

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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BY AND BY.

WHAT if gloom be all around?
What if ill and wrongs confound
If you have a true man's heart?
If you scorn to cheat or lie,
If you act a noble part,
Joy shall bless you by and by—
By and by.

Never mind though men should sneer—
Honest toil should know no fear;
Face the world with bravest mien,
Drive the dark clouds from your sky;
There shall break upon the scene
Stars of triumph by and by—
By and by.

He's the nobleman who strives,
Who on honest labor thrives:
Who, on minds that now distress,
Pours love's balm most tenderly;
To him there shall come to bless
Life's fruition by and by—
By and by.

Man was never made to mourn
Hopeless live and die forlorn;
Man was made to bravely bear—
Man was made to hold on high
Hope's bright banner in the air,
And await the by and by—
By and by.

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. 4:2.

THE TIME TABLE.

BY ELDER R. F. COTTRELL.

WHEN you start on a journey by railroad, it is convenient to have a table of the road over which you are to pass, giving the name of each station on the way, with time and distance. Thus furnished, by your own observation you can know how far you have advanced on your journey; what stations you have passed and what ones are yet to be passed, before reaching the city to which you travel. You need ask no one the names of the places which you pass, the progress you have made, or the number of stations you are yet to pass, before reaching your destination; only observe and note your progress, and you have all the needed information in the table that is before you.

So the Lord has kindly placed in our hand a complete table of the great railway of time, reaching from the establishment of the first great universal empire of earth down to the Judgment, the second, or glorious coming of Christ, and the introduction of that everlasting kingdom, a kingdom in which all the people of God will share, and which will have no end. This time table, or rather way table, for the time from station to station is not given in every instance, is as accurate and as reliable as any table of the way from Buffalo to New York. It is indeed an infallible guide; its correctness having been tested by actual observation, until the last station but one has been reached, the eternal city at the end of the road.

In the second chapter of Daniel, we have a sketch of the entire road in four divisions. The great image with its four grand divisions, its head of gold, its breast and arms of silver, its body of brass, and its legs of iron, are explained to mean four great dominions of earth, which are to be followed by the everlasting kingdom of God. The fourth of these kingdoms was to be divided, not to be united again till the kingdom of God should appear, which should break in pieces and consume all these kingdoms and stand forever.

Leaving Babylon in the days of the great Nebuchadnezzar, the train of time has

reached successively Medo-Persia, Grecia and Rome. But the fourth kingdom, Rome, was to be divided, and in the days of "these kings," Rome divided, the God of Heaven is to set up a kingdom. This division has been accomplished. A little before A. D. 500, the old Roman Empire had been divided into ten parts, corresponding with the ten toes of the image. What next? Time is not given in this chapter. We are not informed just how far it is to the next station; but this we know with absolute certainty, that we have reached the station, Rome Divided, and that the next station is the final one, The Kingdom of God.

In the seventh chapter of Daniel, we have the same table re-published, with some additional particulars concerning the road near its grand terminus, for the special information and benefit of travelers that shall pass over this, the most perilous part of the road.

The four great beasts represent the four great kingdoms of earth, which are to be succeeded by the everlasting kingdom of God. We find the fourth, the Roman kingdom, divided into ten parts, symbolized by the ten horns upon the beast. And here comes the additional light. Another kingdom arises among the ten, different from all the rest. The description is a perfect description of the kingdom of the popes of Rome. Popery rose to power on the plucking up of the third and last of those powers which stood opposed to its doctrines and pretensions, the Ostrogoths, who were finally subdued in March, A. D. 538. In connection with this dominion we have time; not reaching to the end, but to "the time of the end"—Dan. 11:35, 40; 12:9—an indefinite period, reaching from the close of the bloody reign of the papacy, to the end—to the final destruction of that and all earthly rule, and the establishment of the everlasting kingdom. The period of the papal supremacy is variously expressed, as "a time and times and the dividing of time, Dan. 7:25," a thousand two hundred and threescore days, Rev. 12:6, "a time, and times, and half a time," Rev. 12:14, and "forty and two months," Rev. 13:5. It is three and a half prophetic years, consisting of 360 days each, and each of these days is a symbol of a literal year; so that the whole period is 1260 years. Reckoning thirty days to the month, forty-two months amount to precisely the same number.

Now to A. D. 538, the time of the plucking up of the third and last of the three kingdoms which stood in the way of the papal reign, add 1260 years, and it brings us to A. D. 1798, the very year that the papal throne was overturned and the pope was carried a captive by France, one of those kingdoms over which he had so long ruled. We live at a time when we can say with assurance that the dominion of the papacy has been taken away. The text says, "They shall take away his dominion, to consume and to destroy it UNTO THE END." And of this same blasphemous power, Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. The papacy is to exist then to the second advent of Christ, and be destroyed by that exceeding glory or brightness that shall attend him when he is "revealed from heaven in flaming fire."

When the prophet had brought us down to the time when "the Judgment was set and the books were opened," he says, "I beheld THEN because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." This is the end of human government, since the body of the beast does not pass under other ruling heads, but is destroyed; unlike the preceding beasts, whose lives were prolonged after their dominions were taken away.

Where are we? What stations have been passed? and how many are still to be reached in the future? The train has

passed by Babylon, Medo-Persia, Grecia, and Rome in its undivided form. The ten kingdoms have been reached, the three have been plucked up, the papacy has been established, it has spoken its great words against the Most High, it has worn out the saints of the Most High, and thought to change his times and laws, they have been given into his hand, and the full time of his numbered years have expired, he has spoken his great words of infallibility, in the face of the Judgment, and the last remnant or even show of his civil power is gone. What next? It only remains that this beast be totally destroyed at the coming of Christ and the dominion given to his people who will be raised from the dead at that time. The time table has not failed in one particular so far. Will it fail in the last? You would hardly persuade a man, after he had passed every way station between Buffalo and New York, that the next stopping place would not be the city. Yet, by some strange infatuation or mental hallucination, men professing to believe the Scriptures can be blind to the evidences of the Judgment, resurrection, and everlasting kingdom at hand, and believe in a thousand years of a world's conversion and spiritual reign first—a thing not only not mentioned in the time table, but utterly excluded and rendered impossible by it. The temporal millennium is a fabled station, not found in any inspired time table; and consequently the train of time will never reach it, simply because there is no such station on the road.

In the twelfth and thirteenth chapters of Revelation, the time table is renewed, giving the stations not yet passed by, when the beloved disciple was in the isle of Patmos. And this is done, evidently, for the purpose of recording the grand and final warning against following the papacy in its blasphemous and heaven-daring work—Rev. 14:9-12—a warning prepared expressly for the last generation of men upon the earth.

The great red dragon and the beast with seven heads and ten horns represent the two phases of Daniel's fourth beast, before and after the rise of the little horn. They are Rome; first, while under the controlling influence of paganism, and secondly, under the rule of the papacy. That the beast of Revelation is the same as the fourth beast of Daniel, is evident from the fact that he is marked with a characteristic of each of those four beasts. He has the ten horns of the fourth, he is "like unto a leopard," the third, "his feet were as the feet of a bear," the second, "and his mouth as the mouth of a lion," the first. That this beast is the same as the little horn of Dan. 7, is evident from the facts that he rises at the same time, rules the same dominion, performs the same acts of blasphemy against God and war against his saints, continues the same length of time, and is destined to the same fate.

The papacy has done all that these prophecies have predicted of it. It is all ready and waiting for the destruction that shall come upon it with all its adherents; but here is the third angel's warning to save all that may be saved from its coming doom; the last warning before the end is reached; predicted 1800 years ago; now being fulfilled in fact. The message is here; and doing its fearful work. The fact that the message is come, and is doing the very work assigned it in prophecy, is as palpable as that after Babylon arose the Medo-Persian Empire, after this the Grecian, and after this the Roman. Facts in the fulfillment of prophecy cannot lie. The fulfillment always comes in the right time and place. The time has come, according to our time table, that the destruction of the great antichristian power is at hand. All those who follow this power will perish with it. The warning is in the order of God's providence, and it is timely and to the point. "If any man worship the beast and his image, the same shall drink of the

wine of the wrath of God." Light has fully come upon the wicked, lawless work of the papacy. Follow no longer that blasphemous power that thought himself able to change the times and laws of the Most High; and has laid hold upon the holy and perfect law of God, and boasts its power to command men under sin, by a mutilated and revised edition of the same. "Here are they that keep THE COMMANDMENTS OF GOD and the faith of Jesus." If you keep God's commandments you will not worship the beast; but if you obey the beast instead of God, you must drink of that wrath to which the beast is doomed.

This message is the grand sequel of all this great line of prophecy. It reveals the grand test which God had in view in giving this long-continued chain of historic events in advance. Without this message, men may learn from this chain of prophecy that probationary time is about to close, and that the kingdom of God is at hand. But this is to teach men what they must do to escape the impending wrath and stand before the Son of man. It makes a practical use of the prophecy which otherwise would only result in a mere theory.

But this message, found in the direct line of the series of events which we have noticed, is the third of a series of divine warnings. Consequently, a junction is made here with another line. Going back to the eighth and ninth of Daniel, we have, during the reign of the Medes and Persians, the beginning of another time table which, running parallel with the other, brings us directly to the third and last message, where the junction is formed.

Twenty-three hundred days or years are the whole length of time given on this route; these do not, however, reach to the terminus, but only to the junction, leaving the last warning to be fulfilled without definite time. The period of the last message is the time of watching. "Watch, for ye know not when the time is." The time of the cleansing of the sanctuary is the time of watching. "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:14.

The starting point in this time table is given in Dan. 9, and there are several stations on the line which have been reached precisely on time. From the going forth of the commandment to restore and rebuild Jerusalem, to the beginning of the personal ministry of Christ at his first advent, was to be sixty-nine weeks, or four hundred and eighty-three years. The commandment to restore took effect in the autumn of B. C. 457. Just 483 years from this time, namely, in A. D. 27, we find Christ, after his baptism and temptation, proclaiming, "The time is fulfilled, repent and believe the gospel." In the midst of the seventieth week, Messiah was to be cut off. After preaching the gospel three years and a half, namely, at the time of the Passover in A. D. 31, Christ was crucified. Three and a half years more bring us to the end of the seventy weeks, or 490 years, when the gospel was no longer confined to the Jewish people, but went to the Gentiles. This brings us to the autumn of A. D. 34, where 490 of the 2300 years terminated, leaving 1810 to be fulfilled thereafter. Add 1810 to A. D. 34, and it brings us to the end of the whole period in the autumn of A. D. 1844.

Here another notable station was reached. And as the cleansing of the sanctuary is the work of a priest in blotting out sins, and as the work of Christ, our great High Priest in the final blotting out of the sins of all his people is a work of judgment, or the beginning of the Judgment, it was ordained that at the close of the 2300 days the message should go forth to the world, "Fear God and give glory to him, for the hour of his judgment is come." Rev. 14:6, 7. This proclamation was made at the right time; and just before the end of the days to which it pointed, the second messenger raised the cry, "Babylon is fallen, is fallen." Verse 8. This brings us to the

third and last message. Definite time is no longer given; but we know that we are swiftly approaching the termination of the road. As certain we are as that the Scriptures are given by inspiration of God, a thing that is demonstrated by the fulfillment of these prophecies. The last station but the final one has been reached, and the last alarm is being sounded as we approach the final depot, the grand terminus of the road of time, the endless blessing of eternal life in the city of God, or the retribution of the great day of the wrath of God and the Lamb.

And what shall it be to you and me, dear hearer? Those who shall escape the coming wrath are plainly and emphatically described as "they that keep the commandments of God and the faith of Jesus"—the law of the Father and the gospel of the Son. Do we fill this description?

Some tell us the commandments of God have been changed, or that the day of the Sabbath has been changed from the seventh to the first day of the week, a change for which they are obliged to confess they have no direct scriptural authority. Others see that this will not hold, and they boldly take the ground that the ten commandments—the moral law of God—have been abolished. Can it be possible that those who violate these precepts, spoken by the mouth of God and written in his own handwriting on tables of stone, are the very persons distinguished from all others as those who keep them? Are those who hold and teach that the commandments of God have been superseded by the faith of Jesus, the very people who are described as keeping both? The idea is preposterous.

And what means this agitation on the subject of the commandments of God?—why this present agitation in church and State of the questions pertaining to the Sabbath, its proper observance, and its recognition and enforcement by law? The answer is obvious: The time has come for the last message to do its work. The people are being enlightened to prepare them for this final test. The message, as we said, is here; it is here on time. It is growing louder and louder. Men are making decisions on their final destiny. Those who indeed keep all the commandments of God and the faith of Christ, will be safe—they will not be worshipers of the beast.

