several scholars have come in to spend a short time in the closing up of this term, to get an idea of the plans and methods of the school, and be prepared to commence understandingly the winter term. The prospect of increase of scholars is such that it is found necessary to procure larger and more suitable rooms than those thus far occupied. This will be done before the winter term commences. SCHOOL COMMITTEE.

The Advance Pay System.

We wish to call attention to the article, "Advance pay System," by Bro. White, in the REVIEW of Oct. 29. For eighteen months, the New England Tract and Missionary Society has labored to bring about the advance pay system in this Conference on all of our periodicals. Very much has been accomplished in this direction with the co-operation of the brethren and sisters. Hundreds of letters have been written inclosing a bill of the past indebtedness, with a year in advance added. They also contained a directed envelope with a postage stamp, so, without any expense to the receiver, they could be returned, stating their circumstances, whether they wish the paper or not. Some have paid no attention to these letters, although it is known they were taken from the office by the same individuals who called for the periodicals. Agents have traveled, in all, hundreds of miles to visit subscribers who requested their paper stopped; but we were suspicious that they

might be worthy to receive the paper and felt a delicacy in stating their circumstances.

The Society has paid upward of \$250.00 for the worthy poor and those that did not choose to pay. About one hundred papers have been discontinued during the past year, forty-eight of which the parties have absolutely refused to pay for, not stating that they were unable; yet it has never been stopped without evidence that it was not wanted.

There are, at the present time, a few who are more than a year behind, yet they have been written to. Now to carry out the advance pay system as suggested by the REVIEW above alluded to, and that none may feel that they have occasion to say that they do not, or did not, understand it, we propose the following:—

The first week in December, 1872, the Secretary of the New England Tract and Missionary Society, who is the general agent, will send a printed letter to every subscriber of the REVIEW, *Instructor*, and *Reformer* (excepting those who have taken the *Reformer* on a trial trip of four months), whose subscriptions have expired, or may expire by Jan. 1, 1873, containing a bill of their past indebtedness, with one year in advance added. Then if no attention is paid to the letter thus sent, nor to the call from the president of the Publishing Association, whatever action the Publishing Association may take in such cases, we hope all will consider to be just and right.

S. N. HASKELL, Pres. N. E. T. & M. Society.

Facts for the Times.

RELIGIOUS ZEAL.

HERE are some sensible remarks from DeWitt Talmage, written with special reference to the work accomplished by a large tent, conducted by the Methodists, which has been pitched lately in Salt Lake City.

Oh! for more big tents! Four long stakes and a big piece of canvas, and four or five Christians on fire with zeal, have proved themselves able to shake Brigham's Tabernacle, that cost one hundred and fifty thousand dollars.

There is such a thing as too much deliberation in religion. The game gets away from us while we are loading the gun. The Methodist Church, like the Presbyterian and Baptist and Episcopalian, has of late, felt the tendency to settle on its lees, and build granite churches, and whittle its old-time hallelujahs down to a quartette, and hand the people up to Heaven with delicate kid-gloves which, at the least strain, split in the back. I would not give one of the backwoods Methodist meetings, where I used, in boyhood, occasionally to go and stand at the door, afraid to go in—for they had fifty persons converted there in one night—for a hundred precise churches where they preserve their religion from spoiling by keeping it on ice.

We want a flashing up of the old-time Christian heroics. So afraid is a church of a sensation, that it goes into stagnation. It costs from one hundred and fifty thousand dollars to two hundred and fifty thousand dollars to build a church in which to get a few hundred people to Heaven, when those two hundred and fifty thousand dollars rightly applied, would build gospel advantages for ten times the number. In addition to church history and the dead languages, we want a new professorate in our theological seminaries; one that will teach our candidates for the ministry how to shoot on the wing.

Shall we not also cry out for more "big tents," and more preachers that are on "fire with zeal;" men that have the word of God burning in them as fire in their bones; men that are not so afraid of sensation that they will realize the opposite—"stagnation."

Oh for more of that holy zeal that was manifested by Paul as he stood before Felix, or of a Peter as he stood up on the day of Pentecost and declared to the Jewish people that they had crucified the Son of God, or of John, the beloved disciple, as he boldly declares, He that saith, I know him and keepeth not his commandments is a liar, and the truth is not in him.

