

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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COMFORT BY THE WAY.

I JOURNEY through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean—my strength and stay—
I can forget the sorrows of the way.

Thoughts of his love! the root of every grace
Which finds in this poor heart a dwelling place;
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of his sojourn in this vale of tears!
The tale of love unfolded in those years
Of sinless suffering and patient grace
I love again and yet again to trace.

Thoughts of his glory! on the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope! which, lifted up on high,
Illumes with heavenly light the tear-dimmed eye.

Thoughts of his coming! For that joyful day,
In patient hope I wait and watch and pray.
The dawn draws nigh, the midnight shadows flee,
And what a sunrise will that advent be.

Thus while I journey on my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my strength and stay—
I can forget the sorrows of the way.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ,
who shall judge the quick and the dead at his appearing and his
kingdom: PREACH THE WORD. 2 Tim. 4:12.

SIGNS AND WONDERS IN ISRAEL.

BY ELD. D. T. BOURDEAU.

TEXT:—"Behold, I and the children whom the
Lord hath given me are for signs and for wonders in
Israel from the Lord of hosts, which dwelleth in
Mount Zion." Isa. 8:18.

In order to arrive at the true import of
this text, it will be necessary to ascertain first
who is the speaker in the text, and who are
his children; and, secondly, how they are
for signs and wonders in Israel.

I. Who is the speaker? and who are his
children? We regard this as one of the
many instances in the Scriptures in which
the sacred writers either speak of them-
selves, or are spoken of by others, in a man-
ner to represent the future experience of
other individuals. David very often refers
to Christ in this way. Jeremiah, by put-
ting yokes upon his neck in the presence of
the children of Israel, typifies the captivity
of the Jews in Babylon. Jer. 27:28. Ezekiel
typifies the awful judgments that
awaited the Jews by lying a number of
days on his left side, and then by lying an-
other number of days on his right side, and
by eating bread by weight, and drinking
water by measure, and by eating defiled
bread, to represent the food that the chil-
dren of Israel would eat in their captivity
among the Gentiles. Eze. 4. John, in vis-
ion, has a view of the power and glory that
was to attend those who were to lead out in
receiving and proclaiming the doctrine of
the second advent; and to represent the
experience of Adventists as well as the in-
terest that he had in their work, he is made
to figure in the scene by eating a little book
and realizing sweetness and bitterness from
so doing, thereby prefiguring the joy that
would be experienced by God's people in
the last days upon receiving the advent doc-
trine, and the bitter sorrow that would fol-
low their disappointment. In further shad-
owing forth the experience of the church,
and to show that their work was not finished,
John is told that he must prophecy *again*
before many peoples, and nations, and
tongues, and kings, etc. Rev. 10:11. In
like manner, we understand that Christ and
Christians are typified in our text. Christ
is "the everlasting Father" of his people,
Isa. 9:6, and it is very proper to call Chris-
tians his children.

But a New-Testament commentary should
be considered sufficient to settle this ques-
tion. The following is the only instance in
the whole Bible in which our text is quoted,
and in this instance, the persons mentioned
in our text are shown to be Christ and his
children: "For it became him, for whom
are all things, and by whom are all things,
in bringing many sons unto glory, to make
the Captain of their salvation perfect through
sufferings. For both he that sanctifieth, and
they who are sanctified, are all of one: for
which cause he is not ashamed to call them
brethren, saying, I will declare thy name
unto my brethren, in the midst of the
church will I sing praise unto thee. And
again, I will put my trust in him. And
again, Behold I and the children which God
hath given me." Heb. 2:10-13.

II. How are Christ and Christians for
signs and wonders in Israel, or among those
who profess to be God's people? Christ
became a sign and wonder to the professed
people of God by his humble birth, and
humble, self-denying life, and especially by
his suffering the cruel death of the cross
rather than sacrifice the truth to which he
had been a faithful and bold witness. Christ
came outside of the popular channel, and
he remained outside throughout his life of
usefulness. He spent most of his life in
the unpopular town of Nazareth, of which
it was said, "Can any good thing come out
of Nazareth?" He entered upon the du-
ties of his ministry having been known as
the carpenter, having often been seen pass-
ing through the streets of Nazareth with his
carpenter's tools in his hands or on his
shoulders, going to or returning from his
work, as a faithful son, to help in support-
ing himself and his father's family. In
contrast with the teachers of his day, his
dress was plain and his features were not
delicate and effeminate, but were well de-
veloped, and by physical exercise, indicated
strength and robustness of constitution,
which were so necessary in the performance
of his arduous duties, but which were doubt-
less looked upon as coarseness by the popu-
lar class, who said, "Is not this the carpen-
ter, the son of Mary? . . . And they
were offended at him." Mark 6:3.

As the work of Christ's ministry was in-
creasing on his hands, he did not select as
helpers men of learning, fresh from the
schools, but men of good minds and humble
occupation, who, like himself, had been in-
ured to hardships. How strange and mor-
tifying this must have been to the learned
scribes and lawyers, who felt above the
work of Jesus and his disciples. They did
not study to use the high-sounding words
of the schools, but aimed to clothe rich and
exalted truths with simple language that all
could comprehend. And what must have
added to the surprise of popular religionists
was the fact that Christ preached to the
poor, and to sinners who were looked upon
as past all hope of being saved, and that he
even condescended to bear the diseases of
this despised class of people, who appeared
to supplant religionists in their progress in
the new doctrine. How strange it must
have seemed to the priests and doctors of
the Jews, who rolled in wealth and luxury,
and preached to please the people, to hear
Christ, who was dependent, and had not
where to lay his head, plainly yet affection-
ately denounce the sins of the high and the
low, of the rich and the poor. And how sur-
prisingly surprising it must have been to
those who were governed by selfish and world-
ly principles to see him who claimed to be
the Saviour of the world die as a malefactor
at the close of so humble a career. How
clearly and forcibly is the unpopularity of
Christ's appearance and place of residence
described in the following prophecy of
Isaiah:—

"Who hath believed our report? and to
whom is the arm of the Lord revealed? For
he shall grow up before him as a tender
plant, and as a root out of dry ground: he
hath no form nor comeliness; and when we
see him, there is no beauty that we should

desire him. He is despised and rejected of
men; a man of sorrows, and acquainted
with grief: and we hid as it were our faces
from him; he was despised, and we es-
teemed him not." Isa. 53:1-3.

And why should the Lord of glory ap-
pear in so unpopular and unpretending a
manner? To accomplish a two-fold pur-
pose: first, to bring to light the pride and
wickedness of the wicked, and to prove a
stone of stumbling to them, if they harden
their hearts in sin; and, secondly, to de-
velop and cultivate the meekness of the
meek, and to cure men of selfishness by
drawing them out in a path of self-denial,
where their service to God will not be to
please men and get their applause, but to
manifest pure and disinterested love to the
Author of all their blessings.

And all true Christians have traced the
footsteps of their Master in the path of self-
denial, and have suffered persecution from
those who were reproved by their course.
It was a tremendous cross for early Chris-
tians to preach faith in one who had been
crucified. Paul, the most learned and elo-
quent of the apostles, was very careful not to
build himself up and make the way of truth
popular by his learning. 1 Cor. 1:2. He
says, "For I think that God hath set forth
us the apostles last, as it were appoint-
ed to death: for we are made a spectacle
(Gr. theater) unto the world, and to angels,
and to men. We are fools for Christ's sake,
but ye are wise in Christ; we are weak,
but ye are strong; ye are honorable, but
we are despised. Even unto this present
hour we both hunger, and thirst, and are
naked, and are buffeted, and have no cer-
tain dwelling place; being defamed, we en-
treat: we are made as the filth of the
world, and are the offscouring of all things
unto this day. I write not these things to
shame you, but as my beloved sons I warn
you." 1 Cor. 4:9-14.

It is the suffering and self-denying part of
Christianity that has made Christians signs
and wonders to formal, ease-loving profes-
sors of religion. This part of religion has
been shunned by the masses of professors;
but, thank God that the Bible and history
show that millions of Christians have cheer-
fully drank the cup of suffering for Christ's
sake and for the sake of unpopular truth.
They were crucified, they were stoned, they
were beheaded, they were thrown into boiling
oil, they were drowned, they were hanged,
they were burned at the stake and made
torches to illuminate kings, emperors, and
crowds of cruel spectators in their hellish
exultations; they were burned slowly on
heated griddles of iron; they were pricked
with pins and needles from head to foot;
they were pounded to death on racks to
which they were tied; they were dragged
in the streets by horses by the hair of their
head; in some instances, their fingers and
their hands and feet were cut off; their
tongues, which had been used in praising
God and defending his truth, were cut out;
their eyes were bored out with augers;
their hands and feet were tied, and in their
helpless condition they were thrown to hogs
or other voracious beasts; their limbs were
torn from their bodies by four horses, or
by a slower and more painful process; they
were compelled to fall from eminences on
to sharp spikes; they died by being de-
prived of sleep, or by being stung by wasps;
they were made marks to shoot at; virgins
were torn from their parents and maltreat-
ed by their persecutors; many, in fleeing
from their enemies died by fatigue, hunger,
and exposure, having left pleasant homes
and home comforts behind, while myriads
were enduring the cruel tortures of the in-
quisition, away from sympathizing friends.

Wicked men tormented Christians by
marring their household stuff, by lashing
them, by pinching and tearing off their
flesh with pinchers, by causing aquafortis
to drop on them gradually and eat out their
flesh, by putting over their heads kettle-
drums turned upside down, and beating on
the drums until the sufferers lost their sens-

es. They bound mothers, that gave suck,
to posts, and let their sucking infants lie
languishing in their sight for several days
and nights, crying and gasping for life.
Some they bound before a great fire, and
being half roasted, let them go. Amidst
a thousand hideous cries, they hung up men
and women by the hair, and some by their
feet, on hooks in chimneys, and smoked
them till they were suffocated. They tied
some under the arms with ropes and plunged
them again and again into wells; they
bound others, and with a funnel filled them
with wine till the fumes of it took away
their reason. They blew up men and wom-
en with bellows till they burst them.

Christians were butchered in such num-
bers that sacred blood would flow in tor-
rents and touch the hardest hearts. And
can we, while gazing at this painful picture,
complain in view of our trials, hardships,
and self-denial, for the sake of unpopular
truth? Though we may not *now* be tested
as these worthy Christians were, yet we
may know how far our lives are sanctified
by our willingness to suffer in the cause of
truth. If we are unwilling to deny our-
selves and suffer for God now, we certainly
would be unwilling to lay down our lives
for his sake.

One interesting feature of our text is
that it has a special application to the time
in which we live. The two verses preced-
ing it bring us to a time when the law of
God is to be bound up, or brought togeth-
er, and sealed among the disciples, and
when the church looks for Christ; and the
verse following brings to view the work of
modern spiritualism, and shows how its evil
tendency may be detected. It is taking a
stand on the coming of the Lord near when
the church have been disappointed with re-
gard to it, and for keeping all of God's
commandments (the Sabbath included), and
the faith of Jesus, that the remnant people
of God will be regarded as signs and won-
ders in Israel. But the fact that they are
made so for the sake of truth and "from
the Lord of hosts which dwelleth in Mount
Zion" above, is enough to encourage them
to persevere in the way of truth and duty.
The approbation of God is worth more than
the applause of men, and more than makes
up for our self-denial here. And what sat-
isfaction we shall experience when all who
have suffered with Christ here shall receive
their rich reward and reign with Christ in
his kingdom!

Dear brethren and sisters, let us not be-
come weary in walking in the way our
Leader has trod. Let us ever cherish grati-
tude to God because he has connected
crosses with present truth. While these
may be darkness to those who love ease,
they are light to those who desire to over-
come their sins, that they may be blameless
at Christ's coming. While God is giving
power and influence to the truth, adding to
our numbers, and connecting intelligence
and sanctified learning with the message,
may we not get above our primitive sim-
plicity, but ever pray that we may be kept
in the narrow way.

I AM NOTHING.—Christ is all; I disclaim
as well as disdain any righteousness but
his. I not only rejoice that there is no
wisdom for his people but that from above,
but reject every pretension to any but what
comes from himself. I want no holiness
he does not give me; I could not accept a
Heaven he did not prepare for me, I can
wish for no liberty but what he likes for me,
and I am satisfied with every misery that he
does not redeem me from; that in all things I
can do nothing.—Lady Huntington.

It is a great thing for a young man to
find out early that he is of the minimum
of importance in the world; that while it
demands of him everything that he can do,
it can get on admirably without him.

WHEN you are thoroughly humbled the
rod shall be laid aside.

Anti-Secrecy.

[Remarks of President J. Blanchard of Wheaton College, Illinois, at a meeting in the 1st Reformed Presbyterian Church, Philadelphia, Rev. T. P. Stevenson pastor: on Monday evening, September 1, on the Mammoth Masonic Temple, to be dedicated Friday, September 26, 1873.]

THE Masonic fraternity have announced the dedication of their Temple to take place on Friday, the 26th inst. And as I consider the event a grave and important epoch in the history of this city, State, and nation, I respectfully submit some facts and reasons concerning it.

The corner-stone of this building, its friends tell us, was laid June 25, 1868, in the presence of ten thousand free-masons, with the gavel used by Washington in laying the corner-stone of the National Capitol.