Reader, are you ready for the Judgment that is just before us? Are you so consecrated to God that you are ready to pass the test? Do you hate sin, and love Christ, so that you can have confidence that all your past sins will be blotted out before he shall leave his position before the mercy-seat where he now pleads in behalf of those who truly repent, and forsake their sins. Get ready, oh! get ready to meet him in peace at his glorious coming, which is even at the door. You have no time to waste in ruinous delay. The Spirit has been grieved too long. The loving Saviour has been shut out, and his dying love slighted too long. Open and let him in. Seek a full conversion to all the will of God. A conversion that satisfies a fallen church, a church that will not be controlled by the commandments of God further than is popular among men, will not do. Light upon the commandments is before you. Walk in the light, and not choose darkness and condemnation. Be a Bible Christian, and not vainly trust that the traditions of men will do just as well. "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9

Consecration.—No. 3.

THE most terrible deception that can overtake a man is self-deception in religion. To be deceived by the devil and at the same time suppose that our peace is made with Heaven, is far worse than to lose earthly possessions or even life itself; because we are by it cheated out of eternal life. It seems to me that it is time that Seventh-day Adventists were awake on this subject. To be sure the Testimonies have spoken out plainly on it, and twelve or fourteen years ago there were some excellent selected articles on this point, in the *Review*; but we need something from the pen of living witnesses, whose hearts burn with holy consecration and love to God. This veil of deception must be torn from the hearts of many, or they will be lost.

When I realize that fourteen of the best years of my life have been lost by this means, I feel like trying to warn others; and many others, who have taken deeper draughts at the living fountain, than my-

self, be encouraged to help in this good work.

But there are those who are puffed up in spiritual things, who feel that they do not sin, and boastingly speak of their attainments, who had better remain silent, or seek for the genuine baptism of the Spirit of God before offering a word on the subject.

Many professors of religion seem to rest satisfied with a mere outward observance of religious duties. They are not hypocrites; for they honestly suppose that they are doing all God requires. Their religious duties are not put on to deceive others, but their ideas of true godliness do not reach the exalted standard God requires.

The turning to keep the Sabbath has a blessing in it, because it is crossing to former habits; and some mistake this blessing for conversion; but the heart is not converted; evil habits and passions still rule the heart.

The next step with such is to join the church; and the sacred ordinances of baptism, the Lord's Supper, &c., are observed; but these do not change the heart. There is still a love for sin, at least there is not a repugnance to sin in some of its forms. There is sometimes a murmuring, hard spirit, even if words do not express it; a fault-finding (in the heart) with the providence of God, and a feeling as though God required too much; and his law was too holy, for, reaching the thoughts and intents of the heart, it is out of the power of such professors to keep it. Hence they look upon God as a hard master, and with such the most trifling duties of religion are oftentimes a hard task. Yet these brethren and sisters, with these and many similar feelings, *hope* to be saved, hope to go through, hope to pass the final test of the Judgment. May the Spirit of God tear off the veil from such hearts.

Dear brethren and sisters, you who feel that the requirements of God are too holy, and who find religious duties a burden, *you are being cheated out of eternal life*. And the fault is not in God, but in yourselves. You will find your hearts still clinging to some idol. Something occupies the place in the affections that God should occupy. The rubbish of this world so fills the heart that Jesus cannot enter. He desired to come in and sup with you. You may have wealth, honors, church fellowship, and all these things; but have you Jesus? Does your heart beat with rapture at the mention of his dear name, and is your soul bound up in one bundle of love to God, Jesus, the angels, and the people of God? Unless we have a heart filled with love, and an intense desire to please God, we are poor indeed. The straws we may gather with our dirt-rake will not supply the place of the Spirit of God. Earthly riches can bear no comparison to the wealth of the soul who has Jesus formed within the hope of glory.

These things are an unknown tongue to many; they cannot understand it; and the reason is obvious; they have no experience. The truth is believed by them, but the Spirit of God has not subdued the heart. They have started to serve God just as they would perform a piece of work: in their own strength, not realizing the nature of the foe they must vanquish or the armor God would clothe them with.

God does not help such ones, for they are unwilling to be helped. When they give up all, and yield the heart in perfect submission to God and earnestly entreat the Lord for help, placing themselves and all they have upon the altar, then our Heavenly Father will touch their hearts by his Spirit; and love, supreme love to God will fill the heart, and the countenance will shine with holy consecration. Then the armor (Eph. 6:11-18) of God will be found a perfect fit, and we can fight the battles of the Lord victoriously.

Converted men have an intense love for God. The strongest expressions of language seem tame, incapable of expressing in its fullness this absorbing passion. Hannah could say, "My heart rejoiceth in the Lord, mine horn is exalted in the Lord. . . . I rejoice in thy salvation." Mary could say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and David, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee." "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my

flesh crieth out for the living God. . . . For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee." Yet David, Mary, and Hannah, seemed to express, only partially, the fullness of their hearts.

There is a fullness in Jesus many have never experienced. We must have it, if we go through. We cannot buy Heaven, love to God alone is the passport we must have. Donations, loans, gifts to the cause of God, made without a heart glowing with love to God, will not purchase Heaven. But we can have the Holy Spirit, which will enable us to love God, and make our offerings acceptable in his sight.

Dear brethren, be entreated to seek God, and get the eyesalve to anoint your spiritual eyes; then you will see this terrible self-deception in its true light. Do not let Satan cheat you out of the best of your life as he has me. But I am thankful that there is yet opportunity to redeem the time. Let us make haste to improve it.

E. B. SAUNDERS.

The True Adorning.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3:3.

LANGUAGE so plain as the above should never be mistaken, and those who are slow to get the meaning of this language and obey it, are, I fear, designedly slow to comprehend it. The sister who is trying to extricate herself from former habits of pride, will find this language acting upon her like frost on tender vines, destroying the very roots.

Peter says the adorning shall not be of plaiting the hair. God has given the hair for a covering. But see how the arrangement of the Creator has been reversed. No item of the toilet changes a woman's appearance more than the way she dresses her head; consequently, the art of dressing the hair is becoming a thing of importance; and not a few are devoting all their time to the outside, and none to the inside of the head.

A fine growth of hair is beautiful to look at. Such hair needs little ornamentation besides its own glossy ringlets. It is an insult to nature to spoil luxuriant hair by mixing in a lot of dead hair. No woman has natural hair enough to meet the demand of the present elaborate fashion, which alone proclaims its own absurdity.

The unnatural heat produced by these fearful fashions is causing much needless pain in headaches, and fatigue in carrying the burden. How long would a man of sense have his head enveloped in a cushion of mohair or dead human hair? Imagine him in this plight at the desk, or in the counting room, or preaching, where a cool head is necessary to the achievement of his task.

Men think, and think, and think, over individual and national progress, until their brains burn up with fever. Men do not care so much for grey hair, red hair, or curly hair, if they only have the investment inside, which is a good stock in trade, or a profession to insure prosperity in life. Why should not women think more of sense and ability, than looks? Surely there are not enough beauties in the world to secure success merely on that basis. And it is a humiliating fact that homely women of wit and sense win all the lasting laurels, and receive the most attention: a fact that ought to work reform in idle and useless lives.

If short hair is so much more convenient and beautiful for men, why not for women? Despite the prejudice against this simple style, many have adopted it, and find it agreeable. However, whether long or short, a simple arrangement of the hair, which is as productive of as little heat as possible, is most desirable. I truly believe we should adopt a style of life and dress that will harmonize as nearly as possible with God's holy word, and not allow ourselves to become slaves of fashion or pride. May the Lord help us, is my prayer, that we may be prepared for the great and trying day.

DAVID DOWNER.

Sand Prairie, Wis.

As roots of plants, by mysterious forces, draw in the materials of life from the earth and throw them upward, and themselves lying in darkness, minister to shining glory of blossoms and leaf in the sunlight above, so prayers uttered here in darkness and tears and with no seen results, shall in

Heaven disclose fruits whose transcendent loveliness the utmost wishes of earth did not measure.

It Makes No Difference.

It makes no difference, we are often told, what you believe if you are only honest. This does not seem to be an argument of modern date, but one used centuries in the past to meet a plain, Thus saith the Lord.

When Naaman, the captain of the host of the king of Syria, heard that there was a man in Samaria, who could cure him of the fatal and loathsome disease with which he was afflicted, he at once set out with precious presents to find the man of God. Without pomp or ceremony, the prophet sends his servant to the captain of the victorious host, saying, "Go and wash in Jordan seven times . . . and thou shalt be clean. But hear the objection: Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?"

And why not as well wash in the rivers of his own country? Would God care for so small a matter as this? Abana and Pharpar had their source near that of Jordan. They were clear, cool, and swiftly flowing mountain streams. They flowed through a pleasant country and "made the region they watered like the garden of Eden for fertility and beauty."

The answer to the above, I believe to be, It was not in accordance with the command of God.

It is true that the deep, rolling Jordan, even at the time of year when it overflows its banks, was stopped in its progress as the feet of those who bore the ark of God touched its brink; and while the waters below rushed onward toward the Dead Sea, those above piled in a massive wall. Twice was the Jordan stopped, as the mantle of Elijah struck its waves, and a dry passage was left from shore to shore.

We are often met with this argument in regard to the Lord's Sabbath. On failing to find any proof in the word of God for the observance of Sunday, our first-day friends usually resort to the argument of "It makes no difference which day we keep if we are only sincere and keep the day right."

We are often told that it makes no difference whether we believe the soul to be mortal or immortal; or whether the dead are in a conscious or an unconscious state between death and the resurrection.

We are also repeatedly told that the time of the second advent is among the hidden mysteries of the Lord, with which we have no right to meddle; for if we are prepared for death, we are for the coming of our Saviour. But our resort is to the Bible, where we find it repeatedly asserted that the seventh-day is the Sabbath, with the reason why it was set apart; also that it is a sign between God and his people.

Unless we believe the Bible doctrine of the sleep of the dead, I know of no way to meet the fearful doctrine of Spiritualism, which is spreading with such awful rapidity among all classes, throughout our land. Spiritualism offers particular inducements to converts; especially to those who have lost near and dear friends. But thanks be to our kind Heavenly Father that he has made it so plain that the dead are at rest, that they know not anything.

Says our Saviour, "Blessed is that servant whom his Lord when he cometh shall find watching." And we cannot be watching, unless we are expecting and believing that our Lord is soon coming. Oh! that all would discover their mistake and retrace their steps as speedily as Naaman did, and build upon the sure foundation of truth, which alone will stand the final test.

CHAS. L. BOYD.

Cherokee, Iowa.

RUM vs. REPUTATION.—At a social meeting a few evenings since, the cause of intoxication, among other subjects, was the theme of conversation. A gentleman stated that when a young man, he was in the habit of enjoying himself with his friends over a social bottle, until father Taylor cursed him with a clap of thunder! "Walking, or rather rolling through the streets one day," he continued. "I hailed the old salt, singing out, 'How d' do, my old boy.'" Father Taylor stopped short, and seizing me by the coat-collar with both hands, looked me sternly in the face—I shall never forget the look—and then demanded in a voice of thunder—Young man, is rum of more value to you than your reputation? Go

home and get sober; the very dogs in the street shun you with disgust! I went home overwhelmed with shame, and though ten years have elapsed since that time, nothing that could intoxicate has passed my lips, nor shall I ever forget that my reputation is of more value than all the rum in the world."

The Coming of Christ.—No. 3.

BY S. S. GRIEWOLD.

HAVING shown in the preceding article that Christ and the apostles taught that the coming of the Son of man and the coming of the Lord were events near at hand in that age, I now proceed to consider the particular passages of the New Testament relating to that subject, and endeavor to ascertain the true nature or character of that advent.

There are two classes of passages that refer to the advent, and it is worthy of notice that they employ widely different terms when describing the coming of Christ. In the gospels, it is called the coming of the Son of man—the coming of the Son of man in his kingdom. In the epistles, it is called the coming of the Lord—the appearing of Jesus Christ, the revelation of Jesus Christ, the day of the Lord Jesus, the great day, the last day, that day, the day, all of which doubtless refer to a coming of Christ, and the character of that coming is the object of our inquiry. Is it a coming of Christ in a bodily form, a personal return of the Saviour to this earth? or is it a coming of Christ in the establishing of his kingdom; and in those providences, special or otherwise, by which the kingdom of God has been, and is to be, built up here, resulting in the judgment and destruction of its enemies; also the revelation of the Saviour in the soul and heart; a conscious experience of believers; the being present of the Lord; the coming of Christ to his people at death; their resurrection in the spirit world; their glorified entrance into Heaven; the continuous judgment of the dead; as they enter the world of spirits, including all those attending events; that stand connected with the solemnity and import of those things?

