

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE BRIGHT SIDE.

This world of ours is not all gloom;
There are bright spots of green;
The desert has its oases,
The barren wastes between.

Beside the shade there is a light,
A rose beside the thorn;
Beyond the darkest hours of night,
There comes a gladsome morn.

Always beyond the somber clouds,
There is a sky of blue;
And often comes the opening rift,
To let the sunshine through.

The tempest howls with angry breath—
The storm-king's voice is loud;
But soon their fury will have passed—
A rainbow spans the cloud.

Then pluck the rose, and leave the thorn,
Look on the spots of green;
When clouds are gathering o'er the sky,
Expect the rift between.

Faith lifts night's sable curtain up,
Beholds the coming day,
Then sees the mists that wreath the hills
Grow bright and pass away.

She clasps the hand of Him who deigns
To be the sinner's friend;
And firmly trusts his promises
To guide us to the end.

—Sol.

LIFE OF WILLIAM MILLER.

BY ELDER JAMES WHITE.

CHAPTER TWO.

REMOVAL TO LOW HAMPTON—HIS CONVERSION—
STUDY OF THE BIBLE—RULES OF
INTERPRETATION, ETC.

NOT far from 1815, William Miller moved from Poultney, Vt., to Low Hampton, N. Y., to begin there the occupation of farming. His biographer says:—

In 1812, Elisha Miller, an uncle of the subject of this memoir, was settled over the church in Low Hampton, and a small meeting-house was afterwards erected. On Mr. Miller's removal to Low Hampton, he became a constant attendant, except in the absence of the preacher, at that place of worship, and contributed liberally to its support. His relation to the pastor, and the proximity of his house, caused it to become the headquarters of the denomination extra as well as on ordinary occasions. There the preachers from a distance found food and shelter; and, though fond of bantering them on their faith, and making their opinions a subject of mirth with his infidel friends, they always found a home beneath his roof.

In the absence of the pastor, public worship was conducted by the deacons, who, as a substitute for the sermon, read a printed discourse, usually from "Proud-foot's Practical Sermons." Mr. Miller's mother noticed that, on such occasions, he was not in his seat, and she remonstrated with him. He excused his absence on the ground that he was not edified by the manner in which the deacons read; and intimated that if he could do the reading, he should always be present. This being suggested to those grave officials, they were pleased with the idea; and, after that, they selected the sermon as before, but Mr. Miller did the reading, although still entertaining deistical sentiments.

The time had now come when God, by his providence and grace, was about to interpose to enlist the patriotic soldier in another kind of warfare; when, to his mind, so fond of those departments of truth which appealed only to reason and sense, was to be opened a more inspiring field;

when the persevering and delighted student of history was to see and appreciate the connection between the most stirring scenes and mightiest revolutions in this world's affairs and God's great plan of redemption, to which all the events of time are made subordinate.

Detecting himself in an irreverent use of the name of God, as before related, he was convicted of its sinfulness, and retired to his beautiful grove, and there, in meditation on the works of nature and Providence, he endeavored to penetrate the mystery of the connection between the present and a future state of existence.

As a farmer, he had had more leisure for reading; and he was at an age when the future of man's existence will demand a portion of his thoughts. He found that his former views gave him no assurance of happiness beyond the present life. Beyond the grave, all was dark and gloomy. To use his own words: "Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. *Eternity!—what was it? And death—why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope." He continued in this state of mind for some months, feeling that eternal consequences might hang on the nature and object of his belief.

The anniversary of the battle of Plattsburg—September 11—was celebrated in all that region, for some years, with much enthusiasm. In 1816, arrangements had been made for its observance, by a ball, at Fairhaven. The stirring scenes of the late campaign being thus recalled, Captain Miller entered into the preparations for the expected festivities with all the ardor of the soldier. In the midst of these, it was announced that Dr. B. would preach on the evening previous to the ball. In the general gathering to that meeting, Captain Miller and his help attended, more from curiosity than from other actuating cause.

They left Captain Miller's house in high glee. The discourse was from Zech. 2:4—"Run! speak to this young man!" It was a word in season. On their return, Mrs. M., who had remained at home, observed a wonderful change in their deportment. Their glee was gone, and all were deeply thoughtful, and not disposed to converse, in reply to her questions respecting the meeting, the ball, &c. They were entirely incapacitated for any part in the festive arrangements. Other managers of the ball were equally unfitted for it; and the result was that it was indefinitely postponed. The seriousness extended from family to family, and in the several neighborhoods in that vicinity meetings for prayer and praise took the place of mirth and the dance.

On the Lord's day following, it devolved on Captain Miller, as usual in the minister's absence, to read a discourse of the deacons' selection. They had chosen one on the "Importance of Parental Duties." Soon after commencing, he was overpowered by the inward struggle of emotion, with which the entire congregation deeply sympathized, and took his seat. His deistical principles seemed an almost insurmountable difficulty with him. Soon after, "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast

myself into the arms of, and trust in the mercy of, such an One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence would be visionary in the extreme. I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."

Mr. Miller immediately erected the family altar; publicly professed his faith in that religion which had been food for his mirth, by connecting himself with the little church that he had despised; opened his house for meetings of prayer; and became an ornament and pillar in the church, and an aid to both pastor and people. The die was cast, and he had taken his stand for life as a soldier of the cross, as all who knew him felt assured; and henceforth the badge of discipleship, in the church or world, in his family or closet, indicated whose he was and whom he served.

His pious relations had witnessed with pain his former irreligious opinions: how great were their rejoicings now! The church, favored with his liberality, and edified by his reading, but pained by his attacks on their faith, could now rejoice with the rejoicing. His infidel friends regarded his departure from them as the loss of a standard-bearer. And the new convert felt that henceforth, wherever he was, he must deport himself as a Christian, and perform his whole duty. His subsequent history must show how well this was done.

To the church, his devotion of himself to his Master's service was as welcome as his labors were efficient. The opposite party, especially the more gifted of them, regarded him as a powerful, and, therefore, a desirable, antagonist. He knew the strength of both parties. That of the former he had often tested, when, in his attacks, though they might have been silenced, he had felt that he had a bad cause; and the weakness of the latter had been forcibly impressed on him in his fruitless efforts to assure himself that they were right. He knew all their weak points, and where their weapons could be turned against them. They were not disposed to yield the ground without a struggle, and began their attack on him by using the weapons and assailing the points which characterized his own former attacks on Christianity; and to this fact, under God, is probably owing his subsequent world-wide notoriety.

He had taunted his friends with entertaining "a blind faith" in the Bible, containing, as it did, many things which they confessed their inability to explain. He had enjoyed putting perplexing questions to clergymen and others—triumphing in their unsatisfactory replies. These questions had not been forgotten; and his Christian friends, also, turned his former taunts upon himself.

Soon after his renunciation of Deism, in conversing with a friend respecting the

hope of a glorious eternity through the merits and intercessions of Christ, he was asked how he knew there was such a Saviour. He replied, "It is revealed in the Bible." "How do you know the Bible is true?" was the response, with a reiteration of his former arguments on the contradictions and mysticisms in which he had claimed it was shrouded.

"Mr. Miller felt such taunts in their full force. He was at first perplexed; but, on reflection, he considered that if the Bible is a revelation of God, it must be consistent with itself; all its parts must harmonize, must have been given for man's instruction, and, consequently, must be adapted to his understanding. He, therefore, said, "Give me time, and I will harmonize all those apparent contradictions to my own satisfaction, or I will be a Deist still."

He then devoted himself to the prayerful reading of the word. He laid aside all commentaries, and used the marginal references and his concordance as his only helps. He saw that he must distinguish between the Bible and all the peculiar and partisan interpretations of it. The Bible was older than them all, must be above them all; and he placed it there. He saw that it must correct all interpretations; and in correcting them, its own pure light would shine without the mists which traditional belief had involved it in. He resolved to lay aside all preconceived opinions, and to receive, with child-like simplicity, the natural and obvious meaning of Scripture. He pursued the study of the Bible with the most intense interest—whole nights, as well as days, being devoted to that object. At times, delighted with truth which shone forth from the sacred volume, making clear to his understanding the great plan of God for the redemption of fallen man; and at times puzzled and almost distracted by seemingly inexplicable or contradictory passages, he persevered, until the application of his great principle of interpretation was triumphant. He became puzzled only to be delighted, and delighted only to persevere the more in penetrating its beauties and mysteries. His manner of studying the Bible is thus described by himself:—

"I determined to lay aside all my prepossessions, to thoroughly compare scripture with scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and, by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. I found that, by a comparison of Scripture with history, all the prophecies, as far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, &c., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word; and, when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given that the 'wayfaring man, though a fool, need not err therein.'

"In thus continuing the study, he adopted the following

RULES OF INTERPRETATION.

1. Every word must have its proper

bearing on the subject presented in the Bible. *Proof*, Matt. 5: 18.

2. All Scripture is necessary, and may be understood by a diligent application and study. *Proof*, 2 Tim. 3: 15-17.

3. Nothing revealed in Scriptures can or will be hid from those who ask in faith, not wavering. *Proof*, Deut. 29: 29; Matt. 10: 26, 27; 1 Cor. 2: 10; Phil. 3: 15; Isa. 45: 11; Matt. 21: 22; John 14: 13, 14; 15: 7; James 1: 5, 6; 1 John 5: 13-15.

4. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence; and, if you can form your theory without a contradiction, you cannot be in error. *Proof*, Isa. 28: 7-29; 35: 8; Prov. 19: 27; Luke 24: 27, 44, 45; Rom. 16: 26; James 5: 19; 2 Pet. 1: 19, 20.

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom, is my rule, and not the Bible. *Proof*, Ps. 19: 7-11; 119: 97-105. Matt. 23: 8-10; 1 Cor. 2: 12-16; Eze. 34: 18, 19; Luke 11: 52; Matt. 2: 7, 8.

6. God has revealed things to come, by visions, in figures and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. *Proof*, Ps. 89: 19; Hos. 12: 10; Hab. 2: 2; Acts 2: 17; 1 Cor. 10: 6; Heb. 9: 9, 24; Ps. 78: 2; Matt. 13: 13, 34; Gen. 41: 1-32; Dan. 2d, 7th & 8th; Acts 10: 9-16.

7. Visions are always mentioned as such. 2 Cor. 12: 1.

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events—such as mountains, meaning governments, Dan. 2: 35, 44; beasts, meaning kingdoms, Dan. 7: 8, 17; waters, meaning people, Rev. 17: 1, 15; day, meaning year, &c. Eze. 4: 6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark 4: 13.

10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time, namely, first, indefinite, Eccles. 7: 14; second, definite, a day for a year, Eze. 4: 6; and third, a day for a thousand years, 2 Pet. 3: 8. The right construction will harmonize with the Bible, and make good sense; other constructions will not.

11. If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev. 12: 1, 2; 17: 3-7.

12. To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the explanation for the word used; and, if it make good sense, you need not look further; if not, look again.

13. To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event; but if one word lacks a fulfillment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Ps. 22: 5; Isa. 45: 17-19; 1 Pet. 2: 6; Rev. 17: 17; Acts 3: 18.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires—character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word; and we can have confidence that He who takes notice of the sparrow's fall, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth."

"While thus studying the Scriptures,"—continuing the words of his own narrative,—
"I became satisfied, if the prophecies which

have been fulfilled in the past are any criterion by which to judge of the manner of the fulfillment of those which are future, that the popular views of the spiritual reign of Christ—a temporal millennium before the end of the world, and the Jews' return—are not sustained by the word of God; for I found that all the Scriptures on which those favorite theories are based are as clearly expressed as are those that were literally fulfilled at the first advent, or at any other period in the past. I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father: * that, at his coming, the kingdom and dominion under the whole heaven will be given unto Him and the saints of the Most High, who will possess it forever, even forever and ever: † that, as the old world perished by the deluge, so the earth, that now is, is reserved unto fire, to be melted with fervent heat at Christ's coming; after which, according to the promise, it is to become the new earth, wherein the righteous will forever dwell: ‡ that, at his coming, the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible state; that they will be caught up together to meet the Lord in the air, and will reign with him forever in the regenerated earth; § that the controversy with Zion will then be finished, her children be delivered from bondage, and from the power of the tempter, and the saints be all presented to God blameless, without spot or wrinkle, in love; || that the bodies of the wicked will then all be destroyed, and their spirits be reserved in prison ¶ until their resurrection and damnation; ** and that, when the earth is thus regenerated, the righteous raised, and the wicked destroyed, the kingdom of God will have come, when his will will be done on earth as it is done in Heaven; that the meek will inherit it, and the kingdom become the saints'. ††

I found that the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the twentieth of Revelation; and that it must necessarily follow the personal coming of Christ and the regeneration of the earth, ‡‡ that, till Christ's coming, and the end of the world, the righteous and wicked are to continue together on the earth, and that the horn of the papacy is to war against the saints until his appearing and kingdom, when it will be destroyed by the brightness of Christ's coming; so that there can be no conversion of the world before the advent; §§ and that as the new earth, wherein dwelleth righteousness, is located by Peter after the conflagration, and is declared by him to be the same for which we look, according to the promise of Isa. 65: 17, and is the same that John saw in vision after the passing away of the former heavens and earth; it must necessarily follow that the various portions of Scripture that refer to the millennial state must have their fulfillment after the resurrection of all the saints that sleep in Jesus. |||| I also found that the promises respecting Israel's restoration are applied by the apostle to all who are Christ's—the putting on of Christ constituting them Abraham's seed, and heirs according to the promise. ¶¶

"I was then satisfied, as I saw conclusive evidence to prove the advent personal and pre-millennial, that all the events for which the church look to be fulfilled [in the millennium] before the advent, must be subsequent to it; and that, unless there were other unfulfilled prophecies, the advent of the Lord, instead of being looked for only in the distant future, might be a continually-expected event. In examining the

* See John 14: 3; Acts 1: 11; 1 Thess. 4: 16; Rev. 1: 7; Matt. 16: 27; 24: 30; Mark 8: 38; 13: 26; Dan. 7: 13.