As the records of your State Legislature, during the administration of Governor Ritner, contain a report showing that Washington had visited a lodge but once or twice in the last thirty years preceding his letter affirming the fact, and as he steadfastly refused to be met and recognized as a free-mason when requested by lodges to be so recognized, in his journeys through the country, and as free-masons have never printed, or shown any record or proof of the fact of Washington's officiating as a lodge-master in laying the corner-stone of our Capitol, and as it is very obvious they would print such proof if they had any; this story, trifling in itself, must be set down along with similar stories of relics to deceive the multitude, as invented for effect, and resting on mere Masonic assertion. But the building itself is a serious affair.

Its height of tower is two hundred and fifty feet, and the dimensions one hundred and fifty by two hundred and fifty feet on the ground. This vast pile has been erected at a cost, they tell us, of one million, four hundred and seventy-three thousand dollars. To enable free-masons to raise this vast sum, they inform us that your Legislature, April 3, 1869, authorized them to issue and sell bonds bearing interest at eight per cent, which was two per cent above the legal rate. These bonds have been sold to local lodges, to charity funds, and to the people direct, for money to build the Temple, and are now in the hands of the purchasers, claims against the Temple and its managers.

Of course, every bond-holder has thus a personal interest in the life and success of the Lodge; that he may get his interest, and finally, the principal, of these bonds. A considerable amount of these bonds is taken up by persons who are not free-masons. One such man has taken forty thousand dollars' worth of them, and many other men, and eighty-eight women, have been induced to pay their money for these bonds.

The effect of this is to give citizens who are not free-masons, and especially the wealthy women of Philadelphia, a money interest in the life of the Lodge, as betting on an election brings those who will lose by the failure of a candidate, to wish and work for his election. This is the more noticeable, as the same parties tell us in the *Ledger* of last week, that "all the workmen upon the building have been free-masons."

Thus, though none but the initiated were allowed to labor and receive pay, the money was drawn, as far as possible, from persons outside of the order. This is to operate in the coming struggle; as the Cotton Loan so called, which depended on the success of the rebellion, influenced Great Britain to recognize the attempt of rebels to destroy popular government as lawful warfare. The British people had a money interest in the destruction of the United States Republic, the saving of slavery, and the establishment of an empire on its ruins.

A similar interest is created among the capitalists of Philadelphia, in the life and success of the Pennsylvania Lodges, by these bonds, which are to be paid, if at all, by the working-people of the State, in fees for initiating them into the local Lodges. This is explicitly stated by the writer describing the Temple in the *Ledger*. He says:—

"The subordinate bodies are perfectly able and willing to pay; they having raised their dues to meet the increased expenditure. From nine to twelve dollars are now the annual dues in the Philadelphia Lodges, with life membership in proportion. The lowest figure for an initiation is seventy-five dollars."

Thus this great Temple has been built by money borrowed from the people, and in part from outsiders, thus bribing the cap-

italists by a money interest in the Lodge, and the chief reliance to pay them is on *initiations*—FUTURE initiations of mechanics, merchants, and other industrious persons, at seventy-five dollars apiece! For a Lodge orator said only last week, "Our chief reliance is on the working-people. For the rich have the means of instruction and amusement in other ways;" but the Lodge, he said, was the place for the instruction and elevation of the industrious classes.

The same Masonic writer in the *Ledger* states the number of Pennsylvania Lodges at three hundred and forty-five, and the free-masons in the State at thirty-six thousand one hundred and eighty-five. And Samuel C. Perkins of Philadelphia, chairman of the Temple Building Committee, is, at the same time, master of the Grand Lodge, which Grand Lodge can confiscate and seize all the property of every local Lodge in the State, if they refuse to pay any taxes imposed on them.—*See Chase Dig. Mas. Law*, pp. 28, 448.

The initiation of these thirty-six thousand one hundred and eighty-five free-masons of Pennsylvania, at fifty dollars each, before initiations were raised to seventy-five dollars, has cost the laboring people of this State already, \$1,809,250. And now a like sum is to be drawn from their industry, and that of their wives and children, by future dues and initiations. And for what?

The description of the temple is gorgeous, and its finishing and furniture, magnificent. But the splendor of his divan does not save the sultan from contempt, or prove that there is either intelligence in the Turkish people, or wisdom, or goodness, or strength in their empire.

We are told by the describer of the Temple in the *Ledger*, that

"The building contains, altogether, one Grand, and six subordinate Lodge rooms, one Grand, and one subordinate, Chapter room; an asylum; council chamber, and attendant apartments for Knights Templar; two banquet halls; a library, and a multitude of smaller apartments." For whom and for what purpose are this "multitude of smaller apartments"?

And this "Temple" is to be "dedicated." A Temple we are told by Webster, is "An edifice erected to the honor of some deity." And the same authority tells us that to dedicate is to "consecrate," "devote," or set "apart."

To what God is this Temple to be dedicated by a series of banquets, processions and carousals running through several days? Surely not to the God of the Bible. This is not pretended, even by Masons themselves.

But let us draw near, and examine the religion in whose interest this Temple is built, and which is to be practiced within its walled recesses. I will take my authority from the standard books of the order—Mackey's Lexicon, Mackey's Cyclopaedia, Chase's Digest of Masonic Law; and from these, and from facts familiar to the world outside the Lodge, as well as from the records of Courts and Legislatures, we all know, or may know, the following things concerning this religion:—

It is a religion in which heathen, Jew, and Christian, meet on a common level.

It swears its members to lifelong concealment of something, they neither know nor can know what.

It packs its members in layers of degrees, each upper degree being sworn to concealment from all below.

It drops Jesus Christ as a Saviour from its published creed and prayers in the first three degrees, or from Masonry proper.

It substitutes another date for "Anno Domini," putting "Anno Lucis" in its place, thus striking out the Christian era.

It is a religion which excludes woman.

Its published laws also exclude the old and the young, the married and unfortunate, and indeed all but robust men who have the known means of paying their dues.

And from history and the records of Courts and Legislatures, we know, or may know, that it is a secret voluntary society in our midst, claiming the right to inflict death by horrible mutilation, and in many cases inflicting death for disobedience to its laws. And we know, or may know, that it drops justice from its theory of human society and substitutes the favoritism of a class.

Now the building of this Temple in this city, by the operation of causes seen on the bare mention of them, will multiply the power of the Lodge over Society in this

city, and State, an hundred-fold if not a thousand-fold, in the family, in the courtroom, in the jury room, in the church, slowly absorbing all power into itself, as soon as it is found that civil and municipal laws are no protection for person and property from civil and municipal institutions, will surely, if slowly, sink into popular contempt, and the fear and dread of the Lodge, as once the tramp of the inquisition, will produce the universal silence of despair. My respected friends and brethren, I most devoutly believe that if you should characterize that dedication day according to the greatness of the calamity it portends, you would designate it as black Friday in the calendar of the city, that your churches would be draped in mourning, and the national colors hung at half mast.

Do you ask, what then shall we do? I answer: *Speak, WRITE, READ, PRINT, AND PRAY!* Now! before our sons, blinded by its sorceries, have become the mind-slaves of the Lodge! Now! before our daughters dance with the Knights Templar, priests, and grand high-priests and kings of this Republic, in the late hours of night until weary of the revel! Now! in God's name and in truth; while yet there is time and hope! Before this dark system has turned and transformed men into the fiends it is sure to make them in the end! Let us do our whole duty to God and to man. Darkness cannot stand before light. The Lodge gasps at discussion. Have we forgotten that when this question was once taken to the people, fifteen hundred Lodges answered by giving up their charters? Have we forgotten that nothing but American slavery then kept the Lodge from utter demolition? Thanks be to Almighty God, we have no slavery to shelter free-masonry now. And if we are but true to God and our Republic; our children and our children's children, instead of being prisoners in that Bastille of souls, called a Masonic Temple, will see that vast pile, like the old Masonic Temple of Boston, converted into a building for United States Courts; or, haply, into a Temple of the true God, where Christ shall be honored as the Saviour of men.—*Christian Statesman*.

Worldly Amusements.

In my early Christian life, says President Finney, I heard a Methodist Bishop from the South report a case that made a deep impression on my mind. He said there was, in his neighborhood, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field-sports, and other amusements. He used to associate much with his pastor, and often invite him to dinner and to accompany him in his sport and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests, and a friendship grew up between the pastor and his parishioner that grew into an intimacy which continued till the last sickness of this gay and wealthy man.

When the wife of this worldling was apprized that her husband could live but a short time, she was much alarmed for his salvation, and tenderly inquired if she should not call in their minister to converse and pray with him. He feelingly replied, "No, my dear; he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society, and found him a pleasant companion. But I see now that I never had any real confidence in his piety, and have now no confidence in the efficacy of his prayers. I am now a dying man, and need the instruction and prayers of somebody that can prevail with God. We have been much together; but our pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now." The wife was greatly affected, and said, "What shall I do, then?" He replied, "My coachman, Tom, is a pious man. I have often overheard him pray when about the barn or stables, and his prayers have always struck me as being sincere and earnest. I never heard any foolishness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat, and looking tenderly and compassionately at his dying master. The dying man put forth his hand, saying, "Come here, Tom. Take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer.

I cannot remember the name of this bishop, it was so long ago; but the story I well

remember as an illustration of the mistake into which many professors and some ministers fall, supposing that we recommend religion to the unconverted by mingling with them in their pleasures and their running after amusements. I have seen many illustrations of this mistake.

Stewardship.

TREASURES laid up on earth bring along with them many cares; treasures laid up in Heaven never give care. Treasures laid up on earth never can afford spiritual joy; treasures laid up in Heaven bring along with them peace and joy in the Holy Ghost even now. Treasures laid up on earth in a dying hour cannot afford peace and comfort, and when life is over they are taken from us; treasures laid up in Heaven draw forth thanksgiving that we were permitted and counted worthy to serve the Lord with the means with which he was pleased to intrust us as stewards, and when this life is over we are not deprived of what was laid up there, but when we go to Heaven we go to the place where our treasures are, and we shall find them there.

Often we hear it said, when a person has died, he died worth so much. But whatever be the phrases common in the world, it is certain that a person may die worth fifty thousand pounds sterling, as the world reckons, and yet that individual may not possess, in the sight of God, one thousand pounds sterling, because *he was not rich toward God*, he did not lay up treasure in Heaven. And so, on the other hand, we can suppose a man of God falling asleep in Jesus, and his surviving widow finding scarcely enough left behind him to suffice for the funeral, who was, nevertheless, *rich toward God*; in the sight of God he may possess five thousand pounds sterling, he may have laid up that sum in Heaven. Dear reader, does your soul long to be rich toward God, to lay up treasures in Heaven? The world passes away, and the lust thereof. Yet a little while and our stewardship will be taken from us. At present we have the opportunity of serving the Lord with our time, our talents, our bodily strength, our gifts, and also with our property; but shortly this opportunity may cease. Oh, how shortly may it cease! Before ever this is read by any one, I may have fallen asleep; and the very next day after you have read this, dear reader, you may fall asleep; and, therefore, whilst we have the opportunity, let us serve the Lord.

The Lord adds: "For where your treasure is, there will your heart be also." Where should the heart of the disciple of the Lord Jesus be, but in Heaven? Our calling is a Heavenly calling, our inheritance is a Heavenly inheritance, and reserved for us in Heaven; our citizenship is in Heaven; but if we believers in the Lord Jesus lay up treasures on earth, the necessary result of it is, that our hearts will be upon earth; nay, the very fact of our doing so proves that they are there! Nor will it be otherwise, till there be a ceasing to lay up treasures upon earth. The believer who lays up treasure upon earth may, at first, not live openly in sin, he in a measure may yet bring some honor to the Lord in certain things; but the injurious tendencies of this habit will show themselves more and more, whilst the habit of laying up treasures in Heaven would draw the heart more and more Heavenward; would be continually strengthening his new, his divine nature, his spiritual faculties, because it would call his spiritual faculties into use, and thus they would be strengthened; and he would more and more, whilst yet in the body, have his heart in Heaven, and set upon Heavenly things; and thus the laying up treasures in Heaven would bring along with it, even in this life, precious spiritual blessings as a reward of obedience to the commandment of our Lord.

The next passage, on which I desire to make a few remarks, is Matt. 6: 33: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." After our Lord, in the previous verses, had been pointing his disciples "to the fowls of the air," and "the lilies of the field," in order that they should be without carefulness about the necessities of life, he adds: "Therefore take no thought (literally, be not anxious), saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your Heavenly Father knoweth that ye have need of all these things." Observe here particularly that we, the chil-

dren of God, should be different from the nations of the earth, from those who have no Father in Heaven, and who, therefore, make it their great business, their first anxious concern, what they shall eat, and what they shall drink, and wherewithal they shall be clothed. We, the children of God, should, as in every other respect, so in this particular also, be different from the world, and prove to the world that we believe that we have a Father in Heaven who knoweth that we have need of all these things. The fact that our Almighty Father, who is full of infinite love to us his children, and who has proved to us his love in the gift of his only begotten Son, and his almighty power in raising him from the dead, knows that we have need of these things, should remove all anxiety from our minds.

