

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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HEAVENLY TRUST.

If the hard heart must be smitten e'er the spring of life can flow,
As the waters locked in Horeb gushed beneath the prophet's blow,
If the veil before the temple where our idols are enshrined
Must be rent in twain, to teach us we are weak, and frail, and blind,
If the whirlwind and the fire must the still small voice precede,
Waking in our souls the echo, Earth is but a failing need,
If the waves which overwhelm us may not in their wrath be stayed,
Grant us still to feel, O Father, "It is I, be not afraid."

If beside our household altars, we grow weary of our trust,
If the wing of faith is broken, and her pinions trail in dust,
If we faint beneath our burden as we vainly question why
All our springs of consolation and our wells of hope are dry,
If our cup from Marah's fountain be replenished o'er and o'er,
Till the dregs and drops of bitter, earth has not a solace for,
Though our strength be born of suffering, tho' our hearts be sore dismayed,
O sustain us with thy presence, "It is I, be not afraid."

If our pleasant pictures, fading, have a background of despair,
Let a ray of light from Heaven beam upon the darkness there,
As in some old, time-worn painting, which the dust has gathered o'er,
Light discloses to the gazer, beauty all unknown before,
So the bright rays piercing downward thro' the mist which round us lies,
May illumine life's darkened canvas, and reveal before our eyes
Glimpses sweet of pleasant waters, where our footsteps shall be stayed,
As we listen to the whispers, "It is I, be not afraid." —Sel.

THE CONSTITUTIONAL AMENDMENT:

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

No. 7.

(Concluded.)

THE conflict is finally open. The spirit of inquiry has lifted itself in the nation; and all eyes will be turned toward the Bible, as really the only source from which can be derived authority for a Sabbath reform which shall be worthy of the name.

Commencing with its opening pages, they will trace the Sabbatic narrative until they have been able to verify the following summary of history and doctrine:

1. The Sabbath, as the last day of the week, originated in Eden, and was given to Adam, as the federal head of the race, while he yet retained his primal innocence. Proof: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

2. That, though the history of the period, stretching from the creation to the exodus, is extremely brief, it is manifest, even from that period, that the good of those ages had not lost sight of it; since the children of Israel were acquainted with its existence thirty days before reaching Mount Sinai. "And He said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16:23. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16:26.

3. That God, unwilling to commit the interest of so important an institution to the keeping of tradition, framed a command for its perpetuity, which he spoke with his own voice and wrote with his own finger, placing it in the bosom of the great moral law of the ten precepts. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

4. That this law has been brought over into our dispensation, and every jot and tittle of it is binding now, and will continue to be, so long as the world stands. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."—JESUS, Matt. 5:17-19. "Do we then make void the law through faith? God forbid; yea, we establish the law."—PAUL, Romans 3:31. "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."—JAMES, Jas. 2:8-11. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him."—JOHN, 1 John 3:4-6.

5. That, agreeably to this view, Christ—of whom it is said, "Thy law is within my heart"—was a habitual observer, during his lifetime, of the Sabbath of the decalogue. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." John 15:10.

6. That the women, whose religious conceptions had been formed under his teachings, carefully regarded it. "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

7. The Lord instructed his disciples that it would exist at least forty years after his death, since he taught them to pray continually that their flight, at the destruction of Jerusalem, which occurred A. D. 70, might not take place on that day. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

8. That the great apostle to the Gentiles was in the habit of making it a day of public teaching. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 27:2. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

9. That, in the year of our Lord, 95, John still recognized its existence. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:10.

10. That God has never removed the blessing which he placed upon it in the beginning, or annulled the sanctification by which it was at that time set apart to a holy use.

11. That, in perfect keeping with the above propositions, it is, equally in the New with the Old Testament, scores of times denominated the Sabbath; and that, while God, and Christ, and prophets, and apostles, and inspired men, unite in applying to it this sacred title, they never, in any single instance, allow themselves to speak of any other day in the week in the use of this peculiar appellation.

12. That it is not only to continue during the present order of things, but that in the new earth—clothed in all the freshness and beauty of its Edenic glory—Creation, more than ever before, will be the subject of devout gratitude, and weekly commemoration on the part of the immortal and sinless beings who shall worship God therein forever. "For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

Putting all these facts together—connected, consistent, and unanswerable as they are—men will discover that a great departure has taken place from the original practice of the church, and against the explicit command of God. Should they ask—as assuredly they will—when and by whom it was inaugurated, it will not be a fruitless effort on their part to obtain needed information. God has made ample provision for the instruction of those who would do his will, and for the condemnation of those who refuse so to do. Referring to prophecies given centuries ago, mapping out beforehand the history of the world, they will find the prophet Daniel—while describing the work of the "little horn" which arose among the ten horns of the great and terrible beast, and which little horn nearly all Protestant commentators agree in applying to the papal church—stating of it, by way of prediction, that it "should wear out the saints of the Most High, and think to change times and laws, and that they should be given into his hand until a time and times and the dividing of time." (Dan. 7:25.) Consulting history, they will discover that, so far as the saints are concerned, these terrible words have been so completely fulfilled that this power has actually put to death, in one way or other, at least fifty millions of the people of God. Again, perceiving, as they will readily, that the "laws" which this presumptuous power should blasphemously claim to be able to change, are the laws of God, what will be their astonishment at learning, from the representatives of this great oppressive system—which alone has extended through a period sufficiently long to cover the "time, times and half a time," or the 1260 years of Daniel's prophecy—that it actually boasts that it has done the very work in question. Nay, more; what limit can be put to their surprise when they find these men absolutely pointing with exultation to the practice of the Christian world in the observance of Sunday, as an evidence of the ability of the Roman Catholic church to alter and amend the commands of God! That they do this, however, in the most unequivocal terms, will be abundantly proved by the following quotations from their own publications:

"Question. Is it then Saturday we should sanctify in order to obey the ordinance of God? Ans. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and di-

rected by the Spirit of God, has substituted Sunday for Saturday; so we now sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord. Ques. Had the church power to make such a change? Ans. Certainly; since the Spirit of God is her guide, the change is inspired by the Holy Spirit."—*Cath. Catechism of Christian Religion*.

"Ques. How prove you that the church has power to command feasts and holy days? Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques. How prove you that? Ans. Because, by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her command, they again deny, in fact, the same power."—*Abridgement of Christian Doctrine*.

"It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—*Plain talk about Protestantism of To-day*, p. 225.

Instinctively anticipating some providential mode of escape from the terrible consequences of that great apostasy, out of which the religious world has for centuries been endeavoring to work its way, conscientious men and women will catch the notes of warning which for twenty-five years have been sounding through the land, in these words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Inquiring into the origin of the message which is thus being given to the world, they will find that, for a quarter of a century, God has been calling attention to the subject of his law, and his Sabbath, and that a denomination of earnest men and women, but little known as yet among the learned and mighty of the land, have been devoting themselves with zeal and a spirit of self-sacrifice to the tremendous task of restoring God's down-trodden Sabbath to the hearts and judgments of the people. They will find, also, that these persons have not entered upon this labor because they anticipated an easy and speedy victory; nor indeed because they have ever believed that the great mass of mankind would so far shake off the trammels of tradition and the fear of reproach as to be able to venture an unreserved surrender to the teachings of the Bible, but simply because they saw in it that which was at once the path of duty, and that of fulfilling prophecy. Having accepted Dan. 7:25, in common with the religious world as applying to the papacy, and learning as the result of investigation that the days of the great persecution were to reach from the decree of Justinian (A. D. 538,) giving authority to the Bishop of Rome to become the corrector of heretics, to A. D. 1798—when the pope was carried into captivity, having received a wound with the sword agreeably to Rev. 13:10—these students of God's word at once perceived that the next thing in order would be the completion of the restitution, which had begun in the taking away of his ability to put the saints to death, by a work equally called for in the inspired prediction; namely, that of rescuing from his hands the "times and laws" which he thought to change. Or, in other words, that the effort of the pope to remove the Sabbath of the Lord from the seventh to the first day of the week should

be made to appear in its true light; namely, as the work of a blasphemous power which had held the world in its grasp for centuries. But, while they were clear in those convictions which led them in 1846, under the title of Seventh-day Adventists, to claim that they were fulfilling the prophecy of Rev. 14: 9-12, they discerned that the same facts which brought them to this conclusion also compelled the conviction that theirs was to be the road to persecution, hardship, and privation. They read in Rev. 12: 17, in these words, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," the history of the last generation of Christians; and saw that in God's inscrutable providence, it was to be their fortune to be the object of diabolic hate, because of the commandments of God and the testimony of Jesus Christ, to which they clung with determined perseverance. Once more: In studying the 11th to the 18th verses inclusive of the 13th chapter of the same book, they saw that—if their view of the work which was assigned them was correct—that portion of the Scriptures was applied to the United States of America, and indicated that this country was to be the theater of a mighty contest between those who "keep the commandments of God and the faith of Jesus," and the government under which they live, from which they could only be delivered by the coming of Christ. This view they unhesitatingly proclaimed. For twenty years they have announced it as a part of their faith. When they first declared it to be such, they brought upon themselves ridicule and contempt; for, humanly speaking, every probability was against them. The government was ostensibly republican in form, and professedly tolerant to the very extreme, in all matters of religious opinion. The Constitution had even provided that "Congress should make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Nevertheless, so firm were they in the conviction that they had the right application of the prophecy, that they unhesitatingly walked out upon their faith; and for a fifth of a century they have talked it, and published it everywhere, notwithstanding the odium it has brought upon them. Lest we might appear to be drawing upon our own imagination in a matter of this importance, we append the following extracts from their works. The words in parentheses are our own, and serve to explain that which a larger quotation from the context would make clear of itself:

"When the 'beast' (the papacy) had the dominion, all in authority must be Catholics. The popular sentiment then was that none should hold offices in the government, except they professed the Catholic faith. The popular religion at that period was Catholicism. They legislated upon religious subjects, and required all men to conform to the popular institutions and dogmas of the papacy, or suffer and die. The image must be made in the United States, where Protestantism is the prevailing religion. Image signifies *likeness*; therefore Protestantism and Republicanism will *unite*; or, in other words, the making of laws will go into the hands of Protestants, when all in authority will profess the popular sentiments of the day, and make laws binding certain religious institutions (*i. e.*, Sunday observance, &c.), upon all without distinction."—*Advent Review and Sabbath Herald*, Vol. 6, No. 6, 1854.

"It seems to me, even to look at the subject in the light of reason, that a conflict must in time come between commandment-keepers and the United States. This, of course, will lead those who find that they cannot sustain their Sunday institution by argument to resort to some other means."—*Advent Review and Herald*, Vol. 10, No. 11, 1857.

"When all concur upon this question (Sunday-keeping) except a few who conscientiously observe the fourth commandment, how long before their constancy would be attributed to obstinacy and bigotry? And how long before the sentence would go forth, as it did in the days of Pliny, 'that for this, if for nothing else, they deserved to be punished.'"—*Review and Herald*, Vol. 19, No. 15. (a.)

How changed the political sky to-day from what it was when these words began to be spoken! Now, thoughtful men are

[a] For further information upon this subject, the reader is referred to "The Three Angels' Messages" and the "United States in Prophecy," published at the *Review and Herald* Office, Battle Creek, Mich.

pondering whether, after all, these things may not be so. They see a powerful organization looming up in the country which appends to the call for their conventions the names of some of the most influential men in the land. They hear them declaring in so many words, that what they are determined to do is to sweep away the constitutional barrier between them and a coerced observance of Sunday, so that all may be compelled to regard it as sacred. What we want, say they, and what we are determined to have, is such an amendment of the Constitution, 1. That it shall recognize God and Christ; 2. That it shall enable us to secure the reading of the Bible in the common schools; 3. That we may be enabled to enforce the better observance of the Christian Sabbath, *i. e.*, Sunday.