For, as has been remarked, nor must the fact be overlooked, that both Christ and the apostles, so clearly taught that the coming of Christ was an event, near at hand, in that age, that it would be fulfilled during that generation, that whatever may be the character of that coming, it must synchronize with such teachings of Christ and the apostles. For, if they were mistaken as to the time of Christ's advent, they might be as to whether there was to be any advent; and hence the whole teachings of the New Testament concerning the subject may prove unfounded.

I am well aware of the ingenuity, if not sophistry, that has been used, to remove the time of Christ's advent far down into the future, or at least down into this present age. But it may be questioned whether a more perverted exegesis of Scripture can be found, than that which aims at setting aside the plain, direct and positive teachings of the New Testament, that the time of the advent was then at hand, that it was immediately to transpire, that the Judge THEN stood before the door, and hence, they, to whom Christ spoke, and to whom the apostles wrote, were to watch for his coming, to stand ready to greet his coming, their loins were to be girt, their lamps trimmed and burning, ready to meet their Lord when he should return from the wedding, the Lord's grand entrance into Heaven at his resurrection, whither he had gone, to meet his celestial bride, the vast multitude of redeemed ones, who were already in that spirit world. The importance of the point above considered, viz., the time of the advent, is my apology for the length of the digression. Let us now examine those passages which speak of "the coming of the Son of man," and "in his kingdom."

The phrases, Son of man, and kingdom of God, doubtless found their origin in the description given of a vision seen by the captive prophet Daniel during his residence in Babylon. The account is found in Daniel 2: 44 and 7: 9-14, where reference is doubtless had to the kingdom which Christ founded during his ministry on earth. For it was during the reign of those kings, there mentioned, that the God of Heaven was to set up a kingdom, which was never to be destroyed, but which was to break in pieces, and consume all other kingdoms, and it was to stand forever. To this kingdom, the prophet saw one like a Son of man coming

with the clouds of heaven, multitudes of the heavenly hosts, and came to the Ancient of Days, who invested him with dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Hence, as preparatory to the fulfillment of this prophecy, the voice in the wilderness heralded the coming of the Son of man saying, Prepare the way of the Lord, the kingdom of Heaven or of God is at hand, the reign of Heaven draws nigh. Immediately the king of this kingdom made his appearance, laid its foundation, received all power in heaven and on earth, and was publicly inaugurated as the Son of God. At his resurrection and ascension, to his apostles and disciples he committed this kingdom, and commissioned them to promulgate its principle throughout the world. "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22: 29. Thus was founded the kingdom of God on this earth, with Jesus of Nazareth as its king, whom, after his ascension, the heavens were to receive during the times of the restitution of all things. It was in reference to the affairs of this kingdom, that the gospels speak of Christ's coming under the title of the Son of man.

"But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Matt. 10: 23.

That this coming of the Son of man refers to Christ's coming, not in person, but in the advancement of his kingdom, is evident from the fact that he himself preached that the gospel of the kingdom of God was drawing near. Mark 1: 14, 15. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Matt. 10: 7, the apostles were commissioned to declare, "The kingdom of heaven is at hand."

Now it was to encourage the apostles as they went forth preaching the glad news of this kingdom amidst persecution, that Christ promised them that they would not have gone over the cities of Israel, the land of Palestine, until this kingdom would become a reality. The Son of man, as its king, would be come.

Matt. 16: 27, 28: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

To make this a prophecy of his transfiguration and that it had its fulfillment in that appearance of the Lord, is most puerile. And to assure an audience that some of them would be alive six days from the time he was speaking is most absurd and ridiculous. To refer the passage to the "Final Judgment," as coming at the end of the world, violates the language. For it was an event soon to take place, just about to be, during the lifetime of some who were standing there listening. And yet it was a coming that would imply his elevation to the office of Judge of all men; for at that coming he would "reward every man according to his works." It was the coming of Christ in his kingdom, by the promulgation of the gospel, and the founding of the church which was to be the kingdom of God. It was spoken by way of encouragement to his disciples, assuring them that his cause was not a hopeless one, although he now appeared simply as a man, and his course seemed weak. He would soon appear in glory, with angels as attendants, and his kingdom would stand forth with power.

REMARKS.

The most that we should care to say in response to the foregoing, was said in the remarks appended to Bro. Griewold's last preceding article. We there plainly showed, as we conceive, that it is not at all necessary to consider the coming of Christ, and coming of the Son of man, some hidden and mystical event, transpiring in that generation, although it was then spoken of as

at hand, because the sacred writers frequently use the present tense, and even the past tense, in describing events that were to take place at a period far in the future from their day. So Paul says, "We which are alive and remain" unto the coming of the Lord, meaning not himself and his personal companions, but those who would be alive when the Lord should come. And Peter says, "The end of all things is at hand," addressing those who would be alive when this end was about to come. And James, addressing the same class, says that the coming of the Lord draweth nigh and the Judge standeth before the door.

It may be in place to add a few additional thoughts to show further that the transfiguration was a fulfillment of Matt. 16: 28; Mark 9: 1; and Luke 9: 27. Bro. G. thinks it absurd and ridiculous to suppose that Christ would assure an audience that some of them would be alive six days from the time of his speaking to them. Let us then look at a few points as they stand chronologically related to each other, according to Bro. G's interpretation. "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." When did this coming of the Son of man in his kingdom take place? At, or before, the ascension of Christ. How long before his ascension did he speak these words? An elaborate work by Samuel J. Andrews, entitled, "The life of our Lord, considered in its Historical, Chronological and Geographical Relations," p. 621, places this event in the summer before his crucifixion, which took place the following spring, less than a year from that point. What, then, in relation to time, did our Lord assure the people, on this ground? "There be some standing here which shall not taste of death for nearly a year." This is the light in which Bro. G's view puts it. But is this any less "absurd and ridiculous" than the view to which he objects? Is it not possible to make many a Scripture declaration appear objectionable if we take an incidental fact and make it the principal object of the assertion? For we apprehend that the length of time they were to live, was not an idea which entered into our Lord's line of thought at all, but the fact that they were to see the Son of man coming in his kingdom. The three evangelists who record this language, then immediately proceed to give an account of the transfiguration.

From the work above referred to, pp. 320, 321, we transcribe the following paragraph on this point:—

"From this time the teaching of Jesus to his disciples, and also to the people at large (see Mark 8: 34; Luke 9: 23), assumed a new character. Gradually, as they were able to bear it, He showed them how the great purpose of God in the Messiah must be effected through his death, and how his sufferings had been foretold by the prophets. So far from establishing any earthly kingdom, in which they should have distinguished places, he must be put to a most ignominious death, and all who received him as the Messiah, should do it at the peril of their lives. Yet, as a counterpoise to the gloomy picture, he speaks of an hour when he would come again, and then every disciple should have his reward. Thus he confirmed to them the great fact that he was to establish a kingdom in power and glory. To prevent the disciples from seizing upon this fact, and indulging in dreams of a reign corresponding to that of earthly kings, the Lord was pleased to show certain of the apostles, by a momentary transfiguration of his person, the supernatural character of his kingdom, and into what new and higher conditions of being both he and they must be brought ere it could come. The promise that some then standing before him should not taste death till they had seen 'the Son of man coming in his kingdom' (Matt. 16: 28), or had seen the kingdom of God come with power" (Mark 9: 1), was fulfilled when, after six days, he took Peter, James, and John into a high mountain apart, and was transfigured before them. These apostles now saw him as he should appear when,

having risen from the dead, and glorified, he should come again from heaven to take his great power and to reign. They saw in the ineffable glory of his person, and brightness around them, a foreshadowing of the kingdom of God as it should come with power; and were for a moment "eye-witnesses of his majesty" (2 Peter 1: 16). Many errors still remained to be removed from their minds, especially respecting the time of its establishment (Acts 1: 6), but the great fact of its supernatural character they could not mistake. Henceforth the phrase "kingdom of God" had to these apostles a significance which it probably had not had to any of the prophets, and certainly had not to any of the Rabbis or priests."

There would scarcely seem to be any room to question the correctness of this application. It is certain that Peter in his second epistle, 1: 16-18, refers to the transfiguration; and it is certain that he considered it a representation of the future position of Christ; for he says they "were eye-witnesses of his majesty," that is, his magnificence and glory. But his sojourn upon earth was the period of his humiliation, not of his glory; and he endured the cross and despised the shame, for the joy that was set before him; and the prophets testified beforehand of the sufferings of Christ and the glory that should follow. Heb. 12: 2; 1 Pet. 1: 11.

But what does our brother mean by making Peter say in Acts 3: 21, "whom the heavens must receive during the times of restitution," as though the restitution was to be accomplished while Christ remained in Heaven, instead of "until the times of restitution," which plainly conveys the idea that the restitution would not in reality commence till the heavens no longer received or retained him, but he was sent, on the mission of his second advent, as the prophets have declared?

Nothing that Christ did on earth constituted his second coming; for after his work here was all accomplished, and the clouds had shut from the sight of his sorrowing disciples, his ascending form, the announcement was made (Acts 1: 11,) that his second coming was still future: "This same Jesus which is taken up from you shall so come in like manner as ye have seen him go into heaven;" and this, Paul says (Heb. 9: 28), will be his second appearing; for unto them that look for him shall he appear [be openly seen] the second time without sin unto salvation." Some read, without a sin-offering. The first time he came to this world to make himself an offering for sin. The second time he comes to bring salvation to all those who have accepted the blessings which his first coming introduced. And this was future when Paul wrote to the Hebrews in A. D. 64. It was future when Peter wrote in 66. And when the events of the Christian dispensation were opened to the seer on the isle of Patmos, in such lines of symbols as the seven seals and seven trumpets, which commentators generally acknowledge cover this dispensation from its commencement to its close, it is not till the seventh seal is broken, and the seventh trumpet sounds, that the Lord appears in the clouds of heaven and every eye beholds him, and the kingdoms of this world become the kingdom of our Lord and of his Christ. Thus this dispensation is to close with the long-promised return of the nobleman who went to receive a kingdom, and the inauguration of that kingdom of glory which the Jews, overlooking the humiliation and sufferings of Christ, thought should then be established, but which our Lord and his apostles taught could not be set up till the sufferings which were to precede the glory had been fulfilled.

WHATEVER you lose, do not lose Heaven. Whatever you give up, give not up your God. Then he will never leave you nor forsake you; and you shall stand in Zion before him.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 23, 1872.

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

Gathered to His People.

THE pleasing doctrine that man can never die, though unfortunate in its parentage, is very tenacious of its life. In treating this subject for some weeks past, in this paper, we have found that the record of man's creation brings to view no immortal element as entering into his being; that the Bible in its use of the terms immortal and immortality never employs them to express an attribute inherent in man's nature; that no description of soul and spirit, and no signification of the original words, will sustain the present popular definition of these terms; that the soul and spirit, though spoken of in the Bible, in the aggregate, seventeen hundred times, are never once said to be immortal or never-dying; and that no text in which these words are supposed to be employed in such a manner as to show that they signify an ever-conscious, immortal principle, can possibly be interpreted to sustain such a doctrine.

Yet the dogma of natural immortality, very reluctantly yields the ground. To a twentieth proof text it will cling all the more tenaciously, if the preceding nineteen are all swept away. Besides the texts already noticed, there are a few other passages behind which it seeks refuge; and with alacrity we follow it into all its hiding-places, confident that in no passage in all the Bible can it find a shelter, but that into every one which it claims as its own, it has entered not by right of possession, but as an intruder and a usurper.

Behind the obituaries of the patriarchs it seeks to shield itself. It is claimed, for instance, that the death of Abraham is recorded in such a manner as to show that his conscious existence did not cease with his earthly life. We might justly insist on their going farther back and taking the recorded close of the lives of the antediluvian patriarchs as the basis of their argument. One of these, Enoch, was translated to Heaven without seeing death; and all the others, according to popular belief, went to Heaven just as effectually, through death. But how different is their record. Of Enoch it is said that he "was not; for God took him;" while of the others it is said, "And they died." Surely these two records do not mean the same thing, and Enoch whom God took, and who is consequently alive in Heaven, must be, judging from the record, in a different condition from those who died.

But to return to the case of Abraham: the record of his death reads: "Then Abraham gave up the ghost, and died in a good old age, an old man full of years, and was gathered to his people." On this verse, Landis, p. 130, thus remarks:—

"What then is this *gathering*? Does it refer to the body or the soul? It cannot refer to the body, for while his body was buried in the cave of Maepelah, in Canaan, his fathers were buried afar off; Terah in Haran, in Mesopotamia, and the rest of his ancestors far off in Chaldea. Of course, then, this gathering relates not to the body, but to the soul; he was gathered to the assembly of the blessed, and thus entered his habitation."