Says the Lord, "Cry aloud and spare not,—lift up thy voice like a trumpet,—and show my people their transgressions and the house of Jacob their sins." C. H. BLISS.

News and Miscellany.

"Can ye not discern the signs of the times?"

Great Storm.

The North of Europe Visited by a Tremendous Gale—Many Shipwrecks in the North and Baltic Seas—Islands and Towns Swept by the Flood—Great Loss of Life, Etc.

LONDON, Nov. 16.—The Norwegian ship *Sesostri*, was wrecked in the North Sea during the terrible gale on Wednesday last, and one hundred and forty of her crew perished.

A dispatch from Stralsand, to-day's date, reports that eighty vessels were totally wrecked in the late gale. The town was considerably damaged by the inundation. The fishermen on the islands of Seingst, Dars, and Hiddensee, lost all their fishing smacks and apparatus. Their houses and contents were greatly damaged by the water. Nearly all the cattle on the islands were drowned. Wells were flooded from the sea, and the inhabitants are suffering for want of fresh water, food, and shelter. The Government has dispatched a steamer laden with supplies for their relief. The island of Rugen also felt the disaster heavily. Many of its fishing boats have been destroyed, and the fields near the coast line are flooded. The loss of life, both on the islands and mainland, is very great.

COPENHAGEN, Nov. 16.—During the recent great storm, the small island of Bostoa was entirely submerged, and all its inhabitants were drowned.

The storm which raged in the north of Europe, on Wednesday and Thursday, was very disastrous throughout Denmark, and on the coast. The wind blew a hurricane, and rain and snow fell incessantly. Streams overflowed their banks and inundated the country for miles. Great damage was done to sea-

port towns, and numerous marine disasters occurred. Reports of the loss of twenty-four ships have already been received. Half of the town of Prasto, in the island of Seeland, on the Baltic, was laid waste by the force of the wind.

The Disastrous Flood in Italy.

NEW YORK, November 17.—The London *Times* of the 5th, in an editorial on the floods in Italy, says: Two-thirds of the Province of Mantua, and one-third of that of Ferrara, have been flooded. More than twenty thousand families are homeless. Vast tracts of the territory of Parma, Reggio and Modena are turned into lakes, on the surface of which may be seen the tops of trees the roofs of houses and the floating carcasses of drowned cattle. Not only the solid barns and substantial farm houses peculiar to those districts, but even churches, have in many cases been unable to withstand the violence of the floods. Many human beings have perished, both of those who allowed themselves to be caught in the lower buildings, and of those who fled for safety to loftier edifices, but hardly less wretched is the condition of the survivors. The cattle they have rescued from the flood are perishing from want of fodder. They themselves are thrown for sustenance on their neighbors' charity. The harvests they have lately garnered, the fields they have just sown, are laid waste. What was a month ago the richest of plains is now a chaotic marsh, not unlikely to bare for many years the marks of a few hours' havoc. Nor are the ravages limited to the lower Islands of the Po, but all around, over the vast level and up to the mountain sides, devastation extends. The rivers are everywhere breaking their bounds, and the waters are out throughout the peninsula. The distress is immense, and threatens to exhaust the ordinary resources of public and private charity. To repair the damages done to their dykes by the Po and the Oglio, in the Province of Mantua alone, during the present inundation, it is reckoned that £120,000 will be required.

Chicken Plague.

New Cause for Alarm—A Terrible Disease Among the Fowls in New York and Pennsylvania—All the Symptoms of the Epizootic.

NEW YORK, Nov. 17.—For the last few days, a very noticeable decrease in the fowls has been observed in the markets of this city, and especially at the poultry stalls in Washington Market. In many instances, chickens which are dressed and sent to market have dark streaks in the neck, and the head is swollen to an unusual size. A terrible disease has broken out in the poultry pens in several places throughout the State, and has caused a considerable amount of commotion among the poultry and game dealers in this city, notwithstanding some of the dealers in fowls in Washington Market yesterday denied all knowledge of the disease. They were disposing of hens and chickens bearing evidence of having died of the disease. One dealer admitted the existence of a disease, and said that a few days ago he was in Pennsylvania, and all along the banks of the Susquehanna the poultry were dying in thousands from the disease, and nothing had been found to arrest it. Fowls are taken with staggering fits, running at the beaks, and, in fact, bearing all the symptoms of the epizootic. These fits renew with decreasing intervals and increasing violence until death, which generally ensues in a few hours after the attack. As soon as chickens are attacked, they hide in holes, or crawl off to some corner.