† Dan. 7: 14, 18, 22, 27; Matt. 25: 34; Luke 12: 32; 12: 15; 22: 29; 1 Cor. 9: 25; 2 Tim. 4: 1, 8; James 1: 12; 1 Pet. 5: 4.

‡ 2 Pet. 3: 7-10; Isa. 65: 17-19; Rev. 21: 22.

§ 1 Cor. 15: 20, 23, 49, 51-53; Phil. 3: 20, 21; 1 Thess. 4: 14-17; 1 John 3: 2.

|| Isa. 34: 8; 40: 2, 5; 41: 10-12; Rom. 8: 21-23; 1 Cor. 1: 7, 8; 4: 14; 15: 54, 56; Eph. 5: 27; Col. 1: 22; 1 Thess. 3: 13; Heb. 2: 13-15; Jude 24; Rev. 20: 1-6.

¶ It will be seen that Wm. Miller held the doctrine of consciousness in death, which most of the Adventists have renounced.

** Ps. 1: 3; 97: 3; Isa. 60: 15, 16; 24: 21, 22; Dan. 7: 10; Mal. 4: 1; Matt. 3: 12; John 25: 29; Acts 24: 15; 1 Cor. 3: 13; 1 Thess. 5: 2, 3; 2 Thess. 1: 7-9; 1 Pet. 1: 7; 2 Pet. 3: 7, 10; Jude 6, 7, 14, 15; Rev. 20: 3, 13-15.

†† Ps. 37: 9-11, 22, 28, 29, 34; Prov. 2: 21, 22; 10: 30; Isa. 40: 21; Matt. 5: 5; 6: 10.

‡‡ Rev. 20: 2-7.

§§ Matt. 13: 37-43; 24: 14; Dan. 7: 21, 22; 2 Thess. 2: 8.

||| 2 Pet. 3; Isa. 65: 17; Rev. 21: 22.

¶¶ Rom. 2: 14, 15; 4: 13; 9: 6; 10: 12; 11: 17; Gal. 3: 29; Eph. 2: 14, 15.

prophecies on that point, I found that only four universal monarchies are anywhere predicted, in the Bible, to precede the setting up of God's everlasting kingdom; that three of those had passed away—Babylon, Medo-Persia, and Grecia—and that the fourth—Rome—had already passed into its last state, the state in which it is to be when the stone cut out of the mountain without hands shall smite the image on the feet, and break to pieces all the kingdoms of this world. I was unable to find any prediction of events which presented any clear evidence of their fulfillment before the scenes that usher in the advent. And finding all the signs of the times, and the present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion.

"Another kind of evidence that vitally affected my mind was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Saviour. I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood, Gen. 6: 3; the seven days that were to precede it, with forty days of predicted rain, Gen. 7: 4; the four hundred years of the sojourn of Abraham's seed, Gen. 15: 13; the three days of the butler's and baker's dreams, Gen. 40: 12-20; the seven years of Pharaoh's, Gen. 41: 28-54; the forty years in the wilderness, Num. 14: 34; the three and a half years of famine, 1 Kings 17: 1; the sixty-five years to the breaking of Ephraim, Isa. 7: 8; the seventy years' captivity, Jer. 25: 11; Nebuchadnezzar's seven times, Dan. 4: 13-16; and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews, Dan. 9: 24-27; the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.

"When, therefore, I found the 2300 prophetic days, which were to mark the length of the vision from the Persian to the end of the fourth kingdom, the seven times' continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent, * with other prophetic periods, I could but regard them as 'the times before appointed,' which God had revealed 'unto his servants the prophets.' As I was fully convinced that 'all Scripture given by inspiration of God is profitable,'—that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost, and was written for our learning, that we, through patience and comfort of the Scriptures, might have hope,—I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures.

"I, therefore, felt that, in endeavoring to comprehend what God had in his mercy seen fit to reveal to us, I had no right to pass over the prophetic periods. I saw that, as the events predicted to be fulfilled in prophetic days had been extended over about as many literal years; as God, in Num. 14: 34, and Eze. 4: 4-6, had appointed each day for a year; as the seventy weeks to the Messiah were fulfilled in 490 years, and the 1260 prophetic days of the papal supremacy in 1260 years; and as these prophetic days extending to the advent were given in connection with symbolic prophecy, I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions of all the standard Protestant commentators. If, then, we could obtain any clue to the time of their commencement, I conceived we should be guided to the probable time of their termination, and as God would not bestow upon us a useless revelation, I regarded them as conducting us to the time when we might confidently look for the coming of the Chiefest of ten thousand, One altogether lovely."

"From a further study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation, at the captivity of Manasseh, which the best chronologists assigned to B. C. 677; that the

2300 days commenced with the seventy weeks, which the best chronologists dated from B. C. 457; and that the 1335 days, commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan. 12: 11, were to be dated from the setting up of the papal supremacy, after the taking away of pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologists for the events from which they should evidently be reckoned, they would all terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride and power, pomp and vanity, wickedness and oppression, would come to an end; and that, in the place of the kingdoms of this world, the peaceful and long-desired kingdom of the Messiah would be established under the whole heaven; that, in about twenty-five years, the glory of the Lord would be revealed, and all flesh see it together,—the desert bud and blossom as the rose, the fir-tee come up instead of the thorn, and, instead of the briar, the myrtle-tree—the curse be removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear his name, and those be destroyed that destroy the earth.

"I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and, although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings. I commenced their study with no expectation of finding the time of the Saviour's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force that I could not resist my convictions. I became nearly settled in my conclusions, and began to wait, and watch, and pray for my Saviour's coming."

DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER J. H. WAGGONER, S. D. ADVENTIST,
AND ELDER PETER VOGEL, DISCIPLE.

THIRD PROPOSITION.

"Do the Scriptures teach that the seventh day Sabbath is to be observed by Christians throughout the gospel dispensation?"

ELDER WAGGONER, affirms; ELDER VOGEL, denies.

ELDER WAGGONER'S FOURTH AFFIRMATIVE.

By reason of a mistake in the direction, I did not receive Elder Vogel's second negative for a long time. To obviate delay I mostly prepared my third affirmative before receiving it. A few points deserve notice.

Elder V. and myself have kept up a friendly correspondence during our discussion. In one of these private notes I expressed regret for some things he said in his closing reply on the first proposition. He answered that it was not a final summing up, and I had a chance to set right what appeared to me to be wrong. I needed no intimation from him to assure me that this was my right and privilege; and justice required that I should do so. Yet now, because I exposed his sophistry and hypercriticism, he publicly accuses me of pursuing a dishonorable course in discussion! This convinces me of that which I before feared, that there is a certain peculiarity in him which prevents his doing justice to an opponent. His assertion that I am not capable of giving a correct criticism on the Hebrew is a small matter, while I have proved that he has not made a reliable statement in regard to it. He is astonished that I should so "blunder" with Green's Grammar before me, and refers to "section 346. 3." As that section and number do not cover the whole scope of the use and omission of the article it cannot prove that I blundered in claiming a definite construction on Ex. 16: 23. But, if it does cover that entire field, then he has blundered in claiming a definite construction on Ex. 20: 10. There is nothing in that section to disprove my quotation from Gesenius. But he acknowledges that I am not alone in this "blunder"—that "better scholars than he [I] have blundered" thus before. And I may add that better scholars than either he or I still cling to this "blunder." But in what company does he place me in this? In that of Gesenius and "the old grammarians and lexicographers, Hebrew and Greek." Verily, I am content. It is truth that the whole extent of my "blunder" is that I quoted and correctly applied a statement of the lexicon of Gesenius. But Elder V. says Winer gives a list of examples to the contrary. What of that? Cannot an array of

*The supposition that two of the periods of Daniel extended to the second advent, constituted William Miller's mistake and the consequent disappointment.

examples be given to show that definite nouns do not always have the article? Will Eld. V. admit that the "rule" he quoted is set aside by such examples? The complexion of a fact is wondrously changed according as it is for or against him! Gesenius does not claim that this is invariable in usage. Eld. Vogel did positively deny that there were exceptions to the rule he quoted; but I have proved that there are. Has this any bearing on his reliability as a critic on the Hebrew?

Green gives the names of thirteen grammarians whom he consulted in preparing his grammar, adding, "besides others of less note." If Winer was consulted at all he belongs to this class. Green also says that his "work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer;" and while he gives precedence to Ewald only over Gesenius as a grammarian he says, "Gesenius is unquestionably the prince of Hebrew lexicographers."

The reader will bear me witness that I have never thrust any profession of scholarship before him. I confess to my entire dependence on the accredited authorities. Even in English I pay my respects to Dr. Webster! If the "young and untamed blood" of Eld. V. is able to carry him as by intuition through the mazes of Hebrew criticism, leaving Gesenius and his compeers behind as mere "blunderers," we will only congratulate him, and trust to age and experience to teach him to bear his honors with more meekness than he can at present command.

On the term "Lord's day," Eld. Vogel says, "Under the former dispensation the Father was meant by the term Lord; under this dispensation the term refers exclusively to Christ," and refers for proof to 1 Cor. 8:6, which says that to us there is "one Lord Jesus Christ." Certainly there is only one "Lord Jesus Christ," but it is strange that any man with an open Testament before him should make the above assertion. In a partial examination of the N. T., I noticed over threescore places where the term is applied to the Father: a few I quote. Jesus said, "I thank thee, Father, Lord of Heaven and earth." Matt. 11:25. "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ." Acts 3:19, 20. "Against the Lord and against his Christ." Acts 4:26. "The kingdoms of our Lord and of his Christ." Rev. 11:15. Can I not now with good reason quote, "My firm conviction is that Eld. V. is incapable of making a safe criticism based on"—a plain reading of the New Testament? Does he ever "blunder?" By such reckless statements he tries to set aside the proof I gave on "the Lord's day."

There is yet another important Scripture fact bearing on this point. Of Jesus Christ, as "the Word," John says, "All things were made by him, and without him was not anything made that was made." John 1:1-3. See also Col. 1, and Heb. 1:1-5. "By whom [the Son] he [the Father] made the worlds;" and verse 10, "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." Now as the Son of God was actively present in the making of the world in six days, so was he also in resting, and blessing and sanctifying the seventh day. The work being equally that of the Father and the Son, so of necessity was the rest-day. This separating between the Son and the Father, and putting one in conflict with the other, is a necessity of that theory. Jesus is Lord of the Sabbath by the work of creation, and according to his own declaration, Mark 2:28. And it is the only day concerning which either the Father or Son ever put forth such a claim. Eld. V. may use all the sophistry he pleases, but he will never point to one text of Scripture which contradicts this statement.

On 2 Tim. 3:16, 17, he plays on the words, saying that "all Scripture" is not now binding on us as it was on the Jews. But he entirely ignores the point I made, which is, that the Scriptures which Timothy knew from a child—the Old Testament—thoroughly furnish the man of God "unto all good works," containing as they do the immutable law of Jehovah. This truth may be covered up, but it cannot be destroyed, and it is a sure vindication of the law of God.

His position on the law, if he can be said to have any position, is a curiosity.

(1) He says the moral, ceremonial, and judicial were parts of the same law; hence "part" of that law is moral.

(2) He admits that what is moral cannot be abolished; hence "part" of that law to Israel cannot be abolished.

(3) He then quotes scriptures to prove that "the law," "the whole law" was abolished; thus perverting the Scriptures and contradicting himself.

(4) He denies the distinction between moral and ceremonial law, saying the Scriptures make no such distinction. The Scriptures do not use those terms, but they clearly prove the existence of the two laws, which we correctly express by those terms. The Scriptures do not speak of "probation," nor of "moral character;" do these therefore not exist? But query, Do the Scriptures speak of the "moral part" and the "positive part" of the law? Does Eld. Vogel find these expressions in the Scriptures? Is not this another specimen of his hypercriticism?

Having asserted that all the law is abolished, does he not in this deny that any part of the law is moral? Did I not say truly, that whatever abolishes the Sabbath, abolishes all moral law? If the law against idolatry, blasphemy, murder, adultery, theft, &c., is not moral, where shall we find moral law? Eld. Vogel, in asserting that these are abolished, directly asserts that they are not moral. Reader, are you prepared to follow him in this?

Once more: to prove (what he has now virtually admitted) that his position strikes a death blow at all morality, I instituted a comparison between marriage and the Sabbath, in their origin and appointment. His answer was that he was not concerned whether or not marriage is moral! I think not! He has thus far shown a marvelous unconcern about all that exposes his theory, and about the fate of all morality when it stands in his way.

He must presume largely on the blindness of our readers if he thinks to make them believe that I argued that all that is "duty" now, originated before the fall. My distinctions between original and secondary obligations were clearly made. Nor did I intimate that all "divine law" grew directly out of the will and attributes of God. Baptism is a "divine law," but my argument excludes it from the list of original duties. The Saviour explains his "new commandment." "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:12, 13; see 1 John 3:16. The moral duty of "love" did not originate in the New Testament; but to lay down life for a friend cannot possibly be an "original obligation."

