

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE CHANGE.

"To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:3.

From out life's ashes eternal bloom!
Most wondrous change! will it ever come?
And the aspirations and hopes most dear,
In the new earth live, though they perish here?
Will a Father's hand at last bestow
A richer beauty than mortals know?
A beauty that lives through endless years,
Unmarred by sorrow, undimmed by tears.

Will immortal light beam from the eye,
As the pilgrim layeth his armor by?
And the "oil of joy" be for mourning given,
In the "better land" which we call Heaven?
Will "the spirit of heaviness" pass away
From the heart that carries it day by day?
And "the garment of praise" on forms be seen,
Where the robes of toil and of sin have been?

Ah, yes; as the morn, with its crimson blush,
Is followed ever by evening's hush,
And the midnight stars give place to day,
So earthly trials will pass away.
As surely as leaves, now scarlet and gold,
Shall withered be by the frost-king's cold,
And snow-wreaths gather to vanish again,
So surely an ending will come to pain.

No mourning is there o'er the ashes of life,
For the weary heart will have ceased its strife.
And garments of beauty and praise will be given
To those who shall shine like the stars in Heaven.
And the crowns that glitter where care-marks have
been,

Will tell there is freedom from sorrow and sin.
Though all this to mortal's weak vision looks strange,
God is true who has promised this beautiful change.
MARY MARTIN.

New Hampshire.

FORTY ANSWERS

TO FORTY SO-CALLED OBJECTIONS AGAINST
THE LAW AND SABBATH.

BY ELD. D. T. BOURDEAU.

TEXTS:—"And they send unto him certain Pharisees, and of the Herodians, to catch him in his words." Mark 12:13.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

OBJECTIONS are either real, or pretended and imaginary. No real objections can be sustained against the Bible, yet pretended objections are often raised against the Bible and Bible doctrines. These so-called objections, when answered, only serve to brighten up and increase the evidences in favor of the Bible and those Bible doctrines which are attacked. Such, we believe, is the case with those objections which are usually urged against the law and Sabbath, and which we purpose to briefly answer in the following pages.

OBJECTION 1. Those who keep the seventh-day Sabbath go mainly to the Old Testament to prove their doctrine.

ANSWER. We go to both the Old and New Testaments, for they support each other, and the New Testament would have but little force without the Old. (1.) The New Testament Scriptures are largely made up of references to, and quotations from, the Old. (2.) The Old Testament Scriptures testify of Christ, and without them it would be difficult to show that Christ is the Messiah. (3.) Christ commands us to search them, John 5:39, and says, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. (4.) They are all the Scriptures that the apostles and the primitive church had for years. (5.) Those who searched them in apostolic times were said to be more noble than those who did not. Acts 17:11. (6.) They inculcate a devotional spirit. This is emphatically true of the Psalms, etc. (7.) They benefit us by their admonitions against sin and sinners, as well as by their praises of virtue and the virtuous. (8.) They contain many prophecies which are fulfilling

in the Christian age, and which shed much light on our pathway. (9.) "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. (10.) The Holy Scriptures (that Timothy had known from a child) "are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. Surely we cannot get along without the old Scriptures. We go to them also because (11.) They establish the perpetuity of the Sabbath and of that perfect law of which the Sabbath is a part. For instance, how can we overlook the following forcible scriptures: "Oh! that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever." Deut. 5:29. God is speaking of the ten commandments. "The faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. 7:9. "And showing mercy unto thousands [of generations] understood. See French Trans.] of them that love me and keep my commandments." Ex. 20:6. Allowing thirty years to a generation, only about two hundred generations have passed since creation. "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Thy righteousness is an everlasting righteousness, and thy law is the truth." "All thy commandments are righteousness." "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:142, 172, 152. This psalm is a remarkable poem on the ten commandments, nearly every verse referring to them under one of such expressions: "the law of thy mouth," verse 72, "thy commandments," etc. "My righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. Of Christ, Isaiah says, "He will magnify the law, and make it honorable." Isa. 42:21.

But even our opponents go to the Old Testament to raise objections against the Sabbath, as we shall see.

OBJECTION 2. The Sabbath was a Jewish institution.

ANSWER. The Bible nowhere calls it thus. How could the Sabbath be Jewish when it was made at creation—more than 2000 years before the Jews existed? When God had made the world in six days, he rested from his works on the seventh day, and thus the seventh day became his rest-day or Sabbath day. He then "blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1-3; Ex. 20:8-11. Thus the seventh day became God's blessed and sanctified rest-day, or Sabbath day, and a memorial of his rest from his works. It will not do to call the Sabbath Jewish and give it to the Jews, simply because the Jews kept it. The Jews had the same God that we have, and looked forward to the same Messiah that we believe in. Christ and the apostles were Jews. Our Bible comes from the Jews. The new covenant was made with the Jews. Jer. 31:31, etc.; Rom. 9:4, 5. The advantage of the Jews, was "much every way: chiefly because that to them were committed the oracles of God;" Rom. 3:12; i. e., what God spoke or delivered orally, the ten commandments. See Webster's definitions of oracle and oral. Acts. 7:38; Deut. 4:8-13. In short, the Saviour says, "Salvation is of the Jews." John 4:22. Shall we reject these blessings simply because the Jews enjoyed them?

OBJECTION 3. The Bible gives no account of the Sabbath being kept before the Jews came out of Egypt.

ANSWER. The obligation to keep the Sabbath day existed in the early ages of the world. It originated in God's sanctifying the day of his rest in Eden. By blessing that day because that in it he had rested, he extolled it, pronouncing it for all time to come, a great day and a blessing to man. By sanctifying the day for the same reason, he set apart the seventh day *in the future* to a holy use (Webster); for past time cannot be recalled to be consecrated to the Lord. This act of sanctifying the seventh day could not be done without telling our first parents that they should not do their own work on that day, but should use it religiously, in memory of God's resting upon it. Moses sanctified Mount Sinai for Jehovah to proclaim his law upon it by telling the people not to use it as they would common ground. Ex. 19:12, 23. So God sanctified the seventh day by commanding our first parents to keep it holy. Now, as this original obligation never was abrogated, if our opponents could even prove that the Sabbath was not kept from creation until the Jews came out of Egypt (which cannot be done) they have simply shown that all those living during that period were sinners. But this is not the case. (1.) Noah was a righteous man and a preacher of righteousness, Gen. 6:9; 7:1; 2 Pet. 2:5, which would not be true had he been a violator of the Sabbath. The same is true of Lot. 2 Pet. 2:7, 8. (2.) The patriarchs reckoned time by weeks and sevens of days. Gen. 29:27, 28; 8:10-12. This is good evidence that the example of God in the model or creation week was not entirely forgotten in the earth. (3.) Abraham kept God's commandments, his statutes, and his laws. Gen. 26:5.

Therefore the fact that the Bible gives no definite account of Sabbatic observance in the patriarchal age does not prove that the Sabbath was not observed in that age. This fact is no more remarkable than a great many others. For instance: The Sabbath is not mentioned in the Bible from Moses to David, a period of 500 years, during which it was enforced by the penalty of death. Again, the Bible does not contain a single instance of the observance of the jubilee, or of the day of atonement, the most solemn and important day in the typical system, and which the Jews observe to this day.

The manner in which the Lord and the children of Israel treated the Sabbath in the Wilderness of Sin about one month before the promulgation of the law (comp. Ex. chap. 16:1 and 19:1, 2) shows that the Sabbath was then an ancient institution. (1.) The Lord said to Moses respecting the keeping of the Sabbath: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4. God then had a law on the Sabbath. (2.) The Israelites, of their own accord, and without any new commandment from the Lord or from Moses, prepared to keep the Sabbath, by gathering a double portion of manna on the sixth day, seemingly against the order of the Lord to gather "a certain rate every day." Verse 4. Thus the Lord proved the people; and without his saying a word to them about the Sabbath, they showed a disposition to keep it. (3.) And when some of the Israelites had violated the Sabbath, the Lord reproved them, saying, "How long refuse ye to keep my commandments and my laws?" Verse 28.

Finally, the idea of a previously existing institution seen, not only in the first words of the fourth commandment, "Remember the Sabbath day, to keep it holy,"—but also in the closing words of that precept: "wherefore the Lord blessed the Sabbath day, and hallowed it" (at creation). Ex. 20:8-11. The very day enjoined by

the fourth commandment was sanctified or set apart to a holy use in Eden. Therefore, the commandment to keep the Sabbath day is but the repetition of a previously existing law.

OBJECTION 4. In the Wilderness of Sin, Moses said to the Jews, "The Lord hath given you the Sabbath," Ex. 16:29, and afterwards Nehemiah said, "Thou madest known unto them thy holy Sabbath." Neh. 9:13, 14.

ANSWER. (1.) The Lord gave the Jews the Sabbath in placing them where they could keep it. They must have been measurably deprived of the Sabbath and Sabbath blessings in their servitude. (2.) The Lord made known the Sabbath as indicated in Neh. 9:13, 14, in proclaiming it in grandeur with the rest of his law on Sinai. The entire passage reads thus: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath." The French version reads: "taughtest them thy holy Sabbath." We have shown they had a knowledge of it one month before this, at least. God says he made himself known to the house of Jacob, "in bringing them forth out of the land of Egypt." Eze. 20:5, 9. Who will claim that the children of Israel had no knowledge of God before this?

OBJECTION 5. The Lord brought the children of Israel out of the land of Egypt, and therefore commanded them to keep the Sabbath day. Deut. 5:15. Hence the Sabbath was a memorial of the deliverance of the Israelites from Egyptian bondage.