To show how gratuitous, not to say preposterous, is this conclusion, we raise a query on two points: 1. Does the expression, "gathered to his people" denote that he went to dwell in conscious intercourse with them? 2. Were his ancestors such righteous persons that they went to Heaven when they died? In answering these queries, the last shall be first. It is a significant fact that Abraham had to be separated from his kindred and his father's house, in order that God might make him a special subject of his providence. And in Josh. 24:2, we are plainly told that his ancestors were idolaters; for they served other gods. Such being their character, death would send them, according to the popular view, to the regions of the damned. At the time, then, of Abraham's death, they were writhing amid the lurid waves of the lake of fire. And when Abraham was gathered to them, if it was in the sense which the theology of our day teaches, he too was consigned to the flames of hell! Oh! to what absurdities will men suffer themselves to be led

blindfold by a petted theory. God had said to Abram, Gen. 15:15: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Was this the consoling promise that he should go to hell in peace in a good old age? And is the record of his death an assertion that he has his place among the damned!! Yes! if the immaterialist theory be correct. Children of Abraham, arise! and with one mouth vindicate your "righteous father" from the foul aspersion. Renounce a theory as far from heaven-born which compels you thus to look upon the "father of the faithful."

Does, then, the expression "gathered to his people" mean his personal conscious intercourse with them? If man has an immortal soul which lives in death, it does; and if it does, Abraham is in hell. There is no way of avoiding this conclusion, except by repudiating the idea that man has such a soul, and denying his conscious happiness or misery while in a state of death.

But how then could he be gathered to his people? Answer, he could go into the grave into which they had gone, into the state of death, in which they were held. Jacob said, when mourning for Joseph whom he supposed dead, "I will go down into the grave unto my son mourning." Not that he expected to go into the same locality, or the same grave; for he did not suppose that his son, being, as he then thought, devoured by wild beasts, was in the grave literally at all; but by the grave he evidently meant a state of death; and as his son had been violently deprived of life, he too would go down mourning into the state of death; and this he calls going unto his son. In Acts 13:36, Paul, speaking of David, says that he "was laid unto his fathers." This all must acknowledge to be the exact equivalent of being "gathered to his people;" then the apostle goes on and adds, "and saw corruption." That which was laid unto his fathers, or was gathered to his people, saw corruption. Men may labor, if they choose, to refer it to the immortal soul; but in that way they do it a very doubtful favor; for the success of their argument is the destruction of their theory; and the soul is shown to be something which is perishable and corruptible in its nature.

The peaceful death of our father Abraham furnishes no proof of an immortal soul in man, and from his hallowed resting-place no arguments for such a dogma can be drawn.

Another text may properly be considered in this connection:—

Ps. 90:10: "The days of our years are three score years and ten; and if, by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away."

On the authority of this text it is claimed that something flies away when our strength is cut off in death; that that something is the immortal soul, and that if it flies away, it is therefore conscious; and if it thus survives the stroke of death, it is therefore immortal: rather a numerous array of conclusions, and rather weighty ones, to be drawn from the three words, "we fly away." Let us look at David's argument. The reason given why our strength is labor and sorrow, is because it is soon cut off and we fly away. If, now, our flying away means the going away of a conscious soul, into Heaven, for instance, if we are righteous, his argument stands thus: "Yet is their strength labor and sorrow; for it is soon cut off, and we go to Heaven." Singular reasoning, this! But his argument is all consistent if by flying away he means that we go into the grave, where Solomon assures us that there is no work, wisdom, knowledge nor device. Let us not abuse the psalmist's reasoning.

The text plainly tells us what flies away; namely, we fly away. We, is a personal pronoun and includes the whole person. According to Buck's assertion that man is composed of two essential elements, soul and body, the man is not complete without them both; and the pronoun, we, could not be used to express either of them separately. The text does not intimate any separation; it does not say that the soul flies away or the spirit flies away; but we, in our undivided personality, fly away. To what place does the body, an essential part of the we, fly? To the grave and there only.

This is confirmed by Eccl. 9:3: "The heart of the sons of men is full of evil; and madness is in their hearts while they live, and after that they go to the dead." Had this text read, "and

after that they go away," it would have been exactly parallel to Ps. 90:10; for no essential difference can be claimed between going and flying. But here it is expressly told where we go: we go to the grave. What is omitted in Ps. 90:10, is here supplied.

We may also add that the Hebrew word *gooph*, rendered "fly away," signifies, according to Gesenius, "First, to cover, spec. with wings, feathers, as birds cover their young. Second, to fly, properly of birds. Third, to cover over, wrap in darkness. Fourth, to overcome with darkness, to faint, to faint away."

The idea is plainly this: Though our days be fourscore years, yet is their strength labor and sorrow, for it is soon cut off, and we sink away, go to the grave, and are wrapped in the darkness of death. Viewed thus, David's language is consistent, and his reasoning harmonious; but his language we pervert and his logic we destroy, the moment we try to make his words prove the separation from the body, of a conscious soul at death.

Statements and Suggestions.

THE camp-meetings of the Illinois and Iowa Conferences were as good as we have ever witnessed. We had strength to labor, and freedom, beyond our expectations.

We finally decide to visit California, to be absent, probably, during the next winter. A few weeks rest only partially restores us, so that severe labor, especially mental, brings us down again. We are going to California to recreate, and not to labor, until our health is firm again.

We accept the urgent invitations from Brn. Loughborough, Cornell, Dr. Kellogg, and the California State Meeting, to visit that State, and shall need their care and assistance while there, but, under the circumstances, must decline their very liberal offer to meet our traveling expenses.

We have never labored much harder than at the Illinois and Iowa camp-meetings. This severe labor told on our strength; but being able to perform more labor than any other speaker upon the grounds, gave us the assurance that there was something left of us to build upon for more important future labor than that which has crushed out our strength at Battle Creek. The perpetual round of labor, with its cares and anxieties, for our institutions, and the large church at Battle Creek, which has seemed to compel us to be practically a no Sabbath man, demanding of us labor on the six secular days of the week of the most wearing nature, and then to conduct the Sabbath services, we now lay down at the feet of our brethren. God will bless them if they cheerfully take it up, properly divide it among them, and perform it in a God-fearing manner. While we hold offices of trust there, we shall expect to be consulted by letter on important matters pertaining to the general interests of the work. Beyond this, we shall leave the work to others.

Since writing the above, we have had an excellent visit with friends in Davies Co., Mo. We could not very well avoid laboring hard at this place. The state of things seemed to demand it. The false statements of some of our bitterest enemies in reference to our people making the subject of health reform and Mrs. White's testimonies a test of church fellowship, still had influence with some. We had the pleasure of correcting wrong impressions, and setting facts before them, which appeared to relieve them very much. We trust that our labors in that place will result in much good.

Again we intreat all our ministers, and our people everywhere, to handle the sensitive subjects of health reform, and the especial views of Mrs. White in a manner not to excite the prejudices of the people. Handle these matters ever with prudence, or let them alone. We are tired of traveling and laboring to dissipate prejudices, and heal divisions caused by the premature and injudicious action of others.

We were very much pleased with interviews with the brethren Long. These young men have been laboring some, with a degree of success, while not connected with Seventh-day Adventists. They are men of good natural and acquired abilities, and could, in the name and strength of the Lord, do much, if united with the living body, whose organization and facilities of spreading abroad the light of truth are unparalleled. Bro. Levi Long has committed himself with us, and, in the name of Seventh-day Adventists, we have extended to him

the hand of brotherly sympathy. May God bless this dear brother, and pour into his mind and heart the light and strength of his living truth for this time.

After a visit of a few days in Missouri we left, again very weary, and came to Ottawa, Franklin Co., Kansas, where we are resting, and enjoying ourselves very much with M. B. Clough of the M. E. church, and his wife who is Mrs. White's eldest sister, whom she had not seen for twenty-five years. Time has made his mark upon these friends, yet not as deeply as upon us, who have been in perpetual active battle for unpopular Bible truth. We are gratified to find Mr. and Mrs. Clough retaining much of the spirit of devotion, and the soundness of living Methodism of earlier days. They have been reading the REVIEW for some time, and appear free from prejudice.

We now design to spend two or three weeks in Kansas and Colorado, and God willing, reach San Francisco about the first of August. We enjoy rest in this country very much, and hope to meet our friends in California in a much improved condition.

The President of our General Conference treats the subject of a denominational school ably and well in recent numbers of the REVIEW. We must have and shall have such a school. But the very evils which generally attend such schools, and which many of our people fear, will exist in a school established at Battle Creek, unless men of firmness, energy, foresight, and piety, especially interested in the school and our other institutions, shall take up their residence in, or near, Battle Creek. Let our General Conference Committee consult with State Conference Committees in reference to the men, from each Conference, to move to Battle Creek, to constitute a sort of Congress, as far as our institutions located in that city are concerned.

That which gives confidence and stability to the government of the United States is the fact that each State makes the laws of the Union through its representatives to Congress. And what is necessary to place our cause beyond all doubt, in the minds of its rapidly increasing friends, as well as in the minds of a few old shaky ones, is to have the States, through their Committees, appoint, with the sanction of the General Conference Committee, men to move to Battle Creek, and there act for, and represent, the cause in the several States.

We are not now calling for ministers, editors, doctors, or for school teachers. What is wanted now is representatives from our State Conferences, who are men of foresight, order, firmness, energy, common sense, and piety; men to whom our institutions will be dearer than wealth, or even life. We want about fifteen such men as Bro. Ira Abbey at head quarters. Let the New York Conference send one more such, and let other States do their part, and then our people everywhere will have confidence in the general workings of the cause. No man in the State of New York, probably, is as well prepared to take hold of the work at Battle Creek, as Bro. Harmon Lindsay.

Men are wanted in Battle Creek who have made life a success, and have property, so that they can afford to spend time to legislate relative to the prosperity of our institutions at Battle Creek. There is no better State in the Union than Michigan. There is no better county in the State than Calhoun County. And there is no better portion of Calhoun County for farming-trade, or for the mechanic, than Battle Creek and the immediate vicinity.

And when the cause in the several States can be properly represented, and our institutions, built up by our friends in these several States, can be cared for by our best men from the several States, then we say, institute a denominational school as soon as possible, purchase grounds, erect buildings, and call hundreds of young men and women to the school, to be qualified as rapidly as possible, so far as such a school can qualify them, to work in the whitening harvest.

With representative men from the several States at Battle Creek, as guardians of our institutions there, we still plead for the school, and will be one of one hundred to raise fifty thousand dollars for it on the start. Without such safeguards, we shall oppose the expenditure of charitable funds for the establishment of the school.

We are happy to hear that the first term of our school, now in progress, is successful. Let the school go on. It will be better to hire suitable rooms in the business part of the town than

to build prematurely. We have borne burdens at Battle Creek much of the time for the last seventeen years, and think we understand what we say.

The Battle Creek church, though large, is an unfortunate church. Those connected with our institutions are ever pressed with care, and hard at work. These embrace a large share of the real ability of the church. It is a poor church, embracing a number of mechanics who devote their energies to obtain a livelihood. And there are many aged, and widows, orphans, and poor, who call for, instead of rendering, help. The Battle Creek church is really a feeble church, and not in a condition to bear the great responsibilities already devolving upon that church.

The Battle Creek church has never been in a condition to throw around young Sabbath-keepers, who might come to the place to remain a longer or shorter period of time, a saving influence. And now, with its present feeble strength, it is simply preposterous to think of establishing a permanent school, which might call hundreds of our dear young people to the place to be exposed to unsanctified influences.

Our General Conference Committee have not the experience in matters at Battle Creek that we have; and we pray God that they may not. But they are men of experience, and sound judgment, and will sustain us in these positions.

Men are wanted at Battle Creek who have acquired a liberal competency, men of ripe years and sound judgment, who have the cause at heart, and who can afford to give a portion of their time, and of their remaining strength, in caring for our institutions. We want men at Battle Creek who can contribute to, cherish, and build up, our institutions, instead of being a tax upon them. We want the influence of such men at headquarters, to give influence and character to our institutions. We want their influence at the house of God, and over the minds of the dear youth who may attend our school. And we must have such men to act as Directors of our Health Institute, and Trustees of our Publishing Association, and of our contemplated denominational school.