He admits that moral law grows out of the attri-

butes of God. Yes, so manifestly so that whatever grows exclusively out of these attributes, not referable to the action or will of man, is moral. But the distinguishing attribute upon which the knowledge of the true God is often, in the Scriptures, made to depend, is that of creative power. The reader well knows, on the authority of Jehovah himself, that the Sabbath institution, the seventh day Sabbath, grew solely out of this attribute: it is a memorial of the exercise of this power.

He thinks I could make a better sermon if I stood where I could preach to my brethren from Gal. 4:10, "Ye observe days, and months, and times, and years." Let us look at that in its connection.

(1) It is spoken to them of whose former practices Paul said they "did service unto them which by nature are no gods." This could not refer to keeping the Sabbath, nor to anything which the true God required, but to the practices of heathenism.

(2) It includes observing "times," which is expressly forbidden in Deut. 18, and other places, and is designated as a heathen practice.

(3) Myself and brethren observe but one day in each week, the seventh, which the true God, the Creator, set apart at creation, and in the most solemn manner commanded its observance.

(4) Eld. Vogel says the first day of the week should be "sacredly kept," and therein he and his brethren keep just as many "days" in a year as we do—fifty-two. Did he know this.

(5) Alexander Campbell said the first "public authority" for keeping Sunday was of Constantine; and he enforced its observance in the towns and cities only, under the title of "the venerable day of the sun," Sunday, not the Lord's day.

(6) The Am. S. S. Union Bib. Dict. says the first day derived its name, Sunday, from the heathen who dedicated it to the sun, to which they held it sacred. And this was the only dedication and sacredness it ever had.

(7) And therefore Eld. Vogel and his brethren are subjects of the apostles' comment in this text, as they observe a heathen "time;" a "day" instituted by, and only sacred to, "them which by nature are no gods." And he is no nearer to the truth on any other text in Galatians than on this.

Eld. Vogel said he knew of no text which calls the ten commandments the law. I quoted literally Ex. 24:12, which has the article in the original. And how does he endeavor to set aside the evidence of this text? He says the word law is qualified by the words "which I have written," and it may take the article on that account! These words could as easily qualify "a law" or "a part of the law" as "the law" if that were the idea. But he asserts that the Hebrews so understood it, because "over the word 'law' is found the conjunctive accent *kadhma*." Here, again, his pedantry crops out to us as little purpose as before; for, 1, the accent is not *kadhma*, but *pashtha*, which is a disjunctive accent; and, 2, the influence of the accents in that respect is imaginary rather than real. Jehovah wrote only the ten commandments on the tables of stone, and he called them "the law." Will Eld. V. next try to account for the fact that no more than this law was written on the tables of stone? Is his ingenuity equal to the task he has undertaken? He caught at a straw on Ex. 24:12, but even that eluded his grasp.

On Jer. 7:22, 23, he says, "My voice may apply to anything which God has commanded, whether directly or through an agent;" and then argues around until he gets to the point of affirming that sacrifices and offerings were a part of the voice of God! But against his vain reasoning, two facts stand sure: When God spake with his voice in the hearing of Israel, he spake only the ten commandments; and the Lord himself says he did not speak concerning sacrifices, &c., but he said, Obey my voice. Eld. Vogel here places himself in direct conflict with the word of Jehovah rather than yield to a plain truth. I do not envy him in his position.

I will collate some of the evidences of the Scriptures on the two laws.

They could offer sacrifices, &c., and not keep the law. Jer. 6:19, 20. And when God spake the law which he wrote on tables of stone, he said nothing concerning sacrifices. Jer. 7:22, 23.

There is one law to which the carnal mind is not subject because the carnal mind is enmity. Rom. 8:7. The other law was called the enmity. Eph. 2:15. These laws are in contrast.

One law is spiritual. Rom. 7:14. The other was carnal. Heb. 7:16.

One law was magnified and made honorable by the Saviour. Isa. 42:21. The other he blotted out. Col. 2:14.

One law he came not to destroy. Matt. 5:17. Of the other, there was of necessity a change. Heb. 7:18.

One law is holy, just, and good. Rom. 7:12. The other was not good. Eze. 20:25.

One, by which a man should live in keeping. Lev. 18:5, &c. The other, by which he should not live. Eze. 20:25.

One law, in which the godly delight. Rom. 7:22; Ps. 119:24, 92, 97; Isa. 58:13. The other, a yoke which they could not bear. Acts 15:10; see verse 5.

One law, which is established by faith and not made void (*kataragomen*—Gr.). Rom. 3:31. The other, which is abolished (*kataragas*—Gr.). Eph. 2:15.

On the abolition of the law of types we have no dispute, but I must deny the abolition of the moral law. Nor can I admit that "the law ended and the gospel began" on the day of Pentecost, as Eld. V. asserts. "The beginning of the gospel" may be found in Mark 1. See also the fulfillment of the prophecy of Isaiah 61, in Luke 4:16-21. And Paul says of the positive law of the O. T. that Christ "took it out of the way, nailing it to the cross," Col. 2:14; see also Eph. 2:14-16. But query: did Christ nail it to the cross on the day of Pentecost? Was the crucifixion on the day of Pentecost? Eld. Vogel's system will be complete when he can show that the resurrection was also on the day of Pentecost. Then he will surely have put sufficient honor upon that Jewish yearly festival to warrant its perpetual observance on every first day of the week!

I have said that the law was the basis of the Abrahamic covenant, and is a rule of righteousness to the Gentiles. Rom. 2:17-29. Paul also says in Gal. 3:13, 14, "Christ hath redeemed us from the curse of the law, . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ." By this we learn that

(1) The curse of the law rests on all, Jews and Gentiles, which proves that they are all amenable to the law; for the law cannot curse those who are not amenable to it. See my remarks on Rom. 3:9-19.

(2) The curse of the law must be removed before we can inherit the blessing of Abraham; which proves that they who are not in harmony with the law, or are its transgressors, cannot inherit the blessing of Abraham; and of course the Abrahamic prom-

ises have the law for their basis. Comp. Gen. 26:1-5. I have before shown that the gospel is a nullity without the law for its basis, and the Abrahamic covenant is identical with the gospel. So Gal. 3:13, 14, is a confirmation of my position on Rom. 2.

ELD. VOGEL'S FOURTH NEGATIVE.

For want of space, some passages in Eld. W.'s third affirmative remain unnoticed. These shall first receive attention.

Ps. 19:7: "The law of the Lord is perfect, converting the soul." Is it the office of "primary law" to convert the soul? David is here, then, speaking of the Mosaic code as a whole, whose perfection or completeness is manifest in this, that it contains a remedial system, "converting the soul," as captives are caused to return (Jer. 32:44; 33:11), and ruined cities restored (Dan. 9:25); for in these passages the same original word is used. That "the law of the Lord" embraces the whole Mosaic code, I have already shown from Luke 2:22-24, where it is interchanged with "the law of Moses." Hence it includes the law of the priesthood, and is thus again shown to be in part "remedial." Hence also its "perfection" is only relative, suited to that age; but in an absolute sense "the law made nothing perfect" (Heb. 7:18); there was therefore need of a "change." "For if the first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7. Paul is rather severe on those who look to "the law" for justification: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:4.

Ecl. 12:13: "Fear God and keep his commandments; for this is the whole duty of man." To say nothing against "duty" as a supplement here, and how "happiness" would be at least as good if not better, I call attention to the fact that the Lord has "commanded" many things not found in the decalogue. Each man, whether Jew, Gentile, or Christian, is under obligations to attend to the things commanded to him. Many "commandments," as keeping the passover, concern only the Jew; so of the Sabbath.

Isa. 5:6: "My righteousness shall not be abolished," has no reference to the ten commandments. It is equivalent to the "salvation" of the same verse. It is a prophecy concerning the gospel, and the "eternal salvation" of which Christ is the "author." Heb. 5:9.

Rom. 3:21: "But now the righteousness without the law is manifested, being witnessed by the law and the prophets." This passage, also, my brother completely mistakes. When a person complies with every requirement of a law, he is righteous (Rom. 10:5), since that law cannot condemn him, and this is the righteousness of the law; he is also "perfect" and "holy," as measured by that law, whether the law itself is perfect or imperfect. Hence, to argue the absolute perfection of a law from the fact that the one obeying it is perfect, as measured by that law, is a sophism. "The righteousness without the law," i. e., without perfect obedience to the law, "is now [i. e., in the gospel] manifested." How? By forgiveness upon faith in Christ. This is "witnessed by the law." Where? Gen. 15:6: Abraham "believed in the Lord; and he counted it to him for righteousness." Compare Rom. 4:3. Thus we see that Paul had not Bro. W.'s narrow view of "the law," but he included even Genesis in it. "Witnessed by the prophets." Where? Hab. 2:4: "The just shall live by faith." Compare also Ps. 32:1, 2, and Rom. 4:6-8.

Rom. 2:17, 18, is also misapplied when confined to the ten commandments. It is the same law which we have just seen includes even Genesis. While still speaking of this law, Paul quotes in Rom. 3:9-18, from the Psalms, Proverbs, and Isaiah, and says in the next verse (19) that these are quotations from "the law." This, to borrow two words from Paul, ought to "stop" my brother's "mouth."

Rom. 3:1-6. To find proof in this that the ten commandments are to be "the rule" in the future Judgment, is to interpret into the passage what cannot be interpreted out of it. Paul simply says that God is not unrighteous in punishing transgressors, else he could not judge the world, since judgment implies punishment. But not one word does he say about the law by which men will then be judged. If the law of the context is to be assumed as the rule, then the whole Mosaic code is that rule, which is absurd, since all men are not under it.

Rom. 3:9, 19, does not prove the Gentiles amenable to the ten commandments. I have already shown that in this place Paul quotes from the Mosaic law as a whole. But as a whole it was only given to the Jews, and "we know that what things soever the law saith, it saith to them that are under the law." Therefore "all the world" here refers only to the whole Jewish world, and to "every mouth" therein. For similar uses of this expression, see Luke 2:1; Acts 11:28.

Verse 9: "We have before proved, both Jews and Gentiles, that they are all under sin," does not prove that the ten commandments were given to the Gentiles. The Jews were proved sinners by the Mosaic law (chap. 2:21-24), and the Gentiles by moral principles so far as they have by them been discovered and set forth in their civil laws (chap. 2:1). "For as many as have sinned without [revealed] law shall also perish without [revealed] law. . . . For when the Gentiles, which have not the law [by revelation], do by nature [by their native ability to discover moral relations and obligations] the [moral] things contained in the law, these, having not the law [given to them], are a law unto themselves: which show the [moral] work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:12-15. It is not to be supposed that they could discover every moral item of the Mosaic code, but many of them they could and did. So Paul says; and by these they are proved guilty, not having lived up to them. See chap. 1:18-32. But no positive institution can be thus discovered, since it has no moral element, but rests simply on the will of God. Hence they knew nothing about the passover or the Sabbath, and will not be judged with respect to these.

Rom. 3:20: "By the law is the knowledge of sin," does not prove the ten commandments still binding. For (1), as already shown, the ten commandments as such and exclusively are not here referred to. (2) This simply declares that the existing law convicts of guilt; and this is true whether the law is perpetual, or temporary; moral, positive, or both.

That this is a general proposition, referring to no law in particular, but to all law in general, is further evident from the Bible-Union version which reads thus: "By works of law no flesh shall be justified in his sight; for by law is the knowledge of sin." The

article is wanting in the original before law, and while it may sometimes be supplied without material injury to the sense, here undoubtedly it should not be. But for the sake of shortening the controversy, I will not press this point.

From the preceding there follow these conclusions: 1. That my brother has wholly misinterpreted these passages, restricting them to the ten commandments, whereas their true sense requires a broader application.

2. That a theory which cannot be sustained without such a perversion of Scripture is radically false, unscriptural, and anti-scriptural.

3. That the Mosaic code is a unit, one "whole law," of which the ten commandments are but a part.

4. In further confirmation of this conclusion, and in addition to all that I have before said on this point, I beg leave to cite two more passages of Scripture.

(1) "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28. Here Paul alludes to Deut. 17:2-6, where this language is found, and the ten commandments are spoken of. Thus Paul declares the decalogue a part of "Moses' law."

(2) In 1 Kings 2:3, David urges Solomou to "keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses." He who will not be convinced by such testimonies as these is beyond the reach of argument.

Eld. Waggoner's fourth affirmative having not yet arrived, I will begin a second negative argument.

II. The ten commandments are abolished.

Be it distinctly understood that I do not argue for the striking out of a single moral principle contained in the decalogue. Moral principles are eternal as Jehovah. Hence Paul says in effect that whenever the abrogation of a divine law is spoken of, it must not be taken to the extent of obliterating moral principles. Heb. 12:27. Hence the ten commandments are only abolished in so far as they were statutory, i. e., positive. Hence that which is wholly positive, as the Sabbath, is entirely abolished; and that which is in part positive, and in part moral, is only abolished in part.

Is there, then, a positive element in all of the ten commandments? Yes; the use made of them at Sinai is positive; and I give the following as proof: Heb. 5:9.

1. In my last affirmative on the second proposition, I have shown them all to be, to some extent, positive. I shall not here repeat that argument, but simply refer the reader to it.

2. The arguments which I shall produce to prove their abolition are undeniably proof that they are positive; for it is out of all character to speak of abolishing that which is wholly moral. But the Scriptures do speak of the abolition of the decalogue; therefore it is positive.