ANSWER. (1.) Deut. 5:15, forms no part of the original fourth commandment, but the connection thus cites back to that commandment as authority: "Keep the Sabbath day, to sanctify it, as the Lord thy God hath commanded thee." Verse 12. This the Lord had done about forty years before. (2.) This entire passage says nothing about the origin of the Sabbath. The facts on this point are found in the grand reason of the fourth commandment: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. God did not make the world when Israel came out of Egypt, neither did he then rest on the seventh day, nor bless and sanctify that day. Here are the facts that brought the Sabbath into existence, and here is the event that the Sabbath commemorates. (3.) In this passage, special stress is laid on the Israelites giving their servants an opportunity to keep the Sabbath as well as keeping it themselves; and as an incentive to obedience, the Israelites are reminded of the fact that they were once servants in Egypt, and that the Lord brought them out thence. The Lord simply appeals to their gratitude, as parents do when they tell their children: We have been kind to you in doing you many favors; now obey us. The Lord uses the same motive and similar language to lead his people to be just and merciful to the stranger and fatherless and the widow: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Deut. 24:17, 18. Did the principles of justice and mercy originate with the deliverance of the Israelites from their servitude, and commemorate that deliverance? (4.) There is nothing in the Sabbath adapted to commemorate the deliverance from Egypt, as that was a flight upon the fifteenth day of the first month, and the Sabbath is a rest upon the seventh day of each week. But God did give the Hebrews a fitting memorial of their deliverance in the passover and feast of unleavened bread. Ex. 12:13.

OBJECTION 6. God expressly states that the Sabbath was a sign between him and

the children of Israel throughout their generations. Ex. 31:13.

ANSWER. The Sabbath could not be said to be a sign between God and the children of Israel, because it was to belong exclusively to the natural descendants of Israel, for the Gentiles, "or sons of the stranger," are encouraged to observe the Sabbath as well as the Jews. Isa. 56:1-6. Ex. 31:13, tells us why the Sabbath is a sign: "that ye may know that I am the Lord." But verse 17 fully informs us *how* the Sabbath is a sign. "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." To the children of Israel, the Sabbath properly kept was a sign that He who had made the world in six days and rested on the seventh day was their Lord; while to the Lord, the Sabbath thus observed by the children of Israel was a sign that they were his true worshipers, and his loyal and grateful people. The Sabbath was a sign between Jehovah and the Israelites because they were the only people who, as a nation, worshiped their Creator. All other nations had forsaken him to worship "the gods that have not made the heavens and the earth." Jer. 10:11. Had the Sabbath always been kept, men never would have forgotten their Creator and run into idolatry. In that case, the Sabbath would have been a sign between the Lord and the whole race.

The Sabbath was thus to be a sign between God and the children of Israel forever. Though the word forever is sometimes limited in its meaning, it must here be taken in its broadest acceptance. (1.) The reason why the Sabbath was a sign is as applicable now as it ever was. The fact that God made heaven and earth is as interesting to the Gentiles as to the Jews. God is the Creator of the Gentiles as well as of the Jews, and his example in resting on the seventh day is as sacred to the Gentiles as to the Jews. (2.) The parties between which the Sabbath was to be a sign still exist, and as long as they continue, so long will the Sabbath be a sign between them. God still lives, and he has a true Israel in this dispensation, who have been grafted in where the Jews were broken off, Rom. 11:16, who are not "Jews outwardly," but "Jews inwardly," Rom. 2:28, 29, "Israelites indeed, in whom is no guile," John 1:47 ("for they are not all Israel, which are of Israel," Rom. 9:6), "Abraham's seed, and heirs according to the promise." Gal. 3:29. Hence it is that between the opening of the sixth and seventh seals, and following the signs of the second advent, Rev. 6:12-17; 8:1, the four winds, representing general war, Jer. 25:32, 33, are held till the servants of God, "the children of Israel," are sealed in their foreheads with the seal or sign of the living God. Rev. 7:1-3. A seal is a sign or mark of authority, and the word here rendered seal is by some translated sign, and by others, mark. Finally, we find the Sabbath and God's true worshipers in the new earth: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. See also Rev. 21:9-12, etc.

OBJECTION 7. Christ, as Lord of the Sabbath, showed his intention to abolish the Sabbath by breaking it.

ANSWER. Christ did not break the Sabbath; but he broke the traditions of the Jews, from which he labored so faithfully to rescue the Sabbath. He kept his Father's commandments, John 15:10, and "did no sin." 1 Pet. 2:22. He justified the merciful acts he performed on the Sabbath by appealing to the Sabbath law, Matt. 12:12; by referring to the course of the Jews toward their brute beasts, and to that of his Father, who had worked in mercifully sustaining his creatures on the Sabbath, John 5:17; and finally by falling back on the Sabbath as a merciful institution "made for man" in the beginning. Mark 2:24-28, etc. Those who accused the Saviour of violating the Sabbath also accused him of having a devil; and those who now charge him with having violated the Sabbath make him a transgressor, and virtually represent that we have a sinner to trust in, whose sacrifice was insufficient, and who needed to die for his own sins. Christ's being Lord of the Sabbath does not intimate that he was to abolish the Sabbath. Christ is also Lord of his people, Rom. 14:8, 9, not to abolish or destroy them, but to preserve and protect

them. In the same sense is he Lord of the Sabbath.

OBJECTION 8. The Sabbath was not a moral precept, growing out of the nature of things, but a positive institution, depending wholly on the will of the Law-giver. Hence it could be abrogated.

ANSWER. Even admitting that the Sabbath depended simply on the will of the Law-giver, it would remain to be proved that that will has abolished it. But if there is one precept above another which is moral and grows out of the nature of things, it is that of the Sabbath, which is written on the very front of nature. This is the only precept of the ten which tells us how nature came into existence, and points us from nature to nature's God. Without the facts on which it is based, we could not distinguish the God who gave the law of ten commandments from other gods, and that law would have no force. It grows out of man's moral, mental, and physical wants. It is emphatically the precept of gratitude and love, and lies at the foundation of, and enforces all, moral law. It unfolds to our mind the grand fact that we owe our existence and all our blessings to God who made our fellow-creatures as well as ourselves, giving them the same blessings that he vouchsafes to us; and this fact involves an obligation to love God supremely and our neighbor as ourselves. If we do this, we shall have no other gods before the true God, make no idols to worship them, use the name of God with reverence, and keep his rest-day, and shall honor parents, and pay a strict regard to the life, chastity, property, reputation, and interests of our fellow-men; and thus we shall keep all the ten commandments. Thus the Sabbath is the link that unites man to his Creator, and man to his fellow-men; and the moral duties we owe to God to those we owe to our fellow-men. It is the key that opens to all our moral duties. And if it is morally right to give our fellow-creatures their due, it is also morally right to give God his due, and the day that he claims as his own.

OBJECTION 9. The Sabbath was a part of that one law which was "abolished," "blotted out," "taken out of the way," and "nailed to the cross." Eph. 2:14-16; Col. 2:14-17.

ANSWER. Eph. 2:14-16; Col. 2:14-17, are important scriptures to show that the seventh-day Sabbath was not abolished, and constitute a grand rule with which to go into the Old and New Testaments to determine what was done away, and what was not. This rule tells us that those commandments and ordinances that were done away were "the middle wall of partition," were "against us" and "contrary to us," and "a shadow of things to come." Can this be said of the law of ten commandments? Instead of being a middle wall of partition between the Jews and Gentiles, the Gentiles are said to have the works of this law written in their hearts, Rom. 2:12-15, and if the Gentiles fulfill or obey this law, they will judge the Jews who transgress it. Verse 27. And by this law, every mouth is stopped, and all the world are shown to be guilty before God. Rom. 3:19. This law grows out of the precepts of supreme love to God and equal love to our fellow-creatures. Can there be better precepts than these? Are these precepts shadowy? The Sabbath was made at creation, and before the fall. Was it a separating wall between the Jews and Gentiles, a shadow and against us? Would God punish our first parents by giving them an institution that was against them, before they did that which was against him?

But to be circumcised, to offer numberless sacrifices, to slay the willful transgressor on the spot, to not be permitted to eat with the Jews and to be separated from them in the temple by a literal partition, to observe the new moons, to let the land rest every seventh year, to go to Jerusalem three times a year with sacrifices, to keep three yearly feasts of the Jews, and in connection with these feasts, seven annual sabbaths, Ex. 23; Lev. 23, etc., falling on certain days of certain months, like Christmas, New Years, etc., etc., would indeed be a tremendous wall against us, and contrary to us, would be a yoke that we Gentiles could not bear. This entire system grew out of sin, showed forth the remedy for sin, and was abolished by Christ and nailed to the cross. But the moral law existed before man fell, and consequently before a remedy was needed, and of it Christ says, "Think not that I am come to destroy the law. . . Till heaven and earth pass one jot or one tittle shall in no wise pass from the law." Matt. 5:17, 18.

While the annual sabbaths of the Jews were against us, of the seventh-day Sabbath, Christ says, "The Sabbath was made for man." Mark 2:27. The annual sabbaths were designed especially for dwellers in the land of Canaan, and were not kept till the Jews reached Palestine, Ex. 12:25, etc.; but the seventh-day Sabbath was made for the race, and was kept long before the Jews saw Canaan. The annual sabbaths were shadowy and typical, pointing forward to Christ, but the seventh-day Sabbath is a memorial pointing back to creation, was made before man needed types, and will exist in the new earth, when all types and shadows will have vanished away. Isa. 66:22, 23.

The one-law theory puts a host of objections against the Bible, in the hands of infidels, showing that the law was abolished, and was not abolished, that it was for and against us, a yoke and a law of liberty, Acts 15:10; James 2:8-12, carnal and spiritual, etc. Rom. 7:14; Heb. 7:16. But the idea of two laws produces a harmony, and takes objections out of the hands of infidels.

The moral law either was or was not abolished. If it was, then there was a time when it was right for men to break it and to hate God and their neighbor with perfect hatred! Moral butchery! Horrible!!

OBJECTION 10. The Sabbath is not re-enacted, or commanded over as a new law by Christ or the apostles, in the New Testament.

