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And Herald of the Sabbath.

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

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THE FAITHFUL FRIEND.

When the cup of our pleasure is mingled with gall,
And the tears of our anguish like raindrops descend,
It is sweet to remember, and know through them all,
There is still ever living a Saviour and Friend.

Though the skies may be darkened and stars be obscured,
And the deep gloom of midnight encircle the heart,
Yet we still in our sadness by Christ are assured,
That the joy of his presence shall never depart.

When the wild waves were tossing the ship on the sea,
And the tempest was sweeping, and danger was nigh,
There was heard mid the waters of rough Galilee,
Sweetest words of the Saviour, "Fear not, it is I!"

All along through the desert so barren and drear,
When its sands are so scorching, and burdens oppress,
He that walked in the furnace is felt to be near,
Even there he is ready his loved ones to bless.

When we come to the river, the river of death,
Though in weakness we shudder, yet Jesus is there;
We can feel thrilling through us, his life-giving breath,
And the hope that it wakens soon conquers despair.

Oh! soon, when we stand on that bright shining shore,
Will the tears of our sorrow be all wiped away;
And with storms and with tempests to trouble no more,
We will walk in the light of the Lord as our day.
—Sel.

THE ONE HOPE;

Or the Promise to the Fathers.

BY ELDER J. H. WAGGONER.

(Concluded.)

TEXT.—"The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Ps. 115:16.

The passage last quoted, Eph. 1:13, 14, cannot be explained on the supposition that the earth is not to be renewed, and is not to become the inheritance of the saints of God. There can be no difference between the inheritance and the possession of this text. The token or earnest extends to the fulfillment of the promise; after that the sign or assurance can have no more significance. But the apostle says the seal of the Spirit "is the earnest of our inheritance until the redemption of the purchased possession." The inheritance of the saints, as well as the saints themselves, is waiting for redemption.

Note the similarity of expression in regard to the saints and to their possession. "Ye are not your own. For ye are bought with a price." 1 Cor. 6:19, 20. "Feed the church of God, which he hath purchased with his own blood." Acts 20:28. "Denying the Lord that bought them." 2 Peter 2:1. The purchase price has already been paid for us. It is the precious blood of Christ. But our redemption is future; for that we yet "groan within ourselves." Rom. 8:23. We shall not be glorified till "Christ who is our life shall appear." Col. 3:4.

And thus also our inheritance: it is a "purchased possession." Jesus bore the curse of the earth as well as that of man. The Lord said it should bring forth thorns, because of the sin of man. And when Jesus was "made a curse for us" on the tree, he wore a crown of thorns—the curse of the earth. And the words of the apostle are no more emphatic in favor of the purchase of the earth than of its redemption. No "possession" of man, either present or prospective, needs redemption, except the earth. And that is still "groaning" under the curse. Pain and death, thorns and thistles, are evidences of Satan's triumph. But it shall not continue forever.

When the earth was created it "was without form, and void, and darkness was upon the face of the deep." Gen. 1:2. When

first called into existence, it was a chaotic mass, in confusion and darkness. When the old world—"the world that then was"—was destroyed by water, it was turned again to a desolate waste. And among the changes which it is yet to undergo, it will once more be returned to that desolate condition, preparatory to its entire renewal and restitution. David prophesied of this in the following words:—

"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease, unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Ps. 46:8-10.

Thus, and thus only, will wars be made to cease upon the earth: the Lord will destroy the weapons of war in the day of destruction and desolation.

Isaiah foretold these things, as follows:—
"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. * * * The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word." Isa. 24:1, 3.

Jeremiah gives a vivid description of the condition into which the earth is to be brought:—

"I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. * * * I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:19-27.

Though the "destruction" is complete, so far as the works of man and the beauty and formation of the earth are concerned, yet, says the Lord, "will I not make a full end." As the material was all reserved for future use when the old world perished by water, so will it be in the destruction which is now future. The Lord did not create the earth in vain. He who says: "I am God: my counsel shall stand," will have his designs ultimately accomplished, whatever may, for a time, interpose.

Ezekiel had a view of the same condition of the earth, though briefly stated in his prophecy:—

"The fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Eze. 38:20-22.

Other quotations might be given from the Old Testament, but we pass to the New, wherein this overwhelming ruin is located. When the Saviour spoke of his second coming he said:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of

the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:29-31.

Here it will be noticed that the Saviour locates the shaking of "the powers of the heavens," just before his coming. This is the ushering in of that "great day of the Lord," of which the prophet says:—

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. 1:15.

The apostle Paul speaks also of this shaking of the heavens, and says it will be produced by the voice of God when he speaks from Heaven. After describing the terror of the day when God spoke his holy law from mount Sinai, he says:—

"See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:25, 26.

This testimony informs us that the shaking of heaven and earth will be caused by the voice of God speaking from Heaven, and, also, that this will take place but once. Therefore, wherever we find these, or either of these, events spoken of in the Scriptures, we know it is the same that was foretold by the Saviour in Matt. 24, and to occur in immediate connection with his second coming. That the same event is spoken of in Rev. 16 is very evident:—

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found." Rev. 16:17-20.

By reading the preceding verses, it will be seen that "the great day of God Almighty" is then near, and—that the Lord Jesus announces his speedy coming. The seventh angel is the last, and this plague finishes the wrath of God upon the last generation of the sinful race. God's voice is heard from Heaven; the heavens and the earth are shaken; since men were upon earth so great a convulsion of nature had never taken place; the whole face and surface of the earth is changed into wasteness and desolation; "every island fled away, and the mountains were not found."

This day of battle, and its effect upon the hearts of the men of this world, who have not secured an interest in the blood of the Life-giver, is described briefly in another scripture thus:—

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

The terrors of that day are awful to contemplate. Not only that "the earth shall

reel to and fro like a drunkard, and shall be removed like a cottage," Isa. 24:20, that the convulsion shall be so great that the isles of the ocean shall sink, the mountains be cast down, and the pleasant valleys filled with the wreck of matter; though these would appall the stoutest heart, and overwhelm the bravest with fear; but it is that the day of "the wrath of the Lamb" is come; the terrible thought that, in this hour of the world's great calamity, there is no refuge—no hope. Few are so hardened but that they are ready to call upon God in the hour of great peril and bitter anguish. Though men revile the name of Christ, there is left in their hearts a consciousness of his availing mercy, which reveals itself in time of danger. But oh! the agony of the soul when the conviction is forced upon the rich, the proud, the great, the admired of the world, that there is no Saviour! that he who has so long pleaded the sacrifice of his life in their behalf, who has so long beseeched them to turn and live, has "put on the garment of vengeance," and will no longer listen to their cry.

"Where will the sinner hide in that day?
It will be in vain to call,
Ye mountains, on us fall,
For his hand will find out all,
In that day."

How forcible the question is presented to the rich, the great of the world:—

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" Isa. 10:3.

Oh! that we could fully realize that that day of wrath is near to come.

But this is not the final change which the earth is to undergo. During this time of its utter desolation, while it is empty and void without an inhabitant, the saints are in the "mansions" of the "Father's house" which Jesus ascended on high to prepare for them; John 14:1-3; to which they are taken when "caught up into the clouds, to meet the Lord in the air." 1 Thess. 4:17. There they sit on thrones of judgment, the decisions of which are executed at the end of the thousand years. Rev. 20. Of this day of Judgment, Peter speaks and gives most decisive testimony in regard to the future of the earth. He says:—

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:3-7.

The apostle here denies the cavil of the scoffers, that all things continue as they were from the beginning of the creation. Great changes have already taken place, of which they are "willingly ignorant," if ignorant at all. The word of God gives an account of the flood, and the earth itself gives evidence of the fact. As "the fountains of the great deep were broken up," and the highest mountains submerged, the face of the whole earth was changed by the violence of the storm and the action of the waters. So complete was the change wrought in all nature, that in describing it, inspiration says, "The world that then was, being overflowed with water, perished." To the eye of the beholder, after the flood only new scenes were presented. The multitudes of men who but a short time before peopled the earth, were all gone. The beasts were destroyed, and the fields were deserted. So terrible was the destruction when "the windows of heaven were opened," that even the fowls of the air perished. No sound of living thing was there to greet the

rising sun. The fruitful field was a desolation, and all the workmanship of man was in ruins. Had Noah and his family been transported by the ark to some distant planet, the scene would not, probably, have been so new and strange, nor the contrast with their former home so great, as that which now greeted their sight. Truly, they looked out upon another world. The elements—the materials—were the same. In every other respect all was strange and new.

But another change, as great as any in the past, remains to be effected; not by water, but by fire. Literally it will be melted "with fervent heat." And to this it is reserved "against the day of judgment and perdition of ungodly men." We have read in Prov. 11:31, that the wicked and the sinner will also "be recompensed in the earth." And the Revelation says that after the thousand years of judgment, "the rest of the dead"—the wicked will be raised from the dead, and in the midst of their fruitless efforts to wage war against the camp of the saints, "fire came down from God out of Heaven, and devoured them." Rev. 20:9. This chapter also says they receive their portion in a lake of fire, which will literally be fulfilled when the earth is melted by the fire which devours them.

Many efforts have been made to give Peter's words a figurative application; but all such efforts do violence to the text. It does not refer merely to the change of dispensation, as theorists have asserted; nor is the fire a figure, and the heavens and earth used by metonymy to represent the people. But both the earth and its inhabitants are introduced; and not only "the perdition of ungodly men" is spoken of, but also the melting of the earth and the elements. As the apostle speaks of a literal creation, and a literal flood which changed the face of that creation, so does he speak of a literal conflagration of that literal earth; for figurative fire would not melt the elements of literal earth.

Many scriptures besides those quoted speak of the great "burning day." To one only will we refer. As Revelation, the last book of the New Testament, in its closing scenes consigns the wicked to a fire which devours them, so does the closing book of the Old Testament leave the wicked under the action of this devouring element:—

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Thus at once shall the curse, and the accursed, be removed from the earth. Beyond this, another scene is introduced:—

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

The scriptures cited, as well as analogy, show that the new earth will bear the same relation to the earth which now is, that the present earth bears to that which was before the flood. It will be composed of the same material, but in every sense renewed. The Lord said by Jeremiah, as quoted, that the earth shall be turned again to chaos—without form and void—yet he will not make a full end. That earth which was given to Adam at first; which Noah beheld under two dispensations; upon which Abraham dwelt as the land of promise; upon which the wicked will receive their recompense in the great day, will be given to the saints of the Most High, when sin and sinners shall be entirely removed from it.

The description of the new earth, in the Bible, is very brief. Whether it were brief or extended, we could never realize its glory. Having always associated with a different state of things; having always had crosses and trials to bear, sorrows and disappointments to suffer, our minds cannot grasp the realities of a world of glory, and of unalloyed bliss. In vision it was shown to John, who says:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears

from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21:1-5.

Whiting's translation of verse 1 says: "And the sea was no more." Not as though there were no sea at all in that heavenly state, but that the old sea was no more, even as the former heaven and earth were no more. All was new. Dr. Clarke says:—

"The sea no more appeared than did the first heaven and earth. All was made new; and probably the new sea occupied a different position and was differently distributed, from that of the old sea."—*Com. on Rev.* 21:1.

On this new earth the New Jerusalem, which descends out of Heaven from God, is located. It is the capital of the universal kingdom of Christ, who, as the seed of Abraham, is the heir of the world. It is that "city which hath foundations," which the Lord himself built, for which Abraham looked.

As Abraham offered up Isaac, the son of the promise, so was Christ, the seed of Abraham, the true heir, offered as a sacrifice. Abraham, in the offering of Isaac, was taught the death and resurrection of his seed before they could inherit the promises. So "Christ must needs suffer" before he entered into his glory. And so all the saints must suffer, and await the morning of the resurrection to fit them to inherit a holy and eternal inheritance. Paul says, "Corruption cannot inherit incorruption." 1 Cor. 15:50. But when the Son of man comes, seated upon the throne of his glory, he will raise the saints immortal, that they may "inherit the kingdom prepared from the foundation of the world." Matt. 25:34. Micah says:—

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8.

To what this refers, we cannot imagine if not to the dominion which was granted to Adam at the first—dominion over the whole earth. That the expectation of the saints takes hold on this promise is shown in their song of anticipated triumph, and of glory to the Lamb:—

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10.