Men are wanted in Battle Creek, not so much to devise new plans upon which to act in carrying forward the work, as to faithfully and humbly carry out the sound and efficient systems now in operation, which are the result of a score of years of close and practical observation, and application, and by which unparalleled success has crowned the work. In view of the misfortunes that befell the work and cause at Battle Creek during 1866-1869, those at headquarters should be admonished to be cautious in introducing new and untried schemes.

We know of no branch of the cause that suffers at the present time equal to the work at Battle Creek for want of the right men there. It is not ministers that are wanted to attend to secular matters. We look back with painful mortification to the time when Directors and Trustees of our institutions were always taken from the feeble ranks of our overworked ministers, when we had men in the "rank and file" who were far better qualified, or, at least who had time to make themselves a hundred times more qualified, to act wisely and efficiently than some of our preachers did.

We earnestly entreat the General Conference Committee to take hold of this work at once, and not cease their efforts till each Conference is represented at Battle Creek by one or more of their best men. Our mind is upon Bro. Newell Grant, of Ohio, as one from that State. Our reasons are these: 1. He has made life a success, and has more than a competency. 2. He is not able to act the farmer, and there are no reasons why he should. 3. He is a man that fears God, loves the cause, and is of sound judgment. 4. He should now enjoy the fruits of his hard labors in past years, school his children, and give to God fully the remnant of his life and strength.

Could the right men be gathered at Battle Creek, to bear the burdens, with restored health and strength, that would be the place of our choice for headquarters, to serve the cause as a counselor, should that seem to be the will of God and his people. But we are done bearing burdens and contending with unsanctified influences at Battle Creek. And we shall not risk health and life there, neither shall we again accept offices of trust from our people connected with the work at Battle Creek, unless the right men are located there.

In times past, our preachers from abroad

could not, or did not, judge correctly relative to many things. And when they would come to Battle Creek, some of them were so unfortunate as to be used as a sort of "cat's paw," in the service of local and personal interests. We fear more in this direction than any other. Brethren in the different States: We do not ask you to send your ministers to Battle Creek. And we tell you plainly, in the fear of God, that in order for the work to move forward at headquarters as it should move, you must be represented at headquarters by your best men. You cannot safely trust our dear and precious cause, so dependent on our institutions located at Battle Creek, in the hands of the men and women that now compose that church.

When matters are as they should be, that important station will demand the labors, for a portion of the time at least, of such a man, or such men, as Bro. W. H. Littlejohn. He should not, in his condition of eyesight and delicate health, attempt to break his way into new fields. He should have all the benefits and blessings of our Health Institute from the close of the western to the commencement of our eastern camp-meetings, free of charge, and should also have a good reader and writer who would be an agreeable attendant.

We are very happy to know that Bro. U. Smith is giving himself to the work with new consecration and energy. He is a good speaker, and well represents our cause from the pulpit at Battle Creek. But he must have help. Our people will depend upon him as a lecturer upon Prophetic History in our school, and to edit the REVIEW AND HERALD. Such cautious, discreet, candid, and clear-headed men as Bro. Smith and Littlejohn, must be depended upon to take responsibilities at Battle Creek. So let the practical men come to the rescue, and bear the burdens, and encourage these dear brethren, and help them to do that work to which God has called them.

Our Health Institute is destined to be a glorious success, and will furnish a very interesting and interested portion of our Sabbath congregation. The students of a denominational school will largely increase the Sabbath congregation, and would greatly add to the importance of the Sabbath service. And then bring in fifteen or twenty families from the different States, such as must be at Battle Creek, and the station becomes one of vast importance.

Since writing the foregoing, Mrs. W. has spoken to the people in this place (where her sister, Mrs. Clough, resides, near Ottawa, Kan.), and had a good hearing. This leisurely way of journeying, and visiting friends, at this delightful season of the year in the great West, is giving us rest and improved health. We are free in spirit, and enjoy this kind of life exceedingly.

Monday, the 15th, we design to leave for Denver, Colorado, to remain there, and among the mountains till the 29th, when we shall probably leave for San Francisco, Cal., direct.

The REVIEW AND HERALD comes to us like an old and valuable friend. It never seemed so good before. We read it with deep interest. And as we have opportunities to learn the influence of a single copy over intelligent minds, we deeply feel the importance of ours being the very best religious paper in the world. Everybody admits that we have able writers. But we want more of them, so many as to crowd out lengthy reviews, and long, prosy, drowsy articles. We want a paper filled with living thought, stirring appeals, all breathing the spirit of active devotion.

We like Bro. Smith's hints to those who write, and hope he will embody them, and many more like them, in a pamphlet for free circulation to all who need it. The object is not to discourage the brethren and sisters from writing; but to put them on their guard to write more carefully. Those who are so careless that they will not, and those who really cannot, after reading Bro. Smith's hints, correct bad habits, and improve as writers, never should write for such a paper as the REVIEW AND HERALD. At least, the editor should not be troubled with their productions until first criticised, and copied, by some one who has both the ability, and the ambition, to write properly for the press. The editor cannot spend his precious time re-writing, or even correcting second-class articles. We want none but first-class articles, and these should be so plainly written that he can read them rapidly, and pass them out to the printers with hardly a mark of his pen upon them.

All our ministers should write, more or less. If they feel that their productions are not very good, they should be very brief, and write the oftener. We always called in question that policy in a minister, that if his preaching was poor, he must give his tired hearers the more of it. People will sometimes read a long article if it be very good. If an article be brief, they will read it if it be dry. But those who crowd many blessed thoughts into a few paragraphs never are dry. Talk simply is cheap stuff. First get a valuable idea, then put it upon the bowstring of energy, and let it fly. These are not the times for men to preach, or write, some half dozen sermons on the letter O.

Long reviews of opponents, if they must come out in print, should be in tract or pamphlet form, for those who should read them. The REVIEW AND HERALD will accomplish most for God, and his truth, to ever be appealing in a straight forward line in behalf of plain Bible truth, and a Bible fitness for a Bible Heaven. The truth is plain. The way to Mount Zion is plain. And thousands are hungering for just that spiritual bread which each issue of our glorious paper must contain. Let the Missionary and Tract Societies get in working order, and let the REVIEW AND HERALD, raised to a higher standard of intellectual and spiritual value, be circulated all through our country.

We have been deeply interested in the movement of things in the State of Indiana. That is a good field for labor; but our people there must drink in the spirit of sacrifice before the cause can move forward in that State. We are glad that brethren Waggoner and Lane have given things a fair try in that field, and we were very much pleased with Bro. Waggoner's candid and affectionate remarks upon the subject in a recent number of the REVIEW. The whitening harvest calls for the reapers everywhere, and our ministers must labor where our people fully open the way for them.

We thank our dear brethren of the several State Conferences for their affectionate and pressing invitations to attend their several camp-meetings. But we dare not comply with their wishes, until our health shall become firm. If we had not been nearly deserted in a cruel manner nearly two years since, with our triple burdens upon us at Battle Creek, then if we could have had the right kind of help when we called for it, or been released from a part of our burdens when we plead for such a release at General Conference, instead of being left to struggle along until we fell under the burden, we might now be able to comply with the wishes of our people in the several States.

But we turn from the train of agonizing reflections before we enter upon them, and console ourselves with the consciousness that we have done what we could for God, and his truth, and his cause, and his people, and that he is able to restore us again to our condition of strength and activity of two years since. God meets us, and we often realize the baptism of the Holy Spirit, at our daily especial seasons of prayer for restoring power from Heaven. Our despondency and feebleness are wearing away, and we enjoy freedom in the Lord.

In God we wait for his salvation, and know we have the prayers of those whose hearts have been with us in the work. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance and my God." We will not limit the power of the Holy One of Israel. There are bounds set to natural law, beyond which nature cannot carry forward her work of restoration. But there is no limitation of the power of the Author of natural law. He who created, and will ere long resurrect the just, can now restore those who are worn in the cause of God. God lives and reigns, and is the hope of his servants who battle against error, in the cause of unpopular Bible truth.

JAMES WHITE.

Ottawa, Kan., July 9, 1872.

GOOD ADVICE.—Don't be discouraged if occasionally you slip down by the way, and others tread on you a little. In other words, don't let a failure or two dishearten you; accidents will happen, and miscalculations will sometimes be made, things will turn out differently from our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in the month of April, sometimes cloudy, and sometimes clear and favorable.

Spiritual Things.

"WHILE we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. Faith in God and in his word opens up a theme of great and sublime realities; subjects vast and comprehensive appear before our eyes as realities, bringing peace and joy to the heart.

No earthly treasures or fortune can compare in importance with the considerations which faith presents to our view. The hope of eternal life, ripened into assurance, is a treasure, compared with which, all earthly pomps, and honors, and treasures, sink into insignificance.

Nor do we here undervalue earthly blessings; but we rate these things at their full value, as blessings of great worth; gifts from our Heavenly Father, gifts which, if well improved, may not only give us much comfort here, but may afford us many opportunities of doing good.

Earthly treasures are not to be viewed as small favors, to be despised and made light of; to be wasted or mismanaged, but as talents committed to us, for which we must finally give an account to the Lord of Heaven and earth.

But the unseen things which faith sees are heavenly, they are infinite and lasting.

Connected with everything earthly, we find uncertainty and care, labor, weariness, and pain; but connected with heavenly things are no such contingencies; but there all is permanence, all is purity and perfect peace, freedom from pain, freedom from weariness and sorrow.

There will no shadow of sin cast itself across our pathway, no labor there will fail of its reward, no fires will consume, no waves overflow, no lightnings scorch, nor earthquakes terrify, the peaceful inhabitants of paradise.

There will no ingratitude or pride magnify itself. There will be no stings of conscience, no remorse, no impure act, nor wanton look will shock the heart of virtue; no sharp trader will banter, nor adroit thief will break the bond of confidence. There will be no bolts or locks, no prisons or hospitals, no lunatics or idiots, no alms-houses, or courts of justice, or houses of correction.

No physicians or surgeons, no sheriffs or police, no armies or navies, will be needed there. No poisonous drugs, no death-dealing arms, powder, or balls, will be called for in that happy realm.

No long-complicated system of law will cast its pall of uncertainty over both just and unjust. No conflicting systems of medical science will wrap up the truth in a knot of uncertainty. No clouds will cast their gloomy shades, no tornadoes, or whirlwinds, will scatter the works of man.

Faith brings to view realities. She carefully weighs evidence, and is satisfied with sufficient and abundant proof. She does not gloomily survey the dark side of things, and then avert her eyes from the bright glory of God; but she opens her heart and mind to his sweet influence.

JOS. CLARKE.

"Can Ye not Discern the Signs of the Times?"

SOME portions of God's word have been fulfilled in every age. There have been some to fulfill the word. There have been others to believe in the fulfillment of the word. Those who have believed have done so because another class has taken a course that has fulfilled the word of the Lord, as spoken by the prophets, Jesus and his apostles.

Those who are fulfilling the word of God, generally speak very lightly of those that believe, thinking sometimes they are hardly fit to live, and being confident that their society is not worth possessing, and that to cast in their name and interest with them, would be a great disgrace. This is very plainly seen in those who are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, &c." 2 Tim. 3, all of whom are fulfilling the word of God that marks the last days.

You can hardly look amiss; you will see in every direction some one fulfilling the words of some holy man that has spoken by inspiration. 1 Peter 1:21. Yet these same persons deride, and would laugh to scorn, those who thus believe. Very many children, by their disobedience to their parents, are strengthening the faith of God's people in the soon coming of the Lord. Very many lovers of pleasures are doing the same. Yet they generally think and sometimes talk it, that those thus looking for the Coming One are very foolish, nearly deranged.

It has been left to a few days in the past to show a clear and great fulfillment of the cry of peace and safety. 1 Thess. 5:3. One would nearly think the good time had come, or was coming, in and around the famous city of Boston for the last two weeks. While they cry peace, and are expecting a common brotherhood of all mankind, they are doing just what God's word says some one will be doing when destruction, sudden destruction, shall come upon them. Yet they think those who are looking for the sudden destruction and saying it is coming, and who are seeking a hiding place from the gathering storm, a very strange class of persons, rather weak-minded, easily given to fanaticism. Oh! very good persons, generally, good neighbors, but there is a weak place in their heads somewhere. Truly, a strange world this. Yet the saint hopes on ever.

C. O. TAYLOR.

ABOVE THE CLOUDS.

[The scene here described was witnessed on the Pulney Mountains, in Southern India, in the year 1845.]

THE darkest clouds; the poets say,
Have all a silver lining;
Above the storm and whirlwind's roar
The sun is always shining.

'T was once my lot this fact to prove,
With closest observation,
As, far above the clouds and storms,
I occupied a station.