There is, however, one thing that we have to attend to, and which we ought to attend to, with reference to our temporal necessities; it is mentioned in our verse: "But seek ye first the kingdom of God and his righteousness." The great business which the disciple of the Lord Jesus has to be concerned about (for this word was spoken to disciples, to professed believers) is, to seek the kingdom of God, *i. e.*, to seek, as I view it, after the external and internal prosperity of the church of Christ. If, according to our ability, and according to the opportunity which the Lord gives us, we seek to win souls for the Lord Jesus, that appears to me to be seeking the *external prosperity* of the kingdom of God; and if we, as members of the body of Christ, seek to benefit our fellow-members in the body, helping them on in grace and truth, or caring for them in any way to their edification, that would be seeking the *internal prosperity* of the kingdom of God. But in connection with this, we have, also, "to seek his righteousness," which means (as it was spoken to disciples, to those who have a Father in Heaven, and not to those who were without), to seek to be more and more like God, to seek to be inwardly conformed to the mind of God. If these two things are attended to (and they imply also that we are not slothful in business), then do we come under that precious promise: "And all these things [that is, food, raiment, or anything else that is needful for this present life] shall be added unto you." It is not for attending to these two things that we obtain the blessing, but in attending to them.

I now ask you, my dear reader, a few questions in all love, because I do seek your welfare, and I do not wish to put these questions to you without putting them first to my own heart. Do you make it your primary business, your first great concern, to seek the kingdom of God and his righteousness? Are the things of God, the honor of his name, the welfare of his church, the conversion of sinners, and the profit of your own soul, your chief aim? Or does your business, or your family, or your own temporal concerns, in some shape or other, primarily occupy your attention? If the latter be the case, then, though you may have all the necessaries of life, yet could you be surprised if you had them not? Remember that the world passeth away, but that the things of God endure forever.

I never knew a child of God, who acted according to the above passage, in whose experience the Lord did not fulfill his word of promise, "All these things shall be added unto you."—*From Muller's Life of Trust.*

CULTIVATE DOMESTIC PEACE.—To those scenes of domestic peace which pure religion created and adorned, the thoughts of the youngest member of the family will cling in after years; they will become a kind of hallowed ground in his memory; they will exert a restraining and sanctifying power; and thus we may expect to see the promise fulfilled: "Train up a child in the way he should go, and when he is old he will not depart from it."

GUESS we have found out the reason in part, says the *Recorder*, why there is such a wonderful demand for short sermons. The way service is conducted now-a-days, the people are sung at, read to, preached for, and prayed over, while they have nothing at all to do in the case but to listen. Even pine seats without cushions get harder the longer you have to sit on them. If congregations could only be induced to relapse a little into the old-fashioned way of worshiping God, such as standing up and helping to sing, kneeling down to pray, and saying "amen" occasionally—at the right time—we incline to the opinion that it would help shorten the sermon.—*Golden Censer.*

THE RESURRECTION OF THE JUST.

AUTUMN has come at last; and nature now binds up her summer tresses and disrobes. That she may lay herself in silence down upon her winter's couch, and thereby sleep, repair her worn-out energies, and draw new life into her veins, that when the sun flames out again, and the long-silent voice of happy birds and happier children wakes Spring's first glad matin song, she may arise girt with new strength and with fresh beauty clothed. Thus comes life's autumn, and the happy spirit, calmly disrobing, lays its garments down upon the leaf-strewn soil of this old earth, committing them, in quiet confidence, to the safe keeping of the trusty tomb, till death's brief winter shall have passed away. Then these old robes with which she walked the earth, purged from each stain of vile mortality by the all-cleansing winter of the grave, and blanched to glorious whiteness by its gloom, shall shine in fairer, fresher purity, when earth's long-promised spring at last arrives, and the unsetting sun smiles down in peace o'er a new paradise of love and joy.

—Bonar.

God or Mammon, Which?

IN contrast with the developments of the nineteenth century, stand the men of iron sinew and dauntless hearts of the Reformation period. To be a follower of our blessed Lord in those days of persecution often cost life itself. The earth drank of the blood of the victims, while the saints went up from the inquisition, the prison, the dungeon, and the flames, singing songs of victory over the "world, the flesh, and the devil." We look back over the years, and wonder if Luther, Whitefield, Wesley, Knox, and a host of others, did not make too much of religion; whether their faith has not become obsolete. It is true they had the Lord and the apostles, and the early church as examples; but then, after all, judging by the way the world looks at those events, it might have done well enough for the past, but this is a progressive age; men have new ideas of things. "Hell fire," as a man expressed himself in our hearing, "is played out." There must be some new, broad way—not the broad way that leads to death—leading up to the gates of Heaven, or else how can we reconcile the present with the past?

We were looking over a new religious paper, started only last winter in New York, by three of the most prominent ministers of that city, for the sole purpose of setting forth the glory of the Lord in the churches of the land, and we were surprised, pained, and astonished to find two of its columns given up to advertising a circus! We had to ask ourselves, Is it possible? These three ministers virtually ask all their readers throughout the land—as far as the circulation of their paper goes—to attend the circus. This is their way of "setting forth the glory of the Lord."

Some years ago, a young man of no ordinary ability and promise of usefulness, edited a Sunday-school periodical in Chicago, and his name was upon the lips of every Sabbath-school worker in the North-west. To-day he is in New York writing novels. This is his method of glorifying God. While reading one of our exchanges, another religious paper, our eyes were attracted by this: "The Mystery of Metropolisville," in large type, together with the advertisement of four other works of the same novel writer above referred to. Thus ministers of the gospel write novels and the religious papers advertise them, and, what?—why, the Christian people buy and read them! Why not? "Like priest, like people."

Reading a Saratoga correspondent's letter to an eastern paper, we noticed the mention of a college president as giving a most able sermon in the Second Presbyterian church to a large and appreciative audience, while at that very time he was advertised in the *Saratogian* as one of the managers of a "grand fancy ball." How are the mighty fallen! This learned president is an instructor of the youth—candidate for the ministry it may be. He teaches, preaches, and helps in managing "grand fancy balls." What kind of ministers will be given to the church as the young men shall graduate from his college?

Again: Upon the recent celebration of the seventy-ninth birth-day of a venerable Methodist minister, he gave utterance to the following language. Speaking of entering that day upon his eightieth year, he said, "I feel that time with me is short. This I should not regret if I felt fully prepared for my final change."

What a humiliating admission! A member of the church, a minister of the gospel for sixty years, feeding the flock of Christ over which the Holy Ghost has made him an overseer, and going in and out before the Israel of God as one of its chosen leaders for a lifetime, and now while upon the

very threshold of the grave, living in "bondage unto fear"—not fully prepared to go hence!

But why prolong this list of God and mammon servants? The heart sickens, and one is almost discouraged in trying to roll back the terrible tide of evil which this class of gospel ministers are spreading over the land. No wonder that those who are trying to follow Israel's God are looked upon with contempt. There is evidently a mistake somewhere. Either Christ and the religion that cost him his life to establish has become obsolete, or the church and her ministers are in a fearful state of apostasy. And what is the result? The people have become proud, having the form of godliness, but denying the power thereof. Instead of going up to the courts of the Lord to worship him in his temple, they go to show their fine clothes and to see what others have to wear. Instead of the plain gospel sermons which prick men to the heart, and make men cry out, "Men and brethren, what shall we do to be saved?" the preacher delivers a very eloquent essay upon the "cosmogony," the "geological ages," the "fossiliferous period," in short, anything but the gospel of our Lord Jesus Christ. Thus the few go to the church, not to have their souls fed, but to be entertained, while the world at large is stumbling into hell over this godless profession and mock religion. And, what might have been anticipated, the church has lost its grasp on the souls of men. It is powerless to do them good, and hence the general letting down of all moral restraints, and crime is advancing with terrible strides in every department of life. The papers are filled with intelligence of red-handed villainy in the land. Almost every day some new horror is disclosed. The very foundations of society seem to be loose. The evil in humanity, unrestrained by any efficient check, is dominant in all ranks. Vulgar sin is constantly being complimented by polished villainy. The transgressor, from the haunts of ignorance and the dens of infamy, enters prison doors, and is speedily joined by the out-law fresh from cultured scenes and halls of respectability. We are seeing what is in man, what his nature is capable of producing. When under full headway, society's laws interpose but small opposition. The thrall of chains and the ignominy of the gibbet are not enough to restrain the human demon. Is there, then, no hope? Yes, in God. The world is slow in making this discovery. O merciful Father! "let the wickedness of the wicked come to an end; but establish the just!"

We are aware that it is exceeding unpopular to write thus plain. But the times demand plain dealing. Had we the power, we would strip off the kid gloves and superfluities of every minister, and implore them to sound the gospel trumpet loud, clear, and long, until the people were aroused from the terrible sleep which is more fatal than death. Oh! that men would obey the voice of the Almighty, and shout to Israel's host, "In the name of the Lord, go forward!" "Ye cannot serve God and mammon." "He that believeth shall be saved, he that believeth not shall be damned." May God help us to rightly understand our relation to him, our duty to the world, the object of our existence, and the grand possibilities within our grasp, and then will it be possible for us to glorify him upon the earth, and finish the work he has given us to do.—*Golden Censer.*

Novel-Reading.

HAVING, by the grace of God, escaped this species of evil, I am only able to give the experience of some of my less fortunate, Judgment-bound associates; and judging from what they say, I cannot but conclude that of all the wily intrigues of Satan to ensnare the souls of the young and innocent, this is one of the most fatal. Indulgence in this sinful practice will largely account for the giddy, nonsensical disposition of so many of the fairest specimens of the human race—and females in particular. Beauty sits upon the outward features, but the disposition manifested is empty and repulsive.

Not long since, a lady friend, a member of the Baptist Association, called to see me, and in the course of conversation the subject of novel-reading was introduced. She said that while at home with her parents she received wholesome, Christian instruction, and was never allowed to indulge in such reading at all; but that, contrary to the teaching of her pious parents, she

had sat up till long after midnight, poring over thrilling adventures and exciting love stories, until her eyes became dim and her brain reeled from the exertions to satisfy her curiosity, and often she would be afraid to lift her eyes off the alluring sheet, for fear she might, in the stillness of the midnight hour and the faint glimmer of her lamp, behold some of the fearful monsters and tragic scenes portrayed to her mind by the writer. At last she would cast the sheet aside, extinguish the light, and, jumping into bed, cover herself up entirely, and in breathless suspense imagine herself in danger until nature becoming exhausted she would fall asleep. We have heard of *delirium tremens* ensuing from the use of tobacco and strong drink, but I consider this just such a case as the result of novel-reading. How far are we wrong, the reader may judge. Often this unhappy woman, after she had changed her situation in life, would not in the evening light a candle or kindle a fire; but fancying danger around, would seek safety on the threshold of the door—awaiting in almost breathless suspense the return of her husband, who would sometimes find her shivering from the cold to which she had exposed herself. She said she knew that "Norwood" was written by Henry Ward Beecher, but did not for some time think that he was a minister of the gospel. Having been led to abandon novel-reading, she gave her heart to the Lord, and finds joy in reading the Bible.

Another friend, who, happy in the Lord, told me that when she was converted she had a large box full of novels—all of which she burned, except some that were carried off by those who saw her doing it; and since that time she has not allowed one to be in the house; but even now, she says, that when she is earnestly engaged in reading God's word, the recollection of those fearful and abominable tales will flash into her mind and mar her peace. The enemy is loth to give up his victim.

Oh, how terrible—how dangerous a practice is novel-reading! It leads to eternal wretchedness. Reader, if guilty of this fascinating evil, abandon it. God's word will cheer your heart; make it the man of your counsel, and live.—*A Pastor.*

Lottery Luck.

THE Louisville *Commercial*, speaking of a recent lottery drawing in Kentucky, says:—

"We wish the poor fellows no evil, but, if we were betting men, we would willingly bet two to one, that of the ten men who jointly won the big prize of seventy-five thousand dollars, five will be in the poor-house, in jail, or in a drunkard's grave, within two years from this date. All experience points that way. Our older citizens recollect Mr.—, who stood—if not in a scientific way, at least in a pecuniary way—at the head of his profession, till in an evil hour, he drew thirty thousand dollars in a lottery establishment for some great philanthropic purpose. He soon lost practice, money, self-respect, and the respect of his fellow-citizens, and died a pauper. Even younger men may recollect Birdstick, the oyster man, who, in 1853, won seven thousand dollars, got rid of his little business and the prize money in four months, and fled to New York from his enraged creditors, without so much as a change of clothes and without money to pay his railroad fare. We might mention other names if we did not fear to wound the feelings of those left behind by the unfortunates, whom a prize in a 'well-conducted lottery' drove to an early and inglorious grave. Many of our readers may, from their own circle of acquaintances, draw additional illustrations."

"He that maketh haste to be rich," said the wise man, "shall not be innocent. . . . He that hasteth to be rich hath an evil eye and considereth not that poverty shall come upon him." Prov. 28:20-22. As a general rule, a man is not fit to care for more money than he honestly earns, and a good many of them are not competent to do even that. And all these plans for sudden wealth are so many traps of the devil to catch the unwary. Nineteen out of twenty who invest in lotteries are swindled out of their money, and the good luck of the twentieth sends him to destruction and robs him of life and all its joys and hopes. Earn your money, and then you can save it, use, give, or enjoy, it.—*Golden Censer.*

CHRISTIANITY is the worst trade, but the best calling, in the world.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 30, 1873.