These declarations, a few years since, would have appalled every lover of constitutional liberty. Every man and woman imbued with a proper sense of the genius of our institutions would have been struck with horror at the very thought of pursuing the course in question. But a change has come over the spirit of the land. Steadily, the advocates of a day which has no authority in the word of God are drifting where all before them have done who have sought to maintain a human institution upon the claim of divine authority. It is idle for them to say at this stage of the proceedings that they propose to regard the rights of those who have conscientious scruples on this subject. God has said that the matter will culminate in oppression; nay, even though this were not so, reason itself would prove that this would be the case. Without questioning the sincerity of the men who at the present make these statements, we appeal to that very sincerity for the evidence that this matter will end just where the Seventh-day Adventists have claimed that it would.

They have convinced themselves that they are called of God to a mighty work. They believe that they have a noble mission. They are men of mind and nerve. But, when a few months shall have revealed the insufficiency of their logic, when Seventh-day Baptists and Seventh-day Adventists shall have confronted them with a plain "Thus saith the Lord," against their favorite scheme, they would be more than human if—refusing to yield to arguments which they cannot answer—they should continue to look with complacency upon the very men who, after all, will prove to be their most formidable antagonists in the great conflict. In fact, it would be a denial of both nature and history to say that they would not at last come to regard them in the light of enemies of God, really more worthy of condemnation and coercion than those who were simply unbelievers in any Sabbath at all, and so incapable of standing before the systematic effort which they have set in motion. (b)

But, candid reader, the facts are before you, and between us and these events there will be ample time for calm reflection, and deliberate decision. Where do you choose to stand in this final conflict between the venerable Sabbath of the Lord and its modern papistic rival? Will you keep the commandments of God, as uttered by his voice and written by his finger? or will you henceforth pay intelligent homage to the man of sin, by the observance of a day which finds its authority alone in the mutilated form of the commandments, as they come from his hand? May God help you to make a wise choice. W. H. LITTLEJOHN.

Allegan, Mich., Nov. 5, 1872.

[b] Persons desiring to investigate this question still further, by addressing the author of these articles, will receive by mail, without charge, a tract in which he has discussed at length a branch of this subject merely alluded to in this communication.

The Tongue.

THE tongue is in itself a little "world of iniquity." Beasts and birds, serpents and things in the sea, says James, have been tamed of mankind; "but the tongue can no man tame; it is an unruly evil, full of deadly poison."

There are some wild beasts that cannot be sufficiently tamed to be allowed to run at large, though any beast, however ferocious it may be, can be put into a cage, and thus prevented from doing harm to those around. Even so the tongue, though it cannot be absolutely tamed by mankind, may be kept in check, so that its deadly influence will not be felt. If not watched, and kept in restraint, the tongue can speak words that have a very poisonous influence, and words that may do untold harm; and inasmuch as the tongue has the power to do so much evil, it is highly essential that the owners of

those unruly members should see to it that they are properly governed; for it is far better that the tongue remain silent forever, than that it should speak words calculated to do no one good, but have rather a tendency to do harm than otherwise. "He that hath knowledge spareth his words." Words that are beneficial to no one cannot be used too sparingly; idle, jesting words, and angry and contentious words, cannot be too few; better none at all. It is better that the tongue should rest in its cage; for "even a fool, when he holdeth his peace, is counted wise."

But there are ways in which the tongue may be used so as to do much good. It is very important that we use our tongues aright. Let us strive to have all our words of such a character that they may redound to the glory of God and our own salvation. We must learn to bridle our tongues, so as not to offend in word, in order to be saved. "He that offendeth not in word is a perfect man." If then, we can so control our tongues as not to offend in word, we may be perfect. This, in our own strength, we can never do, but in the strength of the Lord, we can overcome all things.

VITA MORROW.

Repentance.

"Repent ye; for the kingdom of Heaven is at hand." Matt. 3: 2.

THE doctrine of repentance is intimately connected with all the leading truths of God's word; and in order to fully understand the import of the above exhortation, we must have some knowledge of the nature of sin and of its remedy; we must have some knowledge of the holiness of God, and of the perpetuity of his law; and the more fully we understand the whole system of Bible truth, the more intelligent will be our conclusions, and the more thorough and lasting our repentance.

When John preached the doctrine of repentance from sin, he referred to the moral law of ten commands as the law which the people had broken by disobedience; and sin was transgression of that law.

When repentance was preached by our Lord (see Luke 24: 47), no new code of law had been promulgated, or enacted; nor any change made in the then existing decalogue; and when our Saviour spoke of repentance, all, both Jew and Gentile, both friends and opposers, understood alike that the decalogue was the great standard of human action.

When Peter, on the day of Pentecost (see Acts 2: 38), preached the doctrine of repentance, the New Testament was yet unwritten; and the life and doctrines of the Saviour were as yet unknown, except by a few persecuted followers; and the decalogue, or the moral law of ten precepts, was the only accepted standard of moral action. This great moral law was held up by the people of God from time immemorial; and the Jews, in all their intercourse with other nations, had (especially after the captivity) pointed with no little zeal (and perhaps with pride) to this perfect law, contrasting it with the fabulous system of paganism.

Peter, in preaching this doctrine at the feast of Pentecost, gave no notice to transgressors that this law of ten commands was in any way changed, modified, or disannulled; or that the position of the sinner was in any respect different, as to his guilt, from sinners in the previous dispensation; but that there was a new incentive to repentance, "for the promise is to you." (See Acts 2: 39.)

Peter did not preach a change, even of the remedial plan; but clearly demonstrated that Jesus was the true Messiah, whom the ancients, both prophet and priest, and the wise and good of all ages, had long expected, and longed and prayed for.

In preaching the doctrine of repentance, the apostles left the moral law as the test of moral action; and the Old Testament was still, to them, more precious than before the appearing of the Messiah. Jesus, in opening his counsels to his disciples on the way to Emmaus, after his resurrection (see Luke 24: 26-32), appealed to the writings of the prophets. The apostle Paul did the same in his directions to Timothy (2 Tim. 3: 15-17), when he cited him to the Old-Testament scriptures as the only means of salvation.

We would direct the sinner, who is anxious for a complete and thorough preparation for the day of Judgment, when the secrets of all hearts shall be made known, to a prayerful consideration of the great moral law of ten commands, as the perfect basis and test of moral action. The moral law,

as given on Mount Sinai (Ex. 20: 3-17), is to test the acts of our sinful race; and if the transgressor of this law feels that he is such, and that he stands condemned at the bar of God, then he is in a position to be helped by the remedial system introduced after the fall (Gen. 3: 15). And by reference to Gen. 4: 4, it is plain that by Abel the plan of redemption was understood; and he offered the blood of beasts in anticipation of the blood shed on Calvary for the remission of sins; and although the plan of salvation was yet undeveloped in the days of Abel, when he offered the firstlings of his flock, yet it was the same as now; it was by repentance of past sins, and by faith in the coming Messiah, prefigured by the blood of beasts, that Abel and all the ancient worthies obtained a hope in the promises, and a faith in a final resurrection to eternal life.

To the sinner anxious for relief from the burden of sin, solicitous for a complete work of transformation, and a full assurance of faith, we would recommend an intelligent consideration of the decalogue, and a prayerful examination of the same, in the spirit recommended by our Saviour in his sermon on the mount (Matt. 5: 27-48). Let him candidly and honestly ask himself, Have I daily, and hourly, and conscientiously, kept the moral law as perfectly as here recommended in this sermon on the mount? Have I kept all the ten precepts, in the letter and spirit, as here set forth? If he has, there is no remedial system needed in his case. To him, a Saviour is unnecessary, except in the case of Adam's fall; and he need not fear but a way will be made for his salvation from the second death.

But no intelligent, candid man, will make this plea. All have sinned; and the convicted sinner would account it blasphemy to so conclude. No! he feels he is a sinner, and deserving of the wrath of God; and a careful consideration of the different requirements of the moral law will greatly help the seeker for light, and truth, and salvation. By a knowledge of these precepts, the transgressor is enlightened as to his guilt, and the very precepts he has broken are there clearly written by the finger of Jehovah. (Ex. 31: 18.)

To the sinner seeking for repentance and eternal life, we recommend the careful study of the decalogue as of the greatest importance; for, falling short of this, his repentance may be partial, or in many instances, delusive. To fail in the work of repentance, to fall short of a thorough work, will in all probability result in failure; for none are so hard to reach as those who have at some past time, as they believe, repented of sin, and yet have very slack and imperfect views of God's requirements.

The audience to whom Jesus and his followers, and his forerunner, John the Baptist, addressed themselves, were well informed as to the law of God. It is true that the Pharisees had loaded the people with unmeaning and traditional observances; but Jesus cleared the subject from this mist and darkness, and brought out the noble and elevating features of the moral law, and sealed the imperishable document by saying, "I am not come to destroy, but to fulfill." (Matt. 5: 17.)

We have been thus emphatic upon this subject, because there is a tendency at the present time to render indefinite the law of God. Some modify, some expunge, the same, and many classes of religionists do mutually work to this end; consequently, conversions at the present day are often spurious, because the work of repentance is misunderstood. And here we warn those who seek for eternal life, against all that class of religious teachers who in any way modify, change, or expunge, any one, or all, of the ten precepts. All such are dangerous leaders, blind leaders of the blind.

But let us beware of a controversial spirit. Let all our labors and prayers have this for their end: The salvation of our own and others' souls, and the glory of God; how shall I obtain eternal life? how shall I save my own soul, and that of my neighbor? how shall I best please and honor God, and recommend his truth to all with whom I associate?

But again we address the sinner who would not only understand the work of repentance, but would carry out the same in practice. Having studied this perfect law, you find yourself condemned and guilty; your past life rises up before you in all its deformity; you feel that you have no claim upon the justice of God; you cannot say to him, I have done justice and truth, and in my heart and life I am pure. No;

but you cry with the publican, God be merciful to me a sinner. And now let me assure you that the more deeply you feel that you are a sinner, the more intelligently and feelingly you realize this, the more likely you will be to find the favor of God and pardon through the mercy of Jesus Christ. The law is your school-master to bring you to Christ. It chastises and corrects you. The Holy Spirit takes this law, and sets it home to your soul, showing you which part or parts of it you have most fearfully broken. You are struck with the majesty and purity of this law; and while it awes and subdues you, it also convicts and humbles you. At the same time, you see its necessity, that without such a law the universe would only be a universal wreck, morally and socially. Thus you feel that you would rather perish forever than to see this law destroyed, or changed in any particular.

In this state of mind, you humbly approach the Majesty of Heaven, and say with the publican, God be merciful to me a sinner. You lay down all rebellious feelings, and evil thoughts. Satan, all this while, will seek to lead your mind astray. He will suggest all the blasphemous thoughts he imagines you will possibly accept; but remember that most evil of all is the suggestion that the law of God has relaxed in its strictness, or changed in its requirements, or that it has been erased.

No! those characters, cut by the finger of Jehovah in the marble tablet, remain there still. No change in those precepts! They remain forever. Precious commandments! Precious hand that cut them in the rock! Noble the heart that conceived them! Glorious art thou, Creator of Heaven and earth.

Dear reader, to what conclusion are we brought by this course of reasoning? Is it not that those who deny the perpetuity of the law of God have not even taken the first steps in repentance, and sorrow for sin? unless we charitably hope that the principles of some are better than their opinions, an exception we have sometimes allowed.

But, dear reader, let me warn you not to err in opinions. Even these, if wrong, may yet lead you upon the grounds of Giant Despair, or into some fatal snare or pit in the valley of the shadow of death.

We linger long in the vicinity of the law of God before we proceed far in the work of repentance, because this is an age of lawlessness, and the pulpits of the popular churches are almost silent, if not wrong, upon this subject; and the change made in the priesthood by the Saviour's coming, changing it from the tribe of Levi to the person of Jesus Christ, transferring it from the earthly to the heavenly sanctuary, and with this change also changing, or rather altogether abolishing the temple service, is carried now to a dangerous extreme, and expressions made by the New-Testament writers, relating to the abolishing of this ceremonial law, are interpreted to mean an erasure of the moral law also.