NEW YORK, Nov. 18.—Along the line of the Hudson River a terrible disease has broken out among poultry, chickens dying by hundreds, and turkeys, geese, and ducks in the market show signs of the malady. The disease appears to be assuming the form of a destructive pestilence among domestic fowls.

DROPSY, the new horse disease, has made its appearance in all the city car stables. Fifty per cent of the horses attacked are said to die, and the horses affected are mainly those worked while suffering from the epidemic. Stablemen are being alarmed, as they thought the disease was disappearing.

Europe.

THE FLOODS AND HURRICANE IN EUROPE.

COPENHAGEN, Nov. 17.—Advices from the provinces show that the wreck and ruin caused by the hurricane is enormous. At many ports the sea embankments and draining works are demolished. The loss of life is very great. The damage done in the island of Falster, known for its fertility as the orchard of Denmark, will exceed \$1,000,000. The King has sent relief to the inhabitants, and the Queen heads the subscription list and presides over aid associations.

The Minister of Marine has ordered commandants of Danish vessels and naval stations to give every succor to shipwrecked crews along the coast.

THE Pope of Rome refuses to be comforted. The Italian Parliament some time since voted him a generous annuity, and King Victor Emanuel recently tendered him the money, but "His Holiness," through Cardinal Antonelli, indignantly refused to accept it. Old Pius, it appears, cannot be reconciled to the loss of Rome and his temporal power, but we don't see how with the necessarily brief tenure of life left to the old man, he can hope to help himself. Nursing resentment is the sign neither of wisdom in age, nor of "infallibility" in a Pope.

Appointments.

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

PROVIDENCE of God permitting, I will meet with the Dearing church, at Allen's Corner, Dec. 14, 15. The tract and missionary work, and Systematic Benevolence will be taken up at this meeting. We hope, therefore, for a general attendance. Come prepared to spend two entire days and evenings in the service of God. Meeting will commence Friday evening. S. N. HASKELL.

PROVIDENCE permitting, I will attend the next quarterly Tract and Missionary meeting for each district of Vermont, which will be held as follows: 1st district, at Bordoville, Dec. 7 and 8. 2d " " East Charleston, " 14 " 15. 3d " " Wolcott, " 21 " 22. 4th " " Bristol, " 28 " 29. 5th " " Jamaica, Jan. 4 " 5. The agents of the several churches should be pre-

pared to report the working of the Society in the churches that they represent, at the quarterly meeting for the district to which they respectively belong.

While attending these meetings I will also meet the brethren and sisters at Berkshire, Dec. 10; Richford, Dec. 11; Sutton, Dec. 18; Johnson, Dec. 24; and Andover, Jan. 1. Meetings to commence at 6½ p. m. except Sabbath and Sunday. Shall we not make up our minds to work for God, and to make a clean work in paying our Systematic Benevolence up to Jan. 1, 1873, at these meetings? A. C. BOURDEAU.

QUARTERLY meeting at Princeville, Ill., Dec. 7 and 8. Eld. Andrews and other officials are expected to be at this meeting, and matters pertaining to the T. and M. Society will be attended to. Let all the friends of the cause in this district be present if possible. B. F. MERRITT.

Princeville, Ill., Nov. 17.

QUARTERLY meeting for Allegan Co., in Otsego, Sabbath and first-day, Dec. 7 and 8. We hope every church in this T. and M. district will be represented in this meeting. J. S. DAY, Clerk.

QUARTERLY and tract Society meeting in Iowa, for district No. 5, at Sandville, Nov. 30 and Dec. 1. District No. 7, at Peru, Dec. 7, 8. District No. 6, Decatur, Dec. 14, 15. Hope there will be a general attendance at each of these meetings. Bro. Mitchell may be expected. H. NICOLA.

Princeville,	Dec. 6-12.
Gridley,	" 13-18.
Iroquois Co.,	" 20-26.
(Where Bro. W. C. Price may appoint.) We hope to see all the friends of the cause in Iroquois County at this meeting.	
Pontiac,	Dec. 27-31.
Otter Creek,	Jan. 1-5.
Vermillionville,	" 2-7.
Sereena,	" 8-13.