ELD. JAMES WHITE,
" J. N. ANDREWS,

EDITORS.

Visit to the Seventh-Day Baptist General Conference.

THE fifty-ninth session of the Seventh-day Baptist General Conference was held at Westerville, R. I., Sept. 10-14, 1873. In connection with the conference, the Missionary Society, the Educational Society, and the American Sabbath Tract Society, each held its anniversary. Providential circumstances hindered the attendance of those who would most fittingly have represented us at this conference, and thus the duty devolved upon myself.

The General Conference is composed of delegates from the several churches of the Seventh-day Baptist denomination. These delegates are generally the pastor and such members of each of these churches as may be present, though in some cases the ones authorized to act as delegates are all named. The vote of each church counts one; but no question is often so closely contested as to require anything beyond the decision of a majority of the delegates present.

The conference was opened by a sermon from Eld. A. H. Lewis. Text, Isa. 21:11: "Watchman, what of the night?" The speaker said nothing concerning the prophetic allusions involved in the text and its connection, but confined himself to the circumstances of the denomination. In his judgment, the system of organization is defective, and not adapted to enable the body to put forth its strength in a united and efficient manner. He also expressed the conviction that the spirit of sacrifice was greatly lacking. The sermon contained valuable practical suggestions. After its delivery, the Chair appointed a nominating committee, and the conference adjourned till afternoon.

The business of the afternoon was the election of officers for the ensuing year, the reading of reports from the several churches, the receiving of communications from corresponding bodies, and the appointment of committees. Eld. L. C. Rogers was chosen chairman, and the secretary of last year, Eld. Platts, was re-elected. The reading of the letters from the churches showed, I judge, a small diminution in the membership of the body. Probably, however, the additions reported in the work of the Missionary Society will make this good. In the evening, an essay was read on the best system of raising means for the cause of God, which objected to any special method other than that of soliciting it from time to time; also one on the evil of using tobacco, and one on the proper management of Sabbath-schools.

The next morning, an essay was read by Eld. D. E. Maxson, on the subject of Communion, in which the author ably vindicated the doctrine known as "close communion." He maintained that those who partake of the supper should be commandment-keeping Christians who have entered the church by scriptural baptism, and who are amenable to the discipline of that body with which they partake. After the essay was read, the Missionary Society held its anniversary, and occupied the most of the day. The society employs several preachers in the home missionary work, who give either a portion or all of their time to work in new fields, especially on the southern and western borders of the denomination. These laborers report some success, and that there are ears to hear, and earnest calls for help, in their fields of labor. The report from the mission in China is interesting. There is at Shanghai a church of some twenty native Chinese Sabbath-keepers, who were raised up through the instrumentality of Elders Wardner and Carpenter, and who have remained steadfast for the long period of nine years in which they have been left alone. Eld. Carpenter and wife have now returned to them. The report which they give of their reception by these Chinese brethren shows them to be noble, whole-hearted Christians.

I thought this case admirably adapted to teach a valuable lesson. If this church in China could sustain itself and fully hold its own in that heathen land for nine long years, could not the American Seventh-day Baptist churches, strong as they are in numbers, in talent, and in means, and in the truth of God, venture to get along for as many months, while they should send out

their pastors into the field of the home missionaries? The churches could thus sacrifice a little for God in sustaining their ministers as missionaries, and doing without their ministrations that others might be benefited; the preachers would have the privilege of carrying God's precious truth into missionary fields, at the expense of the comforts and privileges of home, and the churches would have opportunity to sustain the work at home by learning to work themselves. The church at Shanghai has set a noble example. Who can doubt that the members of this church are individually stronger to work for God than are the members of those churches who depend mainly upon the labors of their pastors? Indeed, one of the oldest of the ministers present at this conference declared that the preacher has no right to settle down as the pastor of a church, but should give his life to laboring for the unconverted in new fields. I think he is at least much nearer the truth than are those who give their lives to pastoral labor in old churches. Those who hallow the seventh day, either have no right to exist as a distinct people because the Sabbath is of no practical consequence, or they have committed to them one of the living oracles of God which all the world is trampling in the dust, and which they must bring to the knowledge of those who thus profane it. The Sabbath truth alone would constrain all ministers of Christ to be missionaries, and indeed the gospel of Christ does the same.

In the evening, Eld. D. E. Maxson read a powerful essay against secret societies in general, and Free Masonry in particular. I cannot see how any who heard him can in good conscience embrace Masonry, or hold fast to it if already identified with it. I should have mentioned the fact that Eld. N. Wardner, in the afternoon, read a valuable essay on Communion, similar in its teaching to that of Eld. Maxson on the same subject.

The next day (sixth day) was principally devoted to the proceedings of the Educational Society. The Seventh-day Baptists have colleges at Alfred, N. Y., and Milton, Wis., and an academy at Albion, Wis., and one or two elsewhere. The capital invested in the grounds, buildings, libraries, etc., of these institutions, is about \$225,000. There are some twenty-five teachers employed in these institutions, and about eight hundred students in attendance on their instruction. The session of the Educational Society was opened by the reading of an essay on Education from Eld. D. E. Maxson. After this society had concluded its session, Eld. L. Crandall read an essay on Communion, agreeing in substance with those already read by Elders Maxson and Wardner on the same subject.

The evening with which the Sabbath commenced, and Sabbath morning, were devoted to social worship. Sabbath forenoon, Eld. L. C. Rogers preached the missionary sermon from Acts 17:6. It was an able and instructive discourse. After the discourse, a collection was taken amounting to \$200. After this, the Lord's supper was celebrated. There were supposed to be about one thousand Sabbath-keepers present, and about thirty ministers of the gospel. Elders N. V. Hull and C. M. Lewis officiated.

In the afternoon, Eld. N. Wardner preached an excellent discourse from John 15:12. It contained many precious thoughts, and was well adapted to teach the nature of Christian love. In the evening, the business of the General Conference was resumed. Resolutions were adopted to the effect that missionary work is the grand work of the Christian church; that at least a tenth of our income should be given to the cause of God; that those members who do not keep the Sabbath in a suitable manner should be disciplined; and others, proposing steps toward a re-organization of the conference.

First-day morning, after some business of the conference, the American Sabbath Tract Society commenced its session. Eld. Stephen Burdick preached the opening discourse from Gen. 2:2, 3; Ex. 20:11; Rom. 3:31. He showed the divine harmony between the law and the gospel, and vindicated the perpetuity of the law and the Sabbath. The report of the Tract Society showed that they had somewhat extended their work during the year past. They have sold and given about 140,000 pages of tracts. In bound books they have done but little, only eleven copies having been circulated. The *Sabbath Recorder* is reported to be self-sustaining. It has about 3,000 subscribers. Eld. L. C. Rogers was chosen delegate to our Conference.

The sessions of the conference and of the several societies were generally well attended from morning till evening. I think our people might profitably follow the example of the Seventh-day Baptists in this thing. Perhaps with us there is too little discussion of business questions, for the reports of committees are generally accepted from a conviction that they have been maturely considered by those who have the best interests of the cause at heart. But our Seventh-day Baptist brethren go to the opposite extreme and very fully discuss every question. But, I note with pleasure the fact that there was far less of sharpness in debate this year than two years since.

As a friend of the Bible Sabbath, I cannot but feel a deep interest in the work of that people who for so many years stood before the world as its only advocates and observers. I therefore speak freely with respect to the obstacles in the way of their success. One of these is found in the lack of a sense of the sacredness of the Sabbath on the part, I fear, of a considerable number. Those who do not properly appreciate the sacredness of this divine institution as set forth in the moral law, will not hallow the day in such manner as the Bible requires; nor will they feel the importance of sending the light of this great truth to those who sit in darkness. Nor is this the only evil resulting from this fault. The children of such parents will not generally grow up to be Sabbath-keepers, nor will their neighbors be impressed with the duty to observe it. There will be, therefore, losses at home sufficient to offset the gain from the labor of those who go out into new fields unless the evil can be put away.

There is also apparent a serious lack with respect to giving in the cause of God. And here I think the evil is directly traceable to a failure on the part of the ministers of Christ in teaching this great lesson to the people, and perhaps also in setting the example of sacrifice. The mission to China needs to be re-enforced by the addition of a young minister, devoted and self-sacrificing. The denomination lacks neither talent, nor education, nor wealth, but the man or this post of labor and of sacrifice is sought in vain.

I had the privilege of forming many new acquaintances at this meeting, and of renewing acquaintance with many whom I have met before. I received a kindly, Christian greeting, which I felt heartily to reciprocate. I hope to meet many of these dear friends in the kingdom of God.

J. N. A.

Lancaster, Mass., Sept. 21.

The Indiana Camp-Meeting.

THIS meeting commenced, according to appointment in the REVIEW, last Thursday morning in a fine grove four and a half miles west of Kokomo, Ind. There were sixteen tents on the ground besides the large one. There was a larger attendance of brethren and sisters than at any previous camp-meeting held in the State by our people, and many of them were this year on the ground in season, and quite a good portion remained till the close. In this respect, there was quite an improvement on last year. There were quite a number present from those places where the tent has been this season, who have embraced the truth, and several intelligent people who have heard of us and learned something about us by reading, who came to see for themselves what sort of a people we are.

One circumstance rather interested me. A gentleman who has been reading the REVIEW for some months past desired to know more about us. He was a leader of the Sunday-school of the Presbyterian church, and a member, and a business man, who lived a good many miles from the place of our meeting. He had become interested in the Sabbath question by reading, and his minister became somewhat alarmed lest he should imbibe our views, and had a long talk with him before he started for our meeting. The minister finally told him he was very glad he was going to the "Advent" camp-meeting, for he was very sure he would get so disgusted that he would want nothing more to do with them. He came, and before he left he took his stand for the Sabbath, and spoke in our meeting with tears. It will be a pretty large step for him to go home and put up the sign over his lumber yard, "No lumber sold here on Saturday. The seventh-day is the Sabbath of the Lord thy God." But we trust he will have strength of God to do it. There are no Sabbath-keepers near him. Thus, there are honest souls scattered through the world who are looking after the truth, and for a people who are in earnest in religion.

An old gentleman, for many years a United Brethren preacher, also attended, to observe our demeanor, who, also, took his stand for the Sabbath. And the very reason why both of these

did so, was because they thought they discerned more piety in our midst than elsewhere. These circumstances, which doubtless will increase among us, show the importance of our meetings being seasons of deep religious interest, and characterized by earnestness and deep piety. People's attention is being called toward us, and it will be so more and more till the end.

The condition of the cause in Indiana is, on the whole, encouraging. Bro. S. H. Lane and Jones, who have labored in the State the past summer with the tent, have seen some thirty embrace the truth, and labor seems to accomplish as much there as elsewhere. There are many openings in all directions, and earnest invitations to fill them. Meeting-houses can be more easily obtained than in many places, and the people are very ready, as a general thing, to turn out to meeting. But there are some hindrances in the way also. The debating spirit seems to be very prevalent, and a theoretical belief of the truth seems much more natural than a practical exemplification of the same. And here has been the great difficulty in this State in the camp-meetings. The people love to attend meeting and hear preaching, and seem easily affected in a measure; but to get them to move in any way, to act, to manifest a spirit of devotion, to take part in doing the duties and bearing the burdens, and to share in the sacrificing part, has seemed to require a great effort. In our meeting just closed, the effort was made and pressed home upon their hearts and consciences with all the force we could summon, to make the people see the importance of this part of religion; to realize that, without this, all profession was a mere form of no real consequence. The people listened and paid good attention, but I feared after all we should see no real move. But Sabbath afternoon, after hard labor, God seemed to give force to the truth, and the hearts and consciences of many were touched and broken, and tears and contrition and deep feeling were manifested with many. A large number came forward for prayers, and quite a number took a start. After that, a very perceptible improvement was noticeable in the spirit of the meeting, and everything seemed more free.

There are good brethren and sisters in that small Conference who are determined to do all they can. But some have not learned yet what sacrifice means. Great allowance should be made, because the cause is young in the State, and because of the influence of early teaching. Many people seem to think that the holding of theoretical dogmas of a certain kind to battle and argue over is about all there is of religion. But these must be made to feel that a devotion and spirit of sacrifice powerful enough to renovate and purify the heart must be had, or their religion is of no practical benefit. The whole bent of the meeting was to impress this upon the mind, and I feel sure it found a response in many hearts. Quite a number expressed themselves that it was the best meeting ever held in the State. There is great chance for improvement in the arrangements of the camp-ground itself, so that hogs and other animals might be kept away at a distance, and more strict and orderly arrangements might be effected. These will doubtless be attended to as their experience in these things increases. All camp-grounds should be fenced for protection in such matters.

The brethren in this State are as well off pecuniarily as most other Conferences, and rather better, I should judge. They are beginning to learn to sacrifice; but have something still to learn. Upward of \$1,000 have been subscribed for the school in all, only a part of this at the camp-meeting. About \$160.00 were pledged for the T. and M. Society. Conference funds were sufficient for all their needs. \$250.00 were voted to the General Conference Fund. On the whole, the prospect in Indiana is hopeful if the friends of the cause will carry out their vows, and will really feel the importance of bearing their own burdens. May God make this young Conference a strong one ere long, and we fully believe he will, if all feel that interest in the work of God that they should. GEO. I. BUTLER.

Kokomo, Ind., Sept. 22, 1873.