ANSWER. The law of ten commandments was not repealed; hence, there was no necessity of re-enacting any part of it. Therefore, Christ and the apostles treat that law as authority. They quote from, and enforce, it on the same authority that proclaimed it on Sinai. Says Christ, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother." And James says, "He that said, [margin, that law which said] Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, then art thou become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:11, 12.

Christ and the apostles taught and enjoined the law as written in the Hebrew language, and without the alteration of one letter or tip of a letter, Matt. 5:17, 18, as known by the Jews, and of which the Jews boasted. Said Christ to the young man who wanted to know what he should do to have eternal life, "Thou knowest the commandments." Mark 10:19; Matt. 19:17, etc. And to the Jew, Paul says, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Rom. 2:23.

Evidence is not wanting in the New Testament to prove that we should keep the Sabbath.

1. Christ said, "The Sabbath was made for man," i. e., for Adam and all his posterity.

2. Christ took especial pains to show what was lawful on the Sabbath, thereby acknowledging the Sabbath law. Matt. 12:12.

3. Christ, as our example, kept the Sabbath. Luke 4:16. And let none offset against this fact the idea that Christ was circumcised. Says Paul, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

4. Christ commanded the disciples to pray that their flight from Judea should not be on the Sabbath day. Matt. 24:20. This flight took place A. D. 70, about forty years after the crucifixion. And Christ did not enjoin this duty upon them because the gates of Jerusalem would be shut on the Sabbath, so that they could not flee; for, (1.) Josephus (Jewish Wars, book ii., chap. 19) informs us that a few days before the flight, the Jews actually went out in battle against the Romans on the Sabbath; and, (2.) The command to flee is to those who would be in Judea. It was, therefore, because the Saviour regarded the Sabbath and wished to have Christians keep it, that he enjoined this duty on his followers; and history informs us that they did observe it. Surely, Christ has much to say about the Sabbath. Shall we hear him?

5. The disciples kept the fourth commandment this side of the cross. They "rested the Sabbath day, according to the commandment." Luke 23:56. And this is recorded by Luke, without comment, thirty years after the crucifixion, as though the disciples had done right.

6. The apostles held their regular religious meetings on the Sabbath. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made;" "and we spake unto the women which resorted thither." And Lydia, a Greek woman, was converted, and the church of Philippi was started. Acts 16:13. "They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. . . . And some of them believed, . . . and of the devout Greeks, a great multitude." Acts 17:1-4. "After these things Paul departed from Athens and came to Corinth. . . . And he reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." Acts 18:1-11. And thus the church of Corinth was raised. This was not merely to accommodate the Jews. Those who say that it was, beg the very point to be proved. They should first prove that the Sabbath was abolished. With the fourth commandment in force, we claim that they preached and worshiped on the Sabbath because they delighted to keep it holy.

7. Paul preached to the Gentiles, at their request, on the Sabbath. Acts 13:42, 44: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God."

8. We read of the Lord's day as existing in A. D. 96. Rev. 1:10. And which day is the Lord's day? Is it the first day? That day is never claimed by the Lord as his day. But the Bible is a sufficient rule of faith. And we read, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. God calls it his holy day. Isa. 58:13. It is the day of which Christ styles himself the Lord. Mark 2:28. And to show that a day belongs to the Lord, we must cease to do our work on that day, and employ it in his service.

9. The seventh-day Sabbath is mentioned fifty-nine times in the New Testament, and is invariably spoken of as an existing institution.

10. All those scriptures in the New Testament which prove that the law of ten commandments is binding as a whole, prove the Sabbath to be in force. When Christ says he came not to destroy the law, we say he did not come to destroy the Sabbath, which is a part of that law. When he says every jot and tittle of the law shall hold good till heaven and earth pass, he makes the Sabbath binding at least throughout this dispensation. When he says unqualifiedly, "If thou wilt enter into life, keep the commandments," he makes the keeping of the Sabbath a part of the condition of eternal life.

(To be Continued.)

Value of Sleep.

DR. ALEXANDER was often heard to say in substance as follows: "Clergymen, authors, teachers, and other men of reflective habits, lose much health by losing sleep, and this because they carry their trains of thought to bed with them. In my earlier years I greatly injured my health by studying my sermons in bed. The best thing one can do is to take care of the *last half hour before retiring*. Devotion being ended, something may be done to quiet the strings of the harp, which otherwise would go on to vibrate. Let me commend to you this maxim, which I somewhere learned from Dr. Watts, who says that in his boyhood he received it from the lips of Dr. John Owen—a very good pedigree for a maxim: *Break the chain of thought at bedtime by something at once serious and agreeable*. By all means break the continuity, or sleep will be vexed, if not driven away. If you wish to know my method, it is to turn over the pages of my English Bible, alighting on a passage here, a passage there, backward and forward without plan, and without allowing my mind to fasten on any, leaving the place the moment it ceases to interest me. Some tranquilizing word often becomes a divine blessing of peace. 'He giveth his beloved sleep.'"

WHEN any one loves the truth, he will find no difficulty in submitting to it; but the love of the truth is a humble and docile love.

THERE is nothing truly desirable upon earth, O God, but a humble temper of mind, constantly disposed to receive instruction from the oracles of thy law.

Walking with God.

WE have the account in the Bible of two, at least, who lived so righteously that it is recorded of them that they walked with God. Both of these persons lived at a time when the earth was so corrupt through the wickedness that prevailed, that the Lord repented that he had formed man. To both of them he displayed his faithfulness and power in a remarkable manner,—first, to Enoch in translating him to Heaven without seeing death,—and, secondly to Noah by preserving him and his family, as miraculously, from destruction brought upon the old world by the flood. In these times of apostasy from God, they stood out as beacons of light, faith, and obedience; by their righteousness condemning the ungodly, and shedding a holy influence upon those around them. Their lives were examples of holy living while surrounded with influences that constantly tended in an opposite direction. It shows that the grace of God is sufficient, if sought after and obtained, to sustain in the most trying times of danger and temptation. Their lives and experience are an ensample to us who live in an age of, perhaps, as great apostasy and degeneracy from God.

"In the case of Enoch, the desponding faithful were taught that, although living among a corrupt and sinful people, who were in open and daring rebellion against God, their CREATOR, yet if they would obey him, and have faith in the promised Redeemer, they could work righteousness like the faithful Enoch, be accepted of God, and finally exalted to his heavenly throne.

"Enoch, separating himself from the world, and spending much of his time in prayer and communion with God, represents God's loyal people in the last days, who will be separate from the world. Unrighteousness will prevail to a dreadful extent upon the earth. Men will give themselves up to follow every imagination of their corrupt hearts, and carry out their deceptive philosophy, and rebel against the authority of high Heaven.

"God's people will separate themselves from the unrighteous practices of those around them, and will seek for purity of thought, and holy conformity to his will, until his divine image will be reflected in them. Like Enoch, they will be fitting for translation to Heaven. While they endeavor to instruct and warn the world, they will not conform to the spirit and customs of unbelievers, but will condemn them by their holy conversation and godly example. Enoch's translation to Heaven just before the destruction of the world by a flood represents the translation of all the living righteous from the earth previous to its destruction by fire." "The Lord here teaches a lesson of the greatest importance by the translation of Enoch, a descendant of fallen Adam, that all would be rewarded who by faith would rely upon the promised SACRIFICE and faithfully obey his commandments. Two classes are here again represented, which were to exist till the second coming of Christ—the righteous and the wicked, the rebellious and the loyal. God will remember the righteous, who fear him. On account of his dear Son he will respect and honor them, and give them everlasting life. But the wicked, who trample upon his authority, he will cut off and destroy from the earth, and they will be as though they had not been."—*Spiritual Gifts*, Vol. 3.

The inhabitants of earth have not quite filled up their measure of sin and iniquity, but every day we see it on the increase, and very soon, as they are individually tested by the proclamation of present truth, they will either fall back decidedly to the ranks of the enemy, or take their stand with the little few for whom the Lord will again display his miraculous power, by carrying them through the time of peril, and saving them from the destruction by fire of the world that now is.

Multitudes, according to the prophet, are gathering in the valley of decision. It is a fearful time. Shall we believe the word of warning that reaches us in numerous ways, take hold of it, square our lives by it, humble ourselves before God, and walk with him *now*, as those must who will be saved? There is very much comprehended in the idea of walking with God,—*how much*, we shall never know until we are so much in earnest in this matter as to fully seek and find his favor. Oh! that with weeping, and humbling of self, we may draw so near to him that we can get a view of his majesty, his purity of character, and realize the sinfulness of sin as he beholds it.

Oh! for a longing in our hearts, begotten by the Holy Spirit, to be assimilated to the likeness of Christ,—that in our experience we may go from strength to strength, daily developing a perfect Christian character. Let us strive more for the graces of the Spirit, more holiness of heart, and not rest satisfied short of taking God himself for our portion. Then, "will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Then, will we have the Lord of hosts with us, the God of Jacob for our refuge. A. M. LINDSLEY.

Put the Little One's Happy to Bed.

AND I think it no small service if you can kiss them into good dreams, and placid, restful sleep. A little child's heart is a wonderful instrument; from it comes harmonies the tenderest and wisest mother cannot always understand. How can we hope to do so? For to them is often revealed "wisdom too high for us," and to which we cannot attain.

Who suffers as a little child suffers? What hours of torturing agony in the dark nursery! It is no use to forbid ghost or fairy tales; there is no need; every child finds them in his own "thick-coming fancies." They were always there, types of which the archetypes are in us and eternal.

Solitude and darkness are torments to little children; at least before you commit them to it, let them feel that you are within call of their foolish cry; and whisper between the kisses of your "good-night" assurance of God's love and watchfulness.

Up the dim avenue, through the hot, poisoned air, heavy with the sickly fragrance of oleanders, there passed my door one summer evening two brothers, the elder scarcely ten years old. For a moment they stopped and spoke to me, and I noticed the weary looks and the flushed faces of the children, and a fear that was a presentiment crossed my mind and saddened my heart.