3. Instill another way do the Scriptures declare the ten commandments positive. They call them "statutes" time and again, but a statute is positive. "Statute," an act of the legislature of a State or country, declaring the abrogation of a divine law is spoken of, it must not be taken to the extent of obliterating moral principles. Heb. 12:27. Hence the ten commandments are only abolished in so far as they were statutory, i. e., positive. Hence that which is wholly positive, as the Sabbath, is entirely abolished; and that which is in part positive, and in part moral, is only abolished in part.

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6. We are now ready to proceed with the arguments for the abolition of the ten commandments. 1. I have already stated as a rule, and here challenge its refutation, that it requires just as express legislation to transfer from one dispensation to another a positive enactment, law, or institution, as it did to first establish it. It is, therefore, simply a matter of course that the ten commandments were abolished to the extent that they were positive or statutory. And since the Sabbath was purely a statute, it is wholly gone.

2. Since the law is a unit and is politico-ecclesiastic, the ten commandments, as used in the law, are, also, of a political character; and in this character they are, of course, positive, or statutory. But the New Dispensation is purely ecclesiastic, hence cannot receive the political laws of the Old; they were therefore necessarily abolished in their statutory aspect. Hence, the Sabbath is entirely gone, since it was purely statutory.

Or, to state it differently, the word "covenant," in Deut. 5:2, 3, is used in the sense of "constitution." It was the only word which the Hebrews had to express this idea. The decalogue is the constitution of the Mosaic laws. i. e., it sustained the same relation to the law that the constitution of the United States sustains to our laws. Some of their laws, as Ex. 21-23, are an elaboration of that constitution, are laws based directly on it, others were merely in harmony with it. Whatever, therefore, is the nature of the law as a whole, is the nature of the ten commandments, i. e., if the law, as a whole, was mainly political, so was the decalogue, the constitution. And, if this was mainly political, it had to be abolished to the extent that it was such, since the New Dispensation is purely religious, or ecclesiastic.

Was, then, the law political? I answer, Yes. And, if this answer is demonstrable, the abrogation of the decalogue is established. Now for the proof:—

(1) Paul expressly calls the Jewish compact, or confederation, "the commonwealth of Israel" (Eph. 2:12). But the law was the only bond of union in this "commonwealth;" therefore, it was political.

(Continued on page 79.)

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 18, 1873.

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

Queries.—The Lord's Supper.

REVIEW AND HERALD: Wishing always to have correct ideas of my religious neighbors' views, and not sure that I fully understand the S. D. Adventists as to their position and teaching with reference to the Lord's Supper, I would like an answer to the following questions:—

1. What is the Lord's Supper? or, do you designate the breaking of the loaf and drinking the cup in memory of Christ's death by a different term?
2. Who has a right to sit at the Lord's table?
3. How often are we to attend to this institution?
4. On what day of the week, if on any particular day, are we to attend to it?
5. Is it material to the institution to partake of it at any particular hour of the day?
6. What is the antitype of the passover?
7. What is the antitype of the table of shewbread in the Jewish tabernacle?

Fraternally,

PETER VOGEL.

Lanark, Ill.

REPLY. To the foregoing queries we will briefly respond in their order.

1. We designate the breaking of the loaf and drinking the cup, by the term, the Lord's Supper. 1 Cor. 11:20. We regard the bread and wine as emblems of the broken body and spilt blood of our Lord; the ordinance being a memorial of the crucifixion of Christ, to be celebrated in memory of him till his second coming. 1 Cor. 11:26.

2. He has a right to sit at the Lord's table who has scripturally put on Christ; first, by dying to sin; secondly, by being baptized into Christ's death: Rom. 6:2-6; Gal. 3:27: baptism being a memorial of Christ's resurrection, as the supper is of his crucifixion.

3. The Bible gives no instruction to show how frequently this ordinance should be celebrated.

4. Neither do we think there is anything to confine it to a particular day. It was instituted on the evening of the night in which Christ was betrayed, probably our Thursday evening, certainly not the evening of the first day of the week. Only once have we any account that it was celebrated on the first day of the week. That was at Troas, when Paul was about to leave them, purposing to depart on the morrow. Acts 20:7. Being instituted on one day of the week, and at a certain time celebrated on another, without one word being said as to the duty of celebrating it on any particular day, and the inference from 1. Cor. 11:26, being clear that its frequency was left to be a matter of inclination or convenience, we see not how it can be made a matter of faith to confine it to any particular day of the week.

5. In regard to the hour of the day in which it should be celebrated, certain facts exist from which an inference can be drawn. It is called a supper. It was instituted in the evening; and we have one instance in which it was celebrated in the evening. From these facts, it would seem that the evening is the most appropriate part of the day for its celebration.

6. Christ is the antitypical paschal lamb. 1 Cor. 5:7. By his blood destruction will be averted from his people, or the destroying angel pass over them, in the day of vengeance.

7. Without presuming to be able to tell definitely what the antitype of the table of shewbread is, we can, to a certain extent, tell what it is not. It does not find its antitype in anything here on earth; for no part of the Jewish tabernacle or its vessels of service constituted a type of anything here on earth, unless the priesthood of Christ can be performed here on earth. But the Scriptures expressly inform us that Christ cannot be a priest on earth. Heb. 8:4.

SAYS Ignatius, the companion of Polycarp, "Be ye mild at their anger, humble at their boasting, to their blasphemies, return your prayers, to their error, your firmness in the faith; when they are cruel, be ye gentle, not endeavoring to imitate their ways. Let us be their brethren in all kindness and moderation, but let us be followers of the Lord; for who was ever more unjustly used, more destitute, more despised?"

Getting "Time."

WITH regret I have noticed a disposition on the part of some brethren to buy almost every thing they can if they can get "time" on it, which means that they can buy it on credit, paying at some time future. This is a dangerous practice, and is generally attended with bad results. I have never known a person to prosper who was addicted to it; and when once the habit is formed, articles are frequently bought which are not needed. Such people are always in trouble; always behind their promises, or paying old debts at a sacrifice. Debt is a delusion—it deceives the unwary. I have known some who always meant to help the cause of God when they got out of debt, but year after year only put farther off the desired time. It was said by a certain writer that some people exercise all their benevolence over other people's goods; that is, they tell what great things they would do if they were as rich as certain others, but feel little burden of doing with what they have. It is an easy matter to feel benevolent if we can make the feeling excuse us from action. And so with people who keep constantly in debt: they often feel a strong conviction of duty to help the cause when they get out of debt, but make comparatively little effort to get or to keep out of debt.

Solomon said, "The borrower is servant to the lender." To many it is even worse than that. He that is cumbered with debts is a slave; he is not a free man. He is never out of trouble, unless, as occasionally happens, a man is perfectly unconcerned and at ease with debts upon him which he knows not how to pay; but such are greater objects of pity than any others.

"I will give you time," should be heard with suspicion. It is a note of danger. It speaks of trouble, of anxiety, of days of perplexity, and often of sleepless nights. It is emphatically "vanity and vexation of spirit."

He who gets in debt without imperative necessity is squandering the means which Providence has placed in his reach for better uses; yet many do not realize this. The amount usually paid on "s. b." is \$10.40 for \$1000 for one year. But he who owes \$1000 pays not less than \$100 a year on it—nearly ten times as much. Yet some are paying even higher rates of interest than that, whose circumstances and business cannot warrant it; it is a leak which runs away all their profits, and keeps them crippled both in regard to their worldly business and their efforts to aid the cause of God. In a time of financial trouble, such are at the mercy of worldly men. It is a great satisfaction as well as a revealed duty to "Owe no man anything."

J. H. W.

The Truth for the Time Believed.

WHEN I embraced the third angel's message, as taught by Seventh-day Adventists, as the special truth of God's word for the present time, I received it, because I believed it. I did not accept of it till I could say from my heart, This is the work of the Lord, in fulfillment of those divine warnings for the closing up of the gospel age, as shown in vision to the beloved disciple eighteen hundred years ago. I thank God today, that benighted and dull as I then was, and still am, in great degree, he gave me strength of faith to make this decision, and also that to this day I have never swerved from it. This faith has been the cable which has held my bark when storms have risen and the waves run high.

And I reasoned thus: If this is the fulfillment of the predicted messages, God's hand is in the work in a special manner, and if this is so, it cannot fail of a complete, harmonious, and triumphant fulfillment. That men could not stop it, or derange it in its progress; and that those who went with this work to its close would be the ones God would honor with translation, at the appearing of the Son of Man at its close.

And when murmurs began to arise, and the spirit of rebellion was manifested, my mind was directed to 1 Cor. 10, where Paul plainly tells us that those judgments which fell upon the children of Israel in the wilderness, all "happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the world are come." I reasoned that when God designs to do a special work, like leading his people from Egypt to Canaan, or preparing his people for the second advent of the Saviour, he knows how to begin the work and what agencies to choose, and though men may fail, nothing can thwart his purpose and its harmonious accomplishment. If an Aaron fails and dies, his priestly garments will first be put upon Eleazar, Num. 20:23-28, or if a Moses comes short and is to die in the land of Moab, he will first lay

his hand upon Joshua in the presence of the congregation and constitute him their future leader, Num. 27:12-23, and the work will move on harmoniously, in fulfillment of the design of Him whose one guiding mind is its author and finisher, while murmurers, schismatics, and factionists, will be left behind, if they do not suddenly perish as public examples, like Korah, Dathan, and Abiram. Men in eminent positions, whether placed there by God or the people, are almost sure to be aspersed, calumniated, scandalized. I would not be president of the United States for the world, if half the stories which would be told of me while in nomination, or even after coming into office, were to be true.

From my youth, I had been taught the Bible doctrine of spiritual gifts; that they were not limited to the apostles and primitive church; and that there was no reason for their cessation, but apostasy and unbelief. Yet I did not immediately give credence to the gift that, as I was informed, had accompanied the message from the very beginning. But while I doubted, I found myself in a logical difficulty. From the study of God's word and its obvious fulfillment I had come to the conclusion that the message was the word and work of God; and will he permit a deception of Satan to go in company with, and at the very head of, his work? But unbelief can withstand almost any amount of logic. But this I said to myself: It is safe to heed these testimonies, as long as they teach in accordance with the pure doctrines of the Bible; and if this is an interloper, that as a cumbrous load has attached itself to the work divine, God is able to shake it off. But instead of this, what did I see? The unmistakable evidence that the life of the feeble instrument was precious in the sight of God, being remarkably, marvelously, if not miraculously, preserved from numerous shocks of paralysis and other diseases that menaced life. So life has been prolonged, increasing health been given, as evinced in the astonishing amount of labor performed by the once feeble and fainting invalid.

God does not miss in his work. He has his designs, which are for the salvation of those who will believe and be saved, and these designs he is able to carry out.

But if I were asked what is my strongest evidence of the heavenly origin of these testimonies, I should say, The internal evidence of the holy and heavenly character of their teachings. And to this I might add, The living exemplification of those teachings as exhibited in the life of the medium of communication. Then might come in the moral effects upon the lives of those who believe them.

I reject spiritism, because of its antagonism with the word of God in its high and holy teachings, and because of the open, brazen-faced immoralities of many of its mediums and believers. "By their fruits ye shall know them." "If they speak not according to this word, it is because there is no light in them." The reverse then is true: If they do speak according to this word, there is light in them.

Brethren, we are a highly privileged people; because we are taught of God as no other people are. I have considered well what I am about to say, and I venture the assertion, that in regard to plain, pointed, practical, pure, and elevated teaching, these testimonies are unequaled by the writings of any person now living. These are what we should expect would be the characteristics of the word of the Lord to this generation. According to our light is our responsibility. Do we realize it? Then let us be doers of the word, and not hearers only, deceiving our own souls. When the Lord speaks, let us hear and remember and do.

R. F. COTTRELL.

Faithfulness.

OF the Christian, faithfulness is required in all the duties incumbent upon him. It is not enough that there be faithfulness in duties which may be regarded the more pleasant. Every where, in all the walks of life, opportunities meet us to labor for the Master. We must turn from the pleasures of the vain world, deny self, and bear the cross, to advance the cause of Him who sacrificed, suffered, and died, that we might live and reign with him.

Oh! surpassing pity. Oh! amazing love. Oh! that such divine and wondrous love might constrain us to lives of faithfulness and usefulness.

Says the apostle, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5:14, 15. "For none of us liveth unto himself, and no man dieth unto himself."

That love which led God to give his Son for the world, and led the Son to pour out his life for it, shed abroad in the soul, will cause us to love intensely the cause of God, and to labor perseveringly for the salvation of souls. The soul thus inspired with love will ever bear in mind that no longer can he live unto himself. That he is bought with a price, and that he must henceforth live unto Him who has graciously pardoned his sins, purified his heart, and brought him into the glorious liberty of the sons of God.

The danger into which Christians are liable

to run, is a neglect of the comparatively smaller duties. They do not intend to neglect those which to them seem important. But as the warp and woof of the Christian life is made up of small threads, these must be well attended to, or the web will show a corresponding defect.

Little thoughts, words, and acts, must be guarded. Much of our happiness and usefulness depend upon a constant and conscientious watch here. God, holy angels, and the world, watch the development of character in this direction.

Moments, and hours, too, must be improved to the glory of Him whose servants we are. Men are not inclined to set a right estimate upon precious time. When we see those professing godliness, habitually frequenting places where men congregate to pass away golden moments to no account, or murder the fast-flying hours of probation, we mourn their lack of faithfulness and fidelity to their high, holy, and most sacred profession. Can it be they have the assurance that the Holy Spirit accompanies them there, abides with, and attends them to their homes, when the evening gossip is closed?

From trifling inconveniences, or the hurry of the world, the reading of the Scriptures and family prayer are neglected, and the Giver of all we enjoy is not thanked for the well-spread table of earthly bounties.