To the Tract and Missionary Societies.

WE have reached the time when it does not require an argument to convince our people of the utility of the tract and missionary work, for it has been demonstrated in every Conference where it has been taken hold of with a spirit of sacrifice. Churches have been raised up and united with Conferences. Scores of individuals have embraced the truth as the direct result of this missionary effort. Yet however good the system may be that is adopted, it will require an earnest effort to make the missionary enterprise a success.

Every branch of the work should be deemed important, and not left until it is seen to be a success. Every director should be acquainted with each member in his district, and every lawful means should be employed to have the sympathies of each individual member enlisted in the work. He should make himself acquainted with the circumstances of every poor person who reveres God and keeps his commandments. Not an orphan child that the providence of God has thrown among us should ever be left to fall into the hands of the world. Many such questions will be perplexing, and the judgment of the board of directors will be needed, but God

will give grace and wisdom if he is properly sought unto. With a heart full of the love of God, neighbors and friends should be visited, and at the present time especial efforts should be made to obtain subscribers for our periodicals.

The REVIEW is a paper which should be in every religious family in the land. The first of November is the time when another trial trip is to commence—six months for only fifty cents. Every member of our tract societies should seize upon this important offer, and send it to at least one in the circle of their acquaintance; and from one to ten, twenty, fifty, or one hundred even, should be sent by individuals to persons who would weekly peruse its pages with interest. Many Sabbath-keepers have loaned money, given it to unworthy persons, and spent it where they can expect no reward in this world or the world to come. Now is a grand opportunity to redeem the time. Redeem your character before God, as a faithful steward, by enlisting your sympathies more fully in the cause of Christ, or Heaven will frown upon us. It is safe to invest in the cause of truth. Every director should see that each member is taking hold of this matter. New England should send in at least 500 new names to be added to the list, with \$250; New York, 1,000 with \$500; Maine, 300 names with \$150, and so on throughout all the various missionary societies in the country.

This work should be entered upon at once. Let not one week or one day pass without a commencement in this direction. The first of November will soon be upon us, and the names and money from every Conference should be sent in previous to that time. This business can be done through the directors, and thus by the tract societies. There is no time to spare, and none should delay entering immediately upon this work.

Then there is the *Health Reformer*—a journal of priceless value for the purpose for which it is designed. There are scores whose lives have been prolonged by living out the principles advocated by it. Thousands of dollars have been saved in doctors' fees, and a vast amount of physical suffering has been avoided. I state what I know to be facts. There is no intelligent, candid family if they will read it, but that can be benefited by it. Many times, one article in a single *Reformer* is worth its price for a year. The articles on "Sugar," in the July, August, and September numbers, are well worthy of preservation. This excellent journal might be introduced into thousands of families during this fall and winter. The long evenings have come again, and should be improved in visiting our neighbors and calling their attention to its teachings, and thus obtaining subscribers for it.

The liberal offer for health publications for every subscriber obtained is worthy of consideration. Please examine carefully the REVIEW of July 22, 1873, the article, "Our Periodicals." Let this also be taken hold of at once by all the members of the tract societies. Do your business through the director, and he, through the secretary of the society, then at each general quarterly meeting there can be a quantity of health tracts taken home by each director and thus distributed to each individual who is entitled to them by obtaining subscribers for the *Reformer*. The T. and M. Society of New England will order a quantity of health publications for this purpose to be had at their next general quarterly meeting. This does not prevent others laboring outside of this system if they wish.

The *Instructor* should not be neglected. If the work in which we are engaged is of God and is to go to many peoples, nations, and tongues, then these various periodicals which teach the same should have a wider circulation, and those who assist in obtaining these subscribers are helping forward the work of present truth. There are scores of individuals, both men and women, among us who could, if they would put forth an effort, obtain hundreds of subscribers for our periodicals. All this is missionary work as much as the distribution of tracts. It opens the way for tracts. It prepares the mind for the truth. It interests and leads out the individual to meditate upon those things which will prepare him for the day of God, which is just before us.

We expect there will be an effort put forth, commencing immediately this coming fall and winter, such as never before characterized our people in this direction. It is our prayer that God may inspire all hearts with a true missionary spirit, and a zeal commensurate with such important truths as we profess, and thus we be co-workers with the angels of God, and in the end have it said unto us, "Because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." S. N. HASKELL.

BEGIN every day with prayer. It is the golden key that unlocks Heaven to pour down blessings on you. End every day with prayer. It is the same golden key that locks you up under Heaven's protection.

HABIT is like the dropping of water upon a rock—it wears into the life, and the marks it makes can never be effaced without the chisel and the hammer of self-denial and self-discipline.

The Laodicean Church.

(Continued from No. 15.)

THE king heard the message with astonishment, mingled with terror, that Elijah, whom he feared and hated, was coming to meet him. He had long sought for the prophet, that he might destroy him, and he knew that Elijah would not expose his life to come to him, unless guarded, or with some terrible denunciation. He remembered the withered arm of Jeroboam, and he decides that it is not safe to lift up his hand against the messenger of God. And with fear and trembling, and with a large retinue, he hastened with imposing display of armies to meet Elijah. And as he meets the man he has so long sought for, face to face, he dared not harm him. The king, so passionate, and filled with hatred against Elijah, seems to be powerless and unmanned in his presence. As he met the prophet, he could not refrain from speaking the language of his heart, "Art thou he that troubleth Israel?" Elijah, indignant and jealous for the honor and glory of God, answers the charge of Ahab with boldness, "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the commandments of the Lord."

The prophet, as God's messenger, had re-proved their sins, and denounced the judgments of God because of their wickedness. Elijah, standing alone in conscious innocence, firm in his integrity, surrounded by the train of armed men, shows no timidity, neither does he show the least reverence to the king. The man whom God has talked with, who has a clear sense of how God regards man in his sinful depravity, has no apology to make to Ahab, nor homage to give him. Elijah, now as God's messenger, commanded, and Ahab obeyed at once the command, as though Elijah was monarch, and he subject.

Elijah demands a convocation of all Israel at Carmel, and also all the prophets of Baal. The awful solemnity in the looks of the prophet gives him the appearance of one standing in the presence of the Lord God of Israel. The condition of Israel in their apostasy demanded a firm demeanor, stern speech, and commanding authority. God prepares the message to fit the time and occasion. Sometimes God puts his Spirit upon his messengers to send an alarm day and night, as did his messenger John, "Prepare ye the way of the Lord." Then, again, men of action are needed, who will not be swerved from duty, but whose energy will arouse, and demand, "Who will be on the Lord's side," let him come over with us. God will have a fitting message to meet his people in their various conditions.

Swift messengers are sent throughout the kingdom with the message from Elijah. Representatives are sent from towns, villages, cities, and families. All seem in haste to answer the call as though some wonderful miracle was to be performed. Ahab, according to Elijah's command, gathers the prophets of Baal at Carmel. The heart of Israel's apostate leader is overawed, and he tremblingly follows the direction of the stern prophet of God.

The assembly was upon Mount Carmel, a place of beauty when the dew and rain fall upon it, causing it to flourish. But now the beauty of Carmel has languished under the curse of God. Upon Mount Carmel, which was the excellency of groves and of flowers, Baal's prophets had erected their altars for their pagan worship. This mountain was conspicuous, and overlooked the surrounding countries. As upon Mount Carmel God had been signally dishonored by idolatrous worship, Elijah chose this as the place most conspicuous for the display of God's power and to vindicate his honor. It was in sight of a large portion of the kingdom. Jezebel's prophets, eight hundred and fifty in number, like a regiment of soldiers prepared for battle, march out in a body with instrumental music, and imposing display. But there was trembling in their hearts as they considered that, at the word of this prophet of Jehovah, the land of Israel had been destitute of dew and rain three years. They felt that some fearful crisis was at hand. They had trusted in their gods, but could not unsay the words of Elijah, and prove him false. But their gods were indifferent to their frantic cries, prayers, and sacrifices.

Elijah, early in the morning, stands upon Mount Carmel, surrounded by apostate Israel and the prophets of Baal. He stands undaunted, he, a lone man, in that vast multitude. The man whom the whole kingdom has charged with its weight of woe is before them, unterrified, unattended by visible armies and imposing display. He stands, clad with his coarse garment, with awful solemnity in his countenance, as though fully aware of his sacred commission, as the servant of God, to execute his commands. Elijah fastened his eyes upon the highest ridge of mountains, where had once stood the altar of Jehovah, when the mountain was covered with flourishing trees and flowers. The blight of God was now upon it, and all the desolation of Israel was in full view of the neglected and torn-down altar of Jehovah, and in sight were the altars of Baal. Ahab stands at the head of the priests of Baal, and all wait in anxious, fearful expectation for the words of Elijah.

In the full light of the sun, surrounded by thousands, men of war, the prophets of Baal,

and the monarch of Israel, stands the defenseless man, Elijah, apparently alone, yet not alone. The most powerful host of Heaven surround him. Angels that excel in strength have come from Heaven to shield the faithful and righteous prophet.

Elijah, with stern and commanding voice, cries out, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." Not one in that vast assembly dare utter one word for God, and show their loyalty to Jehovah.

What astonishing deception and fearful blindness had, like a dark cloud, covered Israel. This blindness and apostasy had not closed about them suddenly, but it had come upon them gradually, as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. They, in this fearful crisis, in the presence of the idolatrous priests and the apostate king, remain neutral. If God abhors one sin above another, of which his people are guilty, it is of doing nothing in a case of emergency. Indifference or neutrality in a religious crisis is regarded of God as a grievous crime; and equal to the very worst type of hostility against God.

FALSE TEACHERS EXPOSED.

All Israel is silent. Again the voice of Elijah is heard addressing them, "I only am a prophet of the Lord, whilst Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made."

The proposition of Elijah is reasonable. The people dare not evade it, and they find courage to answer, "The word is good." The prophets of Baal dare not dissent or evade the matter. God has directed this trial, and has prepared confusion for the authors of idolatry, and a signal triumph for his name. The priests of Baal dare not do otherwise than accept the conditions. With terror and guiltiness in their hearts, but outwardly bold and defiant, they rear their altar, lay on the wood and the victim, and then begin their incantations, their chanting and howling, characteristic of pagan worship. Their shrill cries re-echo through forests and mountains, "O Baal, hear us." The priests gather in an army about their altars, and with leaping and unnatural gestures, and writhing and screaming, and stamping, and tearing their hair, and cutting themselves, they manifest apparent sincerity.

But the morning is gone, and noon has come, and yet there has been no move of their gods in pity to Baal's priests, the deluded worshipers of idols. No voice answers their frantic cries. The priests are continually devising how, by deception, they can kindle the fire upon the altars, and give the glory to Baal. But the firm eye of Elijah watches every motion. Eight hundred voices become hoarse. Their garments are covered with blood, and yet their frantic excitement does not abate. Their pleadings are mingled with cursings to their sun-god that he does not send fire for their altar. Elijah stands by, watching with eagle eye lest any deception should be practiced; for he knew if they could, by any device, kindle their altar-fire, he would be torn in pieces upon the spot. He wishes to show the people the folly of their doubts, and their halting between two opinions, when they have the wonderful works of God's majestic power in their behalf, and innumerable evidences of his infinite mercies and loving-kindness toward them. "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."

How gladly would Satan, who fell like lightning from Heaven, come to the help of those whom he had deceived, and whose minds he had controlled, and who were fully devoted to his service. Gladly would he have sent the lightning and kindled their sacrifices; but Jehovah had set Satan's bounds. He had restrained his power, and all his devices could not convey one spark to Baal's altars. Evening draws on. The prophets of Baal are wearied, faint, and confused. One suggests one thing, and one, another, until they cease their efforts. Their shrieks and curses no longer resound over Mount Carmel. With weakness and despair, they retire from the contest.

The people have witnessed the terrible demonstrations of the unreasonable, frantic priests. They have witnessed their leaping upon the altar, as though they would grasp the burning rays from the sun to serve their altars. They have become tired of the exhibitions of demonism, of pagan idolatry; and they feel earnest and anxious to hear what Elijah will speak.

Elijah's turn has now come. "And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name; and with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God."

Elijah, at the hour of evening sacrifice, repairs the altar of God which the apostasy of Israel has allowed the priests of Baal to tear down. He does not call upon one of the people to aid him in his laborious work. The altars of Baal are all prepared; but Elijah turns to the broken-down altar of God which is more sacred and precious to him in its unsightly ruins than all the magnificent altars of Baal.

Elijah respected the Lord's covenant with his people, although they had apostatized. With calmness and solemnity, he repaired the broken-down altar with twelve stones, according to the number of the twelve tribes of Israel. The disappointed priests of Baal, wearied with their vain, frenzied efforts, were sitting or lying prostrate on the ground, waiting to see what Elijah would do. They were filled with fear and hatred toward the prophet for proposing the test which had exposed their weakness and the inefficiency of their gods.

The people of Israel stand spell-bound, pale, anxious, and almost breathless with awe, while Elijah calls upon Jehovah, the Creator of the heavens and the earth. The people have witnessed the fanatical, unreasonable frenzy of the prophets of Baal. Now they are privileged to witness the calm and awe-inspiring deportment of Elijah, in contrast. He reminded the people of their degeneracy, which had awakened the wrath of God against them, and then calls upon them to humble their hearts, and turn to the God of their fathers, that his curse may be removed from them. Ahab and his idolatrous priests are looking on with amazement mingled with terror. They await the result with anxious, solemn silence.