"Where have you been, boys?" I said, "your mother is anxious and angry. Do you not know that the fever is raging and that the night air is full of death?"

"We were trying to catch some trout for mother, but something was the matter, the fish would not bite, and Willie's head ached so badly I had to carry him most of the way home."

The little speaker was so weary or sick that he caught at the railing for support. I opened the gate, and, lifting the younger child, walked the few yards necessary to see them safely home.

It was nearly dark, so there was some excuse for the mother not noticing in the shaded piazza what I had seen at the garden gate. She met them with reproofs for their delay, and contempt for want of success, and then hurried them into the dining-room, saying:

"Eat as quickly as you can and then go to bed."

I waited half an hour, but the boys did not appear.

"Where are the children?" I asked.

"Oh! they are gone to bed, they were too tired to eat."

"Perhaps they were sick," I suggested. "Willie had a flushed face, and the fever is raging to-day."

"Oh, no! They are natives, and are thoroughly acclimated. John has been through three epidemics, and I fancy Willie had as much yellow fever as ever he will have, nearly two years ago."

I never saw the little fellow again. They were both buried in one grave the next day. No one knew they were sick until they were insensible, and almost in their last moments they muttered in delirious stupor of the "fish they could not catch for mother's breakfast."

And for the poor, wretched mother there came nevermore in this world a moment in which she could soothe their wounded little hearts, or say one atoning word for her last thoughtless sneer at their want of skill.

Say "good night" to your little ones as if you were saying "good-bye."

It is bad enough to bear when *grief alone* fills the place of your absent ones; but when *remorse* sits in the empty chair, and your last memory of the dear little face is that of a wronged and sorrowful child, it is a haunting reproach which you may hardly hope in this world to dismiss.—N. Y. *Argus*.

TAKE away from mankind their vanity and their ambition, and there would be but few claiming to be heroes or patriots.

THE MONEYLESS MAN.

Is there no secret place on the face of the earth,
Where charity dwelleth, where virtue hath birth?
Where bosoms in mercy and kindness will heave,
And the poor and the wretched shall ask and receive?
Is there no place on earth where a knock from the poor
Will bring a kind angel to open the door?

Ah! search the wide world wherever you can,
There is no open door for the moneyless man!

Go look at your hall where the chandeliers' light
Drives off with its splendor the darkness of night;
Where the rich, hanging velvet, in shadowy fold,
Sweeps gracefully down with its trimming of gold,
And the mirrors of silver take up and renew
In long lightened vistas the 'withering view;
Go there in your patches, and find, if you can,
A welcoming smile for a moneyless man.

Go look in yon church of the cloud-reaching spire,
Which gives back to the sun his same look of red fire;
Where the arches and columns are gorgeous within,
And the walls seem as pure as a soul without sin;
Go down the long aisle—see the rich and the great,
In the pomp and the pride of their worldly estate;
Walk down in your patches, and find, if you can,
Who opens a pew to a moneyless man!

Go look to yon judge in his dark, flowing gown,
With the scales wherein law weigheth quietly down,
Where he frowns on the weak and smiles on the strong,
And punishes right, while he justifies wrong;
Where jurors their lips on the Bible have laid,
To render a verdict they've already made;
Go there in the court-room and find, if you can,
Any law for the cause of a moneyless man!

Go look in the banks, where mammon has told
His hundreds and thousands of silver and gold,
Where, safe from the hands of the starving and poor,
Lies pile upon pile of the glittering ore,
Walk up to the counter—ah, there you may stay
Till your limbs grow old and your hairs turn gray—
And you'll find at the bank not one of the clan
With money to lend to a moneyless man!

Then go to yon hovel—no raven has fed
The wife who has suffered so long for her bread—
Kneel down by her pallet, and kiss the death frost
From the lips of the angel your poverty lost—
Then turn from your agony upward to God,
And bless while it smites you, the chastening rod—
And you'll find, at the end of our life's little span,
There's a welcome above for the moneyless man!
—Our Fireside Friend.

Helping the Aged.

THE Chinese have one good-natured trait. They reverence aged people, and show them the utmost kindness and attention. Old age is rather neglected in our country, and scenes like the following are not very common:—

One cold winter morning, when the sleet froze as it fell, rendering the walking dangerous even to the young and strong, my attention was drawn toward a man whose age and infirmity made it almost impossible for him to get along.

We were both walking in the same direction, but he was on the opposite side of the street. I watched him with anxiety, fearing every moment that he would miss his footing.

Presently a beautiful young girl, richly and fashionably dressed, came down the street. Just as she was about to pass the old man, he slipped and would have fallen if she had not stretched forth her hand to save him.

She stopped a few moments to talk with him, then, taking his arm, turned out of her way and led him home. What a contrast they presented—the young girl, in her elegant attire, and the aged man, in his worn-out garments!

It was a beautiful picture, an eloquent sermon upon the respect which the young owe to the aged.

I afterward found that the old gentleman had once held a high position, but through no fault of his own had lost his property, and was then very poor and almost blind. How he must have prized the kind attention of the young girl, now that he was forsaken by the friends of his more prosperous days.

Perhaps we all need to be reminded of the Bible injunction, "Thou shalt rise up before the hoary head, and honor the face of the old man."

Salvation by Christ.

ALL through the Old Testament there was not a solitary prophet that undertook to lift the veil that separated between the present and the future, and peer out into the distance, but the cross of Christ loomed up before him; not a solitary sweet singer in Israel undertook to tune his harp, but its sweetest note told of Calvary. All the way from beginning to end, the idea of an atonement for your sins and mine is seen in almost every sentence in the blessed Bible.

Suppose I examine the Scriptures, where do I find the glory of Jesus? In his teachings, grand and beautiful! I do not wonder that Renan and others of that class have written, in these last days, that such a

teacher never lived on the face of the earth as Jesus Christ. In his example, how beautiful and grand! A converted Jew to whom I once listened was trying in broken language to speak of Jesus, and being at a loss for a word, at last lifted up his eyes to heaven, and exclaimed, "How beautiful a character!"

But it is in the sufferings, in the blood, and in the death, of Jesus on the cross that we find the beauty of his character. It was there that the apostle fixed his heart and his eye when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." I can glory in his teachings, they so infinitely excel the teachings of all the philosophers of earth. I can glory in his example, because it so infinitely excels the most beautiful examples earth has ever seen; but when I glory in Jesus most of all, I get down at the foot of the cross; it is at Calvary, in thought and in heart, at least, I kneel at the feet of my Master, and give him all the glory for the salvation wrought out by his cross. This fact runs through the Old and New Testament Scriptures, that the faith of the church and of the individual believer is directed, not to the Father up yonder upon the throne, not so much to the teachings and example of our blessed Saviour, as it is to the sufferings, the death, and the blood, of Jesus. If this be so, how am I to accept the theory of some who, in these modern days, teach that the death of Jesus was nothing more than the death of a patriot, a philosopher, or a good man?—*The Methodist*.

Will There Be a Religious War in Europe?

THE complications in the politics of Europe are becoming very grave. France, burning to avenge her humiliation, seeks for the aid of the church. The church has been humbled with her by the destruction of the temporal power of the papacy. It is natural for the two to join hands, and they have joined hands already. The pilgrimages of Frenchmen to sacred shrines have a political as well as a religious meaning; Rome and France are inseparably connected in their devotions. But the France thus bound to Rome is France with a republic destroyed and a monarchy restored. The religious revival means a political reaction. Already French pilgrims have appealed to the pope to direct them in the path traced by the Syllabus. France seems inclined to turn her back on her history since 1830, and to assume under a Bourbon monarch the championship of the church.

The taking of such a position by France implies the taking of a position equally grave by Italy. The pope and the Italian king are irreconcilable. Assured by the moral support of the faithful, and by the abundant contributions poured into his treasury, Pius becomes daily more defiant. Excommunication of the king and his ministry follows upon excommunication. In every brief or allocution, the pope pours out the story of his griefs. He studies to keep up the irritation between the government and himself, and succeeds. There cannot forever be two hostile powers in the same city. If these cannot be reconciled, one of them must go; that is inevitable. Nor is Germany all this time asleep. Her position is one of watchfulness. The conflict now going on between the empire and the church grows continually more bitter. Bishops defy the law, and are mulcted by the courts; priestly seminaries are closing, but still the church will not yield. The claim of the old Catholics to the possession of church benefices must soon come up for adjudication. The parties grapple each other ever more closely, and soon the struggle must be one of life or death.

Does all this mean war? If France should be so insane as to restore the Bourbon monarchy, there is no telling what may come. One thing is certain, that if the church stirs up war that it may recover its lost prestige, it will itself meet a speedy doom. Having then declared its undying hostility to the age, it must take the consequences.—*Methodist*.

PROFANE swearing has always seemed to be a most voluntary sin. Most erring people when they do wrong count upon some good to be derived from their conduct, but for profanity there is no excuse.

SIN provokes God to do what otherwise he would not. "He doth not afflict willingly, nor grieve the children of men."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 14, 1873.

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

The Spirit and the Truth.

"WILL you please answer through the REVIEW the following questions:—

"1. It is admitted by your people that the law, in the Christian dispensation, is written in the heart of the believer. This must be done at conversion, and by the Spirit of God. See 2 Cor. 3. Why is it that, to find the law complete, you must go to the 20th of Exodus? Would not one who is truly converted to God know his duty if he had never seen an Old Testament? Would not the principles of the moral requirements of God be made known to the convert if he had never seen a copy of the Scriptures?"

"2. Is the fourth commandment a moral law? If so, is not the morality of that commandment fulfilled in giving God one day in seven without any reference to a particular day?"

"3. Would not this fulfill Rom. 7:6, 'that we should serve in newness of spirit, and not in the oldness of the letter'?"