Beware of this dangerous avalanche of religious opinion, sweeping in its course all that is good and precious, leaving a moral ruin behind. If you would have a repentance that shall be lasting, and unto life eternal, revere and love the moral law; make it your school-master, to bring you to Christ, and to call you to him. Jesus is then your refuge and your strength.

Having spoken of the work of the law, let us now look at the work of the Spirit of God. Jesus says, I will send the Comforter. He shall lead you into all truth. He speaks of him as the Spirit of truth (John 16:7-15). Please read these verses and you will find the work of the Spirit in influencing the human heart in the direction toward repentance.

In different ways, the Holy Spirit moves upon the minds of men; but the test of sin, the moral law, is, and always has been, the same. The spirit of this law is written more or less legibly upon every human heart. This rule of moral rectitude is the only code ever promulgated, which is only ten brief precepts, and comprehends the whole scope of human action. And no crime was ever committed, less or greater, which was outside of this perfect law. All sin and crime, possible and practicable, come within the scope of these moral precepts.

Therefore, the Spirit of God never has abandoned, and never will abandon, the moral law, as the basis of action; and from the frequent and honorable mention made by the New-Testament writers, we may infer that the Spirit of God, taking of the things of God,

and so impressing them upon their minds, has forever settled this matter, and established the moral law as the rule, and confirmed the same to all generations of the human race.

The doctrine of repentance is so intimately connected with the Christian life, in all its developments, that it should never be lost sight of; for so fallible is man, that the most mature and settled Christians have at times to recur practically to this principle. Errors and sins should be carefully noted and remembered, and compared with the perfect test; and wherever there is the least tendency to swerve from a direct line of truth and perfection, repentance must immediately follow, or the Spirit will be grieved; and if wrong is indulged, or lightly thought of, and sin is practiced, the good Spirit will finally depart, unless there is a return.

Repentance is a deep and lasting sorrow for sin, arising from a sense of its hateful and disgusting nature, and its tendency to alienate us from God. It mourns in secret places over all heart evils, and strives to overcome them. It incites the sinner to deep humility and self-abasement before God, and cries with the convicted, sinful king David, Create in me a clean heart, O God. And we may say that the sinner who is deeply repentant will always find the 51st psalm to be the language of his heart; and if any one has got so far in the Christian life as to never need the language of this psalm in his own case, his case is an exception to the general rule.

Repentance, when genuine, is in all cases attended by a greater or less degree of conviction for sin; and by conviction, we mean the feeling that David had when he wrote this psalm. The frequent use of this psalm also tends to generate and carry forward the work of repentance in the hearts of such as read the Bible with a view to become right in the sight of God. And the frequent and prayerful perusal of the word of God will always deepen and render permanent the work of repentance in the soul.

Repentance, when genuine, leaves its impress indelibly upon the heart. No Christian forgets for a moment the fact that he is rescued from destruction, a brand plucked from the fire, and that a recurrence to old sins endangers the loss of the soul. He dreads sin as a child dreads the fire. He feels that sin has been the ruin of the race, and that the least approach to it is offensive to God, and that the Spirit of God will not dwell long in the corrupt, and unkept, unwashed, unfortified heart.

Repentance, when genuine, leads to progress in the Christian life. It leads to watchfulness, and it sets a guard over the thoughts, and intents, and motives of action. It frequently asks the heart in which it finds a welcome, How dost thou reason? and decide? and why? Dost thou harbor thoughts selfish and low? Dost thou pass by desires and passions in thy heart that thou wouldst blush to speak in the presence of angels? Repentance, when genuine, keeps up in the heart a constant watch, and repents of and abhors as much the sinful thought as the sinful word or act.

Such being, in brief, the work of repentance, it is clear that it makes men honorable and pure, honest and noble, careful, watchful, and sincere; it draws out the heart after God and holy things, and delights in the law of God after the inward man; and of course, if the inward man is holy and pure, the outward conduct will be elevated and pure; and, at the same time, will be humble, and free from egotism, assumption, and selfishness. It makes the man agreeable and useful to his fellow-men, and causes him to imitate the divine Pattern, who went about doing good to all.

The work of repentance, when genuine, causes man to revere the law and the Lawgiver, the Bible and its Author; it causes him to love God, and his work, and his people; it generates and fosters benevolence and disinterestedness, and frees the heart from prejudice and bigotry, and sets free the reasoning powers, because it clears them from the mists and clouds of unbelief, and places full confidence in the revealed word of God, in its true sense, free from fanciful and traditional influences.

Such being the work of true repentance, justification follows, as a matter of course, "justification by faith;" for faith in God and his word has led and prepared the way all along for repentance. Doubts and unbelief obstruct the work and progress of true repentance; therefore faith led the way, and love accompanied faith, and these

in a greater or less degree preceding repentance, increased to a perceptible flame upon the action of genuine repentance; and this producing works, immediately produced joy in the Holy Ghost, which is the evidence of justification by faith; and these experiences continued in a life of holiness lead to higher degrees of advancement in the divine life.

He who denies the above principles, and claims to enjoy religion, while living in violation of the same, may at least fear lest his repentance has been spurious, or has been of no lasting benefit, like the seed sown upon ground unfit for cultivation. The prayer of all should be that Satan may not be able to deceive us or lead us astray.

JOSEPH CLARKE.

"The Day of the Lord Cometh."

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

MANY of the signs which Jesus gave as precursors of his coming are taking place around us. As the opening leaves precede the summer verdure, and chirping birds betoken the coming dawn, so these are also glorious indications of the near approach of Zion's King. In this day of preparation, the cars are ready to bear his servants on with lightning speed to rouse a slumbering church, and warn a guilty world to prepare to meet their coming doom.

The spirit of our age is haste. Our mighty foe has come to earth with power because his time is short. Men's minds are all engrossed with his wonder-working schemes. The early dawn and midnight lamp still find them toiling on; their time, talents, and even eternal life, must go, a sacrifice on Mammon's impious shrine. Life is swiftly passing like a weaver's shuttle; then seize your prizes while you can. The mighty current, on its downward course, bears all on its mad bosom who will not stem the tide. Each daily revolution of this old earth gives an ever-increasing impetus to those who make this world their all. Lovers of wealth, votaries of fashion, pleasure-seekers, all, improve your chance while yet you may. But, oh! a day is coming, "cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."

In the midst of this perplexity of nations, God commands the trumpet to be blown in Zion, and an alarm sounded in his holy mountain. His people are hastening to gather the jewels from the rough materials of earth, that they may become polished stones, fit for that glorious temple that shall soon shine in the city of our God. The trumpet must give a certain sound, or who will prepare for the coming conflict? Who will come up to the help of the Lord and gather those that soon can shine as stars in the kingdom of our Father? Not those who are clinging closely to this world; for they are dizzy with its idle whirl. They cannot discern the rising beams of the glorious Sun of righteousness; how can they point others to its healing light?

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; "come, buy," "without money and without price." Yes, come to the living waters, you who are striving to slake your thirst at the turbid streams of worldly pleasure and find yourselves still feverish and unsatisfied. "There is a river, the streams whereof shall make glad the city of God." Come, quaff from this life-giving fountain, and prove for yourselves the strength of God's everlasting love. This stream runs low around the foot of Calvary's cross. It finds its source in God's eternal throne. There it is a mighty river, boundless and unfathomable; there plunge, and though your sins are of deep crimson hue they will become as wool, and you made purer than the spotless snow.

But the path that leads thee there is steep; its ascent, rough and rugged. The summer sun shines hot, the desert sands oft scorch our weary feet, and winter frosts and snows oft chill them through. Earth's bitter curse seems pressing heavily, and oft we strain our longing eyes and gaze beyond these shadows dim, and sigh, "Are we not almost home?" Ofttimes, while fainting 'neath our weight of care, we close our eyes and almost long to lay life's burdens down, when, lo! an angel comes, and, pointing to the healing stream, bids us arise and gird our armor on. We hear its murmuring melodies, we drink, and find our strength renewed to struggle on in life's great battlefield; and this refreshing draught becomes,

in us, a well of water, upspringing into everlasting life.

Come, rich and poor, come, whosoever will, the mansions are prepared, the marriage feast is spread, come, and partake of the gracious bounties from our loving Lord. But, oh! say you, the way is so strait how can we travel there? Yes, all too strait for fashion and her train; too steep to ascend with such enormous heaps of sin and folly, too low for the high heads that never bow in humble adoration at their Saviour's feet. But here you may exchange your flimsy trappings for the garments of humility and praise; the spirit's deep unrest, for peace and joy such as the worldly wise can never know.

O sinner, haste and find a refuge from the coming storm. We hear the muttering thunder in the distance roar. Already clouds are rising that soon will envelop our earth in gloom, with not one glimmering ray of hope to light the darkness of eternal death. The gospel sun will sink in deep oblivion, and never, never beam again on this dark night of wild despair.

But with this rayless night there comes a cloudless morning. With faith's discerning eye, God's watchmen hail these dire calamities as harbingers of good. Lone watcher, waiting through the long, dark night of sorrow, lo! glimpses of the rising day-star already gild the eastern hill-tops with its glorious light. The glad morning cometh, and the shadows flee away. Already rays of glory come from the many mansions that our Saviour has been fitting for his weary laborers' home. The angels soon will gather all the waiting ones to receive their great reward in the kingdom of their Father, and go out, no, nevermore.

ELMIRA O. DAVIS.

Battle Creek.

"Surely I Come Quickly."

HAVING enlisted under the banner of king Jesus about a year ago, I have been earnestly striving to become worthy of being called a soldier of Emanuel's army. There is one duty he has put upon all of us who have taken upon ourselves his name and profession, and thereby notified him that we are ready for duty, and are waiting to be assigned to some post of honor. Now let us see what position he has given us to hold until he comes to relieve us.

Listen to the last words of Jesus as written by his servant John: "Surely I come quickly." These words are full of meaning. Now turn to the 24th of Matthew, and read the command our Lord and Master gives, not only to his disciples that were then with him, but also unto them that should come into his service in the last days of time: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Can we realize that these are the words of our Saviour? Surely, if we accept the teachings of the Bible as the written inspiration of God, we must realize it.

Then our duty is made plain. We are first commanded to watch. For what? For the coming of our Lord. Shall we do it by spending our time in gazing into the heavens? No! surely not. It has a wider meaning than that. Had the good man of the house known in what watch the thief would come, he would not have suffered his house to be broken up. Then we are to watch, setting our house in order. How shall we do this? We are to be the temples of God; but must first be cleansed and purified. We must become pure and spotless in his sight, and free from every contaminating influence of the world, so that we may be able to stand in the consecrated position he has assigned us. Therefore let us diligently watch, taking upon ourselves the whole armor of God, having for our breast-plate faith and love, for a helmet the hope of salvation, for the sword, the Spirit of God, which is his word, and having done all, to stand. May we stand, therefore, having our loins girt about with truth, praying always, with all prayer and supplication in the Spirit, and watching thereunto "with all perseverance."

How many of us are thus watching, prepared to hail our Lord and Master with joy and gladness when he makes his appearance in the clouds of heaven?

A. F. SALA.

Santa Rosa, Cal.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, Dec. 10, 1872.

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

See appointments, business matters, &c., on the seventh page of this paper.

BRO. WHITE has arranged to stay in California longer than was expected when the notice in regard to General Conference was given last week. It will not be held till his return, and the time is therefore postponed till further notice.

We are requested by the school committee to say that students coming to the next term, will please come prepared to pay their tuition in advance.

We have received from Bro. Andrews the manuscript for the Biblical portion of the History of the Sabbath. He is now sedulously working to bring the Secular History to a conclusion, and the friends of Sabbath reform may soon look for the completion of the entire work.

Next Volume.