After the victim was laid upon the altar, he commanded the people to flood with water the sacrifice, and the altar, and fill the trench round about the altar. Elijah then reverentially bows before the unseen God, raises his hands toward Heaven, and offers a calm and simple prayer, unattended with violent gestures, or contortions of the body. No shrieks resound over Carmel's height. A solemn silence, which is oppressive to the priests of Baal, rests upon them all. In his prayer, Elijah makes use of no extravagant expressions. He prays to Jehovah as though he was nigh, witnessing the whole scene, and hearing his sincere, fervent, yet simple prayer. Baal's priests had screamed, and foamed, and leaped, and prayed, very long—from morning until near evening. Elijah's prayer was very short, earnest, reverential, and sincere. No sooner had his prayer been uttered, than flames of fire in a distinct manner, like a brilliant flash of lightning, descended from Heaven, kindling the wood for sacrifice, and consuming the victim, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze is painful to the eyes of the multitude, and illumines the mountain. The people of the kingdom of Israel, not gathered upon the mount, are watching with interest the gathering of the people upon the mount. As the fire descends, they witness it, and are amazed at the sight. It resembles the pillar of fire at the Red Sea, which by night separated the children of Israel from the Egyptian host.

ILL NATURE is a contradiction to the laws of Providence and the interest of mankind; it is a punishment no less than a fault to those that have it.

UNDER THE CROSS.

I CANNOT, cannot say—
Out of my bruised and breaking heart—
Storm-driven along a thorn-set way,
While blood-drops start
From every pore as I drag on—
"Thy will, O God, be done!"

I thought but yesterday
My will was one with God's dear will;
And that it would be sweet to say—
Whatever ill
My happy state should smite upon—
"Thy will, my God, be done!"

But I was weak and wrong,
Both weak of soul and wrong of heart;
And pride alone in me was strong,
With cunning art
To cheat me in the golden sun,
To say, "God's will be done!"

O shadow, drear and cold,
That frights me out of foolish pride;
O flood, that through my bosom rolled
Its billowy tide—
I said, till ye your power made known,
"God's will, not mine, be done!"

Now faint and sore afraid,
Under my cross—heavy and rude—
My idols in the ashes laid,
Like ashes strewed,
The holy words my pale lips shun,
"O God, thy will be done!"

Pity my woes, O God!
And touch my will with thy warm breath;
Put in my trembling hand thy rod
That quickens death;
That my dead faith may feel thy sun,
And say, "Thy will be done!"

—Baptist Union.

Progress of the Cause.

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

Answer—From Kentucky.

THE question is asked through Bro. Nicola, by different ones in the State of Iowa, Where is Bro. Osborn? What is he doing? Why do not he report? &c. Well, dear brethren, I am here in the State of Kentucky. My P. O. address is Lynn, Greenup Co., Kentucky. Since last spring, I have been lecturing, generally evenings, from Thursday evening until Sunday, and then twice on Sunday, then go home (I generally get a chance to ride home), and work at home for my financial benefit until Thursday, when I start and walk to my appointment, and spend the remainder of the week as before stated. Thus it takes a long time to get through with a course of lectures.

S. OSBORN.

The Cause Among the Belgian French in Wisconsin.

I REACHED this place last Friday, having been detained in not making connections, and traveled on foot in the rain several miles in rather feeble condition. My appointments were out, and I determined not to disappoint the friends in the start. I have held four meetings among them. I find twelve grown persons keeping the Sabbath. They have all given up the use of tobacco, and though they are far behind our American people in point of temporal and spiritual blessings and privileges, yet they are ahead of many of our American brethren in their earnestness in taking hold of the truth and advancing in reform. Though the zeal of some has led them too far in pressing the truth upon others, yet their good motives, and willingness to learn in humility, and the success that has attended their efforts, induce us to overlook past errors which have doubtless closed the ears of some, and to labor patiently to counteract them. They should have received help last spring.

The friends call loudly for tracts, and desire to have a paper in the French language as soon as practicable. Though they are very poor, yet they would help raise a fund to start a paper. One said to me that he would pay fifty dollars for this object. Two offer their services as colporteurs free of charges. The Belgian people are scattered over a large tract of country, numbering about fifteen thousand, but are mostly Catholics. There are not far from one hundred Protestant families. Most of these were converted from the Catholic faith by the efforts of a Presbyterian mission. They are in a divided condition, and piety is at a low ebb among them. They are located at five different points. I started meetings yesterday near the center of the work. There were but few out besides our people, yet I left other appointments to give the people a fair trial. I purpose to give a few lectures this week in a Scotch settlement near Bro. Francois Depas, with whom I am stopping. The progress of the work must necessarily be slow. The brethren have no teams, and I have to walk at least five miles to fill my appointments for the French. But the Lord strengthens.

It may be interesting for some to learn that the good work here was started by the influence of a humble, unpretending French

sister by the name of Cotman, who embraced the truth in Sutton, Canada East, thirteen years ago, and was one in the first company that I baptized. I had often wondered where this sister was, whether she was still holding onto the truth, while she was silently laboring for her Master. The first who embraced the truth, as the result of her consistent course, opened the way, by scattering tracts, for the truth to be preached among the Norwegians by Bro. Olson near Green Bay, where a little company of Norwegians are now rejoicing in the present truth. Following this, another company was raised up in New Denmark. May many lonely ones go and do likewise.

Pray for us. D. T. BOURDEAU.
Wiquiock, Brown Co., Wis.

Wisconsin Forty-Foot Tent.

SINCE our last report, given Aug. 18, at Maple Work, we have held some thirty meetings, the interest remaining good to the close. There was not much respect given to Christianity or the Bible by many in this place, they having become disgusted at everything by the name of religion, on account of the irreligious course of nominal professors, especially ministers, yet they ventured to come and hear us, and became much interested in the important truths for this time and age. Fifteen have taken their stand on the Sabbath, and others are almost decided to obey.

We received eight subscribers for REVIEW, eight for *Youth's Instructor*, and one for *Reformer*.

We have established Sabbath meetings, and Bro. Decker expects to meet with them on the Sabbath for several weeks yet and instruct them more perfectly in Christian duty. The evenings becoming cold, we thought best to lay by the tent for the season, and labor in houses as the way might open. We received an urgent invitation to hold meetings in the town of Loyal, twelve miles north, where Bro. Decker is now laboring.

It was with regret that we parted with the dear friends where we labored this summer. May the Lord reward them for their kindness toward us. At the close of our meetings here, they contributed over seventeen dollars to help on our expenses. Our courage is good to labor on. May we have grace to truly labor in the work of the Lord. Remember us. H. W. DECKER,
C. W. OLDS.

Tennessee.

[NOTE.—The following letter was not written for publication. Hoping the writer will excuse the liberty I take, I submit it to the REVIEW, believing it will interest, and touch the sympathies of all who read it. In the prayers of God's people may the interest of the cause in the South be remembered. E. B. LANE.]

DEAR BRO. LANE: I have postponed writing to you from time to time, hoping to have something of interest to write, and I can now only write a gloomy letter. About a week after you left us, we were visited by a plague; the doctors, at first, could not agree upon a name for it; but, finally, concluded to call it cholera, which had a run of about four weeks, and made the most distressing time I ever saw. It was the most fatal among the negroes, but spared neither high nor low. Some buried the whole family but perhaps the father, or one other member. One man buried seven, and put up a monument, "All dead but me." One family was found all dead and dying but an infant which was sucking its dead mother's breast. And another black family of five were all found lying around over the floor in their filth, dead, with the doors and windows all open. It is said that the mortality was greater than Calcutta ever produced, ranging from ten to twenty per cent of the inhabitants left who remained in the country.

We had in this little village five deaths, all blacks but one child. We had a visitation of it though, in almost every family. My wife had a slight attack, and Sr. O., a severe one, but recovered. We are the only family in the whole country that I know of that has not had to have the doctor, while some have had the doctor visiting them about half the time for the last three months. Part of the time, the doctors could not give the people here half the attention they required, especially while one of them was sick.

After the cholera abated, the flux set in, and had a prevailing time for several weeks, then chills and fever, congestive chills, and malarious fever, while, now, meningitis is getting quite common. A Mr. G. of this place lost his only son with it, and Mr. P., his second eldest son, with only ten hours' sickness. It has thus far been as fatal as the cholera. All these diseases have peculiar symptoms not given in books, and ought really to have new names. It is astonishing to see a Christian community wrangling, disputing, and trying to account for these diseases, and what will prevent them. There is no theory any doctor has given but has been disproved by another equally emi-

nent. It is so severe and strange, I fear it is a scourge from God, sent in such a strange way no one can account for it, and should be acknowledged as such. Providence has mercifully spared us, yet we have not been well, or able to do much. In fact, there is nothing doing but what people are obliged to do. I have made seven coffins, which is the principal amount of work I have done since you left us.

All the Sabbath-keepers are still holding on to the truth, and all cheerfully take part in our little meetings, which have not failed a single Sabbath through all our troubles, while all other meetings were more or less postponed. One of our members has moved to Murray Co., where I think is an excellent opening for a course of lectures. It has been quite healthy there all summer. We hope you will remember us in your prayers, that we may all live to the honor and glory of God. May you soon return to labor here, bringing a tent. We look for much good to be done. All join in sending love.

R. K. McCUNE.

Edgefield Junction, Tenn., Sept. 15, 1873.

Annual Meeting of the Vermont T. and M. Society.

THE second annual meeting of the Vermont T. and M. Society was held in connection with the camp-meeting at Wolcott, Aug. 15, 1873. The meeting was opened by singing, and prayer by Eld. Geo. I. Butler. The Secretary then read the report of the last meeting; also his report covering the doings of the society during the year as follows:—

Whole number of members,	243.
Money received from Membership,	\$ 63.00
“ “ “ Book Sales,	20.14
Am't pledged on Poor Fund,	211.35
“ “ “ Hygienic	
Book Fund,	73.00
Am't pledged on Delinquent Fund,	110.05
“ “ for the school at	
Battle Creek,	998.00
Am't pledged during the camp-	
meeting for the school at Battle	
Creek,	3,148.25
Am't pledged on Tract Fund,	122.00
On these pledges there has been raised,	
On the Poor Fund,	\$183.35
“ “ Hygienic Book Fund,	57.00
“ “ Delinquent Fund,	57.80
“ “ School,	292.25
“ “ Tract Fund,	33.85
For shares in the Publishing	
Association,	20.00
For shares in the Health Institute,	50.00
Whole amount of money received,	\$777.39
Value of Books and Tracts given	
away,	\$65.57
Value of Books and Tracts loaned,	34.20
No. of Visits, 399.	
No. of subscribers for the REVIEW, 80;	
for the <i>Instructor</i> , 14; <i>Reformer</i> , 130. Some	
of these subscriptions were on trial.	

By request of the President, the Secretary stated that it was voted at the general State quarterly meeting held at Bordoville, July 20, to recommend to the society the change of the constitution. Bro. Haskell explained the manner of conducting the affairs of the society under the new constitution. The matter being then left for thought, the President proceeded to appoint a Nominating Committee as follows:—

C. P. Whitford, Jesse W. Pierce, and D. Wilcox. Adjourned to call of the President. Monday, Aug. 19. The meeting was called by the President, and opened with prayer by Eld. Haskell. After some remarks by Bro. Haskell upon the new constitution, it was adopted. Then Bro. Haskell made more extended remarks upon the workings of the society, and the importance of being alive to the work. Bro. Butler spoke briefly upon the necessity of having a spirit of sacrifice. The following report of the Committee on Nominations was read and accepted, and the nominations ratified by vote of the society. For President, L. Bean; Vice President, H. N. Austin; Secretary, W. J. Cross; Treasurer, Henry Pierce. Directors, Dist. No. 1, C. P. Whitford; No. 2, H. W. Barrows; No. 3, S. H. Peck; No. 4, T. H. Purdon; No. 5, H. K. Pike.

Other important matters were considered and acted upon, which space will not allow to notice here. Adjourned *sine die*.

A. C. BOURDEAU, Pres.

C. W. STONE, Sec.

Kansas.

I COULD not join the tent as I expected to when I left the camp-ground. Sickness kept me at home till August 25, when, in company with Bro. M. C. Morgan, I crossed the river into Missouri and came down to Forb's Station, a point on the Council Bluffs and St. Joseph R. R., twenty miles above St. Joseph. Commenced meetings Sunday, Aug. 31; gave thirteen discourses. Took an expression of the congregation; fifteen voted for the Sabbath, and one (Catholic) for Sunday; seven in all voted to keep the Sabbath. Several more declared their intention to

keep it soon. The interest was of the best all through. Sometimes the house was full as could be and many outside looking into the windows. The Lord gave me good freedom all through. All voted for me to return as soon as possible and preach more to them. One minister came and preached three discourses against us on the Sabbath question, which I had good freedom in reviewing. Was invited to preach in three other places; one man wanted me to go to Oregon (county seat), and preach there; one wanted me to go to Forest City, ten miles up the river, but I had to return home and look after the wants of my family. I hope to be able to return to these friends soon. There are plenty of places here in the West where people are starving for truth. The truth looks beautiful to me. May the time hasten when it will swell into the loud cry, and the world be warned of its coming doom. C. H. CHAFFEE.