From this there can be no appeal. Abraham's promise, Paul's hope, Christ's heirship, the saints' expected triumph, the peaceful inheritance of the meek, all look to the earth made new, redeemed from the curse.

"I long to be there! and the thought that 'tis near, Makes me almost impatient for Christ to appear, And fit up that dwelling of glories so rare, The earth robed in beauty,—I long to be there!"

The particular points of glory and of beauty, as set forth by Isaiah, John, and other inspired writers, I leave with the reader to examine, only adding the view in Revelation of the final song of triumph, when the wicked are destroyed, the curse removed, and all is made new. All the inhabitants of the wide creation of God join in this song:—

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

WELL did Jeremy Taylor thus describe the progress of sin in man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned." Reader! the devil only wants to get the wedge of a little allowed sin in your heart, and you will soon be all his own. Never play with the fire—never trifle with little sins.

LAMPS do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion.

HE who rightly loves himself, will love his enemies.

A Churchman's Thought about Death.

[The following extracts we copy from an article in the *Independent*. Its author was, of course, a firm believer in the immortality of the soul. But his views of death are different from those of most of his belief, and more scriptural than those of any writer whom we remember to have read, who believed in the separate existence of spirits. The modern portraiture of death as a friend, as "the gate to endless joy," as "the voice that Jesus sends, to call us to his arms," is as unscriptural as can be; for the Scriptures always treat death as an evil, as an enemy, as the result and fruit of sin. "They that hate Me love death." These are the words of "wisdom." Life—blessed thought of life! the Life-giver will soon come and destroy "the last enemy, death;" and redeem his people from the bondage of corruption. Oh! what a glorious hope! REVIEW.]

WE often "wish we were dead;" sometimes in haste; sometimes in disgust at a passing worry; sometimes, no doubt, with a devout aspiration, wishing "to depart and to be with Christ."

If we oftener considered what it must be to be dead, we might be less hasty, more reconciled to the trials of life, and more devout in our aspirations.

The Church makes Good Friday a great fast, because then Christ died; and Easter Even a great vigil, because then Christ was dead; and Easter a great feast, because then Christ rose again from the dead.

Our mortal life is a common day—neither feast nor fast—unless we choose. Our death is our fast-day. Our vigil is kept in the place of departed spirits, and our resurrection is our first taste of the consummation of joy and felicity. Everything that has been ours before of spiritual enjoyment was a foretaste, an earnest, not wholly imaginary, but not wholly real, not full, not satisfying.

In itself, death is simply horrible. Nobody who conceives of it aright can possibly be enamored of the thing itself. There is some physical and psychological truth in the modern theory that all suicides are insane—a theory which does not take away the guilt of suicide, unless it can be shown that the insanity was the visitation of God and not the fault of the man, as it is no excuse for murder to plead drunkenness unless it can be shown that the drunkenness was involuntary, that the man was drugged. . .

A great many people have a general idea that when they are dead they will have relief from all their old troubles, and exemption from all new ones. Perhaps they will, for no man knows what it is to be dead except dead men. But I cannot think so of death. If this be so, it is more blessed to die than to live. Death is no natural evil, and our natural love of life is a hallucination. We might still decline to commit suicide for moral and religious reasons, but we might take any honest chance of dying that offered. We might contend for the privilege of nursing small-pox patients, or court death in any philanthropic cause, and be not foolish, but wise, in doing it.

But when an unaccustomed ache in my body stirs up an apprehension in my soul, and when, nevertheless, I do not at once run to a physician nor settle my estate because my sober judgment and experience bid me wait and see if there be need, I know that I am not hypochondriacal, and yet I know that I have had a warning of an evil that must befall me sooner or later.

One-third of me never can desire to die. My body and its physical instincts, so far as animal consciousness goes, must revolt against dying and must struggle against it to the last gasp. Organized matter cannot desire disorganization, if it can desire anything. As an animal, nothing can tempt me to die. I must be forced into dying or trapped into dying. My animal nature may submit to death from exhaustion or in obedience to a master, whoever has mastered it; but, if it had its freedom of choice, it would live.

And another third of me, my intellectual nature, is unwilling to die. I may be impatient of the clog and burden of this flesh, as impeding my intellectual progress. I may be sleepy when I desire to study, or my vital force may be engaged and preoccupied—in digesting food or exercising muscles. I may lose time which I grudge from study, in the mere act of locomotion necessary to bring me to the object of my study. But I know that if I cheat nature of her dues, I shall have to repay her, by an enforced rest or by an untimely death. And when I am thus brought face to face with the question whether it be not better to die and get rid of this flesh, that my mind may have everything its own way, there is no intellectual algebra that can determine for

me the value of that unknown quantity, "the state of being dead," as an intellectual advantage, and no pharmacy that can assure me of the medical use of dying as a specific for intellectual ills. I must be a great enthusiast in intellectual experimentation before I experiment on myself with drugs of unknown power; and I can hardly claim to be scientific if I take my premises for granted and then die to prove my theory! I prefer to stay in the body and know what I can do, be it little or much, rather than to go out of the body; to find myself in fact what a German transcendentalist affects, and to have no resource but to evolve truth out of my own inner consciousness.

And I am sure that my immortal spirit has a natural horror and loathing of death. And, if you tell me that that is because I am a sinner, I say, No!—at least, not entirely; for Christ had and showed the same feeling, and he knew no sin. Indeed, it is because I am spiritually enfeebled and brutalized by sinning that I can suffer as little as I do in view of death. If I had Christ's sinlessness, I should suffer Christ's agony and bloody sweat at the thought of dying. (I mean all of it that was of human origin. There was a divine element in that sacred mystery that was Christ's only.) That righteous man dreaded death with an intensity of human dread that no sinner is sensitive enough to feel. Body, mind, and spirit naturally, instinctively, and rationally, yes, religiously hate and abhor death and shrink from it. "All that a man hath will he give for his life." Intelligently to "wish we were dead" is unnatural and monstrous; or it is the crown of our religiousness that we can desire to depart and to be with Christ, even though we must depart by death.

The state of being dead is nothing to be coveted or foolishly bespoken for ourselves. These wonderfully made bodies will be dishonored and defiled and slowly resolve into earth. Having been organic since Adam, who was the only "son of the soil," it is a terrible humiliation that befalls every scion of this aristocracy of matter when its rank, hereditary for 6,000 years, is disfranchised by the tyrant Death, and itself becomes the sport of worms and of creatures which it "would have disdained to have set with the dogs of its flock." If there be any such thing as "animal consciousness"—"the spirit of the beast, which goeth downward"—appertaining to organized matter, that consciousness must suffer keen disgrace and shame in the state of being dead unless it be true that our physical part is also capable of religion after its sort. . . .

—Rev. John Vaughan Lewis.

How Long and How Many.

How long do you think it took to write the Bible? Fifteen hundred years. From Moses, who wrote Genesis, to St. John, who wrote Revelation, it was that long, long time.

How many people helped to write it? More than thirty. There were Matthew, Mark, Luke, John, Paul, and Peter. There were Moses, Ezra, David, Daniel, and Samuel. Some were shepherds, some farmers, some fishermen, some tent-makers, some kings, some judges, some princes; some were learned, some were unlearned; and yet they all agree in what they write. There is not so much as a word of disagreement in the whole book. How could that be? Because God did the thinking of the Bible. The thoughts in the Bible are all God's thoughts. Those thirty men only did the writing. They wrote just what God told them. How many different sections of books are there in the Bible? Sixty-six, all bound together, making one beautiful whole. It is a blessed book. Prize it above all the books in the wide, wide world. Make it the man of your counsel and the guide of your life. Your life can never be a failure if you follow its instructions. You will live to purpose, and save your soul, and not thyself only shall be saved, but others through thee.

In closing the eyes for the nightly rest, it is good to say: "He giveth his beloved sleep;" and in opening them, when night is past, to say: "When I wake I am still with thee."

MANY a one hardens or sharpens, through the opposing or grinding of unkindly circumstances, who else might have been gentle, restful, round with grace in lineament and soul, through nestling among loving influences.

Church Gambling.

THE Protestant Episcopal church of New York held a meeting lately to discuss the subject of church fairs, and the sinfulness of lottery gambling in connection therewith. One of the reverend gentlemen unqualifiedly condemned the raising of money for religious purposes by games of chance; but a majority of his clerical brethren differed from him, and argued that these little devices of the adversary were the only means by which the worldly-minded could be made to bear a portion of the burdens of supporting the gospel. No wonder that people become disgusted with the present-day religious professions when gospel ministers have so far departed from faith in God as to resort to such means in order to have the gospel supported. God have mercy on such preachers. Only a few weeks ago the Governor of Wisconsin was called upon to suppress, by the strong arm of the law, church gambling. Referring to this, the Rev. B. F. Booth says: "I hide my face in shame when I hear of a governor of a State being compelled to call upon the law-making department of his State to pass laws to counteract the swindling carried on, under the auspices of the church, under the names of church-fairs, festivals, and other forms of 'pious' church-gambling. 'All this is done in the name of Christ and for his glory,' they say, 'The end justifies the means.' What blasphemy, what an insult to the name of Christ! Shame upon all such schemes, designed to cheat the devil out of a few cents, but which give him a good bargain in the end. If we must have money for church purposes, let it be given fairly, honestly, without having to pass through the devil's machinery, giving to it the odor of perdition. The world demands of the church fair dealing; and it should have it, also. And if the church wants influence over the world, let it put away its shameful practices of corruption of every kind, such as fairs, festivals, fun-lectures, pride, with every doubtful amusement; and let its banner be inscribed with honesty, peace, humility, and holiness. Then shall it have power both with God and man. Nothing shall be substituted for pious living, for this we must have. I have no objection to profession, but insist upon a correspondence between such profession and walk. A godly walk and chaste conversation must accompany such profession of piety. We need more invincibles who will 'do right though the heavens should fall.' We need, must have, men and women who will walk with God. The odor of the lives of such will fill this vale of tears with the sweetest perfume. 'Leaving us an example that ye shall follow his steps.'—*Golden Censer*.

Clerical Horse-Racing.

... The Rev. Henry Ward Beecher, the Rev. W. H. H. Murray of Boston, and the Hon. George Loring, whom the papers mention as a "Christian Statesman," have united in the authorship of a book entitled, "The Perfect Horse." It is devoted to the discussion of the points of a good horse, and vindicates racing, apart from its concomitants of gambling, drinking and rowdism. Mr. Beecher declares that, "for the sake of social life, for eminent moral reasons, the horse deserves to be bred, trained, and cared for with scrupulous care; and if a minister can teach men how to do it, it is not abandoning his profession, but pursuing a remote department of it, which has too long already been left to men who look upon the horse as an instrument chiefly of gambling gains or of mere physical pleasure." The announcement of this new and "remote" department of the ministerial profession will be greeted with a general horse laugh, especially around the stables where the thorough-breds are in training for the August meetings. We observe, also, that during the recent races at Buffalo, the Rev. Mr. Fletcher of that city attended the race-course every day, and, as he afterwards informed his scandalized congregation, he derived much pleasure from the rivalry of the noble animals, and his enjoyment would have been entire but for the presence of the gambling fraternity. It would not be surprising if a little longer acquaintance would entirely overcome this inconvenient disgust, and even enable him to venture something in the pool without the slightest qualms. Many a troublesome conscience has been gradually quieted in this way, and, so far as known, gave its owner no further annoyance. Mr. Fletcher

may be assured, too, that when he has a few dollars—the more the better—at stake his interest in the race will be immeasurably increased, and his wonder will be how he formerly took so much interest in the mere "rivalry of the noble animals."—*Christian Statesman*.

The Law of Love.

SAID an old man one day—"When I look back over the long pilgrimage of an eventful and not unsuccessful life, I can confidently say that I never did a kindness to any human being without finding myself the happier for it afterward. A single friendly act, cheerfully, pleasantly, and promptly done to a fellow-creature in trouble or difficulty, besides the good to him, has before now thrown a streak of sunshine into my heart for the remainder of the day, which I would not have taken a twenty-dollar bank note for."