'T was in the sultry clime of Ind,
Upon the lofty mountains,
Where many rivers, long and broad,
Flowed from their tiny fountains.

The sun was pouring forth his beams
In a bright flood of glory,
While lightning's crash and thunder's roar
Shook all the hills below me.

Below, the clouds, with angry frown,
Where pouring down a torrent;
Above, their white and fleecy folds
Of peace gave truest warrant.

Their smooth, bright surface spread afar,
With scarcely any motion,
Whilst crags and knobs peered here and there
Like isles in a silver ocean.

Here, balmy odors filled the air,
From flowers perennial blooming,
And farthest landscapes everywhere
With radiant luster looming.

Here, of our lives behold the type,
The favored and the lowly:
The clouds that shroud our pilgrimage
Are shades to screen His glory.

While in life's journey, then, we toil,
Though storms are bursting o'er us,
We'll upward press our toilsome way,
For Heaven is just before us.

—M. C. F., in *N. Y. Observer*.

Progress of the Cause.

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

Flushing, Mich.

THE interest at this point is still good. It has increased from the first. Notwithstanding the busy time of the year, many come in from the country to attend the meetings. The introduction of the Sabbath question made quite a favorable impression on the minds of the people; so much so, that our congregations have been on the increase since that time.

Some, however, have opposed from the first; especially is this true of the ministers of the place. Some of them have warned their members to remain away from the tent meeting, nevertheless many come and seem deeply interested. We have just presented the subject of the Nature of Man. This caused some who were inclined to oppose to take a decided stand against the positions taken.

Last Sunday, the Methodist minister spoke against our position on the Sabbath question. The discourse was reviewed in the evening at the tent before a congregation of about four hundred. The best of attention was given, and an excellent impression was left in favor of the truth.

We have held two Sabbath meetings. Last Sabbath several brethren and sisters from Lapeer met with us. After a short discourse they gave cheering testimonies in favor of the truth, which so encouraged those who have of late embraced our views that six testified that they had fully determined with the help of God to keep all his commandments. We look for several more to take a decided stand.

We have received several invitations to speak in school districts near here. Have done so upon two occasions. The house has been crowded to its utmost capacity. We have spoken four times in a grove about eight miles distant. The people in that vicinity turn out well, and seem much interested. We feel encouraged to labor on in the cause of present truth, ever praying for God's blessing on our efforts.

I. D. VAN HORN,
S. H. LANE.

Vermont.

AFTER the organization of the church in West Bolton and Jericho, I remained there through the month of May, holding meetings both Sabbaths and first-days. Our last meeting was held in the house of Bro. H. B. Smith, where the ordinances of the Lord's house were celebrated with this church for the first time. It was a precious season, and a good impression was left upon the minds of all.

June 8 and 9, attended meetings in Charleston. Sabbath, 15, spoke to the church in Sutton. On first-day, the 16th, spoke twice in the Freewill Baptist house. As when here last January, some listened with deep interest to the word spoken, while the majority of this large church are afraid of "new things," even though they are found in the word of God, the great and unfulfilling rule of the Protestant's faith.

My soul feels most deeply for the Freewill Baptists, my former brethren. Oh! that they might return to their former devotion and consecration to God, to their zeal and sacrifice in

his cause, to the ardent love for perishing souls which characterized preachers and people in the rise of this denomination. Then would they most earnestly seek to know the will of God, and cheerfully bear the cross, amidst reproaches and persecutions.

Sabbath and first day, 22 and 23, held meetings in Sutton. The Lord was truly with us in the celebration of the ordinances of his house. It was one of the happy hours of my life, to be permitted to baptize Bro. Dean and his companion. May they be numbered with the overcomers.

On the 24th, by request, I spoke at 5 P. M. in the Whipple school house. Had freedom in presenting the hope of the Christian. I hope and trust our visits and feeble labors here may not be lost. May some of these dear ones be gathered when the Lord shall come.

Sabbath, 29, preached twice at the house of Bro. Barrows, in Iraaburg. Let none of the brethren and sisters be discouraged in this section of the State, that tent and camp meetings are brought no nearer to them. The cause of God is one, and his servants are trying to move in his fear, and we all need your prayers. Hope on, hope ever; there are souls yet to be saved in your section. Let your light shine.

Sabbath, July 6, spoke to the dear friends in Johnson. Their testimonies and good resolutions were cheering. Truly, God is good. To serve him is inexpressibly sweet, and the great gathering of the saints, and rest, unending rest, in Heaven, desirable beyond the power of language to describe.

"In that eternal day
No clouds or tempests rise:
There gushing tears are wiped away
Forever from our eyes."

A. S. HUTCHINS.

Johnson, Vt., July 10, 1872.

Report of Labor.

It is not for lack of interest in the cause that I have not reported before, but more for lack of seeing accomplished that which would interest the readers of the REVIEW.

From May 17, to June 16, I was in the State of New York, where I held five general meetings in different parts of the State. These meetings were meetings of some interest. The brethren came from quite a distance to each of them. Considerable interest is manifested in this Conference in the Tract Society and other enterprises connected with the cause, more especially in the western and middle portions of the State, owing no doubt to the fact that other parts have not had that amount of labor.

The Tract and Missionary enterprise is a system that gives each individual the privilege of manifesting an interest, both as to their means, and actual labor in carrying forward this last message of mercy; and those that heartily enter into this work, and continue faithful, not being swerved from its object by difficulties that may arise, will hear it said in the day of Judgment, "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."

The truth must go, and the truth will go, and God has ordained man as his instrument to carry forward his work upon the earth; and if one fails to enter into the work and co-operate with the people of God, others will be raised up that will take hold of the work and receive the crown. A spirit of enterprise is needed in the cause of present truth if we would see it prosper, and prosper ourselves. The monotony of certain rounds of duty must be broken up, by reaching out for higher attainments which will be accomplished by heartily embracing each truth, and co-operating fully with every step the people of God are taking. The religion of Jesus Christ is not a gloomy, long-faced affair; that sing-song tune which knows no change; but new victories are daily to be obtained, a "reaching forward to those things which are before." This will give life and activity to the soul, and a living experience in the things of God.

June 22 and 23, met with the brethren at Green Hill, R. I. In this State the Tract Society is proving a great blessing to the cause. June 29 and 30, met with the friends at West Rindge, N. H. On first-day afternoon, eleven willing souls were buried with Christ in baptism including one deaf mute who manifested great joy in coming out of the water.

July 6 and 7, I was also with the brethren here, and completed organizing the church. The bad effect of a wrong use of the tongue, which is so difficult to tame, was very apparent in this section. David exclaimed: "In my distress I cried unto the Lord, and he heard me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? It is as the sharp arrows of the mighty man, with coals of juniper." (Margin.) Ps. 120. James gives us to understand that "every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." Again, he says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." But when the tongue is subdued and brought in subjection by the grace of God, so as to be made to speak right

words at the right time, "how good is it;" it "is like apples of gold in pictures of silver." Conversational powers are a great blessing, and when rightly used will bring joy to many hearts, and much fruit that will be seen in the kingdom of God; but, wrongly used, they will prove the ruin of many, and fill the garments of the unconsecrated with the blood of souls.

S. N. HASKELL.

Indian Lake, N. Y.

THERE are a few persons in this place who have commenced to keep the Sabbath of the Lord. We had our first Sabbath meeting yesterday. There were six testimonies given, and three or four others present that are trying to keep all the commandments. There are twelve in all that have embraced the Sabbath under the labors of Bro. S. B. Whitney. May the Lord lead us into a large place and establish our goings, and to this end we ask the prayers of the faithful.

W. W. LOCKE.

Almont, Mich.

THE tent-meeting here is still in progress. Have had in all thirty-four meetings up to the present writing. Have quite thoroughly canvassed the subject of the Sabbath, yet the interest is apparently on the increase. Our congregations are respectable in numbers and character, and the best of order is preserved and good attention paid. Our first Sabbath meeting was held July 6, a large delegation of brethren and sisters being present from Memphis, fifteen miles distant, and some from Lapeer. The blessing of the Lord attended the word preached, and the social meeting which followed was exceedingly interesting. Many testimonies were given from hearts imbued, we trust, with the Spirit of the living God, and a corresponding love for the truth. Eighty-five were present, exclusive of children, and nearly all were directly interested in the present truth.

We hope that this meeting may result in a rich harvest of souls, as the multitude that come to the meeting are almost, as a whole, in close sympathy with us in our work. A goodly number are already united on the main features of our faith, and have expressed their determination to obey God, keeping all his commandments. Some have embraced the truth that never before professed religion, and some just tottering on the verge of the grave. We do believe that God in his mercy will accept them, even at the eleventh hour. We still look for others that are halting between two opinions. May they yet serve the living God.

We have not been able to stay in Almont so long without meeting opposition. This culminated for the first time in a public attack upon the views we advocate, by Eld. J. T. Hankinson, of the M. E. church, in their house of worship, yesterday (Sunday) forenoon, July 7. He followed, almost verbatim, Dr. Aker's Sunday seventh-day theory, but did not, however, succeed in convincing many of his hearers of the truthfulness of his position. In fact, the subject was more befogged than elucidated.

The same congregation, nearly, listened to a candid review of his discourse in the afternoon, in the tent. Hundreds were at the meeting. At its close, an expression was called for to know how many believed the seventh day of the week, or Saturday, to be the only weekly Sabbath of the Bible. A large proportion of the audience rose to their feet. Upon calling for an expression for the other side of the question, not one of the hundreds arose, clearly showing the unsatisfactory evidence for Sunday-keeping.

This was the first review of this phase of the Sabbath question that ever fell to my lot to undertake. We have reason to hope that it will result in good, as the blessing of the Lord was evident in all the meeting. We do praise the Lord for the beauties and harmony of the truth. Its every tower is impregnable. Bro. E. B. Lane left for Matherton, last Thursday, and returns to-morrow. We expect to remain here another week, perhaps longer, then remove, as is now expected, to Holly, Oakland County.

D. H. LAMSON.

Minnesota.

I HAVE been here now two months, and have gained a fair understanding of the situation. Have given one course of lectures, visited several of the churches, attended the camp-meeting, seen most of the brethren, and traveled over eight counties visiting the cities and villages of any size in them. I am much disappointed in not finding a promising field for labor. Nearly all the towns of any size are railroad towns, with a large proportion of foreigners. Then I have found hardly a place but what either the first-day Adventists or our own ministers have preached more or less in them, generally with a tent, too.

After spending all the time I dared to in looking around, we finally came to Albert Lea, county seat of Freeborn County, a place of some seven hundred inhabitants, full half of whom are Norwegians. But we shall probably have to close our meetings for want of interest; nor have we any idea where to go from here. We are confident that there are good openings in the

State somewhere, though we have not found them yet.

I have tried very hard to find some one to help me with the tent, in preaching; but have entirely failed so far; and hence have all the preaching to do alone. I think I shall not be able to stand this long. Bro. Hanson tries to help me some by preaching occasionally in the Norwegian language to a few of that people who come to hear.

I have seldom labored under so discouraging circumstances; but shall do the best I can and hope for better days.

D. M. CANRIGHT.

From the Vermont Tent.

WE have now held meetings in this place over three Sundays, and are in the midst of the Sabbath question. The interest is rather on the increase. New ones from the country are becoming interested. We have plenty of calls to make. It is all our faithful pony can do to take us from one point to another, in answer to these calls. We spoke twice in Jerusalem last week, but will have to suspend our effort there till we get through here.

We are glad to get encouraging letters from Kentucky. A brother from Locust Grove writes: "We are still keeping up our meeting and Bible-class, and are growing stronger in the faith every day. Had a good meeting last Sabbath. The children all took part. It was a refreshing season." Another dear friend, whose kindness to us will not be forgotten, writes from another point, of a new one who has become "very strong in the advent faith. She went on home armed with a lot of books and papers." A sister from the same place writes of a young man who has lately embraced the Sabbath. May God bless the young cause in Kentucky. May the friends there be faithful, though they should meet with reverses. A great field of usefulness is opening before them. Though they should fail in one direction and be disappointed, there will be other openings to do good if they are disposed to work. They may be tempted to think that they are accomplishing but little, while prejudice is being removed and deep and lasting impressions are being made upon minds.

I had but one rest-day after returning from Kentucky. I spent the first two weeks in traveling about three hundred miles by private conveyance to help find openings for tent-labor, etc. I feel worn. Pray that God may strengthen me, and give me wisdom to spend my strength to his glory.

D. T. BOURDEAU.

Lincoln, Vt., July 8, 1872.

Bridgewater, Me.