"Yours, seeking for light,

"A READER."

REPLY.

We accept your profession to be "looking for light," but say, without hesitation, that you have marked out a course which, if followed, must lead into the deepest darkness and most fatal error.

1. Your position on conversion supposes that a person is converted to a *complete knowledge of duty*, which is inconsistent with Scripture and with fact. The Scriptures speak of young converts as "new-born babes," who may grow by the use of the "sincere milk of the word." The theory of a knowledge of right by "abstract principles" without "direct enforcement" by "tangible precept" is infidel in its tendency, since it actually ignores the word of God as the rule of life. Fortunately for us, God has not left us to our own blindness, or to walk according to our own ways; but he has given us a revelation of his holy will, and made us responsible if we neglect it. To suppose that we can fully know our duty without a knowledge of the law of God, or understand "the moral requirements of God" without any knowledge of the Scriptures, is to set aside revelation altogether. We know that in this age of infidel tendencies the tide is in that direction, but that professed Christians should plead for it is as astonishing as it is deplorable.

2. Christ promised that the Spirit of truth should guide believers "into all truth," and in his prayer to his Father, he said, "Thy word is truth." Now we are exhorted not to believe every spirit, "but try the spirits whether they are of God." God's word is truth; and his Spirit will guide into the truth. Of course any spirit which guides contrary to God's word is not the Spirit of God. *This is an infallible test.* When an individual excuses himself from obeying any duty laid down in the word, because he has the Spirit for his guide, we know at once "what manner of spirit" he is of. As the Spirit is given to guide into truth, whoever rejects or neglects any duty enjoined by the word of truth, grieves the Spirit; and if he persists in this course, the Spirit will leave him altogether.

3. The fourth commandment is a moral law; it is based upon, and grows out of, a relation as old as the heavens and the earth; and which will continue as long as the relation of Creator and created exists. It is a recognition of the power and authority of the Creator, and of his right to regulate our worship. When he established the cycle of seven days to the week, he *blessed and set apart* to his own service, the seventh day, thus distinguishing it from the other days which were given to man for his use. Hence, the seventh day is a *holy day*, and the *Lord's day*, "the holy of the Lord." Some have lost sight of the *blessing* which God put upon the seventh day, and look upon it as a day simply set apart as were other days. But this is a holy day in a sense which other days are not; and this fact is well expressed in Ex. 35:2; (literally) "the seventh day shall be to you holiness." It is the Lord's, and we have no moral right to disregard his prohibition and to appropriate it to our own use.

On this, your question leads to a most singular conclusion. You ask, if the commandment is moral, "is not the morality of the command-

ment fulfilled in giving God one day in seven, without any reference to a particular day?" To this, a pertinent reply is contained in the question, "Who hath required this at your hands?" The commandment says the seventh day is blessed and consecrated, and requires us to keep it holy; and this obligation you think may be fulfilled by appropriating that day to your own use, and "giving God" a day in its stead which he never blessed, which he never sanctified, never claimed as his own, and never required any one to keep! You would be shocked if any should apply such reasoning to any other commandment. Would you admit that, if the eighth commandment is moral, we can fulfill its morality by taking our neighbor's goods without his knowledge? Or, if it is a moral duty to pay our lawful debts, we can discharge that obligation by giving our creditor counterfeit coin, and reserving the genuine for our own use? And this illustration is exactly to the point. As a Sabbath, the Sunday is a counterfeit. The seventh day alone is genuine; and its genuineness is attested by the well-known and acknowledged fact that Jehovah's signature is upon it, set there by his own hand.

Your third question is but a carrying out of the error of the second. Admitted that a commandment may be kept in letter while it is not kept in spirit, we must deny the converse, that it may be kept in spirit while it is not kept in the letter. You may keep the letter of the third commandment by never mentioning the name of the Lord; but you cannot keep the spirit of it without loving and reverencing his name. Would you claim that you can keep the spirit of it while breaking it in letter, that is, openly using the name of Jehovah in a profane manner; or that you can keep the spirit of the sixth commandment while taking your neighbor's life; or, of the eighth while taking his property? We know you would not. Why, then, make this distinction against the fourth commandment, and use it as you would not use any of the others? Have you carefully examined the *motive* which has led you to your conclusions?

The seventh precept of God's law may be kept in letter by abstaining from the overt act of adultery; but the Saviour asserts that it is really broken, that is, in its spirit, by impure desire. Of course it cannot be kept in spirit while its letter is violated, and this shows us what is meant by serving in newness of spirit. It certainly is not to break the law of God in letter, which cannot be done without sin, but it is to keep the law in the letter *and something more*; not with a mere nominal, formal observance, but with an obedience of faith in God,—the obedience of a heart which loves God, and has an earnest zeal toward him.

We have accepted your profession of a desire for light, and have spoken plainly, as we think the occasion requires, and we ask you to accept the assurance that this is written in kindness, and with an earnest prayer that the Spirit of God may guide you into all truth, which you will find in the word of God. And we hope you may be so successful in seeking the light that you may yet say with an inspired servant of God, "Thy word is a lamp unto my feet and a light unto my path." J. H. W.

The Camp-Meeting at Pontiac, Ill.

THIS meeting commenced Thursday night, Oct. 25, and broke up the following Tuesday morning. It was considerably smaller than any other camp-meeting we have attended this year, not excepting even Missouri and Kansas. Had the brethren made one-half the effort to get out to this meeting that the brethren there did last spring to get to the meeting at Centerville, Kansas, we should have had a very different representation. I felt as though it was a disgrace to our cause to have no more of our people together. We had only five tents up besides the large preaching tent and mine; and these, with one exception, were very inferior. Bro. R. F. Andrews and T. M. Steward had just been holding a tent-meeting in Pontiac, and our camp-meeting was designed to close up the work there for the present. These brethren of course had been telling the people all about this great work, this closing message of mercy, this great reform in the last days, to prepare a people for Christ's coming. They had informed them they were representing the Illinois Conference of our people, and that there was to be a general gathering of our people there, coming from all parts of the State, &c. The meeting was located in the edge of the town, easy of access to all. What an impression must have been made upon the minds of

the people to see a forlorn looking company of four or five tents, stuck up on the edge of the prairie, as a representation of this work, when the Conference list shows that 285 Sabbath-keepers were living in the State, as members of churches, while more still were scattered here and there in its limits. I judge from fifty to seventy-five were present out of this number.

Sunday, the day that the crowd was expected, was very rainy, so that there were none present all day excepting those actually camping on the ground, and a very few living near. I confess I was very grateful, for I thought the impressions which the people would get that this was a representation of our people in this State would do more injury than all the preaching they would hear would do good. As they did not come out, perhaps they knew little about it. And who was to blame for this? Those especially who stayed away. Had the brethren of Illinois shown as much of a spirit to sacrifice as many of our people in other Conferences, there would have been at least twenty tents there; good, respectable tents. The people of Illinois are not poor. It is one of the richest States in the Union. Its inhabitants are everywhere known as a go-ahead people, second in this respect to no other State. No doubt their go-ahead-iveness takes too much of a worldly turn. There are many well-to-do Sabbath-keepers there, who should have been present, with family and church tents, and saved us the mortification of such an appearance to the citizens of Pontiac. But probably they could not get time to come. It would have cost them some money, and possibly their sorghum, or cattle, or something else, would not have been so well attended to.

If our people choose to have camp-meetings at all the expense which they cost, they should attend them. If they don't want to be to the trouble of doing this, let them say so, and they shall not be troubled. As it is, when those who have to go from State to State, riding night and day, and holding thirty meetings every week for some two or three months together, appoint meetings at the especial request of the officers of the Conference, as in this case, they hope to see the people present. The call by the President of that Conference was a very earnest one, as all who read it can certify, and his mortification and that of others who attended was very great. But the brethren did not heed it. These lines are designed for those who stayed away, who should have been there. There is no reason why the brethren of Illinois cannot have camp-meetings as well as others if they only think so, and are willing to make sacrifices. They are in the same latitude, and follow the same pursuits, as the people of Iowa, Indiana, and Ohio. Their State is filled with railroads, and they are fully as well off pecuniarily, in proportion to numbers. They will find when they make the sacrifice that God will bless them. The cause has not been making the progress in this State that it has in some others, and I think the cause is not hard to discern. The brethren need to wake up. When they take hold with an earnest spirit of sacrifice, God will bless them. Three hundred Sabbath-keepers in one State can support a camp-meeting.

As it was, in spite of all these things, we had an excellent meeting. The weather was the warmest, although it was so late in the season, of any meeting since the eastern camp-meetings commenced. I could not learn that there was any suffering from cold on the ground. Those who did attend, after the unpleasant and discouraging commencement were off, seemed ready to take hold. We felt it duty to talk plain in reference to existing evils in the State, and to stir up the minds of the people to the necessity of action and sacrifice, yet it was well received and accepted, and many seemed greatly cheered.

When the wants of the cause were presented, Sunday morning, there was a general taking hold. Two thousand dollars were pledged on the school, not in very large sums, but the pledging was general; I think, for the size of the company present, there was about as much liberality manifested as in any camp-meeting we have attended. The brethren of Illinois have already subscribed between \$2,500 and \$3,000, quite a sum being pledged at the Wisconsin meeting by those living in this State. While there are exceptions, as in every State, there seemed to be a general desire to do their part in the cause.

The pecuniary affairs of the Conference seem to be slowly getting into a better condition. They have now paid off all their delinquencies on our periodicals, and have quite a fund pledged to start on, in the Tract and Missionary Society. Those who have come into the cause within the last two or three years seem to be more ready to take hold of the burdens of the work than the older ones. Before the meeting closed there seemed to be a good spirit present indeed, and, as far as I could learn, all were very glad they had come to the meeting.

The Conference passed a resolution to have a camp-meeting next year, all present voting for it with enthusiasm, showing by this that they thought themselves well paid for their labor. The people went home feeling well, and greatly encouraged. This is as it should be, and we felt very sorry more were not here to share in the same feeling. Nine were baptized by Bro.