If such acts of thoughtfulness and consideration and humane sympathy were performed as we "have opportunity," the same "streak of sunshine," the same lightening-up of the load of life, would come to both giver and receiver, until after awhile there would be sunshine all the time within us and without, dispersing physical as well as moral miasms, purifying the social and domestic atmosphere, warming the heart to still higher sympathies, and waking up the whole man to those activities which can never fail to preserve, maintain, and perpetuate mental, moral, and physical health, to a serene old age. These things are to be done at home and abroad, at the family table, the fireside, in the street, on the highway, in town, in country, by day and by night, always and everywhere, kindly and cheerily, wherever there is "opportunity;" to be done to the old and the young, to the rich and the poor, to the sick and the well, to the successful and the unfortunate, to stranger and acquaintance, to man and woman, enemy and friend, to everybody and everything that breathes the breath of life. These sunlight-giving kindnesses can be done in multitudes of cases by a word, a smile, a look. And these cost so little, why should they not be thrown broadcast over the whole surface of humanity, in princely profusion, blessing as they do the giver as well as receiver, giving gladness to both, and a quiet peace which gold could never purchase, which diamonds of the purest water and gems of richest hue could not secure for the briefest hour? Men, women, children, all, wake up from this good hour, and make the "law of love" to all human kind the polestar of life, the work, the pleasure of your human existence.—*Hall's Journal of Health*.

Dangerous Times.

In a recent number of the *Sunday School Times*, H. S. Osborn, LL. D., remarks: "We are living in peculiarly dangerous times from the reading which is now brought out. At no former time in the history of our country has light reading been so much in demand as at the present day. All classes of persons—learned and ignorant, professional men, business men, educated ladies, as well as the nurse and help, the cook and the chambermaid, demand light reading—tales, stories, novels, or something exciting. I have heard it asserted that more works of this character have been sold in the past two years, than had been sold during the preceding sixty years!" He then refers to Dr. Ray, of the Butler Insane Asylum, of Providence, R. I., as attributing the increase of insanity to "excessive indulgence in the reading of the novels, and works of similar character, which have of late years swarmed from the presses of New York, Philadelphia, and Boston," and makes this quotation from the official report.

ENVY is one of the most despicable of passions. There is scarcely a crime to which it will not lead its victims. It was envy that robbed the poor Naboth of his vineyard, and added murder to the theft. It was envy that led the guilty Absalom to desire the throne of his father David. It destroys all that is best and noblest in character. So subtle is it in its workings that we learn on the highest testimony that "envy is rottenness of the bones;" it eats out all honor and manliness; it gives sleepless nights and restless days. Moreover, envy is utterly useless; it helps nobody, it effects no alteration, it wins no goal. As we read in Job, "It slayeth the silly one;" and all sensible people must feel that there is marvelous silliness in envy.

FAITH, HOPE, AND CHARITY.

FAITH is the marriage-knot that ties
The soul to Christ forever;
It is the hand that grasps the prize,
And says, "I'll yield it never."

Hope has in view the promised land,
Where every prospect pleases,
And whispers to the pilgrim band,
"You soon shall rest with Jesus."

Love is of God, for God is love;
He is the bounteous giver;
The stream originates above,
And flows to each believer.

—Sel.

What Can Be Done for the Children?

WITH what deep anxiety and solicitude is this question asked by many a parent. How few feel it enough to let their lives show they are in earnest to seek the cause of the present state of things, and as if life depended upon their individual efforts, commence a reformation.

I have just come from meeting. One brother spoke very lengthily, and said nothing but the truth, but not a bit of feeling in the whole, dry as Sahara, without the redeeming feature of one oasis. During the time, the children fell asleep. Another brother rose, and in the same strain repeated much the same thing. Still the little ones slept, and I thought it was well, for though he told how he felt to see the young going to ruin, he related such a doleful experience that any child would shrink from a road where they would be in danger of meeting the like, and I should advise them to do so.

Parents, what would you do if the children in your neighborhood came to spend the afternoon with yours? Would you seat them in straight-backed chairs and bring from some dark corner the hideous looking skeletons your father had in his office, and tell them to look at these and remember they too must soon pass away, hoping thus to make a salutary and lasting religious impression upon their young minds? Would you take from your box of relics the dried rose buds and geranium leaves, sacred to you from association, and try to interest them in these because beautiful to you? Would you not rather lead them to the garden, where the summer flowers were blooming in all their freshness, and, while weaving bright garlands, tell them of God, the author of the beautiful? Do you say, "We are too old for this—the young can talk hope, but we who have felt the storm of adversity and suffering have had our hearts chilled as yours will sometime be."

It is true the floodtide of sorrow has swept the shore of many a heart—one by one its idols may have been carried far out into the briny deep, but where is the brave soul that with Christian fortitude says no other life shall be shadowed by a cloud which hangs over mine?

Have you seen the beautiful peaches mellowing in the long August days? Storms as well as sunshine have done their part toward coloring the velvety surface. As the summer days of life go by and its autumn days come, should they not find us with a deeper experience—a richer soul beauty? Why not have a religion that lasts forever? a kind that makes life sunnier and brighter? The Bible tells us that "the path of the just is as the shining light, that shineth more and more unto the perfect day," and who would not prefer this to the one where is only darkness and groaning?

The exhortations which reached my heart when a child were not the longest ones however filled with fine rhetorical phrases, but perhaps some aged pilgrim would tell, in words brief and broken, his desires and determinations, or a little child would rise to say, "I love Jesus." These suited me best then, and they do now. But how shall it be done? Live for God at home. Faithfully perform life's little duties—if there are any such—and let your daily life be such that the young will not look incredulous when in meeting you profess to know what religion is. Draw the young heart near to yours in confidence and real concern, and being a child yourself, learning daily at the feet of Jesus, yours will be a language they can understand. I think now of sweet childish faces and lips that loved to talk of Jesus—ears that would listen eagerly when told of Heaven and its beauties. Some are now far down the broad road, others are asleep, but alas! not in Jesus.

Who shall be called to give an account for these things? Can we not make our Bible-classes and our social meetings more interesting? Jesus' love is as warm and fresh to-day as when he shared the joys and

sorrows of childhood, and so will ours ever remain if we have the right kind. If I plead earnestly, it is because I have been a child, and my heart aches for the childrer.

ORIGINAL.

"The Signs of the Times."

THE Reformed Presbyterians have, on the occasions of their annual assemblies, a regular committee on "The Signs of the Times." Their assembly met here last week, and this committee made its report, of which the following is an abstract:—

The committee on the Signs of the Times would respectfully report:

The Lord reigneth. He is executing the purpose of his heart with reference to our world in his providential rule of it. Upon a glorious high throne Immanuel sits, directing all things to the issues contemplated in the eternal counsels.

1. We behold a shocking, alarming destruction of human life by outright murder and assassination, and by the carelessness of builders and public carriers, etc.

2. A dreadful prevalence of drunkenness and all the causes which lead to impurity and divorce.

3. A wide-spread prevalence of the disregard of those civil laws which have a reference to moral conduct.

4. Our day witnesses a more thoroughly organized, and bold and persistent opposition to Christianity in all its ramifications.

5. We witness the persistent attempts of Romanism to establish itself more firmly in our land.

6. These are times of agitation in the church—agitation upon matters that seem to affect our vital interests.

7. A lowering of the tone of Christian consistency.

8. The advancement of the kingdom of our Lord Jesus Christ.

9. We behold progress in the effort to move our nation to an acknowledgment of its proper relations to God.

10. The church of God in her various branches is coming together.

Now our puzzles in contemplating this long array of "signs" are two in number, but one in kind. First, when we look at the preamble of this report and see the joyous and cheerful sentiment with which it begins, and then glance down at the doleful signs that follow, we are astonished; and, secondly, when we have read the first seven signs, which seem to intimate that everything is going to destruction, and then read the eighth sign, which asserts that "Christ's kingdom is advancing," we are fairly astounded. If the subject were not so solemn, these palpable contradictions would be amusing. As they are, they are terribly perplexing, and we wish the committee would make another report and show how to harmonize its conflicting signs, for we are sure we cannot "discern" them without their exposition.—*Pittsburg Leader*, May 25, 1873.

Sickness and Blunders.

A SLEEPLESS night, or a severe attack of dyspepsia, may change the history of the world. It may disturb the brain of a statesman, and overturn his wisest plans. It may distract a general in the crisis of a great campaign, and bring on a fatal defeat. Some apology may be made for the disastrous overthrow of Napoleon in the late war with Prussia on the ground of ill health. The physicians say the disease which brought on his death was then seated in him, clouding his judgment and paralyzing his energy. He could not examine the probabilities of success with the same care as formerly. He could not concentrate his powers to win success. His cabinet and generals were perplexed by his hesitation and frequent changes of plans. He seemed to have no well-defined purpose, and no energy to act with promptness. His disease explains the matter. He was no longer himself. The brain and the will were both weakened, and failure was sure.

OUR brains are seventy-year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hand of the angel of the resurrection.

THE avaricious man is like the barren, sandy desert, which sucks in all the rains with greediness, but yields no fruitful herbs for the good of others.

THE life of a Christian is a life of dependence, obedience, suffering, and of patience.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 23, 1873.

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

Ohio Camp-Meeting.

WE reached the camp-ground Thursday at 11 A. M., and found the people generally there waiting for us. Though somewhat weary from past labor, and riding all night in the cars, yet we commenced at once our efforts to lead forward the people in the good work in which we are engaged. There seemed to be a ready response and a willingness to be instructed. The friends of the cause in Ohio have, in some respects, been unfortunate, not having laborers in their midst who could give their time and strength to the work. They have had other gifts from other States, sent to their aid; but much of the time they have not had that labor in their midst that they needed, and their tent has not been run as it otherwise would have been. Besides this, years in the past, discouragements were brought upon the minds of the brethren by the course of some. These and other causes have left things not in as encouraging a shape as they might be. But I could see no reason why the friends of the cause there did not feel like doing their duty as well as elsewhere. There was a readiness to speak in the meetings quite gratifying, and also to regard the wants of the cause, and I could discern no feeling of drawing off from the body or anything like rebellion.

Our preaching was practical, excepting on Sunday, and designed to show what we must be, in order to stand in the Judgment, and of course when our lives are compared closely with the holy principles of God's law, defects will be discovered in them, and a plenty of them too. The way to get out of this condition of things into the light, was also dwelt upon. By Sabbath day, there was a very solemn state of feeling among those who had come to share the benefits of the meeting. Nearly all present rose for prayers, and I do not think I have seen in any camp-meeting, this season or last, as much earnestness manifested as here. Whether this will work permanent good results or not cannot be told.

There seems to be in Ohio, as well as in some other States, an element among the people, caused possibly by the teaching of some denominations, or the prevalence of no-law, no-spirit sentiments, which makes it hard to get the people to feel the importance of heartfelt religion. A cold-hearted, theoretical, head religion seems best to accord with the views and feelings of the people. It is to be feared that this sentiment will cause the eternal loss of thousands of people. Somehow, close, searching, practical religion don't seem to stick; their coat of mail being so firm around their hearts. But nothing else will do but to break in somewhere with such truths as God has given us in his word, showing how people ought to live and must live to inherit eternal life. The keenest and most polished shafts in the Lord's armory are needed to break through the icy bonds and if possible cause a feeling of danger. The debating spirit must be routed, and feelings of love, tenderness, and a hungering and thirsting after righteousness created, or eternal ruin will be the consequence. We labored in our preaching as well as we knew how in this direction, with some encouraging symptoms of success. All day Monday we labored to deepen the impression upon the hearts of the people, made during the previous days of the meeting. More than the usual proportion of brethren and sisters stayed till the very close of the meeting, which was an encouraging feature.

Sunday, there was a large crowd of people present from the surrounding country, some of whom gave good attention to the word spoken. Some over \$4,000 were subscribed for the school by this Conference, a large part of it at this meeting, the brethren coming up and taking hold with an increase of interest in this enterprise. The business matters of the Conference and T. and M. society were attended to, Bro. Oliver Mears being elected president of each, and invited, by the Conference, to travel among the churches as much as in his judgment would be best for the interest of the cause.

The Conference also passed a resolution inviting Eld. E. B. Lane to come and labor in their midst, if in the judgment of the General Conference Committee it would be best.

Quite a number would have been baptized at this meeting had a fair opportunity been offered by the circumstances of the case.