WE pitched our tent at Baird's Mills in the town of Bridgewater on the first day of July. We have now given eleven discourses in all, three of which have been on the subject of the law and Sabbath. The interest has seemed to increase thus far. Our congregation has ranged from about fifty to two hundred and fifty.

Since we have presented the Sabbath question, some have said they are going to keep it, but we cannot tell how many will do so until the time comes to prove them. Satan is doing what he can to hinder the progress of the work.

We have given an appointment for meetings each evening this week and the following Sunday and intend to remain here as long as it seems to be duty. We hope for good results.

J. B. GOODRICH,
W. H. BLAISDELL.

Aroostook Co., Me., July 11, 1872.

Wisconsin.

JULY 13 and 14 were good days for the church at Monroe. Brethren from Avon, Albany, and McConnell's Grove, were with us, and best of all, the Lord met us and greatly blessed us. We organized a Missionary and Tract Society in District No. 2.

All was union and harmony, and the brethren and sisters all seem to be full of courage and hope for the success of this good work that the Lord is doing for his people through the third angel's message. With the continued blessing of God, I will now visit all the churches in the Conference as fast as I can, of which I will give due notice in the REVIEW.

I. SANBORN.

Experience.

I HAVE just returned from the camp-meeting at Lodi, weary in body, but refreshed in spirit. I feel very grateful to God for the benefits of this meeting. I hope that from this time forward I may steadily advance in the heavenward way. I want to get out of this lukewarm state that is so distasteful to my Heavenly Father, and have that consecration to the work, that humility and contrition of spirit, that will bring me near to the high and lofty One, whose name is Holy.

I was very forcibly impressed by a passage quoted from the writings of John Bunyan. It was to this effect: "The valley of humility is a difficult place to get into, but a delightful place to travel in, when you once get down into it. Our Lord walked much through this valley in the days of his flesh. And this valley is so low that the shafts of hate, of malice, and of

scorn, fly high over our heads and do not hurt us."

Brethren and sisters, shall we think it hard to follow in the path where Jesus has trod? When we trace his bleeding footsteps down into the valley of humiliation, will it not sweeten the bitter cup we are sometimes called to drink? I earnestly desire to take the yoke of Christ upon me and learn of Him who was meek and lowly in heart. I have professed to wear the yoke of Christ for many years, but I have sometimes thought it heavy, and the cross hard to bear. I want to sit at Jesus' feet and learn of Him, till I can count the cross of Christ my greatest joy, till I shall find that rest my weary soul has so long desired. Thank God! I do feel some of his blessing—some of that peace that passeth all understanding.

It rejoices my heart to see the cause advancing; to see souls encouraged that have been cast down; to see the goodness of God in answering prayer in the restoration of the afflicted, and to see some of the young interested in the salvation of their souls.

But still the cry of my heart is, "Nearer my God to thee." I want the testimony that Enoch had, that God looks upon me with approval. I want to abide in Christ, and have his words abide in me, that he may condescend to take up his abode in my heart. But I know that Jesus will not dwell in a heart where self reigns. Self must die, that Jesus may be all and in all.

"Oh! for a humble contrite heart,
Believing, true, and clean;
That neither life nor death can part,
From Him that dwells within."

R. C. BAKER.

Mackford, Wis.

To the Brethren in N. Y.

THE time for our yearly gathering is drawing near. Some of those that met last year will probably meet this. How true has proved the remark made last year, that not all who were then present would ever meet again. I was thinking, Will those that gave their hearts to God, last year, and have continued faithful, be sorry that they were there, and that they took the stand they did? We hope to meet them this year. Also, those that labored to get those there that commenced the service of the Lord, and did what they could for their eternal interest while there, will they have cause for regret for the labor bestowed? There can be but one answer to these questions. Then will you not all labor to get others there this year? Have you not some dear friend, brother, sister, parent, child, that you are anxious to meet in the soon-coming kingdom, that is almost persuaded to be a Christian, who, with some effort on your part, would give themselves to the Saviour?

Could you be an agent in the hands of God of their salvation, you would be greater in the sight of Heaven than an earthly king. Will you try? Jesus would have you. This may be your last camp-meeting, your last effort to do such a noble work, your last chance to secure a star in your crown, or to be one that will shine forever and ever. Dan. 12:3. I repeat, Will you try? Will you do the best you can? The meeting is coming in a busy time of the year. Some may think they cannot attend. Let such begin now to ask the Lord to open the way for them. Let them ask each day, often each day. Let them then answer their prayers by their works, do all they can to bring the thing around. If you will, I venture to say you will be there if sickness does not prevent. Our earthly gatherings, where we can seek the Lord, and get prepared for his soon coming kingdom, is drawing to a close. The short space of time between this and the coming of Jesus will soon be past. These golden moments to secure eternal life will soon be over. The righteous will be saved, eternally saved; the wicked, lost, eternally lost.

C. O. TAYLOR.

Restoring.

ACCORDING to the common acceptation of this word, it means to return what has been taken; but it may embrace more.

David said he restored that which he took not away. Zaccheus said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold. Better be on the safe side, and restore what we have not taken than to withhold what should be restored. It is not sufficient that we confess and forsake our sins, but we are to restore as far as in our power. This tests our sincerity, and is pleasing to God: not that he has need; but we need this spirit: not that God would suffer loss; but we are the losers.

We are too near the Judgment to let the paltry things of earth get for a moment between us and our duty and crown. Soon the means over which we have been placed as stewards, which have been perverted from the right channel, will be cast into the mire of the street, and be trodden under foot of men. We should be in haste. Every moment of delay increases the wrong, and the difficulty of repairing it.

A. P. LAWTON.

W. Winfield, N. Y.

Saying and Not Doing.

"NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Please take your Bible, and read to the 28th verse of the same chapter; also, James, 1st chapter, from the 22d to the 26th verse. These scriptures need no comment. They prove to a certainty the fallacy of not living out our faith in doing the whole will of God. A mere profession, or fair promises, will never take us through to the kingdom. And do not those who identify themselves with Seventh-day Adventists make a high profession? Certainly there can be no greater perfection than to keep all the commandments of God, and the faith of Jesus, and do we expect to enter in through the gates into the city with any less? Then why not take a bold, thorough, decided stand for the truth? Do we not believe God is purifying unto himself a peculiar people, zealous of good works, and fitting them for translation, or the first resurrection. And the process we are to go through must be one that will separate us both in spirit and practice from the world; and if we live out all the light now shining on present truth, will not this cause a separation? and shall we not be a peculiar people? Certainly, we shall. Oh! then let the question come home with power to our hearts, Are we living out all the light? Can we be saved unless we do? Oh! are not the favor of God and the glorious reward that awaits the faithful overcomer of more consequence than the applause of the world? Oh! yes. I can say from the fullness of my heart, Let me suffer with my Master here. He has borne reproach for us, and his whole life was one scene of suffering; and if the Lord of glory will so humble himself, and suffer so extremely for us, shall we who are so depraved and fallen by nature, and depend wholly on the merits and atonement of our great High Priest to be saved from our sins, think it too humiliating to have the world frown on us because we do right? Is it asking too much to bear the cross, let it be ever so great? Oh! let the blush of shame tinge our cheek, and we prostrate ourselves at his feet, and implore his mercy for past neglect, and seek earnestly for that consecration which will subdue our pride and love of self and the world.

"Go to the garden, sinner; see
Those precious drops that flow;
The heavy load he bore for thee;
For thee he lies so low."

"Then learn of Him the cross to bear,
Thy Father's will obey;
And when temptations press thee near,
Awake to watch and pray."

C. LAWTON.

Jeff. Co., N. Y.

Jesus Is Coming.

JESUS is soon coming. This is a matter of no uncertainty to us. We have carefully studied the signs of the times and we behold him near, "even at the door." Link after link in the prophetic chain has met its fulfillment, and now we are brought down in close proximity to the last closing scenes of earth's history. Perils are thickening around our way. Indications of trouble are becoming daily more apparent. A stormy future lies before us. The conflict will be short, yet severe. Satan has marshaled his host, and is working with increased power. He knows that his time is short; therefore he doubles his diligence, that he may by his seductive wiles and cunning craftiness allure souls from the path of obedience, and lead them to everlasting ruin.

"The end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. If ever there was a time when the people of God should be awake, it is now. We need on the whole armor, that we may be able to stand; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:12, 13.

MARY E. GUILFORD.

NEVER SCOLD.—A person, child, or adult, takes contradiction or advice much more cheerfully than ordinarily supposed if kindly given; but if violently administered, he resists though it be well-founded. Hearts, like flowers, are open to the softly-falling dew, but close up while the violent storm rages.

Tithes and Offerings.

PERHAPS there are very few among us who do not feel to acknowledge the propriety of the plan of Systematic Benevolence, by which means are raised with which to advance the cause of God, and fewer still would be willing to dispute the hand of God being in the work of bringing his people up to this system. But what is the grand object to be gained? Is God dependent upon us for means with which to carry forward his work? Surely not. "The beasts of the forest are mine," says God, "and the cattle upon a thousand hills." Were it in his plan, he could rain gold and silver from Heaven with which to sustain his work. He is not dependent upon the small sum we might give. But it is for our own good, that he requires us to give to sustain or to help in the great work of saving sinners. To some, God has given talents of mental ability; to others, talents of means; and each will have to give an account to God for his stewardship. The plan of Systematic Benevolence is one by which all may share in the work. The selfish and greedy are not eased while the more liberal are burdened; but all may share alike, according to the several ability of each. And where it is carried out as it should be, it is a perfect plan. It is a test, a weekly test. I may know each week whether I am overcoming my selfishness or not. But there are those who do not carry it out according to its design, and are thus in a position to lose the blessing it is designed to bring, and are adopting a course which is certainly bringing upon themselves the frown of God, and unless they repent, will eventually bring upon them the just sentence, "Take from him the talent, and give to him that hath ten." This system is founded upon the word of God, and what God has set his seal to will surely stand; and if man, no matter how high his profession, fails to obey, he must soon meet its just penalty. Abraham, the father of the faithful, paid tithes. Jacob vowed to pay a tenth of all that God gave him, if he was prospered and returned in peace. It was a statute in Israel. They were required to give a tenth of all, and it must be the very best. God would not accept a lame offering. God gave the bounties of earth to the children of men, but how far they come short of using it according to the first design. We share liberally in these bounties, but the tenth of our increase God never gave to us. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord." Lev. 27:30.

God gave to man the six working days, but the seventh day he reserved to himself, and whoever takes the seventh day and appropriates it to his own selfish purposes, robs God of the time which he set apart as his own, and upon which we are to worship him. So God has given to us the bounties of earth, but the tenth of the increase he has reserved to himself. He says it is holy. And if we lay our unholy hands upon it, and appropriate it to our own use, we rob God of that which belongs to him. We have no right to it whatever. Hear the words of the prophet. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." You see God calls it robbing him when we take that which he calls his own. And more than this, he calls for offerings, freewill offerings. And why is this? Let us see. The tithe of the increase calls for no sacrifice. Did you think you were sacrificing if you gave a tenth of the increase? You do not, for the principal remains untouched; and not only so, but it is on the increase all the time. The plan of s. b. supposes your property to be out at ten per cent, and you give a tithe or one per cent. Thus you are adding nine per cent to your property every year. How soon do you suppose you will have your treasure transferred to Heaven, at this rate?

Now we are fast approaching the closing scenes of this world's history, and the very last day must come very soon. The instruction of our Master is, "Lay up for yourselves treasures in Heaven," "Provide bags that wax not old." Now we can make, and it is our privilege to make, a transfer of what God has given us here, to the bank of the New Jerusalem. We may exchange the few rods or acres of this sin-cursed earth for an interest in Abraham's farm. There our treasure will be safe from the fires of the last day. Soon it will be said, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you."

And oh! if our treasures are only secure there, how safe we shall feel.

What can we say to those who vow to God and do not pay. They feel that they must do something for the cause of God. Well-meaning souls, they may be; but they pledge, and that is the last of it. They have put down their property to the full amount. They do not wish to cheat the Lord; but in an evil moment, they stopped to listen to the voice of the tempter. They had money, but oh! says the devil to them (he came as an angel of light), charity begins at home. Your wife needs a dress, John a pair of shoes, Nelly a bonnet, and then there are your taxes, they must be paid. Thus he talks, and our brother listens. Soon the money is all gone. Self, Caesar, and family, have it, and the Lord is left with only a promise to pay next time; but next time comes, and it is worse than ever before perhaps, for how can the Lord safely bless the man, who does not keep his promise.