THIS number closes volume 40 of the REVIEW. Next week commences volume 41, which is designed to be a volume of especial interest to those who wish to learn the great points of our faith, in connection with what we are doing as a people. This is to be the trial volume, offered to persons who wish to send it to their friends on trial for the unmentionable sum of fifty cents. Where are the 20,000 names called for? Bro. White states in this number what he and sister White intend to do on the next volume. Nothing more need be said relative to interesting features which the paper will contain. Other contributors will act their part. Let there be a forward movement all along the line. Now is a favorable time. Strong allies, in the shape of strange influences, and startling events which are calculated to arrest the attention of the world in its giddy career of folly and pleasure, are coming into the field to help us in our work. Read Bro. Haskell's article in another column on missionary labor.

Things Said in London.

At a thanksgiving dinner, given by Cyrus W. Field, in London, Eng., Nov. 28, 1872, Hon. Wm. E. Gladstone, speaking of the separation of the American colonies from the mother country, and the efforts of England to prevent that separation, said:—

"We, on our part, are now able to see that with motives honorable, we were in error, that we were struggling against nature. Struggling, I may venture to say, even against Providence."

We italicize this last word, as it expresses the now prevailing conviction that Providence very manifestly worked in the establishment of this government.

Mr. Field, in responding, after stating that they were proud of what was already done in the way of connecting distant parts of the world by telegraphic cable, proceeded to state what was about to be done.

He said that "a cable was about to be laid from England to Brazil; another, from Panama down to the coast of the Pacific; another, from California to Japan and China; another, from Australia to New Zealand, and another, to the Cape of Good Hope. The gentlemen who surrounded him were a telegraphic family, and when all this work was accomplished he prayed God they might meet together and rejoice that they had done something to bind the different nations of the world together."

The Wages of Sin.

"ONE question more than others all,
From thoughtful minds implores reply
It is as breathed from star and pall,
What fate awaits us when we die."—Alger.

We have now examined the teaching of the Bible relative to man, in his creation, in his life, in his death, and in the intermediate state to his resurrection; and we have found its uniform and explicit testimony to be that he has no inherent inalienable principle in his nature which is exempt from death; but that the only avenue to life beyond the grave is through the resurrection. We have found also that such a resurrection to a second life is decreed for all the race;

and now the more momentous question, what the issue of that existence is to be, presents itself for solution.

Natural, or temporal, death, we die in Adam. This death visits all alike irrespective of character. The sincerest saint falls under its power, as inevitably as the most reckless sinner. This cannot be our final end; for it would not be in accordance with justice that our ultimate fate should hinge on a transaction, like the sin of Adam, for which we are not responsible. Every person must be the arbiter of his own destiny. To secure this, the redemption which intervenes through Christ provides for all a release from the death entailed upon us by the Adamic transgression, in order that every person's individual acts may constitute the record which shall determine his destiny beyond the grave. What is that destiny to be?

Our inquiry respects, not the future of the righteous concerning which there is no material controversy, but that of the sinner. Is his fate an eternity of life in a devouring fire which is forever unable to devour him, an eternal approach of death which never really arrives?

Blinded by the doctrine of the immortality of the soul, two opposite conclusions are reached by those who connect this doctrine with two different classes of scripture declarations. For one class, reading that the punishment of the sinner is to be eternal, and holding that man has an inherent immortality which can never be alienated, at once come to the terrible conclusion of an eternity of conscious suffering, an eternal hell as taught by Augustine. Another, connecting it with the declarations that God's anger shall not always burn against the wicked, but that a time comes when every intelligence in the universe, in the plenitude of joy, is heard ascribing honor, and blessing, and praise to God, speedily reaches the conclusion of universal restoration as taught by Origen. And if the doctrine of the immortality of the soul be a scriptural doctrine, then the Scriptures are found supporting these two diametrically opposite conclusions.

We have seen that the Scriptures do not teach any such inherent immortality as is claimed for man; this, therefore, cannot fetter us in our investigation of this question. God can continue the existence of the wicked to all eternity after the resurrection, if he so chooses; but if so, the doctrine must rest on explicit statements of the Scriptures to that effect. Paul says plainly that the wages of sin is death, Rom. 6:23; and as we do not receive wages for the work of another, this must be a declaration of what will result to every individual for a course of sin; and before this can be made to mean eternal life in misery, the present constitution of language must be destroyed, and new definitions be given to established terms. We hold this declaration of Paul's, on which we take our stand, to be the true ground between the errors above mentioned, and one which not only harmonizes all the Bible on this question, but which has abundance of positive testimony in its favor.

1. The future punishment, threatened to the wicked, is to be eternal in its duration. The establishment of this proposition, of course overthrows the universal restoration of Origen; and the nature of this punishment, involving a state of death, overthrows alike the restoration view of Origen and the eternal hell of Augustine.

One, "Thus saith the Lord," is sufficient for the establishment of any doctrine. One such we offer in support of the proposition now before us. Speaking of the reprobate, Christ, says, "And these shall go away into everlasting punishment," and immediately adds concerning the righteous, "but the righteous into life eternal." Here the same Greek word, *aiōnios*, is used to express the duration of these opposite states. If, as must be admitted, the word expresses unending duration in the case of the righteous, it must mean the same in that of the wicked.

To the same end we might refer to the words of Christ on two other occasions: John 3:36; Matt. 26:24. In the first of these passages, he says: "He that believeth not the Son shall not see life;" that is, eternal life. But if, after a certain period of suffering, such persons are released from that state by a restoration to God's favor, this declaration could not be true. In the second, he speaks of some of whom he says that it would be good for them if they had not been born. And this utterly precludes the idea that they should ever be released to enter the bliss of Heaven; for the first moment of such

release would make amends for all past suffering; and throughout eternity they would praise God that they had been born.

The punishment of the wicked, alike with the reward of the righteous, is therefore to be eternal. Two unending conditions are held out to men, and between the two, they have the privilege in this life of choosing.

2. In what will the eternal state of the wicked consist? Before presenting, an argument to show that it is death in the literal sense, it may be necessary to notice the few passages of Scripture which are put forth as evidence that it is eternal misery.

1. Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The shame spoken of in this text is coupled by the objector with the contempt, and claimed to be like that everlasting; and if the shame, which is an emotion to be exercised by the individuals themselves, is to be eternal, they must be awakened to everlasting life and consciousness.

The fact that they are raised to shame proves indeed that they have a veritable resurrection to life and consciousness, and that this is no figure of speech which is applied to them. But the reader will notice that the shame is not said, like the contempt, to be everlasting. Contempt is not an emotion which they feel; they are not raised to the contempt of themselves; but it is an emotion felt by others toward them; and this does not imply the consciousness of those against whom it is directed; inasmuch as contempt may be felt for them as well after they have passed from the stage of consciousness as before. The Syriac sustains this idea. It reads, "Some to shame and the eternal contempt of their companions." And thus it will be. Shame for their wickedness and corruption will burn into their very souls, so long as they have conscious being. And when they pass away, consumed for their iniquities, their loathsome characters and their guilty deeds, excite only contempt on the part of the righteous, unmodified and unabated, so long as they hold them in remembrance at all. This text therefore furnishes no proof of the eternal suffering of the wicked.

2. Matt. 25:41: "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." What is here said to be everlasting? Wicked men? No. The devil? No. His angels? No. But only the fire. And how can the application of this term to the fire prove the indestructibility and eternal life of those who are cast therein? It may be answered, What propriety could there be in keeping up the fire everlastingly, if its victims were not to be eternally the objects of its power? And we reply, This word is sometimes used to denote the results and not the continuance of the process. Everlasting fire may not be fire which is everlastingly burning, but fire which produces results which are everlasting in their nature. The victims cast therein will be consumed, and if from that destruction they are never to be released, if that fiery work is never to be undone, it is to them an everlasting fire. This will appear more fully when we come to speak of the "eternal fire" through which God's vengeance was visited on the wicked cities of Sodom and Gomorrah.

There are several passages of scripture in which the same word, *aiōnios*, is unquestionably used in this sense. In Heb. 5:9, we read of "eternal salvation;" that is, a salvation which is eternal or everlasting in its results, not one which is always going on, but never accomplished. In Heb. 6:2, Paul speaks of "eternal judgment;" not judgment which is eternally going forward, but one which, having once passed upon all men, Acts 17:31, is irreversible in its decisions, and eternal in its effects. In Heb. 9:12, he speaks in the same way of "eternal redemption," not a redemption through which we are eternally approaching a redeemed state which we never reach, but a redemption which releases us for all eternity from the power of sin and death. It would be just as proper to speak of the saints as always redeeming, but never redeemed, as to speak of the sinner as always consuming but never consumed, or always dying but never dead. This fire is prepared for the devil and his angels, and will be shared by all of the human race who choose to follow the devil in his accursed rebellion against the government of Heaven. It will be to them an everlasting fire; for once having plunged into its fiery vortex, there is no resurrection, no life, no hope, beyond.

The Health Reformer.

THE *Reformer* now has a circulation of not far from 10,000. A portion of these were for the trial trip, of four months, for twenty-five cents. We hope most of these will be subscribers for 1873, either by renewing themselves, or their friends who furnished the journal for four months, renewing for them.

The 10,000 must be kept good by renewals and new subscribers. We speak for 15,000 regular subscribers by April, 1873. Here is a kind of work which will not be finished till the Christian's work is all done. We look to the Tract Societies to do much in getting new subscribers.

We shall do all we can to make the *Reformer* the very best, but must have help from its true friends. Let those who can help, and should help, say to themselves:—

1. I will write twelve short articles, one for each of the twelve numbers of the *Reformer* for 1873.

Good! Be in season for the January number. All copy should be received by the 15th of previous month.

2. Please forward to the editor, all good articles found in papers and books, that are sharp, clear, and pointed, from which he can select good matter for the *Reformer*.

3. Such writers as Andrews, Waggoner, Loughborough, Cornell, Butler, Canright, Haskell, Bourdeau, Lane, Cottrell, Clark, Van Horn, Lamson, R. F. Andrews, Steward, Sanborn, Kilgore, Hare, Morrison, and many more, are especially expected to help by clear, sharp articles, or selections of the same sort, and paragraphs with comments thereon, and with brief articles they may come across in reading. Men of Israel, help!

4. And we would say to the brethren and sisters everywhere, Send in clear, pointed, light-toned articles, relative to physical, mental, and moral improvement. Address, HEALTH REFORMER, Battle Creek, Mich.

JAMES WHITE, Ed. *Reformer*.

Who Will Give the Warning?

THE great day of the Lord is at hand, even at the door. The abecedarian in the study of prophecy knows this to be the truth. The great chain of consecutive prophecy, beginning with Dan. 2, and ending with Rev. 14, is rendered so plain by fulfillment that there is no reasonable chance for disagreement concerning its application. All is fulfilled but the closing work—the finishing of the promised warning of Rev. 14:6-12, which is now being given, and the coming of the day of wrath when the nations will be dashed in pieces and the everlasting kingdom be given to the saints of the Most High.

The warning will be given before the terrible calamity shall come that shall make the earth empty and desolate; but who will give it? All ministers of the gospel should be engaged in warning the church and the world of the impending crisis which ends probation and brings the sinner's terrible and irretrievable doom. Can they not understand these prophecies which marked out the course of empires precisely as they have been fulfilled in history? They can if they will. A school boy can understand them. And there is no reasonable chance for disagreement. But who has heard a minister of the churches called orthodox preach a single discourse upon these prophecies and their fulfillment? Why do they not preach these things and thus warn all of the coming day of God? I can see no reason but this: If they preach these prophecies, they can come to no other conclusion than that the day of God is at hand, and this would expose them to the so-much-dreaded odium of being called Adventists. All that do preach these prophecies, that mark out so clearly the world's history to its close, are Adventists. Those that are not willing to be called Adventists let these prophecies alone. If they should preach these things, which are so plain that a child can understand them, they run the risk of losing popularity, place, and pelf. These are strong motives to keep them from warning all of the coming judgments such as never came upon the inhabitants of the world.