To the faithful and wise servant, the most rich and priceless blessings will be given at the coming of our Lord. Who then is he? "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

Says a wise and godly man, "He who has the genuine principles of fidelity in him, will make a point of conscience of carefully attending to even the smallest things; and it is by habituating himself to act uprightly in little things, that he acquires the gracious habit of acting with propriety, fidelity, honor, and conscience, in matters of the greatest concern. On the contrary, he who does not act uprightly in small matters, will seldom feel himself bound to pay much attention to the dictates of honor and conscience, in cases of high importance. Can we reasonably expect, that a man who is continually falling by little things, has power to resist temptations to great evils?"

Says another: "It is of more importance, than we are aware or are willing to allow, that we take care diligently to practice the smaller virtues, avoid scrupulously the lesser sins, and bear patiently inferior trials; for the sin of habitually yielding, or the grace of habitually resisting, in comparatively small points, tends in no inconsiderable degree to produce that vigor or that debility of mind upon which hangs victory or defeat."

A. S. HUTCHINS.

Constantine and Sunday.

PROMINENT among the names which church historians delight to honor is that of Constantine, who is reported to have been a convert to Christianity, and entitled to special distinction as an early advocate and defender of Sunday observance.

The researches of Bro. Andrews in his "Sabbath History," have thrown much light upon the character of this man, who has received such homage at the hands of Eusebius, and historians of a later day, and whose religion seems to have been composed of about equal parts of paganism, papacy, and crafty statemanship.

Now that the public mind is being directed to the Sabbath question, it seems almost providential that two of the leading magazines should contain articles in which the character of Constantine is freely criticised, and his tampering with church festivals is placed in rather a questionable light. The *Galaxy* for December, and *Harper's Magazine* for January, each contain articles referring directly to this subject, from which we make the following extracts. The former magazine contains an article entitled "The Growth of 'Giant Pope,'" written with much care, and giving evidence of historical research.

The writer describes Constantine as "a soldier, a statesman, and a Roman Emperor, rather than a saint," the great purpose of whose life was, "to reunite and tranquilize the empire which Diocletian had divided." "Up to the age of forty his religious history was that of an idolater. He restored and endowed the temples of the ancient deities; he issued medals impressed with the images and attributes of Jupiter, Apollo, Mars and Hercules; he added his father, Constantius, to the society of the deified Caesars; he paid especial worship to Apollo as the sun god."

Thus much for his earlier history. But lest the claim should be made that he atoned for all this by his later acts in behalf of Christianity, the writer proceeds as follows:—

Let us see precisely what he did for the Christian church and for the bishops or pastors of the congregation at Rome. Arriving in the capital at the head of his Gaulish cohorts, over the bodies of the soldiers of Maxentius, his first acts were to accept the office of Pontifex Maximus, to attend the sacred games, to repair various pagan temples, and to authorize the founding of a college of priests in honor of the Flavian family. Then came an edict, now lost, which is reported to us as having favored Christianity;

but which certainly did not establish it as the religion of the State. Somewhat later, signed conjointly by Licinius and Constantine, appeared what may be called the Magna Charta of the liberties of the church, the famous decree of Milan. What was it? It was a grant of toleration; it recognized Christianity as one of the forms in which men might properly and legally worship the divine nature; it restored all ecclesiastical edifices and possessions which had been confiscated under former emperors; it was emancipation, equality, justice and nothing more. The same freedom of worship, the same rights of property, which it accorded to Christianity, it also accorded to all other faiths. It was the edict, not of a convert and devotee, but of a wise statesman and clement prince.

After further testimony of a like character concerning the equivocal nature of the emperor's Christianity, the writer draws the following conclusion:—

"In truth it would seem that the real purpose of the emperor was to introduce a composite religion, made up of philosophy, Christianity, and sun worship; that he hoped to unite in one pacific hodge-podge the warring faiths of his subjects, as he had re-united the provinces of the distracted empire. If he proclaimed the holiness of Sunday, it was because it was a day sacred to Apollo, as well as commemorative of Jesus. He was a pacifier, a compromiser, a politician, a ruler, rather than a convert. It was not until he lay upon his death-bed that he accepted baptism."

The history of the church during this period proves conclusively that nothing is so fatal to any cause as compromise. While the church was under the iron heel of persecution, she preserved her principles in comparative purity; but when a compromise was offered, she began to waver, and accepted the compound of heathenism and papacy as a relief from her troubles and persecutions. Hence Sunday began to supplant the Sabbath, step by step, until its observance became well nigh universal.

The article in *Harper's Magazine* is entitled "Christmas Throughout Christendom," and although it makes no direct reference to the change of the Sabbath, it contains several suggestive paragraphs, from which we extract the following, the italics only being our own:—

"When, however, Constantine proclaimed the Christian faith as the predominating religion of the Roman Empire, the Christian church, relieved from persecution throughout both Orient and Occident, began to solemnize, under the ægis of imperial authority, Christmas as the birthday of Christ. One prominent feature, however, of Constantine's political propaganda of Christianity was the adoption under *Christian forms*, not only of pagan rites and ceremonies, but also of *pagan festivals*. In order to reconcile heathen converts to the new faith, these *relics of paganism*, like antique columns transferred from ancient temples to adorn Christian churches, were *freely incorporated into the Christian ceremonial*. Thus it was that Christmas, though formerly observed on the 6th of January, was transferred to the 25th of December, the time of the *Roman Saturnalia*, and became invested with much of the paraphernalia of the heathen festival."

And we might add, with strict truthfulness, thus it was that the Sabbath was transferred from the day of God's rest to the first day of the week, "the venerable day of the sun," on which Constantine and his pagan supporters paid their devotions to Apollo, the sun god.

In view of the foregoing evidence, the fact that Constantine was an advocate of Sunday observance adds no weight to the evidence in its behalf and no luster to its cause.

C. G. W.

The Blessing.

In this mortal state we are the recipients of countless blessings bestowed upon us by our kind Heavenly Father, but that which we esteem most is life. Though we are called upon to share in trials, disappointments, afflictions, or persecutions; yet life is sweet. Were we promised all the honor and treasures of earth, to relinquish the uncertain hold we have upon life the answer would be, No. Life is worth more. "For," says Christ, "what is a man profited, if he shall gain the whole world and lose his own soul (*life*), or what shall a man give in exchange for his soul (*life*)?"

This life is limited. The days of men are few and full of trouble. "The living know that they shall die," yet they cling tenaciously to life, and dread the approach of the foul destroyer, which hastens them to the "land of darkness," where there is no work, knowledge, device or wisdom, and where "the memory of them is forgotten." This is the portion of all. "There is one event to the righteous, and to the wicked," "and there is no discharge in that war."

But is this man's finality? Is that which man esteemed so highly, to be abandoned without the hope of recovery? Job inquires, "If a man die, shall he live again?" Jesus answers, "I am the resurrection and the life." "The dead shall hear the voice of the Son of God; and they that hear shall live," and "all that are in their graves shall hear his voice, and shall come forth; they

that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." A marked distinction is here shown in favor of one of these classes. Why is the "resurrection of life," granted to one and not to the other? Because "they have done good." The apostle Paul says: God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor, and immortality [he will render] eternal life." Rom. 2: 6, 7. Before God would intrust us with eternal life, he has graciously granted us a few short years to test our obedience and faithfulness, and if, when we are weighed in the balances, it is ascertained that we have not made a proper use of this short life, he will not and cannot award unto us everlasting life.

Here characters are to be formed, and this is the fitting place for another life in the future. What are the prerequisites? What is the standard of character? David, in the fifteenth psalm, asks: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill" (of Zion)? Ps. 2: 6. He answers: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." And in the twenty-fourth psalm, in answer to the same questions, he assures him who is found in possession of this character that "He shall receive the blessing from the Lord." While singing of the showers of blessings that fall like the gentle dew upon the "holy hill," or mountains of Zion; he says: "For there the Lord commanded the blessing, even life forevermore." Ps. 133: 3.

Though God has promised his people an inheritance in the new earth, mansions in the golden city, "crowns of glory," "palms of victory," with a seat at his right hand, that he would feed them with fruit from the tree of life, and give them to drink of the river of life, that they should "see the King in his beauty" and "delight themselves in the abundance of peace;" yet, should he not bestow this pre-eminent blessing, all would be very unsatisfactory. Without this, no other blessing could be enjoyed. It would not be "the fullness of joy," because the pleasure could not be forevermore.

Will that life to come be of such a nature as to render satisfaction to its recipients? If it were limited, it would not. Nothing short of everlasting life will satisfy fully, the longing desire of, and the strong attachment we have for, life. So God declares of those who set their love upon him, "I will deliver him and with long life will I satisfy him, and show him my salvation." Ps. 91: 14, 16. "And mine elect shall long enjoy the work of their hands." Isa. 65: 22. Hence with sweet assurance and confidence in the promises of God, David says: "I shall be satisfied, when I awake, with thy likeness." What more could he ask for? Nothing. When he awakes in the morning of the resurrection, holy satisfaction rests upon his brow; for then "he shall be like a tree planted by the rivers of water," whose leaf shall not wither. When the apostle Peter's eyes shall be opened to behold that "joy which is unspeakable and full of glory," he is satisfied because he wears a crown that "fadeth not away," and though the apostle Paul could look back with pleasure upon the race he had run, the battle he had fought, and the victories he had gained, yet he anxiously looked forward to the time when he should receive that "crown of righteousness," which was laid up for him. Will he be satisfied then? Yes, because it is "a far more exceeding and eternal weight of glory."

Oh! precious boon! Who will be found worthy to receive it? What a blessing to live a life that shall measure with that of God's? Can it be gained? What are the conditions? "Good Master, what good thing shall I do, that I may have eternal life?" "If thou wilt enter into life, keep the commandments." "Come unto me." "If any man will come after me, let him deny himself, and take up his cross and follow me," for, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

Then which shall we hear? the welcome words, "Well done," "come, ye blessed, inherit the kingdom," or the dolorous fiat, "Depart, ye cursed," ye knew your Master's will, but ye did it not? Remember, "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

"Heed not the tempter's siren voice,
A deep with dangers rife;
Mortal! thou hast a better choice—
Life, life, eternal life."

R. M. KILGORE.

I SEE no greater difficulty in believing the resurrection of the dead, or the conception of the Virgin, than the creation of the world. Is it less easy to produce a human body than it was to produce it at first?—*Pascal*.

Christian Spiritualism.

"THE *Evangel*," the periodical of the Baptist denomination on this coast, in its issue of Jan. 9, 1873, gives the obituary notice of D. S. Watson, president of the California Baptist State Convention. After speaking of the services Eld. Watson had rendered to the Baptist cause, the writer of the obituary, C. B. P., says:— "After all, our brother is not dead. He has simply 'gone before.' The house he lived in may, and will, decay, but the earnest soul will still serve the Lord. The loved and loving wife, who ministered so faithfully to the suffering body, may find her aching heart soothed by some gentle, silent influence, from the heavenly land; and, if permitted to do so, that angel spirit will thus minister to her, and to his dear church, and to other loved friends toiling for Jesus."

Should the Elder's former society hear rapping, they may conclude it is from their former pastor. We prefer the sentiment of the wise man: "Neither have they any more a portion forever in anything that is done under the sun." And instead of looking for consolation in the doubtful masses of heathen mythology, we would take heed to that consolation Paul gave his mourning friends: "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

J. N. LOUGHBOROUGH.

Confession and Reformation.

THE discourse on 1 John 1, by Bro. White, was read by me with deep interest. God is light. In him is no darkness at all. If we say, We have fellowship with him, and walk in darkness, we lie. I was convicted, and had been before, that I was too far from God, the source of light. How shall I get into the light, and more clearly discern the path of duty, and have the needed help to perform? By confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." I resolved that I would try this course and get into the light; that I would search for my sins, and confess them.

The appeal I have read and re-read with deep and prayerful interest. I greatly desire to have a part in the work of the Lord. Truly, it must be a "terrible sin" for those who profess to believe that God is leading this people, and speaking to them by his Spirit in the gift of prophecy, and "yet from heedlessness receive no lasting impression when reproved, but go on as before, making no changes in those things wherein they are reproved."

I often think of the reproofs I have had, and have tried to heed them and correct my errors; but how far short I have come. I feel the force and truthfulness of these words: "Be not deceived, brethren. You know in your very souls that you come very far short of realizing in yourselves what is comprehended in these precious words of John, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth you from all sin." I am satisfied that there is no "other way to the light but by confession." And further, that "God did not specify all" my sins. It is my design to try confession. To confess all my wrongs to the ones who have been affected by them. And I ask the forgiveness of all those who have been grieved, or affected evilly, by my errors; and I ask the prayers of those who are nearer to God than myself, and realize the exceeding blessing, by walking in the light.

R. F. COTTRELL.

Consistency.

CONVERSING recently with an aged preacher of the Methodist church, upon the law of God and Sabbath of the Lord, the following dialogue (in substance) closed the conversation.

Methodist. I acknowledge the perpetual obligation of the moral law, but claim that the Sabbath has been changed from the seventh to the first day of the week.

Orcutt. You believe that the Scriptures are profitable, able to make the man of God perfect and thoroughly furnish him unto all good works?

M. I do. It is our rule of faith and practice. We are bound to believe and practice what it teaches.

O. Upon subjects of which it treats, are we justified in believing and practicing what it does not teach?

M. Certainly not.

O. Well, how is it about the Sabbath of the Lord? The Scriptures teach us that it is the seventh day.

M. Yes, but I am satisfied that it has been changed to the first day.

O. Changed by whom? Where is the testimony from the Bible to prove that point?

M. I must admit that I have no positive tes-

timony. But the change was made by the Saviour, who was Lord of the Sabbath.