Andrews in Vermillion river, Tuesday morning, before the people scattered to their homes.

This was the first meeting I have attended in Illinois for fifteen years. I see no reason why the cause may not prosper in this State, if there is a taking hold generally among the brethren. I believe the Lord blesses us just in proportion as we make his cause first and uppermost. Nothing can save us from drifting down the current, as all the denominations around us are doing, unless we make special efforts to keep awake and unglue our hands from the world. Our excellent theories will only make our damnation more certain, unless there is *excellent practice* with them. Great light and terrible ruin always go together, unless practice keeps pace with our light. Here is the rock we as a people shall surely split on if we are not the most earnest people on the earth. Our profession requires it. When we tell the people that this is God's message of warning for the last days we must *act* accordingly or we shall simply be hypocritical. Our profession and practice must go together. Oh! that these things might burn into the hearts of our people everywhere. May God wake us up. May the contemplation of the solemn message to the Laodiceans arouse us before it shall be too late. How can we sleep on in such a time as this? The only reason we can, is because Satan's influence is all around us, and we are in a dozy, sleepy condition from that cause.

We hope all will ponder the words of instruction they have heard, and especially the light which God is giving us in the Testimony to the Church, just issued. GEO. I. BUTLER.

Martinsville, Ill., Oct. 2, 1873.

Camp-Meeting in Martinsville, Ill.

THIS meeting, held in the southern part of the State, was not expected to be a large one. Bro. G. W. Colcord and C. H. Bliss, and some others, had labored in this section of the State considerably for a year or two past, and some fifty had embraced the Sabbath. These, and a few scattering ones who have been longer acquainted with our views, constituted our meeting. But this meeting was nearly as large, so far as our own people were concerned, as the northern meeting, and the outside attendance far greater, though that was expected to be the main one in the State, as the Conference was appointed in connection with it. Those young in the cause in Illinois seem to have far more zeal than the older hands. This is a bad sign for them, and it looks as if others were coming up to take their crowns, because of their unfaithfulness and lack of zeal.

In the progress of the meeting there was no striking circumstances to narrate. Our efforts were designed to advance the work among those who were young in the faith, and to teach them the importance of the great principles of practical religion, and the importance of learning to sacrifice for God and humanity. Our efforts were well received, and many confessed to being greatly encouraged and enlightened in the work of God. The brethren who had labored in their midst were also encouraged. We think they have wrought a good work in that section of the State, and trust they will follow it up till it shall be well established. There is a great field all around them. They need a new tent for that section, and a general interest seemed to be felt to have the work go forward. There will be no difficulty in getting the new tent by next season. The brethren are putting up a new meeting-house a few rods from the camp-ground, which is quite a burden. So we made no effort for raising funds for the school at this meeting. The weather was very comfortable. On the whole, we were glad that this meeting was appointed, and trust real good was done.

GEO. I. BUTLER.

Decatur, Ill., Oct. 6, 1873.

Present Wants of the Cause.

THOSE who have been waiting for an opportunity to use their means judiciously for the benefit of the cause of truth, cannot fail to see that the time is fully come when it can be invested to good advantage. We have come to an important point in the history of the last message, a point that will test the sincerity of those who profess to love it, and show what is their real faith in the work of the Lord. For our good, and not because he is needy, the Lord has laid on us the duty to labor for the advancement of his cause and the salvation of our fellow-men. Our faith and love must be tested, not because God does not know what is in our hearts, but because he wants us to discover what is there, so that we may put away our wrongs that we may be saved. The heart is deceitful above all things, and desperately wicked. And while we fancy that we have faith and love, and are willing to do and suffer in the cause of human salvation, the trial of our faith, love, and liberality may bring to light the fact that we are unbelieving, selfish, and covetous.

Now we have the opportunity to prove ourselves whether we are in the faith, and test our love and liberality. And let me say to any who may look upon the suggestions of Bro. White, or Bro. Butler, in regard to what is necessary to be done for the advancement of the work, as a selfish dunning for means, that such are too

far from faith in God and confidence in his work to enjoy the approval of God and insure their final salvation. I write thus, my brother, my sister, for your good, and out of a sincere desire for your conversion and salvation.

The tenth of the increase is not all that is needed now. We have been robbing God in tithes and offerings. Besides our tithes, liberal offerings are due; and, with all, we shall not cancel our past indebtedness. Some have so much on their hands, in the shape of wild and unprofitable lands, that to pay tithes on it all, according to the supposed value, would, with their actual income, be really embarrassing. They would not be able to meet it and their current expenses. The remedy for this is, to put these lands on sale at figures that will insure a sale, and not their retention, put the avails into the cause in the shape of offerings, and then pay s. b. on what remains. There must be a waking up to a sense of duty and the demands of the times, or we shall be lost. While I speak to others, I speak to myself. I have been far behind my duty in encouraging a spirit of labor and sacrifice. By the help of God, I mean to amend.

The fields are white; but where are the reapers? Let us take hold of the work, each one in his own sphere, and God will reward our efforts. If we will walk out by faith, he will help us. Do you believe it, brother? do I believe it? Our actions will tell. We do not want to be deceived. God is giving us a chance to prove ourselves. Let us improve it while we may. The Lord's work will move forward. It will not fail. We may share in it. But if we do not move, others will take the crown. There are crowns enough for all the victors. All may so run as to obtain. Let us so run as to gain the prize and lay hold on eternal life. It is no time to look back. Remember Lot's wife. Let go the world, and lay up treasure in Heaven.

The believing heart which is truly in sympathy with the work of the Lord will rejoice and take new courage at these calls for an enlargement of the work and renewed consecration and greater faithfulness in labor in every department of the great work. Such will be cheered with the prospect of soon seeing the work accomplished, and will be in earnest to renew their zeal. Their faith will not falter at the greatness of the work; but will say, It will be done; for it is God's work; he has promised, and he will fulfill. Let me do what I can; let me share in the work; but God will do the work, and all the glory shall be his.

R. F. COTTRELL.

Sabbath or Sunday—Which?

ST. LOUIS, October 2, 1873.

THE preachers of this city, Catholics included, were invited, by a public call, to meet for the purpose of taking steps to secure a better observance of the Sabbath. After adopting a "Doctrinal Basis," in which they declared that salvation is by faith alone, they were brought up standing by Rev. Dr. Leftwich, who suggested that it might be well to ascertain, before proceeding farther, what changes were made in the New Testament in reference to the observance of the Sabbath. This resulted in an adjournment, and I believe they have not met since.

The Sunday following, the *Democrat* contained the following article from "A Student":—

PUBLIC OPINION.—THE SABBATH DAY.

To the Editor of the *Democrat*:

Will you make room in the columns of your paper for a few lines concerning the association of ministers of the gospel for the purpose of securing a better observance of the Sabbath in St. Louis? In my opinion, the adoption of the "Doctrinal Basis" will necessarily exclude more than half of the "professors of religion" in St. Louis from a participation in this good work.

The "decalogue" is the only law in the Bible for keeping the Sabbath day "holy." The Sabbath of that law was, as all know, the seventh, and not the first, day of the week, which would be our Saturday, and not our Sunday. If Christianity abrogated Judaism, what authority have we for keeping the "Sabbath day" holy unless the New Testament—the law of Christianity—contains some command to that effect? But if Christianity did not abrogate Judaism, and if that command in the decalogue is still binding upon us, we must admit: First, That we totally disregard that command, for who pretends to keep Saturday, the seventh day of the week, as God commanded it to be kept? or, secondly, That God made a mistake when he appointed the Sabbath on the seventh instead of the first day of the week; or, thirdly, We must show some authority for daring to tamper with God's law when we changed the Sabbath from the seventh to the first day of the week, from Saturday to Sunday; or, fourthly, That some of us have had our consciences very unnecessarily troubled for the so-called much-preached-against "deceit" of the Sabbath.

Will some one engaged in this praiseworthy movement be kind enough to remove the difficulty above suggested?

These comments are not made in a spirit of levity, but in earnestness and sincerity, by one who truly sympathizes with any undertaking to purify the moral atmosphere of the "future great city," but who finds a "stumbling-block" in the "manner and form" in which the desired

results are sought to be accomplished. It is hoped this difficulty will be removed through the columns of this paper; for this is a matter of public interest, and many others beside the writer are earnestly desiring more light.

A STUDENT.

The above interesting article we copy from *The Christian*, a Disciple paper published in Illinois, to which paper it was sent by a correspondent from whose remarks we take the following extract:—

"We are commanded not to neglect the assembling of ourselves together upon the first day of the week; but is that the Sabbath, or even a Sabbath, or day of rest? and if so, are we commanded to keep it holy?"

This, from a denomination professing to be far in advance of their neighbors in Scripture light and knowledge, is worthy of record. If that correspondent will look closely, he will find the commandment of which he speaks in the same chapter with the commandment to baptize our infant children. They both emanated from the same source, and rest on the same authority. And the editor of that paper, not to be outdone, gives another item of modern Scripture doctrine in the following words:—

"—Saviour, who rose from the dead on the first day of the week, and consecrated it as his own."

The act of consecration, or the evidence of any such act of consecration, may be found in the same chapter with the two commandments spoken of above. But, notwithstanding the regret which must be felt that so much blindness and religious bigotry exist as is manifested in the above extracts, we rejoice that such items are being published to the world, as they show that the spirit of inquiry is abroad upon the Sabbath question, and the light is spreading by every means; and whether of good-will or of "contention," still we rejoice that the light is spreading on this test-question of the age.

J. H. W.

An Important Statement from Dr. Kampf, Astronomer.

WHILE traveling the other day, I had the pleasure to fall in company with a party of the United States Exploring Expedition. Among these was Dr. F. Kampf, astronomer. He has traveled and taken observations over Europe and Asia, is now making observations in America in the employ of our government, and is soon to be sent to Japan by the same authority.