There is an awful responsibility resting upon professed ministers of the gospel. Oh! that they might feel it! The blood of souls will be found in the garments of unfaithful ministers, who might, if they would, have seen the sword coming, and blown the trumpet and warned the people. It is no wonder that it is recorded in the prophecies of the great day of God's wrath: "Howl, ye shepherds, and cry; and wallow yourselves in ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds,

and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion; for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger." Jer. 25:34-38.

How it would awaken the world if all that could preach these tremendous truths of prophecy would do so! But a multitude are going to irretrievable ruin for want of ministers to preach the truth.

R. F. COTTRELL.

What Shall Be Done?

DONE with what? Done with whom? What shall be done with the cases of persons who have so little sense of the great magnitude and solemn importance of the work of God at this time, that they study more to serve their own selfish ends than to serve God's cause? Not having a burden of the work upon them, they are not prepared to sympathize with those who are bearing heavy burdens, and are ready to call in question, and sit in judgment upon, the manner in which the true burden-bearers do their part in the work. And these complainers—whom Jude calls "spots in your feasts of charity"—while they call in question the manner of doing, are the last persons to suggest any better plan of doing. Always complaining, yet hardly ever found ready to take any burdens themselves. Not willing to do what they might do if their energies were dedicated to the Lord, but, aspiring to do some "great thing," if they ever do act, and to get positions they are wholly incompetent to fill, and Korah, Dathan, and Abiram like, they are saying to, or of, those with whom the advancement of God's cause is dearer than life, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them."

These complainers are, withal, usually the most sensitive people in the world, inclined to look out for slights, sure others intended to hit them in their remarks, when such was not the case. Getting in the way of the tools of those who consider that they must faithfully serve the Master, thus they get hit, and then make a great ado over it; whereas, if they had been about the Master's business, lifting where, and as, they might, instead of being in the way of the laborers, they would not have been hit, nor be so sensitive lest others should hit them. Having their hearts and hands engaged in cheerful labor in the work, they would have no time to spend, like a nervous desepptic, in watching their own feelings.

What shall be done with them? Why, tell them plainly, yet mildly, and in love, that they must either go to work, or "get out of the way," and then go faithfully on with your duties, without stopping to explain much to gratify their feelings. If they want their judgments instructed so they can see how, and where, to take hold, we should ever be ready to do it; but if they simply wish to hold us to reconcile their poor, selfish feelings, we shall beg to be excused.

These things are brought forcibly home to my mind by a letter just received, in which one poor brother, who has been watching his feelings for the last two years, for fear somebody would step on them, has at last made a final break, and he says, "I hereby declare dis-fellowship with the Adventist church of _____, Cal., until restitution is made to my wounded heart."

"Nov. 15, 1872."

To my certain knowledge, the church in _____ have never designed to do a single thing against this brother's heart, but have had great anxiety that his course might not reproach the cause, he, supposing himself called to do a work which they were as fully satisfied he was incompetent to perform. This has made much anxiety on their part lest the cause should suffer through him. And now, as his letter has thrown perplexity upon the church, they, desirous, as usual, of doing just right, inquire, "What shall we do in this case?"

As one brother in that church, when an important question was once up, was asked, "What are you going to do?" said, "I am going to fear God and keep his commandments, for Solomon said, 'This is the whole duty of man,'" so I say now, I think you should still go on faithfully in the discharge of all your duties, as though nothing had happened.

If the Lord will, I will call upon you not many days hence, and then we can look the matter over more definitely, and if explanations are needed, I have no doubt you, as a church, are willing to make them. If this brother thinks he can get along without the church, it should not dampen the zeal of the church.

This cause is of God, his hand is set to the work, and he will carry it forward. If we take hold to dedicate ourselves to the work, to do our duties faithfully, making the cause of God of more consequence than everything else, God will bless, and the message of truth will move on in our midst. When the people of God stand in the light, and do their duties faithfully, it is as natural for the Spirit of God to be with them, as for water to run down hill, or for it to seek its own level. And why? Because he has said, "Ye also are builded together for a habitation of God through the Spirit."

I was reading a few days since one of Beecher's illustrations of those who think to stop the great train of truth by their own selfish complaining and fault-finding. He said it reminded him of a little dog's barking after a train of cars as it is starting from the depot. The dog seems to make good headway at first, but, as the train increases in speed, and thunders away in the distance, the poor dog is left behind in the dust, perhaps wondering that the train did not stop for his barking.

So, here, it has seemed to me that in the early days of this cause, ministers and churches have been held too much of their precious time in trials growing out of somebody's poor, jealous, sensitive feelings. God's people are taking their position upon a higher plane. The great train of the *third angel's message* is increasing its speed. Energy is demanded of every one now. "Watch," "pray," and "work," are the three important watchwords. We say to all, Die to self. Die to sin. Put away the spirit of complaining and fault-finding. Find your proper place, no matter how humble it may be. Get your heart imbued with the Spirit of God. *Work!* WORK!! it will prove, with God's blessing, a sure cure for your "spiritual dyspepsia." Get aboard the train, if you do die to self, and get your all on board. If you do not, and still continue in the old course of murmuring and complaining, it will ruin your own souls, but it will not stop the progress of the great train of truth; but will leave you, ere you are aware of it, far behind in the dust, and you, perhaps, when it is "too late," when the work is cut short in righteousness, and when the people of God are called home, may, with your poor, selfish hearts be found unprepared.

The time has come that God's people, the true, faithful, burden-bearers, should claim their liberties, and be no longer trammelled by un-consecrated ones. They are arousing to the true position and work of the times. They feel that complainers, and self-caring ones, shall no longer hinder them from doing, in the fear of God, their whole duty. Woe unto those who stand in the way of the solemn work of God. They may be told to get out of the way. Let us all consider our true position before God, and, with true consecration, becoming the times, decide for ourselves in our position, and condition, What shall be done by us.

J. N. LOUGHBOROUGH.

The Cause in Minnesota.

DEAR BRETHREN AND SISTERS: The Conference Committee in its appeal has set before you many important facts concerning the cause and its wants, in this State, upon which we hope you have acted before this. I want to state a few things further. Six months ago, I came to Minnesota. Knowing how little had been done here for several years in the past, and that things were in rather a loose and discouraged state, I determined to do my utmost to help you and get things in a better condition. I thought that the best way to get up courage and life among the churches was to go out into new fields and raise up some new churches first, so that the brethren could see that something was being done, and that their means were not expended in vain. The Lord is witness that I have labored as hard during the last six months to accomplish something as I ever did in my life; hence it was that I felt so bad on the start to see our efforts a failure; but this is past, and God has graciously granted abundant fruit and great victories within the last few weeks.

I have now seen over one hundred souls embrace the truth in this State under my labors, and about seventy, under the labors of others. Eight new churches have been raised up, and quite large additions made to two others. This, I think, is nearly half as many Sabbath-keepers as there were in the State six months ago. This is more than we had any reason to hope for. This certainly calls for deep gratitude to God from every lover of the truth all over the State. It would be my choice, by far, to go right on laboring in new places, with the field open before me as it is now. I see no reason why a fair little church cannot be raised up every month.

But I think I shall have to change my labors somewhat for a short time. These churches must now be organized, Systematic Benevolence arranged, tract societies put in operation, and all the elements in the State brought into harmonious working order. This will be no pleasant nor easy task. If there was any one that could do this, and leave me to open up new fields, it would be a great advantage to the cause. But I do not see that this can be done. How much time must be spent in this work will depend largely, and almost wholly, upon the disposition you have to take hold and help in it. It can be done in a very short time, and with but little labor, if you will only readily co-operate with us; and why should you not? Must we come among you and spend long days and weeks in hard labor in preaching, praying, exhorting, arguing, coaxing and urging you to do your duty? How many souls could be brought into the truth by the same amount of labor bestowed in new fields, you can judge from the result of the labor among you this season. To those who really love this cause and believe that this is God's message, and who are willing to labor and sacrifice for it, I will

briefly suggest what you can do in order to help me and others who are laboring in this State.

Things that need to be done immediately are, 1. Get your own hearts all warmed up with this truth, and your minds full of it. Do you really believe it? Is the Judgment now in session? Is this the last generation? Is the Lord coming soon? Is this a fable? or is it true? Are you dreaming about it? or do you believe it? Does it move you to earnestness, zeal, and tender affection? If not, you have reason to be alarmed. If you feel that you are lacking in these points, make a special effort in seeking God by secret prayer, meditation, reading the Bible, the testimonies, and our publications. You can accomplish this for yourselves without the minister spending long days of toil among you to accomplish this object. Do it now; begin to-day; resolve while you read this paper that you will do it.

2. Look back and see if you have been, and are, as prompt as you should be in attending Sabbath meetings, and prayer-meetings, and other meetings of the church. Are you slack in this particular? Does a little cold, and a little rain, mud, or the least difficulty, deter you from the meetings? Do you leave the burden of these meetings to come on a few faithful souls? If so, you are certainly doing wrong. This is the first point we should have to labor on if we should come among you. Now you know your duty. Will you see to this matter? Will you do it? See Heb. 10:25; Mal. 3:16; Luke 4:16.

3. Are there any church trials among you? If so, see James' reason of it. Chap. 4:1. If there is anything that works on the minister and discourages him, it is to visit a church and find it all divided, and the members at war among themselves. Generally, after about a week's pulling and talking, praying, and reproving the brethren and sisters, they come where they see themselves, confess their wrongs, and things are made right. Then you think you are doing a very acceptable thing in giving of your means to sustain the minister in his labors. But it is frequently the case that some one family will require more labor to get them started than all that they give in years would be worth. Now do this work yourself. Let us use your means in converting souls to God. Will you do it?

4. Have you heeded the appeal of your committee for means to sustain the cause in the State? Have you paid up your s. b., which you solemnly promised to God and his people? How can you expect to please God if you have not? See Mal. 3:8-12. Have you pledged your s. b. for the coming year as you should have done? and have you willed to deal liberally with the Lord? or have you been stingy in the matter? See 2 Cor. 8:1-14; 9:1-11. And especially do we appeal to the scattered ones that they do their duty in this respect. Suppose you do not regularly meet with any church, or even belong to any church, or suppose you live entirely alone, miles from everybody, is not your duty just as sacred to help this cause as though you lived in the most flourishing church? Send in your means and pledges to H. F. Phelps, Pine Island, Minn. Do it now, do not delay. The means are needed immediately.

5. In one month from now your papers will be stopped if they are not paid up, unless you report your inability to pay. Nothing has pleased me more than to see this system adopted. I believe it is right. If men prosper in any business they must be prompt. This rule is worth just as much to God's cause as any other cause. Now don't act like children about this matter and get put out, and angry, and say foolish things because the brethren require you to do this; but act like a man among men, and a brother among brethren. Is not this your cause as much as ours? The brethren are simply adopting the best plan they can devise to carry on successfully the cause which you profess to love as well as they. Now come up promptly and help them do it.

6. Send out the REVIEW. When I saw the president offer to send the REVIEW for six months, on trial, for seventy-five cents to those who subscribe for themselves, or fifty cents when sent to friends, I said, Good! This is just what is needed, and I will do my best to make this a success. Now brethren and sisters in Minnesota, let us take hold of this opportunity. Minnesota ought to send five hundred new subscribers within the next six months. We can do it, and shall we not do it? Don't wait for your brother or sister, or some wealthy man to do it, but take hold immediately. Who cannot raise fifty cents to send one copy of this valuable paper to some loved friend for half a year? It may convert a whole family. Almost every week I come across some who, by reading our paper a few months, have become so favorable that they come out readily on the truth as soon as they hear it. It often opens the way for us to lecture. Will you help us to prepare these for the rich harvest? Do it now; don't wait. Sit down, take your pencil, think over your friends and relatives or neighbors, and send a list of names with the money and let it be at work. If there was ever a time when a little means would go a great ways it is now. Friends are coming in. God is raising up brethren; and if you do not come to the work you will lose your crown, and they will take your place. Means are needed now as they will not be in a year or two to come.