O. How do we know this?

M. Why, he met with his disciples on the first day of the week, after his resurrection.

O. And did he not meet with them on other days? Was he not seen of them forty days, during which time he spoke to them of the things pertaining to the kingdom of God? If his meeting with them on the first day made it the Sabbath, is not the same true of the other days?

M. Well, we have the example of the apostles to sanction the change.

O. Where recorded? I have been unable to find it in the Scriptures.

M. At any rate, you must admit that almost the whole Christian world have kept the first day for sixteen hundred years.

O. I admit that, from about A. D. 321, the great mass of professed Christians have kept the first day as the Sabbath, in obedience to the edicts of the little horn—the papacy. And a more numerous class, for more than twice that length of time, have bowed down and worshiped idols. Will that justify us in the practice of idolatry? The second precept is no more definite in condemnation of idolatry, than is the fourth in defining and enforcing the duty of Sabbath keeping—the sacred weekly observance of the seventh day as the Sabbath of the Lord.

M. Yes, but we learn from history that for sixteen hundred years Sunday has been kept by the church; and I have so much confidence in the providence of God, that I believe if the church had been wrong God would have sent some judgment upon them to convince them of their error and set them right in the matter.

O. His judgments may be sent to convince those who will not take the testimony of his word, but I fear it will be too late to "set them right." It were wisdom for us who profess to take his word as the rule of life, to conform to its teachings, instead of practicing and teaching for doctrines the commandments of men.

N. ORCUTT.

Jamaica, Vt., Jan., 1873.

Brethren.

THIS is the word used in solemn and scriptural language, instead of "brothers," in speaking of the people of God. Sometimes it is used in reference to our kinsfolk, in place of brothers. But I know of no place in the Bible where *brothers* is used instead of brethren, in speaking of those united with the Most High, by adoption. Testimonies in social meetings would sound better if this were borne in mind by some, while we think the Lord would be no less pleased with them.

It is right to approach our Maker in prayer and exhortation with becoming and proper language. Yet he will regard prayers and petitions arising from the contrite heart of the most unlearned.

"A broken and contrite heart, O God, thou wilt not despise." "The preacher sought to find out acceptable words (words of delight, margin): and that which was written was upright, even words of truth."

A. S. HUTCHINS.

American Wonders.

THE greatest cataract in the world is the falls of Niagara, where the water from the great upper lakes forms a river three fourths of a mile in width, and then being suddenly contracted plunges over the rocks in two columns to the depth of one hundred and seventy feet each.

The greatest cave in the world is the Mammoth cave in Kentucky, where one can make a voyage in the waters of a subterranean river, and catch fish without eyes.

The greatest river in the world is the Mississippi, four thousand one hundred miles long.

The largest valley in the world is the valley of the Mississippi. It contains five hundred thousand square miles and is one of the most fertile regions of the globe.

The largest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long and very deep.

The longest railroad in the world is the Pacific Railroad, over three thousand miles in length.

The greatest natural bridge in the world is the Natural Bridge over Cedar Creek, in Virginia. It extends across a chasm eighty feet in width and two hundred and fifty feet in depth, at the bottom of which the creek flows.

The greatest mass of solid iron in the world is the great Red Mountain, near Birmingham, Alabama. It is three hundred and fifty feet high, and fifty miles in length, of almost solid iron ore, the largest and richest deposit known in the world.

The largest deposit of anthracite coal in the world is in Pennsylvania, the mines of which supply the market with millions of tons annually.

The temptations of the devil are strongest after extraordinary duties are performed, or revelations received. Immediately after the Lord's Supper, Satan desired to winnow the disciples. Christ was no sooner out of the water of baptism and the fast of forty days, than he was tempted of the devil.

NO NIGHT THERE.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Rev. 22: 5.

THERE'LL be no night, no darkness there,
To dim our vision bright;
In that bright world, so free from care,
The Lord will be the light.

They need no candle, neither sun,
To light that city fair;
Where all is love, and joy, and peace,
No gloom can enter there.

Within that city, they shall dwell
Forever with the Lord,
Who in this life have done his will—
Been guided by his word.

Then, if we wish with Christ to stand
On the immortal shore,
With palms of victory in our hands
Forever—evermore,

Let us each day apply the rule
That God to us has given
To measure life, correct our faults,
And guide us safe to Heaven.

Obedience to the law of God,
And faith in his dear Son,
Will gain for us eternal life,
When our work on earth is done.

Be patient, then, the time is near
When toiling will be o'er;
Then in a land of perfect rest,
We'll reign forevermore.

P. A. CLOUGH.

Dyer Brook, Jan. 24, 1873.

Progress of the Cause.

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

Shelby Co., Iowa.

STILL I am trying to labor in this county, and intend to continue another month, if the Lord will. We are holding meetings now in the town of Clay, near Indian Creek. About twenty Danes have embraced the Sabbath here, and some Americans. There are now in all forty Danes in this county who have taken hold of the Sabbath since I came here. Most of these have been awakened by the truth, and are just starting out to serve the Lord. It is remarkable that most every one of that class of people try to live out the truth when they are convinced of it.

At Bowman's Grove, where I labored before I came to this last place, the Baptists have tried hard to turn away those new converts, but without success. The brethren have met together every Sabbath, and although none of them ever took part in religious exercises before, yet they sing together, read and study the Bible together, and some of them begin to pray. They all seem to enjoy it well. I was with them last Sabbath. Went on horseback across the prairie, eight miles and back, through a severe, cold wind. Went the same distance the Sabbath before, to Copy's Grove. Took a hard cold, yet I filled two appointments the next day, although I breathed with difficulty. By the help of the Lord and the use of water I soon got over it. The winter is severe, and the weather very changeable and unfavorable for meetings, yet I learn that we fare much better than those farther north.

The prospect is good that three little companies will be raised up here to obey the truth. They live about eight miles apart, and can all meet together once a month. I learn the same lesson here as often before, that a preacher has not so good chances at first when he goes into a new place, but when once a good reputation is established, the field is more likely to open up before him. There are a number of other places in these parts that I would like to visit, where no doubt good might be done. Omaha is only forty miles west, and is a principal place for the Danish population in the West. Much land around here is bought up by Danes, who are soon to settle. I therefore consider the planting of the truth here among our people as a work of much importance. I intend to return in the spring or summer, and it would be desirable to have another missionary settle here permanently, or, at least, a brother who could take the lead of the work. Urgent calls from other places make it necessary for me to leave here soon, otherwise I should remain longer.

The *Advent Tidende* takes much of my attention. It requires about seventy pages of foolscap manuscript every month. Besides this, much correspondence is called for, as well as reading, to keep posted. Consequently, I cannot visit so much as I otherwise could. The work of preaching moves along some, and the interest in the *Advent Tidende* is increasing among its readers.

Bro. Shong, from Chicago, writes: "I learn from the readers of the *Advent Tidende* that it is acknowledged to be the best religious journal in our language now in circulation. Some of the leading men among the Baptists have become subscribers."

Bro. Petersen, from Poy Sippi, Wis., says: "The Lord has been very gracious to us as a people in helping us to obtain so many publications in our own language, and especially our monthly journal which comes to me like the gentle rain on the dry ground."

In the same way, write many others. A Methodist brother, A. W. Jensen, from N. J., embraced the truth by reading. He seems to have a great burden for others, and is now on his way to Texas for the purpose of carrying the truth to a Danish settlement there.

From Chicago, I learn that the brethren are united, and some have been added to their number, although they have no preaching. From Poy Sippi, the elder, Bro. Nielsen, has gone out into new places, while the members enjoy meetings together and have settled difficulties of several years' standing. This is a better way than to call away preachers from their field of duty to settle difficulties.

Our labor is more and more awakening opposition among other churches. *The Evangelist*, the Baptist organ in Denmark, comes out strong, declaring that the papal power has not changed the Sabbath, wherefore we err and are heretics.

Maanedstidenden, organ for the Lutheran synod, attacks me heavily, because some of our members have joined us. They are our most learned opponents, and speak with great zeal and bitterness. This is all replied to in our paper, and of course calls out many interesting items. Yet, who is sufficient for these things? Certainly, great wisdom is needed, and nothing short of the wisdom of God will do.

The blessing of the Lord is with us, yet still we pray that many more effectual doors in the gospel may be opened before us, and that God himself will send forth laborers into the great harvest. JOHN MATTESON.
Elkhorn, Feb. 5, 1873.

Richfield Center, Mich.

COMMENCED meetings at this place the fourteenth of December last. Have given thirty-seven discourses in all. Notwithstanding the cold and stormy weather, and three protracted meetings which, for some purpose, were commenced in the immediate vicinity soon after our lectures were in progress, our congregations have been good, and have listened with much interest. Four have fully decided to obey the truth, and others are investigating it seriously. We have met with no open opposition. Found many warm friends, who have kindly cared for us. Obtained a few subscribers for REVIEW AND HERALD. Have held two Sabbath prayer-meetings. E. R. JONES,
M. B. MILLER.

Iowa.

SINCE my last report, I have spent two Sabbaths with the church at Hook's Point. Both were profitable seasons. I am glad to report progress on the part of the brethren. Tears flowed freely, because of sins in the past; for mercies and blessings received; and for joy that others were giving their hearts to the Lord. Six more have commenced to keep the Sabbath. One of these told me, after having a season of prayer with the family, that it was the first time that he had bowed the knee for thirty years. He, with his wife and daughter, are now rejoicing in the truth, and with them coffee and tobacco are being abandoned as articles of luxury. May the Lord help all these to fully overcome.

I am now at Bro. Bowen's, and begin meetings this evening four miles south-west of Cherokee, Cherokee Co. I beg for the prayers of the people of God. R. M. KILGORE.

Michigan.

My last report closed with my labors in Traverse Co., with Bro. Milk. Epizootic and deep snow caused us to select other fields. We rode twenty miles in a snow-storm, with an ox team, to get to the cars. Slept in our coats on a bale of hay, in a deserted shanty. Had a plain breakfast of baked potatoes and dry bread, for which we felt thankful. I was till nine p. m. the second day, getting seventy miles, in an open freight car, without fire. I literally worked my passage to keep warm, walking the car with my overcoat and shawl on.

On my way out, I held one meeting with the church in Cedar Springs, visited seven families, also met with the Greenville church at their monthly meeting, attended the ordinances, and visited five families.

Tuesday evening, commenced a series of meetings six miles south-east of my place; but there was so much cold weather that the people could not attend regularly. Some were interested, and wished me to return when the season was more favorable.

Had a very profitable time at our quarterly meeting in Orleans, the first Sabbath in January. Reports from the Tract Society

were very interesting; but there is room for improvement, if all will take an active part. Let the good work go on. I hope that at our next district meeting the different churches will have so labored that clean REVIEW, *Instructor*, and *Reformer* lists can be brought in. There are those within our district that take our papers, who do not stand with us. As yet, nothing has been done in their cases; let them be visited, or written to. Let us reach out after others also.

Jan. 15, I came to this place, and have held twenty-one meetings. Six have decided to obey, others are convinced. Two that have decided, heard Eld. J. B. Frisbie, eighteen years ago, in Illinois. Conviction has ever followed them. Their first question was, "What has become of Bro. Frisbie? We want to hear him again." The seed sown was like bread cast upon the waters, to be gathered after many days. I hope that the one that cast the seed will not lose his reward, when the "well-done" is said to the laborers.

I have invitations to hold meetings in other places, and shall fill them as the way may open. P. STRONG.
Cass Co., Mich.

Goodhue Co., Minn.

As some may be looking for a report from me, I will try to make one in brief. "God's ways are not our ways." I had desired to find a field some distance from home, but here we are within four miles of home.

We commenced meetings in a large school-house about seven miles away, where the way seemed to open. Now we do not suppose that an account of our trials, disappointments, mistakes, and drawbacks, would be of any particular interest to the readers of the REVIEW, so would only say that several times the interest has risen to quite an encouraging point, when the cold weather, the epizootic, and again the terrible storm of Jan. 7-9, and, last of all, a severe difficulty of my lungs, have broken the interest. But we have struggled on, sometimes with a congregation of sixty, and then down to some half dozen, then again all the way up to seventy perhaps.

We have been at work in two districts, in school-houses about five miles apart. By force of circumstances, the greater part of the meetings are now at the stone school-house, the place where we last commenced. We commenced these meetings with much fear and trembling. Many wakeful hours have been spent while others were asleep, many prayers have been put up to God, and many tears have been shed; but God knows it all.

Seven are now rejoicing in all the truth. Four had once kept the Sabbath, but did not leave their idols, and soon went back. They all now seem determined to go through, and if they go on as they have commenced, they will overcome. May God bless them. We hope for more, and labor on. Pray for us. H. F. PHELPS,
L. H. ELLS.

Among the Swedes.

THE WRATH OF THE DRAGON.

THE gathering of God's people among the Swedes is slowly progressing. Few have been added to our number since I last reported. The friends who came out last summer begin to be firm in the truth and reach out hearts and hands to advance the cause of God. Our opponents have done their part to cut short our influence, and they have given us several evidences of the truthfulness of the prophetic word of God, applicable to the church of Christ in the last days. The "wrath of the dragon" was to manifest itself in making war with the remnant of the seed of the church of Christ, which keep the commandments of God and have the testimony of Jesus Christ. The following article, which I cut from the press, will give some idea of the nature of the dragon's wrath, as he will appear when the present limitation of his power is taken off.