We were much annoyed at intervals between our meetings by an individual who goes around from place to place preaching in the street, and wherever he can collect a crowd about him. Not being altogether acquainted with his tactics, and hardly expecting he would carry matters as far as he did, we did not avail ourselves of the only means offered to put a stop to his ungentlemanly and unchristian behavior by summoning an officer and obliging him to leave us in peace. From what we can learn, he goes from place to place, with no other object than to thus interfere with those who are gathered on their own premises, to peaceably attend to their own business. We

can see no good reason why one man should thus be permitted to come in and annoy several hundred people, who have come together at their own expense and for one object, by forcing himself in against earnest protest. Should such a case occur again, I should feel perfectly justified in calling an officer and walking the gentleman off, believing the law to be made for the "lawless and disobedient." This was the only one of our camp-meetings I ever attended where any such disturbance occurred, and most of this was Sunday, when it was too late to do anything. We know this is a very delicate point with many of our people, appealing to the law. But a little common sense in this world is a fine thing, and if anybody can see any in tolerating a person who goes round the country wherever he hears of a gathering, forcing himself in, contrary to proper regulations, and getting upon a stump and calling about him a rabble of disorderly elements, and dealing out slurs and such things as would keep up a commotion, and destroy all solemnity and religious feeling, they can see more than I can. We invite people to our gatherings, decent people, who come to hear what we have to say, and see our behavior. If we thus ask such people, we are under obligations from self-respect, love to the cause, and proper regard to them, to have things quiet and orderly, and no man has any moral right to break in and interfere with our quiet on our own ground. If he wants to draw a crowd, let him go and get one together if he can. What right has he to come in under such circumstances and break into other people's arrangements, gotten up at their own expense, more than he has to go into a man's barn and take his horse and use him?

I made up my mind this time if ever another such case should occur in any meeting with which I had responsibility, the first thing I should do would be to tell such an individual that he could depend upon one of two things—either he must leave us in quiet, or he would be brought to quiet. I do not believe that God is glorified, good men are edified, or that the individual is benefited, by tolerating such behavior. I say these things because an important principle is involved; not because any personal feeling exists in my heart. Some principle must be acted upon in such cases. Doubtless there will be more of them. I am one of the last men that would be for appealing to the law upon any little matter; but where a person persistently comes in, and for days insists on breaking into arrangements where no one wants to hear him, for his own gratification, I would respectfully suggest that he becomes a nuisance that should be abated. For one, I should be for abating it. I am, of course, alone responsible for these sentiments, and ask no other person to sanction them unless he sees good reason. GEO. I. BUTLER.

Kokomo, Ind., Sept., 17, 1873.

Which Is Denying the Faith?

OUR faith is that the time is come for the last message of the gospel to be proclaimed; that this message is to be proclaimed with a loud voice, that is, it is not to be "done in a corner," but the sound must go into all the earth, or, at least, to "many peoples, and nations, and tongues, and kings," so that it shall be a fair warning and final test to mankind.

This work had a very small beginning, about a quarter of a century ago, as did the beginning of the gospel of the Son of God, when a few humble fishermen of Galilee were sent out to proclaim it. And though faith was strong that God would, in some way, accomplish the work, few realized the magnitude of the work which he would accomplish through ordinary instrumentalities and human agency. Probationary time was justly viewed as being very short; but the conclusion drawn from this premise by different individuals was quite unlike. One reasoned like this: Time is short; therefore anything that looks like permanency, as the building of meeting-houses or offices of publication and the purchasing of steam presses, is a denial of the faith. Others reasoned thus: Time is short; the work of warning the world is before us; therefore investing our means to push forward this work, instead of hoarding them to be consumed on our hands without doing any good, is the best testimony to the world that we believe what we say we do. Now which is the right conclusion? and which is a denial of the faith? Time is short. The salvation of a single soul is of inestimable value. Other souls are as dear to God and to themselves as myself. Jesus says, "Ye are the light of the world." Shall we spare, our labors and withhold our means? or shall we hold up the light? Noah did not deny the faith by investing his thousands in the building of the ark; but by it he condemned the world and became heir of the righteousness which is by faith. Action is the best proof of the sincerity of our faith.

There have been those who have murmured and held back at every advance in the work, and frequently the objection is that the move is a denial of our faith. Time, say they, is too short to engage in this work. This class have had time and opportunity to correct their error. But still, with them, their objection holds good, and is presented anew at every step of progress. About the time that we were building our first brick publishing office, a good brother in Pennsylvania told me he thought that time was too short to engage in such a work. My reply was

that we had a great work to do to publish the last message to the world, and time was too short to do it without additional facilities. He had a good share of this world's goods; but time was too short to invest it in publishing the truth to save souls; while he was not alarmed for fear it would perish unused on the hands of a slothful servant, who, viewing men on the brink of ruin, withheld the means to warn them of their danger.

The logic of these persons is unequalled by any example I have met with save one. About 1855, I visited a certain doctor in Buffalo, N. Y., who was a leading man among the timeists, and has since been an editor of a paper devoted to publishing definite time for the advent. I presented the true Sabbath to him and convinced him of his duty to keep it; and he kept it for about three weeks, as he afterwards told me. But he had given it up, and why? The Lord, he said, was coming within a year, and consequently time was too short to undertake to make the change! still admitting that the seventh-day Sabbath is binding.

Brethren, if our position is true—if the Lord is at hand and we have the last message of mercy to mankind—which no believing student of prophecy and observer of the signs of the times can deny, let us act as if we believe it. We have a great work to do, by the help of God, and but little time in which to do it. Let us with renewed consecration to God take hold of the work as we have not heretofore, and press forward with earnestness and zeal corresponding to the importance of the issues before us. May God help us to work in his cause till the work is done. R. F. COTTRELL.

Brief Moralities.

THE Christian is a growing character; consequently, you must not view his failings and infirmities as fixed. What you see in him to-day, it may be you will never see in him again. He is daily putting off the old or the carnal man, and is putting on the new man, that is, he is putting on Christ.

To be zealous in the propagation of a correct theory or principle, while indifferent to the vital principles of godliness, such as faith, hope, charity, humility, is, in fact, holding the truth in unrighteousness.

The Christian graces must exist in a cluster or they will not thrive. One of them alone, or all the others together, lacking one, soon fade and die; but, together, they strengthen and nourish each other, and become an Eden in the heart.

There is no danger so great, to which the church is exposed, as that pointed out in Matt. 52:42-46.

It is well for us that God is more just, more merciful and forbearing, more liberal and far-seeing than any of his creatures; infinitely more good and powerful; infinitely better, more full of grace, than the best of his creatures.

The three graces spoken of in Rev. 3:18, the fine gold, the white raiment, and the eye-salve, are placed in proper order. Neither of the two last can, by any means, precede the first, nor can the third precede the second; for the second is a consequence of the first, and the third comes in as a reward of the first and second.

The right performance of duty, on the part of the Christian, is becoming and often admirable; but the Christian has no particular idea of this in his motive, for when he seeks to gain admiration, he wins contempt. True beauty is oftenest unconscious of its own existence.

The omission of a qualifying word, necessary to the sense of a contract or treaty, has often ruined individuals and nations; so the omission of a single element in the formation of character has ruined many a soul.

The greatest men, who have honored their times by lives of usefulness, have been remarkable for their methodical use of and proper division of the time allotted them in this life. Amid the many and pressing duties of life, nothing is more apparent than the shortness of life, the brief time in which to perform its active duties. Shall the Christian be careless in his use of the time given him, and shall it not be applied systematically to works of piety? J. CLARKE.

Custom and Conscience.

CUSTOM seems to be stronger than conscience. The judgment being convinced by the most explicit testimony, in vain the appeal is made to conscience to adopt a course of conduct that is contrary to custom. This is the case with multitudes of seemingly good people and professed Christians. They profess to follow the teachings of the Bible; but the plainest revealed requirement of duty is of no effect, if it be contrary to the custom of the times in which they have received their education. Take the Sabbath as an example. God says, The seventh day is the Sabbath; custom says the first; and tradition says it is so, because Christ arose on the first day of the week. To obey God is out of fashion, and his word, reason, and conscience plead in vain.

In answer to the question, Are there few that be saved? Jesus replied, Strive to enter. . . . Many shall seek to enter, but shall not be able. He also teaches that many will be disappointed in the coming day; will come to that time self-deceived, and instead of a welcome, will

hear the word, Depart. And as in the plan of salvation as revealed, repentance of sin and obedience to God's commandments is made a condition, it is not wonderful, viewing men as they are, that the number of the saved should be very small. We do not see how men are to be saved, according to the revealed plan, without repentance. No doubt God is merciful to the ignorant and the erring; but when men read their duty in his word in the plainest terms, and then, because custom is averse, go directly contrary to that word, we do not see how they can be saved, and at the same time God's word be vindicated, and his government honored. And yet men, seemingly good men, hope to be saved going with the multitude, whether right or wrong.

Awake, O conscience! and assert the right. Let the word of God be honored, if it be at the expense of custom and gray tradition. Men's souls are in jeopardy! Let them be aroused and listen to the voice of conscience, a conscience enlightened by the word of truth. If all that know what God requires would do it, multitudes would be converted to the truth. To teach men what is truth and duty is but a small task compared with that of persuading them to do as well as they know. Many are very ignorant of the Bible, and want enlightening. But with many, it is not light that they need so much as the Spirit of truth to move them to action.

Oh! that God would pour his Spirit upon his servants, that their labors may be effectual in saving some from coming self-deceived to the Judgment!

Brethren, we have the truth, the "present truth"—the truth for the present time. But it is a baptism into the sanctifying power of the truth which we need and must have, in order to awaken and save men. Theoretical arguments are good in their place, but without the awakening power of the Spirit of God to arouse the conscience, and move men to action, all will be in vain; and men will go on indulging a vain hope that they are approved of God, while disobeying his word, till the Judgment shall undeceive them, tearing away the flimsy veil that has covered them, and instead of, "Come, ye blessed," which they fondly hope to hear, with consternation they listen to the tremendous words, "Depart, ye cursed, into everlasting fire."

O my soul, what will be thy portion in that day? Wilt thou save thyself and those that hear thee? or will custom rule, conscience be smothered, and the blood of souls be found on thy garments? Help, Lord, help! and save helpless souls that are sinking to everlasting ruin. R. F. COTTRELL.

Reverence in the Pulpit.

WHERE there is no reverence there is no godliness. Where seriousness and holy awe are in feeble exercise, there the "powers of the world to come" are feebly operative. But how deplorable are the examples presented every week of the absence of this sentiment from the pulpit. We can hardly believe the types which thus spell out for us in the newspapers the words of irreverence and of flippant nonsense which are substituted for the gospel of Jesus Christ in some of the pulpits of our land.

The great reforms so needful now-a-days must begin at the altars of God. Let the priests cease to offer strange and unhallowed fire. Let them cultivate in their own experience and speech that reverence which their people must feel if they are to be spiritually elevated. And we apprehend that the shortest road to reverence will be found in a more scrupulous adherence to Bible truths.

Let the pulpit be occupied with important themes; let sin, righteousness, and a judgment to come fill the mind of the preacher, and we will read of no laughter, no applause. Let substantial doctrines be preached, and we shall not be ashamed by reading in the Monday papers such dreary columns of politics, personalities, and things bordering on the profane. Bats fly at night because the light is gone. Frivolity fills the mind because reverence is not there. Would it were possible to bring the shadow of God's presence over the mind of every popular preacher. We should soon see the effects in a better type of godliness throughout the church. "Let us have grace whereby we may serve God acceptably, with reverence and godly fear."—*The Presbyterian*.

Bible Thoughts.

"Till my change come." Job. 14:14. It is of resurrection-change that the patriarch here speaks. That was his hope as well as ours. Not death and the grave; but life, resurrection-glory, and the standing of his Redeemer on the earth. As he, in those early days of dim twilight, longed for his Lord's appearing and the resurrection of the just, so let us in these last days, "for He that shall come, will come, and will not tarry." "We shall not all sleep, but we shall all be CHANGED." Blessed hope! Then these vile bodies shall pain no more. All shall be incorruption and immortality.—*Christian Treasury*.

We can only truly enjoy our mercies as we see in them the hand of a God of love.

The Laodicean Church.

(Continued from No. 14.)