Centerville, Kansas.

THE meeting at this place was a source of encouragement to all who attended. Some of the friends were up from Mound City, but none from Union Town. The Lord gave good freedom in speaking his word. The prayer and social meetings were spirited. Three united with the church, and we earnestly desire that Bro. T. J. Butler call at the close of tent labor, and attend to the ordinance of baptism. SMITH SHARP.
Mt. Hope, Mo.

Presenting Truth Positively.

THE predecessor of Rev. Joel Hawes, as pastor of one of the Congregational churches of Hartford, Connecticut, was Dr. Strong. His pastorate was one of almost uninterrupted prosperity, persons uniting on profession of faith at every monthly meeting. The younger Dr. Edwards was a cotemporary of Dr. Strong, and, on a visit to the Hartford parsonage, lamented that there were no more conversions among his own people, while so many were added to Dr. Strong's church under his preaching. He inquired the reason, when Dr. Strong said, "Perhaps one reason is this, that you preach as if your people did not believe the Bible. You undertake logically to prove everything, and to state fully all kinds of objections to the truth, and to answer them; and I admit that you do it most ably and fully. But then you often suggest objections that many have never thought of till they heard them from your lips, and perhaps the objection is remembered, while the answer is forgotten.

Now, I do differently. I preach to my people as if every one of them believed the Bible just as much as I do. The great object of every one of my sermons is to urge my hearers to obey it—to live up to the truth they in theory believe, and to do it now. And the result is that I never hear of a doubter in my congregation, and continually men are converted and added to the church." The incident has an important practical lesson. There is no loss of power to the pulpit in the positive presentation of truth, and there is a fitness in truth to the conscience, when pressed upon it, which makes it, in the hands of the Spirit, the mighty power of God to salvation.

Somebody has said that it is not enough that we do not preach on mere lecture-room themes and sensation topics, such as "The Beautiful Shoes," "The Convoy of Wings," "The Apostle's Left Baggage," or "The Message of Balaam's Ass;" we must preach truth, gospel truth, truth in its positive claims, truth as now pointing all to Christ and to duty and to Heaven, else our ministry will be in vain. Richard Baxter's words to a remonstrating friend are always in place: "When so many are preaching to the times, do not find fault if I try to preach for eternity!"—Sel.

DISCOUNT ON DULLNESS.—The *New York Observer*, being a religious paper, may be appropriately heard on the question treated below:—

The time has gone by for dull preachers. The activities of the age, the diffusion of knowledge by schools, books, and periodicals, the spirit of inquiry, the spread of infidelity, the prevalence of doubt, the subtlety of false science, demand live, strong, earnest, capable men to preach the gospel. It will not answer to educate dullness or mediocrity. It was forbidden that a son of Aaron should be a priest if he had any blemish. Even a flat nose excluded him. And the age wants no half-baked ministers. The West will not hear them. The East cannot bear them. The heathen know too much to take them. They are not wanted on this earth. To get money to educate dull boys because they are so pious, is robbing God, and a fraud upon the church. It is a crime or a blunder, and, sometimes, both.

WITTY sayings are as easily lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

OUR DAILY BREAD.

A BEGGAR boy stood at a rich man's door;—
"I am houseless, and friendless, and faint, and poor,"
Said the beggar boy, as a tear-drop rolled
Down his thin cheek, blanched with want and cold;—
"Oh, give me a crust from your board to-day,
To help the beggar boy on his way!"
"Not a crust nor a crumb," the rich man said,
"Be off, and work for your daily bread."

The rich man went to the parish church,
His face grew grave as he trod the porch;
And the thronging poor, the untaught mass,
Drew back to let the rich man pass.
The service began—the choral hymn
Arose and swelled through the long isles dim;
Then the rich man knelt, and the words he said
Were, "Give us this day our daily bread."

Christian Calmness.

It were worth one's while to be a Quaker, perhaps, just for the sweet serenity which characterizes the sect. We know a score of Quaker matrons, any of whom would be a living sermon in a score of homes we could name—a living sermon, with calmness as a text. Dear, good, Quaker mothers—would there were more such!

Calmness and equanimity ought to be a part of every one's religion, even as it is a part of the Quakers'. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him so well said that he never saw him low spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears murmuring and fretting at everything, is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things."

If every one was of John Wesley's spirit, it would revolutionize the world. Christians lose all their wayside comforts, and dishonor the Master by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience, are utterly overthrown by the breaking of a vase. We have seen men in a fever of impatience, even anger, over the loss of a shirt-button, the mislaying of a cane, or fifteen minutes' delay of dinner, who have stood by the graves of the dear ones gone, and made no sign.

Where Is my Interest?

THE Lord is sending forth a warning to the world which is the final test of probationary time, and that which will ripen the harvest of the earth. Professing to believe this, it becomes me to examine my heart to ascertain whether my greatest interest is really in this work. Is it my first and greatest desire to know what I can do to forward this work, and bring the knowledge of the saving truth to men, thus preparing them to stand in the great day of wrath which will immediately follow upon the close of this warning message?

Am I living so that my friends and neighbors can see that my actions and conversation are in harmony with such a confession of faith? Do I deal justly, giving to all their due, and doing to others as I would wish them to do by me?

Am I merciful? ready to help those that need help, beyond the demands of any claim of debt? Am I liberal toward the toiling poor? or am I selfish and stingy?

Is my conversation seasoned with grace? Do I take every available opportunity to speak of the things that pertain to the kingdom of God and everlasting life? or am I content to let the things of this life be the theme of conversation, to the exclusion of that which I profess to value above all things else?

Am I anxious to invest means in the cause and work of God? The work of publishing the truth to the world calls for means. The work is great; and the facilities for doing it must be greatly increased. Am I willing to do what I can to supply this need? Am I anxious to have as large a share of stock in this enterprise as possible? How should I act in regard to this? How shall I evince that my heart and my treasure are in Heaven, and my chief interest is in the work of God? If I wished to buy a horse or to add a few acres to my estate, could I not devise means to spare a hundred or two for that purpose? Could I not even afford to invest from one to five or six hundred in a musical instrument which would make home so pleasant and agreeable to all? And can I do the like, and more for the cause of God? Or am I ready to invest in worldly enterprises by hundreds or thousands, while I would invest in the cause of God by ones or fives, and think it extremely bountiful to go as high as ten?

If our faith is correct, time is short, and, consequently, the value of worldly wealth is rapidly depreciating. Soon it will be worthless. But the great rage of the times is wealth. The apostle James, viewing these times prophetically, exclaims, "You have heaped up treasure in the last days." Jas. 5:3.—*Campbell*. The life of the miser was

always the extreme of folly; and it is intensified as we approach the end of time. But with what utter astonishment must one be viewed who professes to believe that time is about to close, and that the last merciful warning is doing its fearful work, and at the same time is more anxious to increase his wealth, than to invest in the cause of God, help forward his work, and thus save souls and lay up treasure in Heaven.

If the time has come, as I know it has, for the fearful warning of the third angel to be given, the Lord is terribly in earnest to warn and save men by this means. And shall I not be in earnest in this work? Shall I not so live and labor that it may be known that I am in earnest?

Physical activity conduces to physical health. Exercise, though called forth only to help others, will also benefit the laborer. So the Lord makes our labors for the spiritual good and eternal salvation of others, the means of saving ourselves. In his wisdom he has chosen to make man instrumental in the salvation of man. He does not need our labor or our means; but to labor and sacrifice in his cause he sees to be the best means for our own salvation. All that we do for the advancement of the cause of truth will be found, in the end, to have been the laying up of treasure in Heaven. Now the Lord calls for self-sacrificing labor, according to our several ability. His motive is to enrich us with spiritual and eternal good.

R. F. COTTRELL.

European Reaction against Republicanism.

It looks as if those of us who distrusted the French Republic at its first, or rather its last, proclamation, were right. So long as France had for president a man who believed in maintaining republican institutions, all went merrily enough. The French people, submissive to the powers that be, accepted the accomplished fact, and elected Liberals to fill vacancies in their legislative body.

But by a fusion of Royalists of both wings with the Imperialists, Thiers was driven from the presidency, and the impression studiously cultivated by MacMahon and his advisers, that the Republic was but a temporary affair, soon to give place to a more legitimate government. And how meekly the people accept the announcement! Judging from an American point of view, the parties which had united to overthrow the greatest statesman of France would meet only the contempt of the people. The fusionists understood the temper of France better. Frenchmen have learned to make it a first principle of political duty to "accept the situation." The party in power is the party for them. Why should not those that rule do the thinking for those that obey? What else do they rule for?

The drift of things in France is plain enough. What need of discussing the future of the Republic when, unbuked, the president prevents the celebration of the anniversary of its proclamation, and even American citizens are forbidden in any public way to express their satisfaction that the land of Lafayette and the land of Washington are governed by the legislatures of the people? In the same direction points the great Catholic Revival in France, which builds new cathedrals to the sacred heart of Jesus, and carries in railway vans the pilgrim trains of the Middle Ages, that they may worship at the shrine of her who whispered to two children of La Valette the secret which made Pius IX. cry: "Poor France! poor France!"

This religious revival must not be overlooked as a political power. No doubt, religiously considered, it is a sign of something better than mere indifferentism. For we would rather have a people ignorantly superstitious than ignorantly indifferent. But, politically, it forebodes nothing but evil. It is fostered by the reactionists in the interests of a government that shall be under Ultramontane control. When the Republic is overthrown—as, now that France has purchased the withdrawal of the Prussians, may take place at any time—we may expect the priests and bishops to rule, with a king as their figure head. And, then, who can tell how long Victor Emanuel will be allowed to hold Rome?

In Spain, with all its confusion, the outlook is somewhat more favorable. Not that any one could have supposed Spain any better fitted for a republic; but that the opposition, if more noisy, is yet feebler than in France. We have no little hope that Castelar, at the head of the government, will put new life into the campaign against the Carlists, and succeed in teaching a people which seems willing to learn the principles of self-government. But it will be a task of the extreme difficulty to maintain a republic in Spain if France reverts to a monarchy. The sky cannot look bright to those who have hoped to see the Latin races accept the results which the Anglo-Saxon races have reached through their experiments in self-government.—*Independent*.

Domestic Life.

DOMESTIC life is the school of patience. Its duties, its difficulties, and its delights, too, are constantly recurring. Only the work of to-day can be done to-day. There is a sameness, also, in the mere external form, an ever-occurring round that must disgust, or make one a mere mechanical drudge, unless the heart is put into the work, and the little, common, trivial acts are made the embodiment of noble ends. Step by step, stitch by stitch, stroke by stroke, the work goes on. One round of duty is completed only to commence another. Every day is a lesson and a practical exercise in patience. It is a good lesson, and we need to learn and practice it. It helps us to do another work, which is absolutely necessary to the perfection of human character and the happiness of home, and that is the surrender of self. When two persons unite in the marriage relation, they become one by mutual concessions. They mutually approach each other. There is much to give up, as well as to give, on both sides. There are many sharp corners to be rounded off, many rough surfaces to be made smooth, and many crooked ways to be made straight, and irregularities to be adjusted. Some of these are in the very grain of the constitution; some of them have been confirmed and hardened into habit, and it is difficult to make any impression upon them. Neither must seek to make self the standard, and to expect all the surrender and conformity from the other. Neither must seek to become the other, but something better than either. When two substances unite chemically, the result is a substance different from either of its components. So it should be in marriage. The result should be favorable to the husband and wife. Each one should become freer, nobler, stronger, purer, and wiser—should attain a higher excellence than either could attain alone. This will always be the result when the rule of action is mutual surrender, accommodation, and help. Each should inquire, What can I yield? In what respect, and how far, can I reform?

Every day will bring occasions to put our principles to the test. There are diversities of taste, of feeling, of judgment, of principle. Happy are those who can yield their own preferences so cheerfully that the diversities of character are softened and shaded off into harmonious varieties, and not hardened into irritation and hostile opposition.

A great part of the sum of domestic misery is caused by this want of mutual accommodation in apparently trivial things. It is as though the builder had left here and there in the floor, partitions and passages, and sharp points of nails to pierce the feet and rend the garments; or as though a thousand rough surfaces and sharp corners were fretting the inmates, and loose, ill-fitting joints were annoying them. If we could see the spiritual house as we see the natural, we should discover all the defects in the very walls. We would see the marks and scars of painful collisions; the want of proportion and harmony in the various apartments. I repeat, then, if we desire to have the work in our spiritual building go on harmoniously to a successful and noble issue, we must seek harmony in little things. Our intercourse must be courteous and respectful. We must be filled with that worthy fear which is the offspring of love—not fear of each other, but fear for each other; fear of ourselves that we may be wanting in some attention or respect; fear that we may do less for each other and exact more from each other than we ought. In a word, we must seek the good of each other and of all in the house, and around that end, as a center, the life of each and all should revolve in freedom.—*Rev. C. Giles, in New Jerusalem Messenger*.

Foot-Coverings.

THE mistaken notion that only a small foot can lay claim to beauty, even though its smallness come by compression and not by nature, is slowly but surely giving way; and the shoemakers will hasten to avail themselves of the change.