Improving the opportunity, I had a long talk with him concerning the probability of any time, one day, more or less, having been lost in our reckoning for the last twenty-five hundred years. He laughed at the idea, and said it was impossible from the well-known fact that, astronomical calculations of eclipses exactly coincided with the dates of recorded eclipses for at least twenty-five hundred years past. He gave as an example an eclipse recorded on the day of the great battle at Salamis, B. C. 480, and others. Reckoning the eclipses back to this one shows that our record of time since that date is correct.

So with regard to reckoning days and nights at the north pole when it is dark and the sun cannot be seen for weeks together. He said that the time of day or night could be told as easily and as correctly by the position of the stars as by the sun if it were shining. By my request, he wrote me the following letter covering both of these points:—

"Ogden, Utah, Sept. 24, 1873.

"ELD. D. M. CANRIGHT: Back computations of eclipses of the sun give the year right. Since Ptolemaeus there cannot be one day lost, because his equinoctiums and those composed now back to that time agree. A change or loss of one minute would be found out in this way.

"By observations of the stars the time can be found out at any time, day or night. Knowing the time at which any star ought to be in the meridian, we find the difference between noon and the observing time, or the local time. Stars being visible in the daytime and at night, on all places of the earth, it is possible to determine the time without seeing the sun.

"Signed, Dr. F. Kampf,

"Astronomer of the U. S. corps of Engineers."

Though we all knew these facts before, yet I was glad to obtain a direct statement of them from so high authority. I give them in the REVIEW, that others may use them if they have occasion.

D. M. CANRIGHT.

The Memory.

"YET did not the chief butler remember Joseph, but forgot him." Gen. 40: 23.

Very treacherous indeed is the memory, and only by cultivation and care is it kept in proper condition for the pursuits of life; and with all our care, helps are needed—journals, ledgers, memorandum books, notes, and receipts.

But chiefly is the memory at fault in retaining the favors we daily receive from God and man, and, most of all, it fails in retaining the word of God and the holy influences of his Spirit.

Man, in his first estate, no doubt, was perfect; the natural sciences were a second nature to him, and his memory never hesitated or faltered; but sin brought in a gradual change, and we are brought very low in the scale of mind, for the memory has failed, and with it all the mental powers.

"Remember the Sabbath day, to keep it holy," says the Law-giver. Well, he knew that men were forgetful, and that in the last days, Satan would weave his subtlest web from the ingenious devices of apostate Christianity, to evade this most important institution.

To forget God is the first impulse of fallen human nature; and to ignore his Sabbath, is the surest means of doing this. Satan has made the papal church the author of a rival Sabbath, and her apostate daughters are sealing their doom by working in the same direction.

Great pains and labor have been taken by men of God to write out the word of God; for they well knew the weakness of the memory. Says Peter, "Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance." 2 Pet. 1: 15. Also see chap. 3: 1, and Jude 5.

One of the important offices of the Comforter (Holy Spirit) is to quicken the memory of such as accept its influences. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Some particular denominations of Christians are helping this forgetfulness by claiming the obsolescence of the Old Testament, and thus causing that document to be almost wholly neglected. To such an extent is this carried by them that the New Testament loses all its force, and multitudes receive baptism who are as ignorant of the plan of salvation as the Hindoos, and are as surely deceived.

Christ, on his way to Emmaus, enlightened the minds of his fellow-travelers by a reference to the testimony of the ancient prophets, and refreshing their minds by the testimony of the Old Testament, which they had in a measure forgotten. But here are a people who would almost consign the Old Testament to oblivion.

All will allow that there is a tendency in our nature to forget God and our obligations to him. Who that has any knowledge of his own heart has not mourned over this tendency of his nature? Let us consider what the psalmist says in chapter 50: 22, 23. Please turn to the chapter and read.

JOS. CLARKE.

"Spare thy People, Lord!"

THE Lord will hear this prayer, a prayer of his own inditing. Is it not time to make this petition with earnestness and faith? "We feel assured that an important crisis in our cause is at hand. Great trials, and also glorious victories, are before us." I know not how these words may sound to others, but to me they seem prophetic. I believe that the time is at hand for "the fall and the rising of many in Israel." Warning after warning has been given. Some are heeding these, and are striving for a perfect consecration, and to have their hearts fully in the work of the Lord, deeply imbued with the love of the truth, and with the love of precious souls who may be saved through their faithfulness. Others seem careless. They have slipped out at the back door, are resting from the work, and feel quite at ease. Perhaps they are waiting to see how the cause succeeds, secretly hoping it will come to naught, unless a great revolution takes place in harmony with their own rebellious views and feelings. But the work will move on, and unless they soon move in the way of repentance and confession, they will be left behind forever.

There is an individual work to be done. The solemn inquiry is, Who shall stand? Who shall fall? Lord, is it I? My brethren and friends, let us see to this matter at once. I am trying to do so for myself. I have come far short of duty; and I want to confess my way out into the light. I hope still to have the prayers of those who are permitted to come near to the Lord. Lord, help me to draw near. By faith and prayer and the performance of duty we may draw near. The Lord is good; he is not a respecter of persons. "Draw nigh to God, and he will draw nigh to you." How precious the assurance. The promise cannot fail. While then as individuals we draw near, our prayer shall be for others, "Spare thy people, O Lord, and give not thy heritage to reproach."

R. F. COTTRELL.

Testimony No. 23.

I HAVE read this testimony with care and great interest, and my prayer is that we, as a people, may lay its instructions to heart. I, for one, mean to profit thereby, for I believe them to be of more than human authority. God has spoken to us again through his weak, but favored instrumentality, and it becomes those who profess to believe in the exercise of the gift of prophecy among us, to stop and consider. Of course, we cannot expect that those who have not had opportunity to test the merits of the productions of this gift will attach that importance to them that we do. This would be unreasonable. But those of us who believe that God in mercy and great condescension does speak to us from time to time by way of instruction, reproof, and encouragement in harmony with the Scriptures as he spoke to his people anciently through the prophets, cannot neglect these productions without sinning against their own consciences and profession, and

thereby manifesting great ingratitude, irreverence, and inconsistency.

Twenty-three written testimonies to us as a people! Why so many? Is it to flatter us? No, but to point out the defects of our characters in the light of God's word, that we may overcome them and stand the test of the Judgment. This looks like God's dealings with his people in ancient times. He never flatters them in their sins, but reproves them for their sins. And how humbling is the thought that reproof has come to us as a people twenty-three times. What an exhibition of God's mercy and long-suffering! But we should remember that every additional testimony that comes, adds to our guilt, unless we reform. God forbid that we should pass by this call at the eleventh hour with indifference, and therefore become guilty of sinning against his grace. I fear that the exceeding sinfulness of this sin is not realized by many of us. It is as if a man were in danger of losing his life by accident or sickness and would refuse means and agencies which he knows and acknowledges would, if improved upon, prove his salvation. Would not such a man be guilty of murder in a special sense?

How forcible is that part of the testimony that shows the message to the Laodiceans to be applicable to us! For eighteen years, have we, as a people, known that this message applies to Seventh-day Adventists, and yet we are shown to be very deficient. Many of us are backslidden. We are greatly deficient in zeal that is according to our profession, in faith, love, patience, humility, and in the enjoyment of the blessings and mighty workings of God's Spirit. Truly, this is a character message. Its fruits will not consist in mere flights of feeling, but will be seen in thorough self-examination, closely weighing the motives of the heart to see whether they are selfish or unselfish, in heart-felt confession of wrongs, and self-abasement before God and man, and in thorough reform on those points on which we are deficient. And how pungent is the thought that confessions will be made too late.

I most solemnly believe that one great cause of our lukewarm condition has been to murmur against those whom God has appointed to lead out in this work. I was confirmed in this belief in hearing a discourse by Bro. Butler on this subject at the late Michigan Camp-meeting. The Spirit of the Lord was present in power and great solemnity. It was an awfully solemn place to me. And then I observed that the Spirit of the Lord indorsed confessions on this point in a special manner. The people were held to that point. This means something. Even one newly come into the faith, a man of no mean ability, and of cultivated intellect, upon hearing confessions on this point, said, "I was not aware of this. But this seems to be the point. When confessions are made they start my tears." How forcible was the remark by Bro. Butler that "not a single instance could be found where ancient Israel murmured directly against the Lord. It was against their leaders, whom God had appointed, and whom they had received from God's appointment. Yet their murmurings were against the Most High." I fear the full force of these words of the Saviour is not always realized: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me."

We all have an influence which effects others more or less, and unless we are right, others will be wrongly affected and sustain a loss, and some may be lost. We think it would be a heinous crime to take a dagger and plunge it into the bosom of a brother, and so it would. But this would be but a small crime compared with the sin of leading others to eternal ruin by our influence or neglect. In one case, the present life is at stake; in the other, eternal life.

Upon thorough examination, I confess myself to be a poor Laodicean. True, the Spirit of God has been with me at times, and I have seen a few souls embrace the truth; but how much more I would have enjoyed, and how much more I would have accomplished, had I been fully alive to the work, and had I lived nearer the Lord. I wish all those who have seen defects in my labors, to forgive me. I am determined to cultivate genuine humility, to die wholly to self, to fill any place the Lord would have me, and to have every faculty of my being beat in unison with the work of the third angel, just as God has shaped it. I crave the counsels of my brethren; for in the multitude of counselors there is safety. As I have made an effort to draw near the Lord, light and freedom have broken into my soul, the Judgment and the coming of Christ have seemed near and real, and submission to God has brought great relief. How just the Lord is in all his demands. His ways are best. How sweet to bow to his claims and give him the reins in all that concerns us.

My heart is encouraged in seeing the broad plans of operation that are being laid. It seems as though something will be done, and that the saints' eternal rest is nearing.