In the case of the sin of Achan, God has shown how he regards sin among those who profess to be his commandment-keeping people. Those whom he has especially honored with witnessing the remarkable exhibitions of his power, as did ancient Israel, and that will venture to disregard his express directions, will be subjects of his wrath. God would teach his people that disobedience and sin are exceedingly offensive to him, and not to be lightly regarded. He shows us that when his people are found in sin, they should at once take decided measures to put the sin from them, that his frown should not rest upon all his people. But if those in responsible positions pass over the sins of the people, his frown will be upon them, and the people of God, as a body, will be held responsible for the sins that exist in their midst. God, in his dealings with his people in the past, shows the necessity of purifying the church from wrongs that exist among them. One sinner may diffuse darkness which will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, then they should earnestly seek God in great humility and self-abasement, until the wrongs which grieve God's Spirit are searched out and put away from among them.

If wrongs exist among the people, and the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are guilty alike with the sinner, and will receive the displeasure of God just as surely as the sinner; for they will be made responsible for the sins of the guilty. Those men who have excused wrongs have been thought by the people to be very amiable, and of lovely disposition, simply because they shunned to discharge a plain and scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.

The spirit of hatred which has existed with some because the wrongs among God's people have been reprov'd, has brought blindness and a fearful deception upon their own souls, making it impossible for them to discriminate between right and wrong. They have put out their own spiritual eyesight. They may witness wrongs, but they do not feel as did Joshua, and humble their souls in humiliation because the burden of souls is felt by them.

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof."

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong? No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying. Read Ezekiel, chapter nine.

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary."

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any more except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." He pronounced the punishment which

should follow the transgression of his covenant.

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against his people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice should be vindicated before Israel. "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done. Hide it not from me."

"And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."

God said to Joshua, that not only had Achan taken the things which he had positively charged them not to take, lest they be accursed, but had stolen, and also had dissembled. The Lord said that Jericho and all its spoils should be consumed, except the gold and silver, which was to be reserved for the treasury of the Lord. The victory obtained in taking Jericho was not through warfare, or the exposure of the people. The Captain of the Lord's host had led the armies of Heaven. The battle was the Lord's. The children of Israel did not strike a blow. It was the Lord who fought the battle. The victory and glory were the Lord's. The spoils were his. He directed it all to be consumed, except the gold and silver which he reserved for his treasury. Achan understood well the reserve made, and that the treasures of gold and silver which he coveted were the Lord's. He stole from God's treasury for his own benefit.

There are many who profess to keep the commandments of God who are appropriating to their own use the means which the Lord has intrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from God to their own hurt. They bring leanness and poverty upon themselves, and darkness upon the church, because of their covetousness, and in dissembling, in robbing God in tithes and in offerings.

Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them.

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

It is in time of conflict when the true colors should be flung to the breeze. It is then the standard-bearers need to be firm and let their true position be known. It is then the skill of every true soldier for the right is tested; shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might in the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God. And those who will encourage the sinner, saying, It is well with thee, God will curse.

Confessions of sin made at the right time to relieve the people of God will be accepted of him. But there are those among us who will make confessions, as did Achan, too late to save

themselves. God may prove them and give them another trial, for the sake of his people to evidence to them that they will not endure one test, one proving of God. They are not in harmony with right. They despise the straight testimony that reaches the heart, and they would rejoice to see every one silenced that gives reproof.

The people of Israel had been gradually losing their fear and reverence for God, until his word through Joshua had no weight with them. "In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."

While Israel was apostatizing, Elijah was a true prophet of God. He remained loyal and true to God. His faithful soul was greatly distressed as he saw that unbelief and infidelity were fast separating the children of Israel from God. Elijah prayed that God would save his people. He entreated that the Lord would not wholly cast away his sinning people, but by his judgments, if necessary, arouse them to repentance, and not permit them to go on to still greater lengths in sin, and thus provoke him to destroy them as a nation.

The message of the Lord came to Elijah to go to Ahab, with the denunciations of his judgments, because of the sins of Israel. Elijah traveled day and night until he reached the palace of Ahab. He solicited no admission, and waited not to be formally announced. All unexpectedly to Ahab, Elijah stands before the astonished king of Samaria in the coarse garments usually worn by the prophets. He made no apology for his abrupt appearance, without invitation. He raised his hands to heaven, and solemnly affirmed by the living God, who made the heavens and the earth, the judgments which would come upon Israel: "There shall be neither dew nor rain these years, but according to my word."

This startling denunciation of God's judgments because of the sins of Israel fell like a thunder-bolt upon the apostate king. He seemed to be paralyzed with amazement and terror; and before he could recover from his astonishment, Elijah, without waiting to see the effect of his message, left as suddenly as he came. His work was to speak the word of woe from God, and he instantly withdrew. His word had locked up the treasures of heaven, and his word was the only key which could open them again.

The Lord knew that there was no safety for his servant among the children of Israel. He would not trust him with apostate Israel; but sent Elijah to find an asylum among a heathen nation. He directed him to a woman that was a widow, who was in such poverty that she could barely sustain life with the most meager fare. A heathen woman, living up to the best light she had, was in a more acceptable state with God than the widows of Israel who had been blessed with especial privileges, and great light, and who did not live according to the light which God had given them. As the Hebrews rejected light, they were left in darkness. God would not trust his servant among his people who had provoked his divine anger.

Now there is an opportunity for apostate Ahab and pagan Jezebel to test the power of their gods, and to prove the word of Elijah false. Jezebel's prophets are numbered by hundreds. Against them all, stands Elijah, alone. His word has locked heaven. If Baal can give dew and rain, and cause the vegetation to flourish, if he can cause the brooks and streams of water to flow on as usual, independent of the treasures of heaven, in the showers of rain, then let the king of Israel worship him, and the people say he is God.

Elijah was a man subject to like passions as ourselves. His mission to Ahab, and the terrible denunciation to him of the judgments of God, required courage and faith. On his way to Samaria, the perpetually flowing streams, the hills covered with verdure, the forests of stately, flourishing trees, everything his eye rested upon, flourishing in beauty and glory, would naturally suggest unbelief. How can all these things in nature so flourishing be burned with drought? How can these streams that water the land, and that have never been known to cease their flow, become dry? But Elijah did not cherish unbelief. He went forth on his mission at the peril of his life. He fully believed that God would humble his apostate people, and through the visitation of his judgments would bring them to humiliation and repentance. He ventured everything in the mission before him.

When Ahab recovers in a degree from his astonishment at the words of Elijah, the prophet was gone. He made diligent inquiry for him, but no one had seen him or could give any information respecting him. Ahab informed Jezebel of the word of woe that Elijah had uttered in his presence, and her hatred against the prophet was expressed to the priests of Baal. They unite with her in denouncing and cursing the prophet of Jehovah. The news of the prophet's denunciations are spread all through the land, arousing the fears of some and the wrath of many.

After a few months, the earth, unrefreshed by dew or rain, becomes dry, and vegetation withers. The streams of water that have never been known to cease their flow, decrease, and the brooks of water dry up. Jezebel's prophets offer their sacrifices to their gods, and call upon them night and day to refresh the earth by dews and

rain. But their incantations and deceptions formerly practiced to deceive the people do not answer the purpose now. The priests have done everything to appease the anger of their gods, and with a perseverance and zeal worthy of a better cause, have they lingered around their pagan altars, while the flames of sacrifice burn on all the high places, and the fearful cries and entreaties of the priests of Baal are heard night after night through doomed Samaria. But the clouds do not appear in the heavens to cut off the burning rays of the sun. The word of Elijah stands firm, and nothing that Baal's priests can do will change the word spoken by Elijah.

An entire year passes, and another has commenced, and yet there is no rain. The earth is parched, as though a fire had passed over it. The flourishing fields become as the scorched desert. The air becomes dry and suffocating, the dust storm blinds the eyes, and nearly stops the breath. The groves of Baal are leafless, and the forest trees give no shade, but appear as skeletons. Hunger and thirst are telling upon man and beast with fearful mortality.

All this evidence of God's justice and judgment does not awaken Israel to repentance. Jezebel is filled with insane madness. She will not bend or yield to the God of Heaven. Baal's prophets, Ahab, Jezebel, and nearly the whole of Israel, charge their calamity upon Elijah. Ahab had sent to every kingdom and nation in search of Elijah, and he required an oath of the kingdoms and nations of Israel, that they knew nothing in regard to the strange prophet. Elijah looked heaven with his word, and had taken the key with him, and he could not be found.

Jezebel then decided, as she could not make Elijah feel her murderous power, that she would be revenged by destroying the prophets of God in Israel. No one who professed to be a prophet of God should live. This determined, infuriated woman executed her work of madness in slaying the Lord's prophets. Baal's priests and nearly all of Israel were so far deluded that they thought if the prophets of God were slain the calamity under which they were suffering would cease.

But the second year passes, and the pitiless heavens give no rain. Drouth and famine are doing their sad work, and yet the apostate Israelites do not humble their sinful, proud hearts before God. But they murmur and complain against the prophet of God who has brought this dreadful state of things upon them. Fathers and mothers see their children perish with no power to relieve them. And yet they were in such terrible darkness that they could not see that the justice of God was awakened against them because of their sins; and that this terrible calamity was sent in mercy to them, to save them from fully denying and forsaking the God of their fathers.

It will cost Israel suffering and great affliction to bring them to that repentance necessary in order to recover their lost faith, and a clear sense of their responsibility to God. Their apostasy was more dreadful than drouth or famine. Elijah waited, and prayed in faith through the long years of drouth and famine, that the hearts of Israel through their afflictions might be turned from their idolatry, to allegiance to God. Notwithstanding all their sufferings, they stood firm in their idolatry, and looked upon the prophet of God as the cause of their calamity. And if they could have had Elijah in their power they would have delivered him to Jezebel, that she might satisfy her revenge by taking his life. Because Elijah dared to utter the word of woe which God had bidden him, he has made himself the object of their hatred. They could not see God's hand in the judgments under which they were suffering because of their sins. They charged them to the man Elijah. They abhorred not the sins which had brought them under the chastening rod, but hated the faithful prophet, God's instrument, to denounce their sins and calamity. "And it came to pass after many days that the word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab, and I will send rain upon the earth."

Elijah hesitated not to start on his perilous journey. He had been hated, and hunted from city to city by the mandate of the king, for three years, and the whole nation had given their oath that the prophet could not be found. And now Elijah, by the word of God, is to present himself before Ahab. Through the apostasy of all Israel, the governor of Ahab's house has proved faithful to God while his master is a worshiper of Baal. He had, at the risk of his own life, preserved the prophets of God, by hiding them by fifties in a cave, and feeding them. While the servant of Ahab is searching throughout the kingdom for springs and brooks of water, Elijah presents himself before him. Obadiah revered the prophet of God, and as Elijah sends him with a message to the king, he is greatly terrified. He sees danger and death to himself and also Elijah. He pleads earnestly that his life might not be sacrificed; but Elijah assures Obadiah with an oath that he will see Ahab that day. The prophet will not go to Ahab, but as one of God's messengers to command respect, he sends by Obadiah a message, "Behold, Elijah is here." If Ahab wants to see Elijah, he has now the opportunity to come to him. Elijah will not go to Ahab.

(To be Continued.)

NEVER attempt duty but in God's strength.

THE MASTER SITS BY THE TREASURY.

THE Master "sits over against it,"
As he did in the temple of old,
When the rich in the vestibule tarried
To cast in their treasures and gold,
And the Pharisee poured in his offering,
To think 'neath the sides of the chest,
And the widow stole up with her farthing,
And the publican smote on his breast.

The Master still sits by the treasury,
As he did in the temple of old,
Though centuries many have glided
Since the Pharisee cast in his gold;
And He sees, though the name is discarded,
The sect in its vigor remains,
And the devotee eases his conscience
By giving of ill-gotten gains.

And the widow still comes with her offering,
All fragrant with love and with prayer,
The Master accepts of the treasure—
The richest and sweetest that's there—
And pours in the heart of the giver,
So much of his love and his grace,
She goes forth to new self-denial,
Repaid by a glance at his face.

The Master still sits by the treasury,
And oft sees the rich, heavy fold
Of velvet and satin sweep near him,
And the glitter of jewels and gold,
As the maiden comes up to deposit,
From fingers all flashing with light,
A dime—or a penny—or farthing,
Unconscious, alas! of his sight.