Last summer an attempt (it failed, we are sorry to say) was made to introduce broad soles and square, English toes. Standing in the shop-windows, their effect was not so pretty as the effect of the dainty, narrow-tipped, pointed-heeled French gaiters. Therefore, they were scouted as ungainly by the happy mortals whose feet, despite a long siege of French boots, were still tolerably sound. This year, however, some relief is looked for, and the only permanent relief will come, not with plasters and lotions, but with wide, sensible soles, and low, broad heels. The way has already been opened by the introduction, this season, of these desirable alterations into the low shoes called, indifferently, "Croquet slippers," "Oxford ties," "Newport ties," and a variety of other names. These are to be followed in the autumn by buttoned walking-boots of kid and goat-skin, having square toes with rounded corners, broad soles—the widening from toe to joint being scarcely perceptible—and low heels, not more than half the height of the absurd French ones. But it must not be supposed that, in thus obtaining comfort, good looks are abandoned. Anybody who has worn these ease-giving shoes knows that they are vastly more becoming than the strictly Parisian gaiter. The breadth of sole, permitting a corresponding narrowness of the upperleather, so sustains the foot that,

even in an old boot, it is not inclined to spread, as it must where the upper is wide, and the sole slender. A well-shaped foot, though it be large, is beautiful; and a misshapen foot, as small as Cinderella's, is ugly. No foot can remain beautiful where the toes are unnaturally cramped, or when the entire weight of the body is thrown on to the toes by exaggerated heels.

Beyond this important change in form, there will be but little difference in the new fall boots. Buttoned gaiters are such decided favorites that it is unlikely they will be displaced before another spring, though balmoral boots, lacing on top, and kid gaiters, lacing on the inside, will be somewhat worn by those who prefer novelty to grace.—*Home and Society, Scribner's for September*.

The Little Maid and the Two Prayers.

A GOOD Scotch minister put up at a country inn. He called the whole family together for worship. Among them was a poor little scullery maid, very ignorant and very dirty. The good minister said to her:

"Who made you?"

"Don't know."

"Have you a soul?"

"Don't know; what is a soul?"

The minister talked more with her, and when he went away, told her he was going to Edinburgh, and would bring her a present on his return if she would say a little prayer, which he would teach her, every morning and evening. She assented. This is the prayer:—

"O Lord, show me myself."

The minister was gone a fortnight. On his return he inquired for the little maid. She was in great distress of mind.

"Have you said the prayer as you agreed?"

"Oh! yes, sir; yes, sir; and God has answered it; and oh, what a sight I have seen!"

The poor little maid had seen herself a sinner before God; her soul could not rest.

The minister gave her the present and then said:—

"Now I want you to say another little prayer. This is it: 'O Lord, show me thyself.'"

The good man went his way. Years afterward, when he was old and gray-headed, a lady called to see him.

"Do you remember the little scullery maid?"

"Oh, yes, yes."

"Well," said the lady, "I am that little maid."

The two prayers you taught me were the means of saving my soul."

How like the woman of Samaria! First Jesus showed herself to her, and she found no rest in the vision. Then he showed himself, and she ran with joy to the city, saying, "Come, see."

O Lord, show me myself.

O Lord, show me thyself.

"Happy Is He."

A LADY reports this little incident:—
Mrs. White had been spending the afternoon with me. She was not very cheerful company. Much of the time was spent with the story of her troubles, which, after all, seemed to me of her own making. She complained of her husband, of her children, of her pastor, and of herself.

"Oh!" said Willie, after she was in the street, "aren't you so glad she's gone?"

"Why, Willie?" I said.

"She is so doleful, she makes everything look so dark. Is she a Christian, auntie?"

"She professes to be," I answered; but it was time to go to prayer-meeting, and I said no more to Willie then about it. At prayer-meeting we heard two or three men talk in a sad, dreary way, [as you have all heard persons talk in your own prayer-meeting; people who make religion seem a gloomy thing]. As we walked home, Willie said, "auntie, are Mr. French and Mr. Brown Christians?"

"I think so."

"And do they trust in the Lord? Does Mrs. White trust him?"

"But why do you ask?"

"Because, I read in my 'Daily Food,' this morning, 'The man that trusteth in the Lord, happy is he.' They don't seem happy a bit, and I thought they could not be trusting in God."

Was Willie right?

INSTEAD of being temples of God's praise, how many are but graves of God's benefits!

Obituary Notices.

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

DIED, July 5, 1873, in Osborn Co., Kan., Wm. L. Jaycox, M. D., of hydrophobia, arising from a bite given last fall by a rabid polecat. Dr. Jaycox was a strict health reformer in treatment of disease, but, in his case, was able to procure that which is considered a remedy (which is ice) only in a small quantity. Bro. Jaycox was decided in character and earnest in love of present truth, being instrumental in presenting it to acceptance to many friends and relations. He had been a believer in present truth about five years, and before death expressed hope of a part in the first resurrection. He leaves a wife and two children to mourn the loss of a kind husband and tender father.

At the funeral, no minister being present, the texts, Job. 14:14. 1 Thess. 4:16, were read.

H. H. ELDER.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 30, 1873

A General Meeting in Iowa.

IN harmony with an article in REVIEW, No. 13, we hereby appoint a general meeting at Osceola, Iowa, Oct. 9-13, at which the general quarterly meeting for the Iowa Tract and Missionary Society will be held, instead of at Knoxville, the appointment for that place being hereby taken up. We want to have a general rally of all of the friends of the cause who can come to this meeting.

Geo. I. BUTLER, S. N. HASKELL.

Answer to Correspondents.

To A. S.: Your difficulties on the subject of the Two-Horned Beast are not new, nor do we regard them as having any strong bearing against the position set forth in the book, United States in Prophecy. We shall search in vain through all the prophetic symbols for anything to justify the application of the two horns to the two political parties. But when we look at Dan. 7, which is the pattern after which all visions of beasts and horns are framed, and by the explanation of which we must be guided in our researches, we find that the church of Rome is introduced under the symbol of the "little horn" before that church had received any civil power, or was directly united with the State. And again, the 1290 years mark the supremacy of that church over other churches, while the 1260 years mark the beginning of its being allied to civil authority. Compare Rev. 13: 1-3. Thus we have a precedent for applying the symbol of a horn to a church, even before its union with the State.

But there never was a time when the Protestant churches did not exercise a strong influence, almost a controlling influence, in the American government. Dr. Barnes was never accused of exaggerating for saying that the American church sustained American slavery, and that there was no power in the land, outside of the church, which could maintain slavery if it was not maintained in the church. Shrewd politicians foresaw the late war in the division of the M. E. church into "North" and "South." The religious element even in the formation of our government cannot be overlooked; and at no time in its history could the churches have been destroyed without destroying the government itself.

We looked at this subject years ago in the light of every objection that we could devise, and have never seen any view that we thought would stand the test of the closest criticism but that generally received by the Seventh-day Adventists.

J. H. W.

Notice.

ACCORDING to instructions at last Conference, I this week send to s. b. Treasurers, and Elders of the Minnesota Conference, blanks, which they will please fill out, and send to my address immediately. If any do not receive them, or do not know how to fill out, send me word and I will be glad to send again, or give any instruction that I can. It may be well here to say to the s. b. Treasurer, Give the amount pledged for the past quarter, from July 1, to Oct. 1, then the amount you have sent to the Treasurer, W. I. Gibson, Rochester, Minn.

Will Bro. Hanson please give me his address? H. F. PHELPS, Sec. Minn. Conf. Pine Island, Minn.

News and Miscellany.

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

Decline of Germany.

A GERMAN correspondent gives the following account of the social and moral results of the late war: 'According to what I have observed and learned by friends, the late war thought so glorious in victories, has done great injury to the population in Germany on the whole; for Materialism, Rationalism, infidelity and immorality, are vastly increasing. Even the Prussian army, formerly distinguished for excellent discipline and moral superiority compared with other armies is now getting corrupted, and now losing its strength and valor. I am afraid that the sins that ruined France will ruin Germany, unless the whole nation earnestly seek to serve God instead of their own lusts. The best of the people see the corruption that increases, and mourn for their people and country, and pray for a fresh outpouring of the Holy Spirit, and a general regeneration of the nation. It is the old truth over again. The conqueror lies in the end, and ruins himself by accepting and imitating the same follies and sinful practices of the nation he trod down. So it was with the Medes, Persians, Greeks, Romans, and I fear so it will be with the most civilized nations of the present time.'

THE Chicago Advance takes alarm at the steady and rapid increase in the expenses of a college course, especially in the way of societies, clubs, excursions, regattas and graduation incidentals. The difficulty, it thinks, begins with high schools, which are fast coming to ape the colleges in graduation expenses, and springs from the increasing tendency to luxury in all American life, while it is aggravated by the rivalry between different colleges, and between successive classes in the same college. The Advance thinks that the matter must be regulated by the authorities, "partly by rule, and more by example and moral influence;" otherwise "the college will become the rich man's property, and the sons of the poor will shun it, unless they are willing to be put to social shame."

It is said that the entire Persian mission, with forty missionaries and sixty teachers now under the care of the Presbyterian Board, costs less annually than the current expenses of some of our city churches.

It is said that General Massey proposes as the theme of his lectures for the next season, the question, "Why does n't God kill the devil?" To which the Christian Secretary replies: "We suggest another query as worthy of our prior attention: Why does not God at once kill off every artful, scoffing, tempting, incorrigibly wicked man? There is scarcely more difficulty in the one "conundrum" than in the other.

The "Methodist" on Methodist Worship.

WE have no partiality for "pewed churches, fashionable music, and modern refinements in church generally." Pewed churches grow out of financial necessities, which we hope to see met by a better system; and as to music, there is none comparable with the thousand voiced melody of a singing congregation. In all these respects, we prefer the old; because, to our thinking, "the old is better." And it is because we are letting go the old that we speak of the present baldness of Methodist worship. What shall be done? If we go on at our present rate, worship will become for our people a pantomime—a mere make-believe. They will look on their hymn-books while a choir is doing the singing; they will bow their heads while the minister is doing the praying; during the rest of the service they will listen or not, as they feel inclined; then they will go home. If this is worship, we do not understand the meaning of the word. We call upon the critics, thinkers, scholars, to devise a remedy. Tell us not what we ought to do, but what we can do. The ideal ought may be an impossibility. If any one can go through the church, as a flame of fire, and restore to its worship the simple heartiness of forty years ago, we will welcome him as an angel from Heaven. We expect no such visitation and no such visitant. What once in our worship flowed out spontaneously must now be retained by education.—The Methodist.

Spasmodic Piety.

A QUIET writer compares a certain class of professors of religion to "sheet-iron soves heated by shavings." When there is a little reviving in the church they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and the brethren for their coldness and want of activity. But alas! the shavings are soon burned out, and then the heat goes down as it went up. They are never seen in the prayer-room or more spiritual meetings of the church again, until there is another excitement. If such people had not souls of their own to be saved, they would not be worth taking into the church. If they are saved, it must be "as by fire."

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

T. and M. Meeting in Wisconsin.

TRACT and missionary meeting in Wisconsin, November 1, 2, at Monroe, Green Co. The general quarterly meeting Nov. 8, 9, at Hundred-mile Grove church.

We request each district to hold a quarterly meeting of the Tract and Missionary Society the 25th and 26th of October 1873. The Directors will attend their respective District meeting, and see that a correct report of the labor performed in their District is made out, and sent immediately to the Secretary of the T. and M. Society or brought to the general meeting. We hope that the members of the T. and M. Society will attend the District quarterly meeting and bring their reports. It is very desirable to have the Directors, District Secretaries, State Secretary and as many of the friends as can come to the general meeting. We expect Eld. S. N. Haskell to attend these State meetings. P. S. THURSTON, Pres. OLIVER H. PRATT, Vice Pres.

THE next monthly meeting for Western New York will be held with the church at Olcott, Oct. 11, 1873. J. G. LAMSON, Clerk.

THE next quarterly meeting of the church of Kickapoo Center will be held on the first Sabbath and first-day of October, 1873. The brethren and sisters of other churches are invited. Can Bro. Atkinson meet with us? ELI OSBORN, Clerk.

A two days' meeting at the Oxford school-house, near Bro. Geo. Field's, Jones Co., Iowa, October 4 and 5. Cannot Bro. Morrison make it in his way to meet with us? Our local elders are expected. J. DORCAS.

QUARTERLY meeting for the churches and scattered brethren of Hillsdale Co., at Ransom, Oct. 11 and 12, 1873. We hope for a good attendance, for the times are very important just now. We earnestly request the labors of some minister, Bro. Hutchins if possible. E. O. WOLCOTT, Clerk.

THE next quarterly meeting of the church of Monroe, Green Co., will be held in connection with the T. and M. Society, Oct. 1 and 2, 1873. All are invited to attend this meeting. O. H. PRATT.

I WILL meet with the church in Newton, Sabbath, October 11; Oceana Co., near Greenwood Station, October 14.

THE first quarterly meeting of District No. 3, Minnesota, will be held at Hutchinson, Oct. 18 and 19. Eld. Haskell is expected to attend this meeting, to help carry forward the work in the tract and missionary cause. This will be a very important meeting, and we hope to see every Sabbath-keeper in the district present on the occasion. H. GRANT Pres.

Sept. 24, 1873.

Business Department.

Not slothful in Business. Rom. 12: 11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

Business Note.

Mattie Tenney: No.

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