We are anxious for a general attendance of all the friends of the cause within the limits of the above meetings. We expect to give attention to the Tract and Missionary Society, and other important matters. R. F. ANDREWS.

P. S. As our Conference is very much embarrassed on account of means, we expect our brethren will make their calculations to settle up all arrearages on their s. b., and, if possible, three months in advance, at these meetings. R. F. A.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

A. MIXTO, St. Charles, Mich., would like to employ immediately ten able-bodied men, Sabbath-keepers, to chop and saw in the lumber woods.

We wish to hire a competent woman to teach school in our family. Any one wishing such a place, will please correspond with Alexander and Amanda Carpenter, Brighton, Livingston Co., Mich.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Robert Brown 42-24, Lewis Kenfield 42-3, Benton Haynes 42-21, J. Swearingen 42-13, Mrs. Mary Bowers 42-24, John Wakeling 42-5, G. W. Washburn 42-13, E. C. Penn 42-12, S. A. Bragg 42-14, A. V. Dyburg 42-16, Leander Kellogg 41-1, J. M. Avery 42-1, J. G. Snider 42-24, Burton Johnson 40-12, J. S. Day 42-1, Chas. Daniels 41-11, Jabez Cogswell 42-9, C. J. Doty 41-1, Mrs. W. W. Chase 42-1, Huldah Holford 41-1, Harriet Black 43-1, D. M. Canright 42-1, Ann Cox 42-1, L. McNitt 43-1, R. E. Taylor 42-24, J. Messersmith 43-14, E. R. Cogswell 42-1.

\$1.00 EACH. Esther Trumbull 42-1, M. Ashley 41-18, Louisa Horr 40-5, D. P. Milton 42-1, W. H. Fortune 41-13, Augustus Munson 41-24, A. Carpenter 41-23, O. A. Olson 41-1.

MISCELLANEOUS. George Maggs \$1.50 42-6, S. H. Lay 2.50 43-1, N. Gibson 4.15 42-14, E. B. Allen 1.50 42-11, Z. Nicola 3.00 42-9.

Books Sent by Mail.

T. Puls \$4.80, Benton Haynes 10c, I. Lamb 25c, D. F. Bowles 20c, Mrs. M. A. Reed 85c, C. H. Bliss 4.00, Wm. C. Witter 25c, Sarah E. Stringer 1.50, M. Miller 4.00, Alex. Carpenter 85c, M. H. Brown 25c, M. H. Robinson 25c, Joanna Collins 1.60, Amy E. Dartt 1.80, Z. B. Chipman 1.00, P. Crouch 75c, Niels Hanson 2.10, Oley A. Olson 4.00, H. H. Hutchins 50c, L. C. Hutchins 1.00, W. H. Goodlard 25c, R. P. Stewart 50c, Francis M. Lineberry 50c, J. Dorcas 1.50, J. J. Cowan 70c, M. Thompson 25c, G. F. H. Peck 20c.

Books Sent by Express.

H. C. Jorgensen Neenah, Wis., \$6.00, Francis Nelson, Ithaca, Mich., 7.00, Nabum Orcutt, Mechanicsville, Vt., 9.88, J. W. Adams, Richmond, Iowa, 30.00, J. O. Corliss, Bay City, Mich., 9.76, J. H. Rogers, Hamilton, Mo., 6.14.

Michigan Conference Fund.

Church at Jackson \$40.00, Genoa 43.75.

Cash Received on Account.

D. M. Canright \$25.00. Shares in S. D. A. P. Association. Emma G. Foster \$10.00, Piercy 10.00.

Danish Mission.

B. Salisbury \$5.00, D. R. Palmer 10.00, Jacob & Hattie Shively 10.00.

Michigan Camp-meeting Fund.

E. P. Below \$1.00.

HYGIENIC BOOK FUND.

\$40.00 EACH. Jacob & Hattie Shively. \$5.00 EACH. D. Hildreth, C. F. Swan, J. P. Rathburn. \$2.00 EACH. J. H. Murry. MISCELLANEOUS. Amanda Carpenter \$1.00, Freed Carpenter 50c.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. One volume of 26 numbers on trial, 75 cts. One volume " " sent to friends on trial, 50 cts. Address REVIEW AND HERALD, BATTLE CREEK, MICH.