The Master "sits over against it,"
O brother, can you or can I
With confidence bring in our offering,
And cast it beneath his pure eye?
Shall he take up the gift, oh! how paltry;
And weigh it before us to-night,
Encumbered with every mixed motive,
Oh! what would it seem in his sight?

The Master "sits over against it,"
A terrible thought, and yet true,
When his servants, his own ransomed children
Withhold from the treasury his due,
And each of his substance is spending
For what seemeth best in his sight,
Yet goes through the door of the temple
And casts to the Master—his mite.
—Mrs. W. L. Miller.

Progress of the Cause.

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

Minnesota.

WHEN I wrote my last report I was on my way to Sauk Center. The brethren and sisters in that vicinity met at West Union, Aug. 2. I found them very much discouraged, and some had thought of leaving, and going where they could be with those who keep up Sabbath meetings. I found twelve or thirteen keeping the Sabbath, six of whom had lately made a start in this good way. They all felt anxious that something should be done to strengthen and encourage them in their lonely condition. If they could have help, they feel like taking hold in earnest. They selected one of their number to lead their meetings, organized Sabbath-school and Bible-class, organized s. b., pledging to the Conference \$52.60 a year. They acted nobly on the tract and missionary work. If they are faithful, God will bless them in their efforts.

I then went to Grove Lake, twelve miles south of Sauk Center. Here I found nine keeping the Sabbath, not one of whom ever saw one of our ministers, I think. Their attention was first called to the Sabbath by a man who moved into the neighborhood, professing to keep the Sabbath, but whose course was such that in a short time the community lost confidence in his Christianity, and he moved away. Oh! what a work might be done if those who have the light would live godly lives. Four or five who were interested commenced to keep the Sabbath, sent for the REVIEW, and scattered tracts, and the result is that nine are now keeping the Sabbath, and are ready to enter heartily into the work. We organized s. b., amounting to \$45.00. All had a desire to work in the Sabbath-school, Bible-class, and missionary cause. I think this would be an excellent place for one of our ministers to labor the coming winter. I left them, with a promise that the Conference would help them in the future.

Aug. 16, 17, at Hutchinson. The brethren and sisters from East Hutchinson and Silver Lake were present, all alive in the work. Organized tract and missionary society in Dist. No. 3, celebrated the ordinances, in which almost all took part. It was truly a refreshing time, a time that will be long remembered by those present.

Aug. 23, 24, met with the church at Lake Crystal. Held meeting on the Sabbath. As there are quite a number here who have not been baptized, we hope soon to see these brethren and sisters move out and follow the teachings of our Lord and open the way that the company here may be organized.

Aug. 30, 31, the Tenhassen church held their quarterly meeting. I found the brethren here very much discouraged.

After I crossed the Blue Earth River, I soon discovered the devouring work of grass-

hoppers, which has blasted the hopes of the farmers in the south-west part of this State. But we will try to struggle on and meet the disappointments and troubles that are just before us. I never have seen a time that I felt more like doing all I can than I do today.
HARRISON GRANT.
Sept. 5, 1873.

First Annual Meeting of the Maine T. and M. Society.

THE Maine T. and M. Society held its first annual meeting at Skowhegan on the camp-ground in connection with the camp-meeting, Aug. 29, 1873. Meeting was called to order by the President. Prayer by Eld. J. N. Andrews.

Secretary's report was then called for and read, which showed the following results:—
Families visited, 155; No. of members, 95; No. of letters written, 5.

Moneys received,	
On membership,	\$95.00
Donations,	51.44
Book Sales, pages, 3,184,	5.52
Delinquent Fund,	112.61

Total,	\$264.57
Number of new subscribers for REVIEW,	38; Instructor, 50; Reformer, 21.

Tracts and pamphlets loaned,	pages,	6,598,	\$ 9.59
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Tracts and pamphlets given away, pages,	42,852,	54.39
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Total,	49,450,	\$33.98
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Some very appropriate remarks were then made by Elds. J. N. Andrews and G. I. Butler.

It was then moved that a Nominating Committee of three be appointed by the President. J. B. Goodrich, R. S. Webber, and Geo. W. Barker were appointed that Committee.

SECOND SESSION

Was convened at 5 p. m. Prayer being offered by Bro. Andrews, the report of the Nominating Committee was called for, which resulted in the following nominations:—

For President, J. B. Goodrich; Vice President, W. W. Putnam; Secretary, Rebecca Robins; Treasurer, J. F. Carleton.

Directors: Dist. No. 1, T. S. Emery; No. 2, Wm. E. Morton; No. 3, Enos Levit. All of which were duly elected.

The subject of raising funds for the T. & M. Society was then discussed at some length, after which, an invitation was given for memberships and donations.

Twenty-five joined the Society,	\$ 25.00
Donations,	117.00
Pledged,	79.00

Making a total of	\$221.00
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Adjourned, *sine die*.
WM. J. HAYNES, Sec.

Illinois.

THE quarterly meeting at Greenvale, Ill., held Aug. 16, 17, was encouraging. Six were baptized, over \$70.00 were pledged to the tract and missionary cause, and the brethren expressed themselves of good courage. This church is coming up, and having a good influence on the community around. Lord, help them to ever keep humble and obedient. Bro. Brown kindly brought me to Monroe, Wis., the 20th. Here, I had the privilege of seeing the friends of the cause, and preaching to them once more. Our meeting was cheering. May the Lord bless these brethren, and help them to live consistent lives, so that their influence may always be on the right side. The 22d, went in company with Bro. and sister Gillet, and Sr. Kundert, to Rockton. We had, I trust, a profitable meeting. Tried, in the fear of God, to point out the dangers to which these dear friends of the cause are exposed. Oh! how easy it is to backslide, and give up all the peculiarities of our faith! and what constant, earnest, and zealous effort we must make, if we gain ground and are overcomers!

We must not stop to think what the world, or even our former brethren, will think of us. But the great question must be, "What will our Heavenly Father approve of?" Lord, help us to set our faces as a flint toward Mount Zion. Three were baptized. There were brethren present from Beaver, Winnebago, Durand, and Roscoe, Ill., and from Avon, Clinton, Darien, and Monroe, Wis. Since our last meeting with these dear brethren, two of their number, Brn. Logan and Williams, have fallen. Oh! how sad our hearts felt not to see their well-known faces in the congregation. But, how cheering the thought that they fell with their faces toward! and that they "sleep in Jesus, soon to rise." May the Lord graciously bless their heart-stricken companions, and their dear children. Oh! that they may all live so as to meet at last where death never can come. Amen.

The wants and workings of the tract and missionary cause were presented before the brethren, and the director of the district,

Bro. G. Bowen, appointed to obtain pledges and donations for the same. The brethren are in favor of the T. and M. work, and will, I have no doubt, cheerfully and liberally respond. The 29th, I came to this place to assist Bro. Steward in laboring with the tent. There is some interest here, but not as much as I expected. The ministers do all in their power to keep the people away; and have succeeded quite well. There are a few, however, that we have hopes of; four have already taken their stand. Bro. Steward lectured at Western (twelve miles from the tent) last week, and has gone there again this week. He reports an ear to hear there. Brethren, pray for us here in Illinois.

R. F. ANDREWS.

Pontiac, Ill., Sept. 16, 1873.

Napoleon, Mich.

SABBATH and Sunday, Sept. 13, 14, I spent with the friends of truth in Napoleon. We had four meetings, in which we had good evidence that the Spirit of the Lord was present. These meetings were held in a school-house, about three miles west of Napoleon village. During our tent meeting in the forepart of the summer at this place, the interest was nearly all in this direction. I find this interest still good. At these meetings, the hearts of strong men and women were broken to tenderness, and tears flowed freely.

All who had taken hold of the truth, with perhaps one exception, remain firm. They all tell me they have excellent Sabbath meetings. After our good morning meeting on Sunday, we went to Akerson Lake, a beautiful place, where seven were baptized. No lightness was there to mar our peace, but, on the contrary, deep solemnity pervaded every heart. We give thanks to our dear Lord for this.

It is evident that the Spirit of the Lord is working on the hearts of the people here. Should I remain in the State, and if it be the Lord's will, I shall feel it duty to visit this place again soon, and try to perfect the work already begun.
I. D. VAN HORN.
Battle Creek, Sept. 16, 1873.

Southern Iowa Tent.

TENT labor at Marengo closed August 23, after a stay of five weeks. Quite a stir was made on the Sabbath question. The evidences on both sides were thoroughly examined. A Presbyterian minister asked the privilege of giving a discourse in the tent on that subject, which was readily granted him. He preached the same in his own church the night before he was to speak in the tent; and as our meeting was postponed for the purpose of letting the people hear all he had to say, which was unexpected by him, he thought there was no use of his preaching it over again, and wanted to drop his appointment. But as there were a good many that had not heard him yet, he was persuaded to fulfill his contract. My brother reviewed him the next night. Our stay there was made pleasant by the kind friends who cared for us. They have our sincere thanks, and prayers that God will abundantly bless them.

Sixteen covenanted together to keep all the commandments of God and the faith of Jesus.

We came to this place the 25th, and commenced meetings the 28th. The attendance has been as large as at Marengo, and mostly country people. Twelve discourses have been given by my brother, who has done all the preaching. We desire the prayers of the people of God, that he may add his blessing to the efforts that are being put forth for the advancement of his cause, and that precious souls may be brought to a saving knowledge of the truth.

G. V. KILGORE.

North English, Iowa Co., Iowa.

South Missouri.

THE south Missouri tent has held, thus far, three series of meetings the present season—one at Milford, one at Clintonville, and one at Montevallo, having just closed at the last place. Seventy have embraced the truth at these places, while a goodly number more are keeping the Sabbath. Our next meeting is at Nevada City, Vernon Co., Missouri.

T. J. BUTLER.

Northern Iowa Tent.

SINCE our last report we have held meetings nearly four weeks in Horton, Bremer Co., Iowa. The attendance and interest were very good for the most of the time during our meetings. Soon after we pitched our tent in Horton, a large camp-meeting commenced a few miles distant, which drew the attention of some from our meetings. Also, a few cold and frosty evenings, doubtless, prevented some from being present. Quite a large number expressed themselves by rising vote as satisfied with the evidence from Scripture in favor of the Seventh-day Sabbath. May the Lord help them to obey

and keep this, with all the rest of God's commandments. One family decided to keep the Sabbath, henceforth. Several good and responsible citizens are interested, have bought books, and are investigating. May the Spirit of God help them not only to *decide* in favor of the truth, but to make a *practical use* of it, and be "*doers* of the word."

We sold about \$12 worth of books, and obtained nine new subscribers for the REVIEW. Tent labor is now closed, and the tent is stored away in Bro. Seely's barn, of Fayette.

J. H. MORRISON,
C. A. WASHBURN.

North Missouri and Kansas Tent.

THE labor with the tent at this place closed last night. A large company of people were in attendance, and a deep feeling pervaded the entire congregation, while Bro. Rogers spoke of the coming of Christ.

To-day, Bro. Cook has gone to look for a new field in which to pitch the tent, and Bro. Rogers is very busy preparing to move, and wishes me to write a short report. We leave several families here keeping the Sabbath, and an unusually good interest, which will be followed up by Bro. Rogers, as occasion may require, while perhaps we will move the tent some eight or ten miles from here to a place from which we have received a petition signed by twenty-four of the prominent citizens requesting us to come.

Have sold \$20 worth of books. Obtained six subscribers for the REVIEW and six for the Instructor.
SMITH SHARP.
Chapel Hill, Mo.

The Work of Overcoming.

I NEVER had a deeper sense of this all-important work than I have at the present time. I know that it is only by a constant effort, and a firm, unwavering trust in God, that we can ever accomplish it. Satan will go to the extent of his power to tempt and mislead God's people. Every thing that can be shaken will be shaken, and we can only stand by being settled, rooted, and grounded in the truth. But if we are striving to walk in the light that God has caused to shine upon his people in these last days, we shall finally overcome. A great work is before the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here is a great work. But the promise is, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." We can overcome. Jesus died to make a way of escape for us, that we may overcome every fault, and sit down at last with him. Oh! I love the way, and I do mean to take hold of the work in earnest, and, like Jacob, wrestle in prayer that God will work a thorough reformation in me, that the fruit of his Spirit may dwell in me, and I have a daily experience in the things of God. The longer I walk the self-denying path, the brighter it grows, and I earnestly pray that I may come up to every point of truth, stand every test, and at last be among the saved ones.
ALICE K. HERSUM.
Belgrade, Maine.