But what shall we say to those who profess to come up to the plan, but like Ananias and Sapphira come with a lie in their mouth. They profess to put down the full amount of their property, but were they offered their figures, they would not begin to take it. Now Bro. A do not begin to say, How this will hit Bro. B.; for it is written for you; I am afraid so, at least. Now stop and consider. Such manifest so much selfishness that they never can get into the kingdom of God unless it is overcome. Heaven would be marred if they were taken in. And though their just recompense may seem to linger, it will come full soon enough. Would to God that such would repent before it is too late. Oh! that every one that has named the name of Christ would depart from all iniquity. But what shall I do, says one. Make a sacrifice, pay your vows to God, "have faith in God." Believe the promise, "I will pour you out a blessing, that there shall not be room enough to receive it." Do as the apostle says, "Lay by in store." Take ten cents out of every dollar, or five out of every fifty. Give God what belongs to him. I will give the words of another upon this subject:

"In the arrangement of Systematic Benevolence, hearts will be tested and proved. It is a constant, living test. It brings one to understand his own heart, whether the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble. Said the angel, 'Cursed be he that doeth the work of the Lord deceitfully.' Angels are watching the development of character, and the doings of such are carried to Heaven by the heavenly messengers. Some will be visited by God for these things, and their increase will be brought down to their figures. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.' Prov 11:24, 25."

Who can be saved? Who will fall by this test? May God save his people from the snare of the devil. Amen.

H. F. PHELPS.

Obituary Notices.

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

DIED, June 4, 1872, at Mackford, Wis., of lingering consumption, our beloved sister Caroline Manley, aged 57 years.

Sister Manley embraced the first message, and shared the disappointment of those who looked for the Lord's coming in 1844. But after the time passed, she lost sight of the Advent people, and through the influence of worldly associations, drifted back into the world.

About 13 years since, she became acquainted with the Seventh-day Adventists, and recognizing among them the same spirit she had seen among the believers in 1844, she immediately embraced the third angel's message and its kindred truths, and has ever since conscientiously endeavored to live out her faith.

She was confined to her bed but two weeks before her death. She realized that her end was near, and with perfect serenity arranged her worldly matters, and with unfaltering trust committed herself into the arms of her Saviour. She expressed great affection for the brethren and sisters, and for the ministers of Christ. She assured her friends that the sting of death was taken away, and calmly fell asleep in Jesus. Funeral discourse by Eld. Cameron from Rev. 21:4.

R. C. BAKER.

Govern your thoughts when alone and your tongue when in company.

The Review and Herald.

Battle Creek, Mich., Third-day, July 23, 1872.

Eastern Camp-Meetings.

New York,	Aug. 6-12.
Vermont,	" 14-19.
Maine,	" 21-26.
New England,	Aug. 28 to Sept. 2.
Michigan,	Sept. 4-10.
Ohio,	" 12-17.
Indiana,	" 19-24.
GEN. CONF. COM.	

The friends of the cause will be gratified to see in this number a lengthy communication from Bro. White. It was received just after our last issue had gone into the mail.

Michigan Conference.

It is now only about six weeks to the time when the next session of the Michigan Conference will be held. It is time for us all to begin to get ready for the meeting by getting our secular affairs in such a shape that we can attend, and getting our hearts more fully imbued with the spirit of the cause of present truth. Scattered members of churches should remember that their s. b. is due to the churches with which their names remain, till they join in some other place, and until they give notice accordingly. Art. III, Sec. 2, of our Constitution, as amended at the session of 1867. We ask all such to notice particularly this regulation, and discharge all their obligations to their several churches, that they may all be able to make full and prompt reports to the Conference. COMMITTEE.

To Correspondents.

The piece of poetry entitled, "The Master Hath need of the Reapers," was published in REVIEW Vol. 37, p. 94; and the piece, "Linger Not," in REVIEW, Vol. 38, p. 9.

To the Brethren in N. Y.

ARRANGEMENTS have been made with the Syracuse Northern, and the Rome, Watertown and Ogdensburg Railroads for free return tickets to all that go on these roads to the camp-meeting at Kirkville. Also to carry trunks from the S. N. to the N. Y. C. R. R. by the load. With this route and arrangement, it will cost less to attend the meeting this year than last. Let all attend. It may be your last earthly gathering with the saints at camp-meeting. Bring your unconverted friends. Labor for their salvation. You may never have another so good an opportunity.

C. O. TAYLOR.

News and Miscellany.

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

Present Quality of American Patriotism.

THE N. Y. Observer says:—Never upon any Fourth of July, before the last, was there a greater number of accidents by the use of powder, or wounds resulting from the use of strong drink. We may well ask if the intelligence and morality of the country are improving, when we see that patriotism spends itself in noise, and rejoicing ends in drunkenness.

NATIONAL PROGRESS.—The Great American Institute announces its Forty-first Annual Exhibition, to be opened in the city of New York, on the fourth of September next. Applications for space to exhibit the best Agricultural Productions, Mechanical Inventions, Artistic Devices, and valuable articles of American manufacture, are now in order. It is intended to make this the most extensive, useful, and meritorious exhibition, ever held in America.

STRIKES.—The London Advertiser, referring to the strike going on in England, says, from east, west, north, and south, comes grave and stirring news. On every hand crises are impending, and those upon whom we have looked as contented people are "striking" for their "rights."

BISMARCK has succeeded in having the Jesuits banished from Germany. Every establishment belonging to that order must be broken up within six months. This is the first severe blow dealt in the conflict, which the Jesuits brought on by their own action in meddling with political affairs.

THE heat of last week will be historic. The hot Fourth of July will be referred to for years to come. In 1882, or some years after, it will be said, "We have not had such a season of so protracted intense hot weather since the memorable summer of 1872." The number of deaths by sunstroke were so many that they made the record rival an epidemic. A hundred cases of sunstroke in a day is something fearful, but we had more than that in N. Y. city last week.

Appointments.

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

QUARTERLY meeting in Parkville, Mich., Sabbath and first-day, Aug. 3 and 4. Will Brn. E. R. Jones, and M. Miller, attend?

MICH. CONF. COM.

THE first Sabbath in August will be the time of our quarterly meeting in Lancaster, Ind. We want all the friends in Owen and the adjoining counties to be present at this meeting. Let us come together to work for the Lord. D. F. RANDOLPH.

THE next monthly meeting for Jefferson Co., N. Y. will be at Mansville the first Sabbath and first-day in August, 1872.

The quarterly meeting for District No. 3, of Tract and Missionary Society will be held at the same time. C. O. TAYLOR.

ON account of circumstances which seem to call for a meeting at Monterey, the meeting at Hastings will be put forward one week, to Aug. 17 and 18. At Monterey Aug. 10 and 11.

H. S. GURNEY.

Maine Camp-Meeting.

THIS meeting will be held Aug. 21-26 in Skowhegan, about one mile from Pishon's Ferry, on the old camp-ground where it has been holden for the past two years.

We hope the brethren in Maine will take a deep interest in this meeting and come from all parts of the State, prepared to remain until the meeting closes. We also extend a general invitation to the brethren of other States. Provision and accommodation will be made for man and beast.

We shall make an effort to have those who come by railroad returned free, also to have the cars stop within about eighty rods of the camp-ground.

Geo. W. BARKER, } Maine
Wm. J. HAYNES, } Camp-meeting
T. S. EMERY, } Committee.

Maine State Conference.

THE Maine State Conference will hold its sixth annual session on the camp-ground in connection with the camp-meeting, to be held at Skowhegan, Aug. 21-26.

We hope every church will be represented by delegate if possible; if not, by letter. We also request that the Systematic Benevolence be paid up to July 1, 1872.

We earnestly desire that all should be on the camp-ground as early as Tuesday morning, in season to pitch their tents and arrange their affairs before the meeting commences. Let all who have reports to make at this meeting be prompt.

Geo. W. BARKER, } Maine
A. B. ARWOOD, } Conference
S. GRANT, } Committee.

New York Camp-Meeting.

THIS meeting will be held on the old camp-ground at Kirkville, N. Y., Aug. 6-12, 1872.

Those coming from the northern part of the State can take the Syracuse Northern R. R. at Sandy Creek for Syracuse. Trains on the N. Y. Central R. R. going east, that stop at Kirkville, leave Syracuse at 7 A. M., 2.05 and 5 P. M. Trains going west stop at K. 10.15 A. M., 4.15 and 8.50 P. M.

Arrangements have been made with the Syracuse Northern and the Rome, Watertown and Ogdensburg Rail Roads so that persons coming over these roads will receive free return passes.

Teams to convey passengers to the ground will meet all trains.

It is hoped that an earnest effort will be made by the brethren in all parts of the Conference that there may be a full attendance at this meeting.

Tents can be rented as usual. Let all who can, provide themselves with tents for their own accommodation and that of their friends. But none need hesitate to come, who are unable to provide tents, as arrangements will be made for such. Bring empty bed-ticks and plenty of bedding. Straw will be furnished on the ground. As heretofore, provisions will be furnished at reasonable rates. There will also be a good assortment of our publications on hand. Let it be remembered that the meeting is to commence at the time appointed and hold according to appointment.

Be prompt in attendance and come prepared to stay till the meeting closes.

J. M. LINDSAY, } Camp-
DANIEL BOWE, } meet-
A. M. GREEN, } ing
C. W. LINDSEY, } Com.
S. I. ABBEY,
B. L. WHITNEY,

N. Y. and Pa. State Conference.

THE N. Y. and Pa. Conference will hold its next annual session in connection with the N. Y. Camp-meeting to be held at Kirkville, N. Y., Aug. 6-12, 1872. We hope all the churches will immediately take the steps necessary to represent themselves fully at this meeting. Churches wishing admission should present their requests, and send their delegates. Let all the reports required by the constitution of the Conference be prepared by ministers, licentiates, and delegates. And especially we urge that every church in the Conference be prepared with its pledges for the coming year, by at once re-arranging their s. b. Let all the churches represent themselves by delegates, if possible; if not, by letter. Delegates should be on the ground as early as Monday night.

P. Z. KINNE, } N. Y. and Pa.
E. B. GASKILL, } Conference
HARMON LINDSAY, } Committee.

QUARTERLY meeting for Orange, Vergennes, Greenville, and Bushnell, will be held in Bushnell, first Sabbath and Sunday in August. This meeting will be a grove-meeting. The Michigan Conference Committee will provide ministerial help. The Matherton brethren are invited to attend.

WM. E. ALLOHIN.

I WILL meet with the Church at Northville, LaSalle Co., Aug. 2 and 3, to organize Tract Society. Let all that can be present.

J. W. MARSH, Director 3d Dist.

PROVIDENCE permitting, we will commence a tent meeting at or near Milford, nine miles north-east of Lamar, Barton Co., Mo., beginning Thursday, Aug. 1, and continuing as long as the interest may demand. H. C. BLANCHARD.
L. D. SANTEE.

LITTLE PRAIRIE, Walworth Co., Wis., District No. 1, Sabbath and first-day, July 27 and 28. This meeting is for the purpose of organizing a Missionary Society. We hope to meet all the brethren and sisters from Johnston, Oakland, and Raymond, at these meetings.

Also in Waterloo, Grant Co., Wis., Sabbath and first-day, Aug. 3 and 4, District No. 3. We earnestly desire to see those who live at Bloomington at this meeting, as we expect to organize a Missionary Society at that meeting.

Meeting will commence at each place Sabbath morning at nine o'clock. Hope all will be in season. The time is short, and there is much for us all to do. Therefore let us be diligent.

O. H. PRATT,
I. SANBORN.

QUARTERLY meeting for the churches of Gratiot Co., Mich., at Ithaca, Sabbath and first-day, Aug. 3 and 4. Bro. Fisher is expected to be here. J. H. MELLINGER.

Quarterly Meetings in Minnesota.

HIGH FOREST (Pleasant Grove church),
July 27, 28,
August 3, 4,
" 10, 11,
" 17, 18.
Providence permitting, Bro. Pierce will attend these meetings. Will some one meet Bro. Pierce at Oakland station and carry him to the Riceland meeting?
HARRISON GRANT.
July 15, 1872.

THE N. Y. and Pa. Tract and Missionary Society will hold its first annual meeting on the camp-ground at Kirkville, N. Y., Wednesday, Aug. 7, 1872.

All the Directors, and as many Librarians and members as can attend, should be present, as officers for the ensuing year are to be elected, and other important matters pertaining to the interests of the Society will be considered. Each Director should have a quarterly meeting in his district, and thus be prepared with a full report for this meeting.
J. M. LINDSAY, Pres. N. Y. and Pa. T. and M. Society.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

My P. O. address, this summer, will be Mount Hope, Grant Co., Wis. DAVID DOWNER.

RECEIPTS

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

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