7. Tract Societies. Remember that we are entirely behind in this matter. Scarcely anything has been done in this State. We think the time has come when we must take hold of it. If we cannot do much we will do a little. We want you to get ready for it. Get these other matters out of the way first, and when we come round to visit you, then you can all take hold of this unitedly. But if you are behind on everything it will be a very discouraging affair. Let us not wait to do everything at once, when the minister comes.

Finally, we would not have you get the impression that we think the friends in Minnesota are less liberal with their means according to their ability, or less willing to work, than those in other States. This is not the case. This is a new State in every respect, particularly is the cause of present truth new and weak here. The friends have been few, and most of these have been in moderate or poor circumstances, financially. They have struggled under many discouragements and difficulties. But we believe that better days are coming, and if we can only now come up together, unitedly, each one doing all he can consistently, it will give an impetus and strength to the cause that will last for time to come. I hope and believe that God is raising up a few men here, who, with a little more experience, will be able not only to keep things in good order in the State, but add continually to the strength of the cause by converts in new fields.

D. M. CANRIGHT.

Hutchinson, Minn.

Words of Warning.

How good they are! How precious if we are in possession of the grace of meekness, so as to appreciate them and the motives which prompted them! but how prone is poor self to resist, especially if it any way feels encroached upon! Self, like a bubble of air beneath the water, always inclines to the surface. And that victory may be considered a real one, where self is lost sight of in a genuine desire for the triumph of truth. How thankful should we be that there are watchmen on the walls of Zion, who will never hold their peace, day nor night, till Jerusalem be made a praise in the earth! Well would it be for us could we always feel as David did when he said, "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head." Ps. 141:5.

A. M. L.

Solemn Facts.

- WE are taught in the Scriptures:
1. That in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 2 Tim. 4:1.
 2. Unclean spirits were to go forth to deceive the nations just before the coming of Christ as a thief. Rev. 16:14-16.
 3. Iniquity was to abound and love wax cold when the end was near. Matt. 24:12.
 4. Evil servants were to say, "My Lord delayeth his coming," and eat and drink with the drunken, just before the Judgment day. Matt. 24:48.
 5. Men were to be saying peace and safety, when sudden destruction is coming upon them. 1 Thess. 5:1-3.
 6. The world was to be careless at Christ's coming as when destroyed by the flood in Noah's days. Matt. 37-29.
 7. Men were to be sinful and secure as they were at Sodom's overthrow. Luke 17:28-30.
 8. In the last days scoffers were to come, walking after their own lusts, saying, "Where is the promise of his coming?" 2 Peter. 3:3, 4.
 9. The church were to be slumbering and sleeping before the Bridegroom came. Matt. 25:1-5.
 10. Christ is to come suddenly as the lightning's flash. Matt. 24:27.
 11. Fearful sights and great signs from Heaven were to foreshadow his approach. Luke 21:11.
 12. There were to be great earthquakes in divers places. Luke 21:11.
 13. There was to be distress of nations with perplexity, the sea and the waves thereof roaring, near the end. Luke 21:25.
 14. The nations were then to be angry and prepared for war. Rev. 11:18; Joel 3:9-16.
 15. Many were to run to and fro, and knowledge was to be increased, at the time of the end. Dan. 12:4.
 16. The gospel was to be preached in all the world, and the end was then to come. Matt. 24:14.
 17. The church were taught to be ever looking for that blessed hope of Christ's appearing. Titus 2:12, 13.
 18. They that are ready will then go in to the marriage of the Lamb. Matt. 25:10.
 19. Therefore Christians ought to be always watching fore the coming of the Lord. Mark 13:32-37.
 20. And sinners are commanded to repent and prepare to meet their Judge. Acts 3:19; 17:30, 31.—*Bible Banner.*

A CONFIRMED liar is like a crooked, knotty tree, fit only for the fire.

BE IN EARNEST.

Be in earnest; time is fleeting,
Soon it will be closed for aye.
Soon thou'lt yield the talents given;
Soon will dawn the eternal day.

Be in earnest; earth is fading,
All its flowers bloom to decay;
Seek a treasure fadeless ever,
Oh! secure it while ye may.

Jesus soon will call his loved ones
To their everlasting home;
There to dwell with him forever,
Be in earnest while there's room.

Strive to gain the rest that's promised,
E'en the Paradise of God,
Where no death nor sin can enter,
Would you share that blest abode?

Be in earnest; darkly lowers,
Even now the pall of gloom.
Though earth's myriads still are heedless,
They must soon receive their doom.

Be in earnest; light is breaking
On the pilgrim's lonely way.
Lo! the morning star is shining,
Welcome, herald of the day.

Then press on! press onward ever,
Pause not, rest not by the way.
Soon you'll join the pure and holy,
In the realms of fadeless day.

MARY A. DAVIS.

Progress of the Cause.

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

Silver Lake, Minn.

SINCE last reporting, I have labored a few days at Lake Hook, about seven miles north of Hutchinson. It was right in the woods, dark nights, rained some, and so not much interest. From six to twenty out generally. Eld. Parsons, Adventist, spoke against us on the covenants, and Eld. King, Methodist, on the millennium. Both were small guns, lightly loaded. I reviewed them. Left about a dozen keeping the Sabbath, with Bro. Moore for leader. He is a good man, and loves the truth.

Then came to Silver Lake, twelve miles east of Hutchinson, where I have now worked about three weeks. Roads and weather very bad, hence attendance small—about fifteen to thirty. Nov. 12, there came a heavy snow, so that now we have better going and the interest is quite good. Yesterday, we had our first Sabbath meeting. About twenty-five out, twenty of whom are keeping the Sabbath for the first time. Had a good meeting. Hope for a few more yet. I think there is good material here for a working church. Intend to stay a few days longer and get things into working order.

Am all alone now, as Bro. Morse could not come for sickness. Mrs. Canright has gone to Glencoe to visit and look after things there, and Bro. Grant has gone home to prepare for winter. Expect him back soon. Then we shall have to spend some time in organizing these churches and doing other necessary work among them.

By the help of God and his clear truth, we now have seen over one hundred embrace the Sabbath in this county, within the last four months. God has also blessed the labors of others in the State, so that with those at High Forest, about one hundred and eighty have come into the truth this season. Certainly, we ought gratefully to thank God for this. I have changed my mind. I think Minnesota is a good field in which to labor. Am very contented, and have no disposition to leave.

It will probably be some time now before I can lecture in another new place. I regret this much, but see no way consistently to avoid it.

D. M. CANRIGHT.

Nov. 24.

Vermont.

SINCE returning from the western part of the State, we have visited every day, and held six meetings a week, and have enjoyed more than a usual portion of God's Spirit, in strengthening the young converts. About twenty, in all, have embraced the truth. Six have subscribed for the REVIEW; three for the Reformer, and two for the Instructor. If the work is faithfully followed up, I see not why a church may not be organized here. If some should give up the truth, others would come to fill their place. I have greatly desired to see a work started in this part of the State, that we could fall back upon as a success in future efforts in new fields.

This was noted as a very hard field. Repeated efforts had been made by preachers to get up a revival, with but little success; and when we pitched our tent here, the language of professors was, "Let the Lord work through whom he will, and we will rejoice." Well, the Lord has worked. At least, ten have been converted from the world. Some were rough, swearing men, and one had threatened to tear down our tent. For awhile, professors rejoiced. Nearly all acknowledged we had the truth on the Sabbath,

and expressed a desire that all would take hold of it. But when they saw the cross, most of them turned away from it. Sinners wondered, and some, I fear, have stumbled, never to be reached. What a fearful position for professors to be in: To pray for God to work, and when God does work, then reject the very means through which souls are converted, and thus stand in the way of sinners; and then, to cap the climax, wonder why more is not accomplished! Fifty might have taken hold of the truth here, instead of twenty, had professors walked in the light. Under these circumstances, men of the baser sort feeling the pulse of some in the church, it is not a strange thing that some should threaten of mobbing us out of the place. But God reigns, and we have friends to stand by us.

I mean to spare no pains in doing all I can to build up the cause here. But it cannot be expected that I shall always remain in this place. Thus far I have not suffered for want of help. But will our old experienced brethren in this part of the State take hold of the work here systematically? Will they get initiated into the work some before I leave, so as to be able to labor to advantage? Bro. Charles Worthen has faithfully stood by us. Will others stand by him when we are gone? God is cutting out work for us. Shall we engage in it heartily? Shall we make allowance for babes in Christ, remembering what we once were?

My heart is touched with what Bro. White says about our having works in other languages, and I would act that humble part in laboring for the French that God and my brethren will assign me. But we must have French works before we can accomplish much in this direction.

D. T. BOURDEAU.

Iowa.

Nov. 1-4, in company with Bro. Butler and wife, I attended a meeting with the church at Richland, Iowa, in their neat, commodious house of worship, just completed. This meeting was caused by an effort of J. R. Goodenough of the Hope of Israel party to tear down the cause of present truth in this place. His efforts are most effective where our churches have been lately planted. In these places, our brethren are ignorant of his devices, and the rise and history of the body with which he is identified.

Upon our arrival, we found him loudly declaiming against the Bible view of the perpetuity of spiritual gifts in this dispensation. This is a favorite theme with him, both in public, and in his private interviews with those who are not fully established upon this point of present truth.

Bro. Butler sought and obtained an interview with him, in order to obtain a clear conception of his true position; as he did not wish to deal in misrepresentation. His main positions and arguments were then taken up and examined in a clear and candid manner. Strange as they may appear to the reader, we give some of them, trusting that you may discover their deformity, and more highly appreciate the truth and the harmony of the positions held by us as a people. In this case, we are reminded again of the extreme length to which men will go when attempting to oppose the truth of God.

1. According to his position, the first angel of Rev. 14: 6, 7, began its work on the day of Pentecost, in obedience to the command of Christ, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. He says if it had not been given till within the period of the present generation, it would be another gospel; and hence, those who preach it receive the anathema of Gal. 1: 18.

It was shown by Bro. Butler that it was not another gospel, but the same gospel with an additional particular concerning the proximity of the Judgment.

2. The Babylon of Rev. 14: 8, is the Catholic church, and the announcement of the angel relates to her fall from the beast on which she was seated. Rev. 17: 3. This was fully accomplished in the late Franco-Prussian war, where she lost her influence, and no longer had power to make all nations drink the wine of the wrath of her fornication.

It was shown (1) that the term "Babylon" included the whole family, Babylon the great, and her daughters; that these churches which have come out from the Catholic church, bringing with them, and retaining, more or less of the wine of her fornication, or false and corrupt doctrines, should receive the name of their mother; which is truly more significant when applied to the daughters alone than to the mother only. (2) That the fall was a moral fall and a fulfillment of those predictions in Matt. 24: 12; 1 Tim. 4: 1; 2 Tim. 3: 1-5, and Rev. 18: 1-4.

3. The third angel's message has not yet been announced in the sense of the prophecy; neither have the people under it yet been developed. At the same time we are told that he (Eld. G.) and S. D. Adventists are helping to give the cry. This meager and indefi-

nite position speaks for itself. We turn to notice that concerning the

4. Two-horned beast of Rev. 13: 11. This is a symbol of the Greek-Turkish power. Upon the rise of Mahomet it obtained the title of "false prophet." Rev. 16: 14; 19: 20. The "fire" of verse 13, which he made to come down from heaven in the sight of men, was fulfilled in the introduction of the "Greek-fire." The "image of the beast," is the Catholic church. The "mark" of the beast, is any doctrine of that church not taught in the Bible.

So strange an application of this prophecy was shown to be false: (1) Because the "Greek-Turkish" power occupies territory belonging to the first beast, hence is part of the same, and therefore it could not be "another beast." (2) The prophet declared that the fire came down from heaven in the sight of men, while the historian Gibbon states that the "Greek-fire" was invented by a chemist of Heliopolis, in Syria; and the ruler, in order to deceive his enemies, advised that they be informed that the properties of this fire were revealed by the angel from Heaven. We were not a little astonished to learn that Eld. G. was still propagating the same falsehood.