Self-Denial.

THE true mark of a Christian life, after all, is the mark of self-denial. This is the test to which we should put our mode of living. Has it the marks of the crucifixion of Christ? Here I am reminded of one of the legends of the middle ages. They give us no guidance in their literal expression, but legends often have the truth expressed in a most poetical manner, and may be of as true benefit as a poem.

It is said of St. Martin of Tours, that once he was meditating in his cell, when there appeared to him a form radiant with beauty, bearing on his head a jeweled crown, with a countenance glorious and persuasive, and with a manner so austere that it seemed to require homage and love. The heavenly vision said to St. Martin: "I am Christ, worship me!" and the story goes on to say that the saint looked upon this glorious and beautiful form in silence; that he gazed upon the hands, and then said: "Where is the print of nails?" The vision vanished, and St. Martin was left alone in his cell, and he knew it was the tempter.

Now, my dear sisters of the United States, let me ask you to turn in thought sometimes to this legend, and when some things overtake you about which there might be a doubt, and you not quite sure whether it be Christian or not, then, with St. Martin, look hard at these attractions in silence, and then ask for the prints of the nails.

LITTLE SINS.—A little hole in a ship sinks it; a small breach in a sea-bank carries all away before it; a little stab in the heart kills a man; and a little sin, as it is often improperly called, tends to his final destruction. A little drop has been many a man's ruin. Every drunkard began with a single glass. Remember this, children.

Are You a Worker?

WHAT are you doing for the cause of God financially? You say you believe the truth, and that those who are proclaiming "the commandments of God and faith of Jesus" are giving the last merciful warning that this world will ever hear.

Well, do your works correspond with your faith? Faith alone will not save. "The devils believe and tremble." It is no profit to say to the hungry and naked, "Be ye warmed and filled," and withhold from them "those things which are needful to the body." "Faith without works is dead." But you say, I have works, I keep the Sabbath, pray in my family (when other matters do not crowd too hard), and attend meeting when it is practicable, are not these good works? Yes, all these should be attended to even if things "crowd" ever so hard, and many other things besides. But I have a few direct questions that I wish you to answer. Since you have been enlightened by the glorious truths of the third angel's message, how much of your means has been paid in to carry on this blessed work? Do you make it a sacred duty you owe to God to lay by a portion of your gains upon the first day of every week for the sustenance of the cause of God? 1 Cor. 16:2. As the cause of God has grown, and its borders have been extended, when calls for means have been made, have you promptly, cheerfully, and liberally, responded? To be particular, have you paid anything to the S. D. A. Publishing Association? How much have you in the Health Institute, in the California Mission, Swiss Mission, Book and Tract Fund, Danish Monthly, and last, though not least, how much have you pledged or paid toward our denominational school? Now you will have to acknowledge that all these are important agencies in carrying out the present truth. Now, if you have been working in harmony with those agencies by your life, sympathies, prayers, and means, you doubtless have been in the path of duty. But if you have been grumbling along, murmuring at this, and finding fault with that, and being displeased and dissatisfied with the other, holding a tight string around your purse, and feeling really provoked because others give liberally, I want you to stop for a moment and just look at the ground you are occupying. You are worse than a "dead weight." You are a real hindrance to the work, and an outright enemy to the cause, though you may not realize it.

Now, my brother (or sister), I want to ask you a plain question. I want you to candidly reflect upon it, and, in the fear of God, answer it, in that way that you will not be ashamed in the Judgment. Suppose that every professed Seventh-day Adventist should take exactly the same course that you do in sustaining the cause of God, how would it stand? Now, if you are right, every one would be right in doing just as you do. Just think of it. No Publishing Association, Health Institute, Swiss Mission, California Mission, nor anything else; no effort made to get the truth before the public; all that there would be of Seventh-day Adventism, and the "third angel's message," would be a set of murmuring, grumbling, complaining, unhappy, and stingy observers of the seventh day. Can't you see the ground you occupy? Oh! make a desperate effort to break the fetters that Satan would bind you with. Come, forsake the company of "Korah, Dathan, and Abiram," and press into the ranks among the workers, with heart, soul, and pocket-book.

R. F. ANDREWS.

Pontiac, Ill., Sept. 15, 1873.

Manner of Preaching.

THE manner in which the message of the gospel should be communicated is apparent, if we consider the nature of the message and the persons to whom it is addressed. Here is a company of human beings about to enter an eternity in which there can be no change. This short and uncertain life is their only period of probation. The decree must soon go forth, "He that is holy, let him be holy still; and he that is filthy, let him be filthy still." All are sinners against God, and deserving his condemnation. In infinite love, he has provided, through the atonement of his Son, a way of pardon and reconciliation, the benefits of which he offers freely to all who will repent and believe. He has sent this man to make known this good news to this people, and to plead with them to accept of it. If they reject it, they sink under the condemnation of the law which they have broken; if they accept it, they rise to glory and everlasting life. Most of this audience are unconcerned to God, liable at every moment to plunge into a lost eternity. Others profess to have embraced the message of salvation; but they are liable to self-deception, and, in a world abounding in temptations, may be seduced into apostasy. Such is the message, and such the condition of the people, whom a minister

addresses every time he rises in the pulpit. Was not the question of the apostle appropriate, "Who is sufficient for these things?"

But it is to be observed that this audience is of a very miscellaneous character. They are of every age, from the child in the Sabbath-school to its venerable grandparent. There are assembled men and women of every variety of cultivation. A small portion of the audience may be persons of educated and disciplined minds; the greater part belong to the middle walks of life; some are poor; many are young persons, just entering upon the realities of the world, or, if more advanced, are men of active business, of strong common sense, though destitute of the advantages of literary culture. Great as may be these differences, in one respect they are all on a level. All are tending to the same judgment-seat, and all must hear the announcement, "Come, ye blessed of my Father," or, "Depart, ye cursed, into everlasting fire;" and their final condition depends upon the reception which they give to the message of salvation.

Such being the audience, and such the occasion of his address, it is obvious that the first requisite in the manner of the minister's communication is, that he be thoroughly understood by every one of his hearers who is of sufficient capacity to comprehend his message.

1. His words must be such as all his audience, of ordinary capacity, can understand. The message of salvation was first communicated to men, by the Son of God, in such language that the common people heard him gladly. The gospel may be understood by little children, else what is the use of Sabbath-schools? Janeway's "Token for Children" relates many cases of conversion in quite young persons. The daughter of President Edwards gave unequivocal evidences of piety, I think, at the age of four years. In a very interesting revival with which I was acquainted, one of the most interesting converts was an intelligent young person, of eight years of age, who has lately finished her course with joy. We all believe that Sabbath-school teachers should labor for the immediate conversion of their pupils; but this, of course, supposes it possible that they can make themselves understood. It may be said that these teachers are young persons and imperfectly educated, and it cannot be expected that learned men can render their weighty thoughts comprehensible to children and ignorant men and women. Then, I say, if the effect of learning is to keep men from being understood by the common people, the less we have of it the better. The use of learning is to make these truths perfectly plain; and he who renders it the means of making them obscure, deserves to be esteemed a smatterer and a sham. We may be pretty sure that his learning is little, and his common sense less.

Whatever may be said to the contrary, I can hardly conceive that a minister can use the language of the Scriptures in the pulpit too freely, provided he use it appropriately and reverently. Let a man read the sermons of Leighton, and Baxter, or Jay, or Payson, if he would learn how greatly familiarity with the language of the Scriptures adds to the power of him who addresses his fellow-men on the subject of their salvation.

I remember, nevertheless, that John Foster, a very high authority, attributes the aversion of men of taste to revealed religion, in part, at least, to the irreverent, and frequently ludicrous manner, in which the Scriptures are quoted in the pulpit. There may be, no doubt, a foundation for the censure of the great essayist; though it must be a very slight one, for the preachers whom he condemns, and the persons whom he supposes to be injured by them, do not often come in contact. Be this, however, as it may, the effect of the essay has been, I think, upon the whole, decidedly mischievous. It has led many preachers to suppose that it was out of taste, or indicative of a want of education, or, in fact, decidedly rustic, to quote frequently from the Scriptures. It has led to the belief that the language of the pulpit must have nothing to distinguish it from that of any secular composition, and that a popular article in a review may well serve as a model for the style of a sermon. Hence the style of the pulpit is becoming secular; and frequently, after the reading of the text, you will not hear a scriptural expression until the final amen, which has not yet been dispensed with. The same paper has not very unfrequently been put to triple duty. It first appears as a sermon, then as a platform address, or as a lecture before some literary society, and then as an article for some popular magazine, to which it may easily be adapted by cutting off the text and omitting a few sentences of the closing paragraph.—*Dr. Wayland.*

WE are more likely to lose our comforts from want of love and gratitude, than we are from want of gifts and wisdom.

Moral Strength.

PERHAPS there is no virtue which to-day is at so great a discount as moral strength. But who can say but what it is that very virtue, which, among the young of our age, should be at the highest premium. Without it, what can they do? With it, though much else fall short, what is impossible? And yet this very strength is appreciated and almost revered by all lookers on. Only know for yourself, that another possesses it, and how much more highly is he esteemed. Why is it, then, that it is possessed by so few, if so highly esteemed by so many? Why does not every person for himself try to increase it, and perfect himself in it? When once there is a strong determination to do right, when once we feel and know, and put that feeling and knowledge into one determined effort to be firm and true to our own better nature, trusting and relying on him for strength from above, how much more easy to say *no* to every sinful thought, and every wrong doing; and how much better satisfied with our actions, and with ourselves we shall be.

God has not placed us here for naught. We each have a work, and a purpose, and exert an influence, and we are accountable to him for the manner in which we do that work, and the extent and kind of the influence which we exert. Some, we are well aware, do not by nature possess the strong will and firm principles which others do. With them, we must be gentle, yet firm, bold and true, trying to show that when leaning on Christ's arm, at the same time doing all that we can, then *all* are safe. He will not let any fall. Some have the erroneous idea that when we lay our burdens on the Lord, we can lay all the work he has given us to do, there also; and that he will do the whole for us. The Bible way is, we think, that we are not to be slothful, that we must *work* while the day lasts, doing all cheerfully, asking for all needful help from the Source which never fails, and then, when the night comes, laying all our burdens, and all of the results, on Him who doeth all things well, sweetly rest in hope. He will never do our work, but will always help and direct.

A Fine Sermon "Smashed."

THE following actual incident was related by Bro. Shaw in one of his discourses in this city, as illustrative of the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer.

A young preacher—a graduate of one of the theological schools of the country—preached a very *nice* discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." Acts 27:29.

Said the young preacher, "The ship represents the church. The four anchors are Faith, Hope, Love, and Prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed is the trials to which we are incident here, and the island of Melita, where 'they all escaped safe to land,' means Heaven." The preacher dwelt with becoming fervency on the importance of casting out the anchors—faith, hope, love, and prayer, the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the church) should all reach the shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose, and, placing his hands on the young theologian's head as if giving him a phrenological examination, proceeded in his plain, uneducated style substantially as follows:—

"My young brother, you've preached us a mighty purty discourse to-day, but I'm afeared you've made some awful big mistakes. You said that the ship meant the church. If that's so, we have n't got no church, now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we hain't got any faith, hope, love, and prayer in the church, as they have been cast out. And you said that Christians are the crew. If that's so, they are a mighty blood-thirsty set, for they wanted to kill Paul. You told us also that the island of Melita meant Heaven. Well, if that's true, Heaven must be a mighty snakey place, as one bit Paul as soon as he landed."

It is stated, as a historical fact, that the young preacher was never known to preach that "purty" discourse again, in all that region of country.—*The Christian, Quincy, Ill.*

NOBODY appreciates a little attention so much as a child, and with no one will a little go so far. Children have claims upon us all the more sacred if they are friendless and neglected. They have rights which older people are bound to respect.

"Mine Own Vineyard Have I Not Kept?"