WHAT CAN BE DONE IN THE NAME OF THE CHURCHES AT CHISAGO LAKE.

"Last Monday, the sixth of this month, about half past ten o'clock in the evening, while we were united in family worship—having with us a few of our friends—we were annoyed by three men, who manifested the most degraded actions. One of them entered the house and demanded, "by order of the two churches at Chisago Lake," that Mr. Lee, one of the friends with us, should promptly meet with them outside of the house. They still gave the promise "that his life should not be exposed while in their hands." They were each one holding in their hands a government gun with fixed bayonets. Mr. Lee is a minister of the gospel, and has been laboring among the people at Chisago Lake for some time. When they found that their efforts in getting Mr. Lee out did not succeed, they became enraged, and gave orders, by authority above named, for Mr. Lee to leave the community before the eighth of January. When one of the ladies of the house

looked through the window to notice their peculiar garments (for they were all dressed in an uncommon way, with masked faces), two of them pointed their guns toward the window where the lady stood, and the third one at the same time fired his gun. At the risk of our lives, we went out to see who they were, but then they left the premises. We have since heard that the next time they will come by the hundreds, and several hard threats have been brought about. We hope that this time our friends will leave their guns at home, and, instead, take their Bibles with them, and meet us in the name of God.

"A. J. DEEDON."

Brethren, let us humbly walk in the footsteps of Jesus. Let our hearts be full of the loving Spirit of God. May our religion not consist in vain hope and feeling, but in doing the will of God. We are to be brought upon the platform where the disciples of Christ stood, when the holy angels spake to them, and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven."

Brother Adventist! do you believe with your whole heart that the words spoken by the angels, concerning the coming again of Jesus, are soon to be fulfilled? Does your mind receive the impression left upon the minds of the apostles when their watching eyes could no longer discern him, as he disappeared in the blue sky of heaven? If so, how sweet to your soul are those blessed words that the angels spoke to the men of Galilee: "This same Jesus, which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into heaven."

May our watching for the soon-coming of the lovely Jesus be of such a nature that even to us this question may be asked: "Why stand ye gazing up into heaven?" Let us not forget, dear brethren, the watchword Jesus left with his church.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

CHARLES LEE.

Chicago Co., Minn.

Tract and Missionary Department.

Quarterly Meeting of the New England T. & M. Society.

THE New England T. and M. Society convened at the time appointed, Feb. 2, 1873. Meeting opened with prayer by Eld. J. N. Andrews. It being also the time appointed for the quarterly meeting of Dist. No. 2, business pertaining to that district was first transacted, after which the report of the last general meeting was read and accepted. The report of missionary labor for quarter ending Feb. 2, showed the following results:—

Dist. No. 1, number of subscribers obtained for the REVIEW, 4; *Instructor*, 5; *Reformer*, 11; distribution of publications, 6,413 pages.

Dist. No. 2, subscribers obtained for REVIEW, 114; *Instructor*, 53; *Reformer*, 81; distribution of publications, 67,829 pages.

Dist. No. 3, subscribers obtained for REVIEW, 7; *Instructor*, 9; *Reformer*, 53; distribution of publications, 6093.

Dist. No. 4, subscribers obtained for REVIEW, 31; *Instructor*, 5; *Reformer*, 62; distribution of publications, 6093 pages. Total number of subscribers for the REVIEW, 156; *Instructor*, 72; *Reformer*, 164, of periodicals distributed, 586; of publications, 84,917 pages. No. of visits made, 157; letters written, 163.

Number of copies of the REVIEW furnished by the society on trial for six months, 169; the same for one year, 13; number of copies of the *Reformer* for one year, 6; number of libraries supplied with United States in Prophecy, 171; also 250 ministers have been furnished with Sunday Seventh-day and Seventh part of Time, increasing the number of publications distributed to 124,917 pages.

Number of letters written by the Vigilant Missionary Society during the past quarter, 88; received, 75, visits made, 62; subscribers obtained for periodicals, 86; number of periodicals distributed 263; distribution of publications, 10,300 pages.

FINANCIAL REPORT OF THE TRACT SOCIETY.

Amount on hand Oct. 10,	\$488.03
Received for membership,	10.00
" on donations,	126.25
" " sale of books,	2.54
Total,	\$626.82
Paid for publications,	\$156.34
" on periodicals,	54.41
" " widow and orphan fund,	45.25
" for postage, express, &c.,	50.55
Books on hand last quarter,	100.00
Cash on hand,	220.27
Total,	\$626.82

Opportunity for remarks was then given, and it was highly recommended by Eld. J. N. Andrews, H. B. Stratton, and others, that

other works should be distributed among the ministers of different denominations; especially the Vindication of the True Sabbath by J. W. Morton. The time was also improved by those present in relating incidents which had come under their observation. These showed a lively interest in the work, and gave the strongest evidence that good had been accomplished, especially during the past quarter.

The subject of the Danish Mission was then introduced, and explanations and remarks were made with reference to it, and also with regard to the delinquent subscribers in this Conference.

On the various enterprises which were considered at this meeting, the sum of \$223.28 was pledged, and \$136.65 paid, including 110.23 to the Danish Mission, of which \$65.35 were paid.

Adjourned for fifteen minutes.

SECOND SESSION.

Meeting opened with prayer, after which the Health Reform Association met. After reading the report of its organization, the constitution which had been previously adopted was again read, together with preliminary remarks. Stirring remarks were made by Eld. Haskell with reference to the importance of the reforms, &c., after which three essays were read upon the general principles of the dress reform, an appeal to the sisters' in its behalf, and the present style of ladies boots, upon which a vote of thanks was tendered to the writers. After some further remarks, the meeting adjourned.

S. N. HASKELL, Pres.

M. L. HUNTLEY, Sect.

Prayer Answered.

I DESIRE to express my thanks to God, through the REVIEW, for his great goodness to me. Thursday, Jan. 9, 1873, he graciously raised me up from a severe illness, in answer to prayer. And I can say with David, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

What a blessed thought, that the God of Heaven will stoop so low as to listen to the cry of us poor mortals, and make our extremity his opportunity to show his wondrous love. How apt we are to forget his benefits! hence the admonition, "Forget not."

I desire to consecrate myself anew to his service, and strive with more earnestness to advance the cause of truth. The Lord is in this work. Let us be co-workers with him, that we may share in the final victory.

WILLIAM BOYNTON.

Spiritual Apathy.

IN religious social meetings, complaint of spiritual apathy is frequently heard; and, without discerning the true cause of it, resolutions to be more attentive to the duties of religion are expressed, and the following Sabbath witnesses to confessions of broken promises, and renewed resolutions to amend. Vainly do such wait for some compelling power to rouse them from their stupor, overlooking the true and only means which God has provided to effect it.

He designs that we should make ourselves useful in his vineyard. If we would increase the glow of our spiritual fervor, there is nothing like disinterested efforts to rescue our fellow-men from their lost condition. The sympathetic tear; the warm pressure of the hand; the word fitly spoken; the meek reproof; the tract or book judiciously given; the helping hand—food, raiment, money, influence, muscular strength—all are potent agencies in reclaiming the straying and lost, and raising us to a fellowship with the benevolence of Christ.

It is hard work to learn the lesson of being "instant . . . out of season." The cold, the heat, the storm, our feelings, the appearances, the probabilities, all, in order, are against us. Our efforts at times to accomplish the desired good may prove unsuccessful. For,

"Many a flower is born to blush unseen,
To waste its fragrance on the desert air."

Is it therefore less acceptable to Him who formed it?

"In the morning sow thy seed, and in the evening withhold not thy hand." God giveth the increase. It is sufficient that we labor as he directs. Did ever any labor in his harvest who were defrauded of their wages? Is the labor hard and wearing? It will be forgotten, by very contrast, in the joy of the harvest feast.

A. SMITH.

Eld. Vogel's Fourth Negative.

(Continued from page 75.)

(2) There is not a single reference, in all the law, to the future life; but all its rewards and punishments looked to this life. See Deut. 28. This is precisely the nature of a secular compact, but not of a purely religious institution.

(3) This is further evident from the fact that God stood to the Hebrews in the relation of a political ruler, law-giver, and king. For when they said to Samuel, "Make us a king to judge us like all the nations," Jehovah replied: "They have not rejected thee, but they have rejected me, that I should not reign over them."

(4) That the law was chiefly political in its bearings, and religious only in a limited and restricted sense, is further apparent from the fact that many of the transgressions thereof were purely of a civil or secular character, or, in the style of Paul, affected only "the flesh;" and the rites and sacrifices in atonement for these were of a like character, being adequate to their remission without borrowing efficiency from the blood of Christ, so that Paul was warranted in saying, "The blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying [purging] of the flesh." Heb. 9:13. This, however, is not to be confounded with transgression of such laws as had the religious mingled with the civil, the guilt of which, to the extent that it invaded the domain of the religious, affected "the conscience," and whose sacrifices for expiation had, to this extent, to borrow efficiency from the blood of Christ (Heb. 9:9; 10:4).

(5) It was because all the laws of the Mosaic code were political or civil, some wholly, and others only in part, yet mainly, that such enlightened teachers as Paul could offer animal sacrifices for the remission of guilt without inconsistency (Acts 21) even after Christ was recognized as the true and only sacrifice for the "purging of the conscience" or for the atonement of sins which looked in their consequences to a future existence and judgment. They were offered on political grounds and for political offenses, as we could still celebrate the Fourth of July after our government was changed to a monarchy. On any other ground, such conduct as that of Acts 21:26 defies explanation.

3. My third argument for the abrogation of the ten commandments is as follows:—

(1) They are called "the covenant." Ex. 24:28; Deut. 4:3; 9:9-11.

(2) They are further described as "The covenant of the Lord which he made with our fathers when he brought them out of the land of Egypt." 1 Kings 8:9, 21.

(3) God said, "I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." Jer. 31:31-34.

(4) Paul says that this "new covenant" has been made and that the old has "vanished away." Heb. 8:6-13. He who presumes to say that it still stands must give God the lie.

4. Christ "abolished in his flesh the enmity, even the law of the commandments in [their] ordinances." Eph. 2:15. And since the Sabbath was nothing but an ordinance, a positive command, it is wholly gone. In bold contrast with this is my brother's main position, that on which the life of his theory depends. "The law of which the Sabbath commandment was a part, was not abolished, but is now binding!" Reader, whom will you believe, Bro. Paul or Bro. Waggoner?

Where Is the Sign of His Coming?

WHERE are the signs of his coming, do you ask? Here; yonder; everywhere. We cannot look amiss. Look above: The sun, the moon, the stars, all show that His coming is near. Look beneath: The very waters tell us by their angry tidal waves, and would fain convince us that the day of his wrath is near, by the reckless destruction of life and property. Marine disasters, without a parallel in earth's history, would add their testimony as signs of his coming. The very earth trembles, and trembles as never before, engulfing her thousands of human beings, and millions of property, as if to say, Earth's dissolution is near. Fires and floods, drowths and inundations also give their powerful testimony as witnesses in the case. Some of earth's more favored regions enjoy plenty, while in those less favored, thousands of skeleton forms and dead bodies declare but too plainly the want of bread. And pestilence follows, mowing down her thousands, perfectly regardless of the station of her fated ones. Tornadoes, storms and gales, by land and by sea, swell the tide of witnesses. Go where you will, and ask the question, "Where is the sign of his coming?" and the answer is ever the same, "Here." If the years 1871 and 1872 have been noted for a multiplication of signs and wonders, the year 1873 bids fair to be none behind its predecessors. The fair, fertile and heretofore undisturbed country of the north-west has been visited by the most desolating storm that has been witnessed by its oldest inhabitants. And it will be remembered as the terrible storm of January 7-9, 1873. It is impossible for us to picture the amount of suffering that was endured during these three days. News comes in from all quarters. The sympathizing heart can but heave, and the eye moisten, at their terrible recital. We will copy a few as samples of the many from some of the Minnesota papers:—

DEATHS FROM THE STORM.

Three men and four women found dead in a sleigh. Six section hands on the

Sioux City road met the same fate. A woman frozen to death in her own house, not being able to go out for wood.

Twenty-one deaths near Mankate. And from St. James comes the same sad tale of disaster. Seventeen persons frozen to death in that vicinity; and snow piled so high one could step from the second story window upon the snow drifts.

A sleighing party of six young people and the driver frozen to death. But we cannot particularize. Men and teams found dead within a few feet of shelter, and in many cases near their own dwellings. Twenty-six found dead along the Sioux City road; eleven in the vicinity of Minnesota Falls; six near Red Wood Falls. Seventeen coffins were taken from New Ulm to bury the dead in its immediate vicinity. Six children were frozen to death on their way from school. But the papers give account of some saved by burying themselves in the snow, and of one man, a Mr. Hugh Jones, who kept forty scholars for forty-eight hours, traveling a mile or more to obtain food for those committed to his care. We think this worthy of mention. How unlike the general deportment of man to man.

The storm covered an extent of nearly all of Minnesota, Northern Iowa, and all of Dakota, traveling at the varied estimate of from eighty to one hundred and thirty miles per hour. The day of its commencement opened very mild, thus many were away who otherwise would not have been. It is estimated that from three hundred to five hundred lives have been lost, and probably a thousand head of stock. Truly this must be a sign of the times.

H. F. PHELPS.

Interesting from Without.