Again, the prophecy says that it is by the means of those miracles which he had power to do, that he caused them that dwell on the earth to make an "image to the beast;" thus the image is not formed until after the fire comes down from heaven; while, with Eld. G.'s view, the image of the beast (the Catholic church), came into existence in the sixth century, and the "fire" was not seen until the eighth. It also reveals the terrible fact that the "image of the beast" has been an object of worship, and men have paid adoration to it for more than thirteen hundred years; while the warning of the third angel has not been heard, that they might escape the unmingled wine of the wrath of God. (3) The view advocated by S. D. Adventists concerning the "mark of the beast" is thought to be very uncharitable; but what shall we think of that which places the "mark" on all those who believe in either the doctrine of the "trinity," "immortality of the soul," and "sprinkling for baptism?"

5. The sanctuary, with its apartments and vessels, is seen alike by him and S. D. Adventists; but in its ministry, the views differ. He maintains that Christ ministered as priest in the holy place of the heavenly sanctuary from the fall of man; filling the "office of a surety," until the "better covenant" was brought in. Heb. 7: 22. At his ascension he entered as our High Priest into the most holy place. Heb. 5: 19, 20; 9: 24, since which time the Judgment has been in session.

This was proven incorrect. (1) Had he been a priest from the fall, it would not have been after the order of Melchisedec. (2) It would make the oath, by which he was made a "surety" (pledge), of none effect, since it was sworn while he was already priest, and even after the law which made men high priests was the oath sworn, by which Jesus was made high priest. Heb. 7: 28. (3) It would have been contrary to the law which had to be changed before another priest could rise after the order of Melchisedec. Heb. 7: 11, 12. (4) It would make Christ a minister of the heavenly sanctuary four thousand years before it was anointed; but this, according to the law and type, was to precede the ministration. Ex. 40: 9-13; Num. 7: 1; Dan. 9: 24. (5) In the type, the priest was required each year to minister in the first apartment three hundred and fifty-nine days, and one in the second. Here the type is lame if the above theory be true. It should be in the ratio of two days to one, as 4,000 years is to 2,000 years. Again, in the type, the priest did not enter the sanctuary without blood; while Christ, according to the above theory, ministered four thousand years before the victim was slain and had any blood to offer!

6. The Judgment could not have commenced at the ascension of Christ, for the inspired writers declare it to be a future event. The apostle Paul says that God "hath appointed a day in the which he will judge the world." Acts 17: 31. Before the governor Felix, he reasoned of "righteousness, temperance, and Judgment to come." Acts 24: 25. To Timothy, he also states that the quick (living) and the dead shall be judged at, or in connection with, the appearing and kingdom of Jesus Christ. 2 Tim. 4: 1. Daniel, in his glowing and impressive description of the great Judgment day, shows us plainly that its thrones were not set up until after the development of the little horn, or papacy, and not until after the expiration of its reign of twelve hundred and sixty years, which terminated in 1798, did the Judgment set. Dan. 7: 8-11, 25, 26. And John, as if to place this matter beyond the reach of cavil, states, in most emphatic terms, that the time in which the dead are to be judged, and the time to give "reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great," does not come until the seventh angel has sounded. Rev. 11: 15-18.

7. The 2300 days of Dan. 8: 14. The shrewdness which he manifests in disposing of these prophetic periods is truly amusing. This vision stands as a parallel to those things uttered by the seven thunders. Rev. 10: 4. Both were sealed up and therefore are secret and belong to God.

This, doubtless, is the best way in which he could dispose of so definite a prophecy, for upon this, the correctness of his whole theory will turn. It is illegal, since the vision concerning the 2300 days was written, while that uttered by the seven thunders was not written. The former vision, though "shut up" for many days, was afterwards explained to Daniel and therefore was revealed, and belongs unto us and to our children forever, but that uttered by the seven thunders was sealed up and never was written, hence was not revealed and belongs exclusively to God. Deut. 29: 29.

Here we leave the matter in the hands of the reader, with the conviction resting upon us that truth does not demand such contortions, or afford such inconsistencies, and that, like the genuine coin, the more it is polished the brighter it shines.

R. M. KILGORE.

North Woodstock.

HAVE been lecturing, and calling on the people, since my last report. Five or six are keeping the Sabbath now; others are convicted, and I hope some of them will obey and be true Christians.

Expect to remain here one more week. Shall then look for a place to lecture near by, so that I may be with them here on the Sabbath for a few weeks.

I am persuaded that my brethren are praying for me. Dear brethren and sisters, hope you will still remember us in your prayers.

P. C. RODMAN.

N. H., Nov. 25, 1872.

Since the above was in type, we have received the following additional report:

People here continue to come and hear the truth, but are very slow to decide. Seven have decided to keep the Sabbath, but one was a school teacher, and belonged in Thornton, ten miles from here. Her school has closed, and she has gone home. Another, a man sixty-five or seventy, not a permanent resident, has gone to Franconia, a town north, so that we only have five left; but others are investigating, and we hope some of them will obey soon. Pray for us, that wisdom may direct us, and that those gone to other towns may help to spread the light by being true to their convictions of truth and duty. Several have left the use of tobacco, who are not yet keeping the Sabbath.

Have obtained six subscribers for Reformer, four for Instructor, and two for REVIEW. The people are poor. Sold a few books, and have given away some.

P. C. R.

Tract and Missionary Department.

Tract and Missionary Labor.

THERE is no time more favorable for Tract and Missionary labor than the present. Long, winter evenings have come, and fall work is being closed up, so that people are having more time to read. These golden moments should be seized upon by the members of the Tract and Missionary Societies, and they see what, by the blessing of God, can be accomplished in enlisting the interests of our neighbors and friends in these truths that relate to the time in which we live. Special efforts should be made to extend the circulation of our periodicals. The REVIEW AND HERALD we think the best religious paper in the land, and it can be had on a trial trip of six months for only fifty cents. Who is there among us but that has some friends who would become interested in it were they acquainted with its contents, and who would read the paper if their attention was properly called to it?

We do not propose to send it without giving any notice to the receiver; but should first converse with them about it, showing them the paper and suggesting that you propose to send it to them six months on trial, which will give them ample time to learn something of its character for themselves, and that then they can act their own pleasure about subscribing for it. Those sending it to friends should look after it, and if, at the expiration of the time for which it has been sent, they have no interest to subscribe for it, should see that it is stopped.

It is a mortification to those thus receiving a religious paper, six months or a year afterward, to receive a bill from the Tract Societies requesting pay for it when they never subscribed for it, and have no special interest in it; and it is not just the thing for the Tract Society to pay this sum; therefore, hereafter, in New England, we design in every such case to call on the one that sent the paper to pay arrearages. We think this is just and right. But those in New Eng-

land, who wish to act in harmony with the plan adopted at our annual meeting at New Ipswich, in November, the Society in that case will attend to it.

We expect that more of an effort will be put forth by our brethren and sisters this coming year than ever before, in obtaining subscribers for our periodicals, and judiciously distributing our publications. If we wait for an impelling power to come upon us and carry us through in this work, we shall, in the end, find ourselves fatally mistaken. The importance of the truth, and the interest we have in its advancement, should, while we see so much to be done, inspire us in the fear of God to put forth an effort to help forward this cause. Here is a field of labor, in which all can do something. Let the closet first be visited, and the heart become deeply imbued with the Spirit of God, then, with a tender heart, visit your neighbors and friends, ever remembering that while there are wayside hearers, and those represented as seed sown among thorns, and where there is no depth of earth, there is also good soil; and whenever the seed falls into it, it will bring forth fruit; not because there is virtue in us, but because the seed is the word of God, and the heart is in a condition to receive it.

We earnestly recommend systematic action in this matter, so that there may be no injudicious and extreme moves made. The benefit of each other's experience is much needed in this work, and to this end the quarterly meetings are peculiarly beneficial. We should become efficient and skillful workmen in these matters. There are none of us but what can improve so as to be more successful than we now are in Tract and Missionary labor. The work calls for consecrated hearts, sanctified judgments, that not only something may be done, but that which is done, be done in a manner that concerning it it may be said, "Well done, thou good and faithful servant."

S. N. HASKELL.

The Law of God.

How much we need the rule of action God has given us, it being a perfect law. That anarchy would be the result of each individual's following the inclination of his own mind, is evident to all thoughtful minds. The acknowledged necessity of law results in the law of the land; but as none are free from the imperfections of our race, that law that is enacted by man is at best imperfect. The necessity, then, of having a law given by a Being who is not subject to our imperfections, is apparent.

In the ten commandments, given by God's own voice, we have a law in every respect worthy of the expression of the psalmist: "The law of the Lord is perfect, converting the soul." Ps. 19: 7. That the law here referred to, that converts the soul, is the ten commandments, we find by a reference to Rom. 7: 12, where Paul says, The law is holy, and a particular commandment is holy, just, and good. The particular commandment to which our attention is called is the one that says, "Thou shalt not covet." See verse 7. Then the law which Paul calls "holy" is the one that contains the commandment that converted him.

Our Saviour, when the young man asked him what he should do that he might have eternal life, replied, "Keep the commandments." When asked, "Which?" our Saviour quoted those that the young man thought he had kept from his youth up. To show him that he had not in reality kept those commandments which point out our duty to our fellows, and when obeyed are but an expression of the love upon which they hang, he says, "If thou wilt be perfect, go and sell that thou hast, and give to the poor." Matt. 19: 21. He had great possessions. Out of his abundance, he had nothing for the needy. Virtually, he was stealing from the poor. Thus our Saviour disproved his words: "All these things have I kept from my youth up."

It seems strange that any Bible student should believe the moral law abolished. Nevertheless it is a fact that some, when they are proved to be transgressors of the law, instead of letting the law slay them, make an effort to slay the law.

I am glad that the above is not expressive of the faith of the denominations of our land as a body. The Bible Dictionary of the American Tract Society expresses that faith as follows:—

"The moral law, Deut. 5: 22; Matt. 5: 17, 18; Luke 10: 26, 27, is more important than the others, from its bearings on human salvation. It was written by the Creator, on the conscience of man, and sin has never fully erased it. Rom. 1: 19; 2: 12-15. It was more fully taught to the Hebrews, especially at Mount Sinai, in the ten commandments, and is summed up by Christ as loving God supremely and our neighbor as ourselves. Matt. 22: 37-40. It was the offspring of love to man, Rom. 7: 10, 12; required perfect obedience, Gal. 3: 10; Jas. 2: 10; and is of universal and perpetual obli-

gation. Christ confirmed and enforced it, Matt. 5: 17-20, showing its demand of holiness in the heart, applying it to a variety of cases, and supplying new motives to obedience, by revealing Heaven and hell more clearly, and the gracious guidance of the Holy Spirit. Some have argued from certain passages of Scripture that this law is no longer binding upon Christians; that they 'are not under the law, but under grace,' Rom. 6: 14, 15; 7: 4, 6; Gal. 3: 13, 25; 5: 18; and the perversion of these passages leads men to sin and perish because grace abounds. Rightly understood, they harmonize with the declarations of the Saviour in Matt. 5: 17: ['Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.'] To the soul that is in Christ, the law is no longer the arbiter of his doom; yet it still comes to him as the divinely appointed teacher of that will of God in which he now delights."

May we all use the law of God as a mirror in which to see our sins. If we put away our sins, continuing to look into the perfect law of liberty, we shall be rewarded. In fact, if we keep God's commandments, it is the best of evidence that we love him. 1 John 5: 2, 3. ALBERT WEEKS.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 10, 1872.

Trial Volume of Review.

THE first number of volume 41, which is to be the trial volume, will bear date of December 17, 1872. The time for its commencement is right at hand. The friends who wish to help us send this volume to 20,000 who do not now take the REVIEW, should act immediately. Order it for your numerous friends at once. Do not wait until we have printed several numbers.

We shall commence the volume with a series of articles designed for that volume. We now design to occupy the first two or three pages of each number with the reasons of our faith and hope. Mrs. White designs to give a page of each paper suited to the reading public. We shall also look for a special effort to make the volume very excellent by all our contributors.