CHRISTIAN sat wistfully watching the sun decline toward the western sea. Heavy clouds floated upward from the horizon, and through the clefts came a glare, lurid and awful. As he gazed, a hushed voice, close at his side, uttered these words: "O Christian! to thee it is made known that yonder sun now bids farewell to thousands!"

Then said Christian, "Let me, I pray thee, make it known to them, that the blood of souls be not upon me."

And the voice replied, "Hast thou not surely known that every sunset is the last to myriads?"

Then said Christian, meekly, "It is the truth; nevertheless, let now thy servant warn them that be doomed, that they may flee for refuge, and blood be not upon me." And he wept sore! Then he looked up, and beheld the sun had set.

Then he hastened to go unto those who should never see the morrow. But he found no sign whereby he might know them. In the lazaret-house, the sick said, "Comest thou to hasten our end? Are not our woes enough?" Then passed he to the house of vanity, and they said, "Behold this dreamer cometh," and they mocked him. So he came into the streets and lanes of the city, and cried with a loud voice, and warned men to flee from the wrath to come. And men pitied him, and passed by on the other side. Then the day dawned again, and the sun rose high in the heavens, and he went into his own home. As he drew nigh, one met him weeping, and saying "Alas, master! we have sought thee in vain. Thy son, even thine own son, sleepeth." And he hastened and ran into the house, and beheld they said unto him, "Thy son sleepeth." And Christian smote upon his breast, saying, "I have sinned in that I have forsaken them of mine own house to seek after others, and God hath visited me with sore affliction. They made me a keeper of vineyards, but mine own have I not kept."—*Sel.*

REACHING THE HEART.—A teacher, now in the First Presbyterian church in Elmira, says the *Sunday School Times*, had, years ago, the following interesting experience:—

A child came into her class for a Sabbath, whose father was a well-known infidel. He had carefully kept her from all religious reading and instruction, but had at length yielded to her request to go for once to the Sunday-school. The teacher resolved to make the most of the opportunity, and, laying aside the usual lesson, went over the life of Jesus. The child listened more eagerly than to a romance, and when, at the close, the teacher asked if people ought not to love such a Saviour as that, the little pupil answered, "Yes; they would if they knew it; and why don't you tell everybody of it?"

Full of the narrative, which, from the moment of hearing it, seemed to have won her to an implicit faith, she went home to tell her father and friends of what she had heard. No audience could resist such a preacher. The father no longer objected to her attendance at Sunday-school, but when necessary, carried her in his arms to religious services. Jesus was to her the nearest and dearest of friends, to whom she went with every interest and anxiety, as if he was a dweller in the house, as once he was at Bethany. She and her mother are now members of the church.

THE man who never failed is a myth. Such a one never lived, and is never likely to. All success is a series of efforts, in which, when closely viewed, are seen more or less failures. The mountain is apt to overshadow the hill, but the hill is a reality nevertheless. If you fail now and then, don't be discouraged. Bear in mind it is only the part and experience of every successful man.

Obituary Notices.

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

DIED, in Battle Creek, Mich., Sept. 19, 1873, Willie J., infant son of Asahel C. and Susannah R. Smith. With submission these dear parents bow to the afflictive dispensation, and lay their sweet babe away to rest till the Life-giver shall come.

Remarks at the funeral from the words, "We do all fade as a leaf." A. S. HUTCHINS.

DIED, in Morrisville, Vt., Aug. 30, 1873, of typhoid fever, Bro. Lyman W. Kenny, aged twenty-five years. Bro. Kenny embraced the truth about two years ago, and leaves a good record of Christian character. A wife and one child mourn their loss. Discourse by the writer from Job 33:14.

ALBERT STONE.

DIED, in Campton, N. H., Aug. 27, 1873, Mrs. Ruth Morrill, aged seventy-three years. She was one of twelve persons who organized the Baptist church in that town, and remained a worthy member of the same until last winter. She heard the lectures given there on the truths for this age, became interested at once, and began to read our works, and read the Bible with renewed interest; became fully satisfied that the messages of Rev. 14:6-12, belonged to the last age of the church, and were to prepare her to meet the Saviour. She commenced to keep the Bible Sabbath, embracing also all the truths of this three-fold message, and died with confidence increasing. The last six months of her life, with all her trials, were the most joyful in the Lord.

P. C. RODMAN.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 23, 1873.

The Camp-Meetings.

We give the time of these meetings, and their order, as follows:—

Illinois, Pontiac, Livingston Co., " 26-29.
Southern Illinois General Meeting,
Martinsville, Clark Co., Oct. 2-6.

My P. O. address is Wequiock, Brown Co., Wis. Will Peter Martin send his P. O. address to John Martin, Bordoville, Franklin Co., Vt.

D. T. BOURDEAU.

Last Sabbath Meeting.

We think the influence of the late good camp-meeting is not lost to the church of Battle Creek. Last Sabbath was a day of encouragement; the meetings were good; in the afternoon, sixty-seven testimonies were given inside of sixty minutes. A spirit of heart searching was present, and we trust minds are looking in the right direction for light and liberty in the Lord.

Our School.

We are happy to say that the school has opened full more favorably than was anticipated. For want of suitable room, no general invitation was given, for students from abroad, and it was a matter of question whether much would be done this term. But classes are now in progress in the common branches, and in German, French, Latin, and Greek, and these are led by well qualified teachers. A thoroughly competent teacher of Hebrew is among the teachers, so that a class will be formed in that whenever it may be required. When the new building is completed, we look for a very successful school. Bro. Brownsberger, the principal, is an earnest educator, whose heart is in the work as it is being established here.

S. D. B. General Conference.

THE last Sabbath Recorder gives a partial report of the General Conference of the Seventh-day Baptists. Eld. Burdick, Delegate to our last General Conference, gives a very interesting report of his visit here, and of the work of our Publishing Association. When we receive the report in full, we shall give at least a synopsis of it.

Financial Troubles.

THE celebrated Banking House of Jay Cooke & Co. has failed. This was one of the largest firms in the country, and supposed to be the most secure. It had a branch office in London under the charge of Mr. McCulloch, late Secretary of the Treasury. At last reports eighteen heavy Houses had gone down with it.

The National Convention of Spiritualists in Chicago.

THIS Convention was held last week, and was largely attended. We procured the Chicago Times, which gives the fullest report of proceedings, intending to give extracts from it if anything new in their working was developed. But we find but one feature worthy of special remark, which is the increasing boldness of the advocates of free lust. The speeches are unfit for publication. One speaker announced that she was free from the slavery of marriage, and the child born since her separation from her husband is perfect! This will give an idea of the Status of Spiritualism at present, and justifies the heading of the Times' report one day as follows:—

"Evil Spirits—They move a Gang of Shameless Men and Women to come to Chicago—Another day among the Free Lovers at Grow's Hall—An exciting debate upon the adoption of an obscene Platform—The Woodhull System formally accepted by the Convention of Spiritualists."

Mrs. Woodhull was re-elected president by a very large majority. In the resolutions adopted, and in every respect, the triumph of the Woodhullists was complete.

Fires.

CHICAGO has recently had a heavy fire, which, at one time threatened to be very large. Havana, Cuba, has suffered by a very extensive fire. People are getting used to these fires, and have almost ceased to regard them with alarm, or even as calamities! So many, and such extensive fires, were never known as have occurred within the last three years.

Answer to Correspondents.

THE American Bible Union give us the eighth verse of the fifth chapter of second Corinthians in these words: "We are confident and are well pleased rather to leave our home in the body and to be at home with the Lord." Does the original warrant this change of language? Is the new translation better?

J. C. N.

ANSWER.—The change is allowable, and perhaps barely that; but we cannot see that it makes any difference in the sense of the passage. In regard to the language, Bloomfield favors the construction given by the Bible Union, and so also the translation of Wakefield, and a French version. But neither

Henry, Clarke, nor Olshausen recommend any change, while the Diaglott, Syriac, Douay, French of Martin, and the German, and Macknight, Whiting, Sawyer, and Tyndale, give the same as the common version. Greenfield and Robinson also favor the Authorized Version.

J. H. W.

Note—Michigan Conference Report.

THERE are two additional items of business done by the Michigan Conference in its first session that do not appear in the report as published in last REVIEW. 1. The church at Mount Morris, Genesee Co., was admitted, by vote, into the Conference. 2. According to the action of the General Conference, Eld. J. N. Loughborough was, by vote, transferred from this Conference to the California Conference.

I. D. VAN HORN.

Note to the Brethren in Southern Missouri and Kansas.

You are aware that one year ago last June, at our State Conference, pledges were taken to raise means for the purchase of a tent for the south-west. I was one of the three that gave my word to see that the money should be raised; on the strength of this, our General Conference Committee purchased the tent for us. Some have been prompt in paying their pledges, and the money has been forwarded to the Office; but we are about sixty or seventy dollars behind, and it is time this matter should be settled. You see also by the REVIEW that they are in need of money at the Office. We hope therefore that you who have not paid your vows will make an effort to do so as soon as possible.

You can send it to H. C. Blanchard, Avilla, Jasper Co., Mo., or to the REVIEW and HERALD, Battle Creek, Mich., stating plainly what it is for.

J. G. WOOD.

Appointments.

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

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

Martinsville Meeting.

WE are very desirous of seeing many of our friends in the cause present at this meeting. Let all that come, either by rail or private conveyance, be mindful to bring a good supply of wearing apparel and bed-clothing. Bring sheeting tents, or put up board tents on the ground. But come, whether you can furnish tents or not; be on time; come on Wednesday, and stay till the close of the meeting.

Remember this effort is put forth for Southern Illinois; and we hope you all will earnestly endeavor to avail yourselves of this spiritual favor. Teams at the depot on Wednesday and Thursday, Oct. 1, 2.

G. W. COLCORD.

THE monthly meeting of the Jackson church will be held at Jackson the first Sabbath, the fourth day, in October.

E. P. GILES.

MEETING at Holly, Mich., October 4 and 5. It is hoped that all belonging to the Holly church will be present, and as many as possible from the sister churches. Will the Conference Committee send us a minister? As I am going to remove from Holly I wish to resign my office as elder, and have another ordained in my stead if possible. As I shall not see the brethren and sisters again for a long time, if I ever do, I shall be pleased to see them all at this meeting.

W. W. LOCKWOOD.

THE next quarterly meeting of the Greenbush church will be held at the house of David Sevy, Sept. 27, 28. Bro. Stoddard is expected; sister churches are invited. Come, brethren and sisters, one and all, praying that good may be done to all.

O. B. SEVY, Church Clerk.

THE time for the next monthly meeting for the Little Prairie, Oakland, Johnstown, and Raymond, churches will be Oct. 4, 5, next. It is requested that all of the members of the Little Prairie church be present or report to the Clerk.

P. O. address of the Clerk is Hebron, Jefferson Co., Wis.

HIRAM HUNTER, Clerk.

THE next monthly meeting for Jefferson Co., N. Y., will be held at Adams Center, the first Sabbath and first-day in October, 1873.

SAMUEL N. WALSWORTH.

THE next quarterly meeting of the Waukon and W. Union churches will be held at Waukon, Sabbath and first-day, Oct. 4, 5. Cannot the friends from Victory, Wis., meet with us? The scattered friends of the cause are especially invited. Come, brethren, praying the Lord to meet with us. We hope Bro. J. H. Morrison will be present. We would hereby request all members of the Waukon church who have moved away and have not yet joined other churches, to report to this church by letter, quarterly, in compliance with a resolution passed by the Iowa State Conference. We must consider a total neglect of this duty on their part a sufficient reason for the church to take action in their cases.

C. A. WASHBURN, Elder.

A General Meeting in Iowa.

IN harmony with an article in this REVIEW, we hereby appoint a general meeting at Osceola, Iowa, Oct. 9-13, at which the general quarterly meeting for the Iowa Tract and Missionary Society will be held, instead of at Knoxville, the appointment for that place being hereby taken up. We want to have a general rally of all the friends of the cause who can come to this meeting. See note inside this paper.

GEO. I. BUTLER,
S. N. HASKELL.

THE next quarterly meeting of the Hundred-Mile Grove church of Wis. will be held Oct. 4 and 5. Our neighboring churches are cordially invited.

N. M. JORDON.

Business Department.

Not slothful in Business. Rom. 12:11.

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