THE Rev. Hollis Read, author of "God in History," &c., says, in his work, "The Coming Crisis," p. 39, speaking of the sealing of Rev. 7: "It is represented as some remarkable act or protest, or some distinctive and prominent mark, whereby the servants of God should be known in the midst of a wicked and perverse generation. It seems to have reference to some public and decided withdrawal from all those churches that have an alliance with the State. . . . The separation from such a communion shall be a notable event, a marked event, and they that separate themselves shall do it in so conspicuous a manner, and shall so distinguish themselves and their principles in the act, that they shall hold up before the world a token of their decision as prominent as if it were written on their foreheads."

How cheering it would be, if such men could see that this which he has reference to will consist of a shining forth of God's holy law, *seventh-day Sabbath* and all, as well as the requirements of the gospel, *unaltered*, and without detraction, in the hearts, minds, and lives, of the true people of God in the period to which it refers, the present time, and onward to the end.

J. DORCAS.

Impressions.

IT is generally known that the metallic plates, on which daguerreotypes are taken, are often repolished after having been used, and thus prepared for future use. But great care is necessary in removing every particle of the former picture, or there will be an impression thereof left after the plate has been exposed to the camera obscura.

A lady, on examining a picture of herself, just taken, was greatly surprised to find it contained a faint impression of another individual, appearing to stand in the background. Another artist found on a picture just taken a part of a political speech, which impression the plate had received from the paper in which it had been folded; but which was invisible till exposed to the camera obscura.

I have often thought how much our lives are like these plates—how they retain impressions received in former years. We cannot indulge in sin of any form without being marred, stained, and polluted, therewith. One eminent writer goes so far as to say, "We cannot indulge in one sinful thought without its affecting our after life." Says the inspired penman, "Ye cannot serve God and mammon." Impressions made on our minds in our childhood affect our daily lives. To forget that which we would have removed, as well as to remember that we would retain, has cost us many a struggle.

How careful then ought we to be to set

such examples before the young as will be worthy of their imitation. They are forming characters for the Judgment. What excuse shall we have to offer if the influence of our lives has been unfavorable to their spiritual welfare? We shall be "speechless." Peradventure these souls will be lost and required at our hands?

How is it with ourselves? We are sinners by nature, and have made ourselves much more so by practice. How shall we become fit for our Master's use? We cannot cleanse ourselves from these guilty stains; but we can come and wash in the atoning blood of Jesus and thus be made clean. Have we done this? or has the work been half done, so that when we are exposed to the camera obscura of this world's temptations, we still behold those hateful, sinful stains, which remain?

We want a deep and a thorough work. We are living in a solemn time—the time of God's "preparation." Jesus is soon coming.

Instead of mourning that temptations beset our pathway, which bring out these evils that still adhere to us, let us seek to have them wholly removed, entirely washed away by the precious blood of Jesus, so freely shed for us, so that our lives will only reflect the religion which we profess, and the image of our dear Redeemer.

CHAS. L. BOYD.

Cherokee, Iowa.

Obituary Notices.

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

DIED, in Galena, Ill., Jan. 15, 1873, of lung and heart disease, our daughter, Margaret E. Williams, aged twenty years and four months.

We have every reason to believe that our daughter sleeps in Jesus, and will be found of that happy number that will meet the Saviour in the air and be forever with their Lord. Our mourning will soon be over, for Jesus is soon coming to take his waiting people where parting will be no more.

C. P. & B. L. WILLIAMS.

DIED, in Richburg, Allegany Co., N. Y., Jan. 31, 1873, of congestion of the lungs, Mrs. Lydia Griggs, widow of the late Reuben Griggs, aged seventy-eight years and eight months.

Sister Griggs experienced religion in early life and united with the Methodist church, of which she remained a member for between forty and fifty years. At that time her attention was called to the questions of the Sabbath and baptism, and, after a careful study of the Scriptures concerning them, she was baptized and commenced keeping the Sabbath. Her religious feelings were most in harmony with the Seventh-day Adventists, although she never united with any of their church organizations. She continued faithful till death, trusting in the Lamb of God for the crown of life.

G. J. CRANDALL.

DIED, in Fulton, Gratiot Co., Mich., Dec. 29, 1872, Adalaide Daniels, aged twenty-seven years, six months, and six days. She leaves a husband, two children, and a large circle of friends, to mourn their loss. The deceased embraced present truth about eight years ago. She has lived a consistent Christian, and we hope she sleeps in Jesus. Words of comfort were spoken by Bro. F. Squires.

H. W. MUSSER.

DIED, in Richmond, Iowa, Dec. 31, 1872, Mary Davis, in the seventy-seventh year of her age.

Our dear mother was in the first message, and attended meetings with father Miller. She retained her Advent views. When she moved West, there being no Adventist church there, she joined the Baptist church, of which she remained a member until her death; but she had been keeping the seventh-day Sabbath for over twelve years. She said she should rest in the grave only a little while. She died in the blessed hope of having a part in the first resurrection. Funeral services by the Baptist minister.

ELIZABETH C. CHIPMAN.

DIED, at his residence in Parkville, St. Jo. Co., Mich., after an illness of seven months, Leonard Clafin, aged sixty-three years. Bro. Clafin has been a faithful member of the Seventh-day Adventist church of Parkville ever since the truth was first preached there by Brn. Loughborough and Andrews.

He leaves an aged widow to mourn her loss.

I. A. OLMSTEAD.

DIED, of measles, in Marion, Iowa, Jan. 26, 1873, Major Morton, son of Nathaniel and Eveline Morton, aged fifteen years and twenty-six days. Remarks by J. T. Mitchell, from Job 14:14.

D. T. SHREMAN.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 18, 1873.

Bro. R. J. Lawrence wishes, in this manner, to suggest to the Missouri and Kansas Conference Committee, that Bro. T. J. Butler act as delegate from that Conference, to the next General Conference, to be held in Battle Creek, March 11.

To the friend who sent us the long piece of poetry copied from the Fireside Friend, entitled, "Coming," we would say that the poetry is beautiful, but the sentiment we cannot indorse. The writer doubtless meant death by the coming of Christ, as he has it come in so calm and quiet a manner. The second advent of Christ will not take place in that way.

The quarterly meeting at Newton, Mich., was held last Sabbath (Feb. 15), according to appointment. The brethren of the three churches, Convis, Newton, and Burlington, manifested a commendable zeal in coming together on this occasion. Over eighty were present. A majority of them having reached the place nearly an hour before the time of meeting, we spent the interval in singing some of the good songs of Zion which we have to cheer the path of our pilgrimage while we "smooth it with hope." Most of the congregation were together from 10 A. M., till 2:30 P. M., with an intermission of only a few minutes between the meetings. After a short discourse in the afternoon, fifty testimonies were borne. A large proportion of those who spoke, seem to be earnest in the truth, and spoke with feeling. The meeting was an encouraging one. Office duties demanding our return evening after the Sabbath, Bro. Jones and Miller remained to continue over that evening and first-day.

A friend in Omro, Wis., who has had the privilege of seeing some numbers of the REVIEW, writes:—

"Your paper has opened a new world to my view. I am greatly interested in it; and though not yet a subscriber, I may some time have that pleasure."

THE LATEST GLIMPSE OF THE CURRY MOVEMENT.—The Detroit Post of Feb. 12, 1873, contained the following item of information concerning the leader in this astonishing delusion:—

The Rev. Mr. Curry, the head of a community of religionists who have established themselves in Georgia, has been arrested. He called himself "Yahveh, the Great Ruler of the Universe," and under that imposing title proceeded to carry on in a manner that was highly improper. He was arrested, and held to bail like any other man.

Jesse's Sons.

A CORRESPONDENT desires 1 Chron. 2:15, harmonized with 1 Sam. 16:10-13.

1 Chron. 2:13-15, gives an account of how many sons Jesse begat, giving their names from Eliab, the first, to David, the seventh; and we see by reading 1 Sam. 16:11-13, that David was the youngest, and we read in verse 10, of the same chapter, that Jesse had made seven of his sons to pass before Samuel before calling David.

Also in 1 Sam. 17:12, it is plainly stated that Jesse had eight sons. 1 Chron. 2:16, speaks of the two daughters of Jesse, Zeruiah and Abigail, giving the names of both their sons, with Jether, the husband of Abigail. Is it inconsistent to reckon Jether, the son-in-law, with the seven begotten sons of Jesse, as he is spoken of again in 2 Sam. 17:24, thereby giving some pre-eminence to his name, while Zeruiah's husband's name is not mentioned at all?

Dr. Adam Clarke, in speaking of the genealogy of Christ, recorded by Matthew and Luke, says:—

"As the Hebrews never permit women to enter into their genealogical tables, whenever a family happened to end with a daughter, instead of naming her in the genealogy, they inserted her husband as the son of him who was in reality but his father-in-law."

A. B. L.

News and Miscellany.

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

KING Amadeus, of Spain, has abdicated, a Republic has been declared, and a revolution is thought to be inevitable.

A BROAD-STREET (N. Y.) broker puts Jay Gould's profits on Erie, at \$3,500,000 since resigning his position in the company, and his profits on North-western, at \$2,500,000.—Boston Traveler.

A Whirlwind of Fire in England.

On Saturday, a most remarkable phenomenon occurred at King Sutton, near Banbury, by which a man had a narrow escape. No less than seventeen trees were torn up by the roots, thirty-six, more or less injured, and 116 yards of stone wall thrown down. About one o'clock in the day the people in the neighborhood saw something in the shape of a haystack of great size, revolving through the air. It was accompanied by fire and a great deal of smoke, and sometimes was seen high in the air, and at others, near the ground. It made a great noise, something like a railway train traveling, and progressed with great rapidity. It passed over the estates of Col. North, M. P., Sir William Brown, Bart., and Mr.

Leslie Melville, Cartwright, sixty-one yards of whose park wall at one place has been thrown down from the foundation. It tore up one of the largest beech trees on Sir William Brown's estate, and about twelve to fifteen tons of earth with it, and the branches were carried about in all directions. A man named Adams, who was breaking stones on the road, says he heard a great noise as if a railway train was coming up. There was a dense smoke, and a tree that he had been standing under a minute before was torn up. There was a heavy rain at the time, and, a few minutes before, a vivid flash of lightning. For a mile and a half there are traces of the destruction caused by the phenomenon, which seems to have traveled almost in a straight line from south to north. It was followed by a whirlwind that swept everything before it; and a pond it passed was dried up. Stones were carried a distance of forty yards, and railings knocked down. Frightened cattle ran about the fields, many of which are strewn with the branches of the trees struck. The people were greatly alarmed—some of them say the noise was terrific—and they thought the earth was about to open and swallow everything up. After traveling for about two miles the fire meteor seems to have expended itself.—Liverpool Mercury, Dec. 6, 1872.

Appointments.

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

General Conference.

PROVIDENCE permitting, the eleventh annual session of the General Conference of Seventh day Adventists will be held at Battle Creek, Mich., Tuesday, March 11, 1873, at 9 o'clock A. M., for the purpose of considering all matters pertaining to the general prosperity and advancement of the cause, which may properly come before this body. The State Conferences will please prepare their reports immediately, to be sent in by delegates or letters.

GEO. I. BUTLER, } Gen.
S. N. HASKELL, } Conf.
IRA ABBEY, } Com.

A SPECIAL REQUEST.

We deem it of the utmost importance that Bro. and sister White attend this meeting: and we therefore invite and urge, in the strongest terms, their attendance at this session of the General Conference, if their health will permit them to do so.

Will Bro. J. N. Andrews, T. J. Butler, and D. M. Canright, meet the Gen. Conf. Committee in Battle Creek, as early as March 6?

GEN. CONF. COMMITTEE.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its thirteenth annual session at Battle Creek, Mich., Thursday, March 13, 1873, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE, } Trustees.
E. W. WHITNEY, }
L. P. BAILEY, }
J. N. ANDREWS, }
J. H. WAGGONER, }
MRS. A. P. VAN HORN, }
MISS A. M. DRISCOLL, }

QUARTERLY and Tract Society meetings in Iowa, as follows:—

District No. 6, Woodburn, March 1, 2.
" " 7, Peru, " 8, 9.
Meetings to commence Friday evening.

H. NICOLA.

THE Lord favoring, I will meet with the church at Alma, Mich., March 1, 2.
Ithaca, " 8, 9.
Greenbush, " 15, 16.
St. Charles, " 29, 30.
C. STODDARD.

QUARTERLY meeting of the Bowersville, O., church, March 1 and 2. The T. and M. Society will hold their quarterly meeting in connection with the above. We invite all scattered members to attend.

In behalf of the church,
ELI GLASCOCK, Director.

QUARTERLY meeting at Princeville, Ill., the first and second days of March next. Let all that can, meet with us.
B. F. MERRITT.

QUARTERLY meeting for the churches at Johnstown, Little Prairie, and Oakland, at Oakland, Wis., March 1 and 2. Eld. E. B. Lane is expected.
ANDREW OLSON.

QUARTERLY meeting for churches of District No. 8, April 5 and 6, at Vergennes.
E. VAN DEUSEN.

A TRACT and Missionary meeting of District No. 8, of Michigan, will be held at Greenville, Mich., March 1 and 2. All the friends of the cause are invited. Bro. S. N. Haskell is expected.
J. FARGO, Director.

Business Department.

Not slothful in Business. Rom. 12:11.

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 Fasten. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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Review to the Poor. S M Booth \$2.00, G W Colcord 2.00, Benj Armitage (thank-offering) 10.00, E Loddell 5.00.

Cash Received on Account. R M Kilgore 85c, A O Burrill \$8.43, James Sawyer 2.00.

Books Sent by Express. H Nicola, Knoxville, Marion Co., Iowa, \$25 00, E G Rust, 295 Sedgwick St., Chicago, Ill., 10.00.

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