Now is your time, brethren and sisters, to get the truth before your friends. JAMES WHITE. San Francisco, Cal., 940 Howard St., Nov. 29, 1872.

One Thousand Wanted.

THE number of regular subscribers to the Danish Monthly, the Advent Tidende, is not sufficient to meet expenses, and it will require \$1000 to make up the deficiency for 1872 and 1873. The friends are invited to promptly make up this sum. We will give \$20, Mrs. White \$10. JAMES WHITE.

William Miller.

THE position of Seventh-day Adventists relative to the past advent movement, and William Miller's connection with that movement, make it highly proper that we should at this stage of the work publish his life and views to the world, that the public may see him, his scriptural views, his faithful labors, and his godly life, in a true light.

We, therefore, design to give sketches of his life and writings in each number of Volume 41 of the REVIEW AND HERALD. Any facts, from any source, relative to his life, and any important articles from his pen, in papers, books, and in manuscript, not given in his Memoir, will be very thankfully received.

Our sacred regard for the work of God in the past second advent movement, and the love we cherish for the memory of the man whom God used in instituting that movement, will make our task of doing him justice before the people a very pleasant one.

We do not say that Wm. Miller was a Seventh-day Adventist. His faithful labors were closed by his decease before our specific message had begun to be felt, and to command especial attention. God led him in the great second advent question, to accomplish a specific work. The discussion of the immortality and Sabbath questions was evidently left for others.

Address, Eld. James White, San Francisco, Cal., 940 Howard Street.

Wanted.

Two copies of each of the following works: Memoir of Wm. Miller, Advent Shield (paper covers as good as bound), F. S. Brown's Experience, Cook's Solemn Appeal.

Elds. S. N. Haskell and J. N. Andrews, of Lancaster, Mass., will please obtain them, and forward them to Eld. James White, San Francisco, Cal., 940 Howard Street. Second-hand copies, if complete, as good as any.

To the Directors of the Mich. Tract Society.

As I shall not be able to travel for some time to come, you had better give notice for the tract and quarterly meetings in your several districts yourselves, as you can suit the convenience of the brethren in your locality best. Also, we hope the agents in the different localities will see that all delinquents pay before the first of January, 1873. E. H. ROOT.

Books! Books!

THE following list of books we offer for sale for the especial benefit of those who wish to purchase holiday gifts for their friends. We offer none but what, on examination, have been found to be the best of this class of books, and comparatively free from popular theological errors. We offer them at publisher's prices, post-paid:

- The Great Reformation, by Martin, 5 Vols., \$7.00
D'Aubigne's History of the Reformation, 5 Vols., 4.50
Cruden's Concordance, sheep, 2.00
" " muslin, 1.50
Bible Dictionary, sheep, 2.00
" " muslin, 1.50
The Old Red House, 1.50
Earthen Vessels, 1.50
Losses and gains, 1.50
The Court and Camp of David, 1.50
Pilgrim's Progress, large type, 1.25
Biography of George Whitefield, 1.25
History of English Puritans, 1.25
Story of a Pocket Bible, 1.25
Captain Russell's Watchword, 1.25
The Upward Path, 1.25
Ellen Dacre, 1.25
The Brother's Choice, 1.15
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Two Books, 1.15
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Young Man's Counselor, 1.00
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Poems of Home Life, .80
Nuts for Boys to Crack, .80
Edith Somers, .80
Songs for Little Ones, .60
Pilgrim's Progress, .60
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Memoir of Dr. Payson, .60
Mirage of Life, .60
Huguenots of France, .50
The Boy Patriot, .50
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May Coverly, .50
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The Old, Old Story, cloth, gilt, .50
Poems by Rebekah Smith, .50
Charlotte Elizabeth, .40
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My Brother Ben, .35
Hannah's Path, .30
Star of Bethlehem, .30
Father's Letters to a Daughter, .30
Bible Stories, .20
Christian Use of Money, .20
Children of the Bible, .20

Appointments.

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

Quarterly Meetings in California.

PROVIDENCE permitting, Bro. and sister White will attend quarterly meetings in California, as follows: Bloomfield, Sabbath and first-day, Dec. 21, 22. Petaluma, Jan. 4, 5, 1873. Healdsburg, 18, 19, " For the present, the brethren and sisters of Green Valley are requested to attend at the other quarterly meetings as convenient. J. N. LOUGHBOROUGH.

WHITE school-house. Burns, Wis., Saturday and Sunday eve, Dec. 28, 29, 1872. Liberty Pole, Wis., Jan. 1, 1873. Meetings to continue four evenings. Brethren and sisters from a distance are invited to attend. Mount Hope, Wednesday eve, Jan. 8, 1873. Meetings to commence at 7 o'clock each evening. Waterloo, Friday and Saturday evening, Jan. 24, 25, 1873. DAVID DOWNER.

QUARTERLY meeting in R. I. at Curtis Corner, Sabbath and first-day, Dec. 21 and 22. There will also be a meeting of the T. and M. Society of District No. 1. This District embraces R. I. and Conn. JABEZ C. TUCKER.

QUARTERLY meeting for the churches of Lapeer, Holly, Oakland, Memphis, Greenwood, Smith's Creek and Almont, at Lapeer, Jan. 4, 5, 1873. Ministerial help may be relied upon, as several of our preaching brethren are near by. We hope for a general attendance at this meeting. Make the sacrifice, friends, and come praying that we may have the blessing of the Lord upon us. WM. POTTER.

MONTHLY meeting for Cattaraugus and Chataque Cos., N. Y., will be held at Randolph the third Sabbath and first-day in December. We hope to see a good turnout. A general invitation is extended. There will be teams at the station on Friday at 11 o'clock A. M. S. THURSTON.

MONTHLY meeting with the church in Cornville, Me., Dec. 21 and 22, commencing Friday evening at 6 1/2 o'clock. We wish to see a general gathering of the friends of the cause. We hope all will come at the commencement of the meeting, and stop until its close. Let each come having a mind to work. J. B. GOODRICH.

Gridley, Ill. Dec. 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, " 3-7. Screens, " 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. E. F. A.

2d District at East Charlston, Vt., Dec. 14, 15, 3d " " Wolcott, " 21, 22, 4th " " Bristol, " 28, 29, 5th " " Jamaica, Jan. 4, 5.

The agents of the several churches should be prepared 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 at Sutton, Dec. 18; Johnstown, Dec. 24; and Andover, Jan. 1. Meetings to commence at 6 1/2 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.

THE meeting for the scattered friends of Iroquois Co. (noticed by Bro. Andrews in this week's REVIEW) will be held at Danforth Station, four miles north of Gillman, Dec. 20-26.

We invite all the friends to come praying that God will meet with us. Our monthly meeting here for the second Sabbath is postponed until Bro. Andrews comes. WM. E. PRICE.

QUARTERLY meeting at Kibbeville, Ulysses, Potter Co., Pa., Dec. 28 and 29. All the members of the T. and M. Society of this church attend. Brethren from other churches are invited to attend. Can some one attend to speak on the occasion? A. D. GALUTIA, Clerk.

Business Department.

Not slotful in Business. Rom. 12: 11.

Business Notes.

THE P. O. address of Eld. James White is, until further notice, 940 Howard street, San Francisco, Cal.

THE P. O. address of Chas. A. Russell, is Plainwell, Allegan 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 paper is not in due time acknowledged, immediate notice of the omission should then be given.

- \$2.00 EACH. R S Webber 41-1, R A Ueberhard 42-4, Isaac Andrus 42-13, Mrs A F Moe 42-12, James Ferrell 42-14, Carrie Ager 40-1, Mrs M L Bartlett 43-1, Wm B Hill 42-26, W W Putnam 42-16, J W Raymond 41-20, A G Hutchins 42-16, G Emmans 43-1, N S Raymond 43-1, E A Poole 42-18, J T Richards 44-16, J H Bedford 43-1, Mrs H Beecher 42-13, W H Edson 42-1, P Miller Jr 41-1, Russell Hoag 42-1, Henry Main 42-23, J Hebler 43-1, S A Kelsea 42-1, Rusha Evans 43-8, S J Miller 41-10, J A Hamilton 42-7, Wm Van Gieson 43-1, M J Clarke 43-2, S A Street 41-14, M A Dickens 43-1, Freeman Nichols 43-1, Geo Penfield 43-1, E Farrington 43-9, Jane Shorey 44-1, B Salisbury 43-1, R D Guild 42-10, James Bredlen 42-11, Frederick Kettle 43-1, J P Zerkle 43-1, T Douglas 42-1, Mrs F Winchell 41-13, Carl Zwerman 42-26, I D Cramer 42-1, J Roushey 42-14, Robert Morton 43-20. \$1.50 EACH. W Brisbin 40-26, John Long 42-26, J C Revell 41-1, Louisa Hoxie 42-26, Sophia L Irish 40-1, Asa Hayes 42-14, H F States 42-12, F J Goodrich 39-14. \$1.00 EACH. John W Welton 42-1, Rosins French 41-26, Dr W J Mills 42-1, S Simonds 42-1, Mary A Beasley 42-1, T T Wheeler 41-9, Geo L Ashley 41-19, C M Nichols 41-1, L Martin 42-1, Jos Eaton 42-9, Emely Shively 41-26, Mary C Hodges 41-22, Hannah Smith 42-6.

MISCELLANEOUS. Julius Jacobson \$3.00 40-25, Louisa Baker 5.00 43-1, E S Huntley 5.00 42-1, Sarah A Sweeney 5.00 41-14, Mary E Terry 3.00 42-1, Mary J Dyar 5.00 40-22, Henry Young 2.25 43-1, E A Belknap 4.00 43-3, S Thurston 5.00 40-13, E E Jones 5.00 40-1, Willis R Chase 3.00 42-1, M W Neale 6.00 42-6, Jane Demman 3.00 42-1.

Books Sent by Mail.

Daniel Bowe \$1.00, Hamilton Resor 26c, S H Burlingham 20c, Bina R Jones 1.50, M W Steere 40c, E B Lane 84c, Nahum Orcutt 1.00, Mrs Francis Perry 4.40, Lucy H Winslow 25c, Noah B Hovey 25c, Fred Simonson 25c, F Bummer 75c, P F Page 20c, S S Rizen 15c, S J Seibert 1.00, M A Reed 65c, Rufus Baker 2.50, L A Bramhall 35c, C A Hedengran 60c, Armsted Shumate 25c, T T Kendall 25c, Jane C Sheeley 1.15, R K Shoutz 31c, Harriet Everts 50c.

Books Sent by Express.

Geo. I. Butler, Winston, Mo., Via C. R. I. & P. R. R. from Chicago, \$39.49. R. F. Cottrell, Medina, N. Y. 4.25. A. C. Bourdeau, Bordoville, Vt., 24.88. H. M. Kenyon, Almont, Lapeer Co., Mich., 3.87. J. Shively, Woodburn, Clarke Co., Iowa, 54.36.

Michigan Camp-meeting Fund.

Mrs Nathan Smith \$1.00, S Rumsey 1.00. General Conference Fund. I D Cramer \$1.00, Church at Olcott, N. Y. 100.00. Michigan Conference Fund. Church at Watrousville \$5.20, Burlington 25.00.

Shares in S. D. A. P. Association.

Miss Matilda Hamilton \$10.00, Isaac V Wible 10 00. Donations for Advent Tidende. James White \$20.00, Ellen G White 10.00. Shares in Health Institute. F T Wales \$25.00, Lucinda Wales 25.00.

Review to the Poor.

F L \$1.00, M W 2.00, Jane Shorey 6.50. Cash Received on Account. Nahum Orcutt \$10.60, R F Cottrell 4.25, J B Goodrich 17.30.

HYGIENIC BOOK FUND.

\$40.00 EACH. Church at Olcott. \$5.00 EACH. A Graham. \$2.00 EACH. Richard Sisley.

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.

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