D. T. BOURDEAU.

INCONSISTENCY.

I PRAY, "Thy will done!"—my own
I strive to do;
I talk about the narrow way—
The broad pursue.

"As I forgive, forgive me, Lord,"
This is my cry;
While in my heart unpardoned wrongs
Unburdened lie.

I call myself a friend to Him,
The Crucified;
I lead a life of selfish ease;
He toiled and died.

When I should bear the heavy cross,
I lay it down;
Yet eagerly I long to grasp
The promised crown.

My good resolves, like blighted buds,
Drop from life's tree;
The fruit that should my garden grace,
I do not see.

And still, with noiseless tread, the years
Glide swiftly by,
And near and nearer do they bring
My time to die.

What record will these fleeting years
Bear up to Him
Who dwells in glory 'mid the saints
And seraphim?

Is it of high and holy aims,
By weakness crost?
Of strivings after better things
Too quickly lost?

Of struggles 'gainst the tempter's wiles
When oft assailed,
Those conflicts where my sinful heart
Has basely failed?

Alas! and is it yet too late
The prize to win?
Must I still yield myself to be
A slave to sin?

I lay my heavy burden down
At Jesus' cross;
The gain and honor of the world,
I count as dross.

"Thy will be done!"—again I pray,
O Father, hear!
Thou knowest all my weakness, yet
I do not fear.

—Sel.

Progress of the Cause.

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

Labor among the Scandinavians in Minnesota.

THE cause among the Danes and Norwegians moves steadily forward, for which I am very thankful to the Lord. During the last thirteen weeks I have labored to the best of my ability in the north-western part of this State in three counties: in Swift, Stearns, and Kandiyohi. The interest to hear has not been as good as desirable, yet the Lord has blessed his word, and many have commenced to diligently search the Scriptures, and have obtained light in many things which before were dark to them.

Twelve have commenced to keep all the commandments, to lay aside their idols, and to walk honestly before God. The second coming of Christ and the Sabbath of the Lord are awakening more attention among the people, and many circumstances help to lead their minds out in that direction. I have not been permitted to organize any church because these friends are not quite ready for baptism yet. Bro. Lee will visit them and help them along further when the way opens.

I have sold books for about twelve dollars, and given away a good many. Obtained twenty-three subscribers for *Advent Tidende*, two for the *Review*, and one for the *Instructor*. Our Danish journal is an excellent paper, and gains more and more favor with the people. May the Lord bless its contents from month to month to many hearts. Brethren, let us work and pray for the good cause. I am thankful to the Lord for the light he has given me. It is from God, and the work is his, and not man's. I am determined, the Lord helping me, to use all my strength in this good cause. Let us remember the words of Paul: "We can do nothing against the truth, but for the truth." 2 Cor. 13:8.

JOHN F. HANSEN.

Willmar, Kandiyohi Co., Minn., Oct. 1, 1873.

Armada, Mich.

THE tent meeting continued at this place from June 20, nine weeks and four days, when we were compelled to close in order to get the tent to the camp-ground, near Battle Creek. It can be safely said that the interest increased to the last. Our congregations numbered at times, it is thought, seven hundred, and they were seldom small. We labored six weeks with scarcely any signs of success aside from a general interest to hear; but the last weeks of the meeting told well for the cause. Several opposition discourses were preached about this time, two of which were replied to by Bro. Lane with marked effect, and people began more rapidly to decide, yielding daily to the claims of the truth until the close, and some, since. The influence of this effort has been wide-

spread, and some who were but transiently in the place have carried the truth to their homes many miles away. There are about sixty in the immediate vicinity who are trying to live out the message, keeping God's commandments and the faith of Jesus. Since the close of the meeting, there have been obtained seventy-four subscribers for our papers, most of them for the *Review*. This number can yet be increased by many more.

A friend of the cause has furnished us with a building, formerly a cabinet shop, which we have improvised as a chapel for the worship of God. The friends have fitted it up well, a stove is being put in, and we shall be comfortable for the winter with the blessing of God. The necessity of a suitable house of worship is greatly felt, the friends responding nobly to a call for this object. Subscriptions have been made amounting to nearly \$1,200.00. We hope to increase it to \$2,000.00. A meeting has been held, and a society formed for the purpose of holding church property, and we meet again Oct. 18, evening, to elect trustees, appoint a building committee, &c. It seems to be a necessity that some one remain here for a time. There is still an interest to hear, and it is now designed to give several courses of lectures during the winter at points not far distant from here.

We have an interesting Bible-class, in which all unite. There is still a great work before us, and it is to be hoped that each of us will be willing to put away every sin and every evil habit, so shall the Spirit of Christ find in our hearts a constant abiding place. The opposition is still strong, though not as open as before. May God forgive the blind bigotry of some and the untempered zeal of others who are so determined to oppose themselves. God grant that we, through faith and patience, may inherit the promises.

D. H. LAMSON.

Meetings in Michigan.

As our meetings in Springport, August 23 and 24, have been reported by Bro. Sawyer, I will only say, There were quite encouraging features in the meetings to me. We were happy to meet so many who love the present work of the remnant church, some of whom embraced the third angel's message when it first began to be preached in the East, and others who but recently heard it, rejoicing together in keeping the commandments of God, and in hope of the immediate coming of the Saviour. Among such, we noticed with pleasure the cheering testimonies of five brethren, from seventy-five to eighty years of age.

In Burlington, the following Sabbath and first-day, I helped the church what I could, considering limited time and the condition of affairs among the brethren, which I think the church have power to greatly improve, and which they may, if they will act up to the convictions of the majority.

The camp meeting for this State was, I trust, a profitable season for me; and I can see it proved beneficial to others. I firmly believe it will prove thus to all who there heard the solemn and most important truths proclaimed, if they carefully reduce them to practice. It is quite too late in our history, and the magnitude and importance of our work are too great, for us to be forgetful hearers of the word. "Be ye doers of the word, and not hearers only, deceiving your own selves."

Sabbath and first-day, September 20 and 21, I was at Potterville. On Sabbath, brethren and sisters were present from Charlotte and Oneida. These listened with good attention to practical truths presented. At the close of the remarks in the afternoon, there were fifty-seven testimonies given in about that number of minutes. Some spoke, in tears, who had never borne testimony before. As the meeting closed, several of the young arose for prayers. This was regarded as a good day for the churches in this section.

On first-day evening, I spoke to the friends again, and also attended their fourth-day evening meeting. Circumstances forbade my visiting as many families in this section as I desired.

On the 27th and 28th, I spoke in Orleans. Brethren and sisters were with us from Greenville, Bushnell, Vergennes, and Orange. In a social meeting, Sabbath afternoon, there were sixty-eight testimonies borne in fifty-nine minutes.

Last Sabbath, there was quite a good turnout of brethren again, who seemed encouraged by the word spoken. Yesterday, we held a business meeting, adjourned from last Wednesday. Aided by several of the most experienced and judicious brethren from Greenville, we carefully labored to restore erring brethren to the confidence of the church. Patient investigation and efforts, in this direction, resulted in the withdrawal of the hand of fellowship from one, and an earnest confession of another (connected with the same trial), which gave evidence of a good start in the right direction toward favor with God and the confidence of his people.

Here we mark the dangerous position of those who rest satisfied with a theoretical conversion to the truth, while the heart is but slightly changed, if at all, by its refining, elevating power. Such often easily become offended, and turn away from God, and his truth, and his people, and all the precious promises of his holy word. Oh! that all might love the law of God as they should. "Great peace have they which love thy law, and nothing shall offend them."

And again we notice the fatal mistake of watching the course of our brethren, and severely censuring them for their real or supposed wrongs, while the garden of our own heart is neglected, and we so much blinded as to be hardly able to discriminate between right and wrong.

Says Jesus, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote that is in thy brother's eye." Matt. 7:3-5.

We hope to see the church as a body arise here, and that brighter and happier days may dawn upon all her members.

A. S. HUTCHINS.

Orleans, Ionia Co., Mich., Oct. 6, 1873.

Iowa and Neb. Tent.

AFTER remaining at Tekamah, Neb., about one week, and failing to get a respectable hearing, we moved the tent to Onawa, Monona Co., Iowa, and commenced meetings August 27. Here we continued till September 28. During the latter part of our stay here, the weather was so cool that we could have meetings in the tent only a part of the time. We therefore tried to obtain the use of the school-house, which is used for other meetings, band practicing, dancing, &c., to finish our course of lectures; but were refused, being assured that it was not on account of the doctrine which we were presenting. The only reason assigned was, that some one might spit tobacco juice on the floor!

As the result of our labors here, eight have "covenanted together to keep all the commandments of God and the faith of Jesus." Others are convinced of the truth, who, we expect, will keep the Sabbath. Obtained eight new subscribers for the *Review*, two for the *Reformer*, and one for the *Instructor*.

J. BARTLETT,
CHAS. L. BOYD.

Onawa, Iowa, Oct. 1, 1873.

Iowa.

ACCORDING to appointment, I met with the church at Monroe, Aug. 9, 10. On account of several moving away, and a few giving up the truth, this church is quite small, and they were becoming somewhat discouraged. The presence and testimonies of over a dozen of the brethren and sisters from Knoxville had a very encouraging influence in our meeting, and we felt that our little meeting was timely and one of profit to all who attended it. The 16th and 17th, I was at Decatur City. Here we met quite a number from Osceola and Woodburn. This meeting commenced with the beginning of the Sabbath with quite a good congregation of brethren and sisters present. Sabbath afternoon we enjoyed a good communion season. There seems to be a good state of feeling in this church, and their influence in the community is good. Still there is a great lack with some of the members in coming up to the light that has been given, on the health question especially. When I find individuals that have been believers in the last solemn message for ten or twelve years, and still using tobacco, at the same time acknowledging it to be wrong, a filthy habit, &c., I confess I am puzzled to harmonize their profession with their practice. Two of these members made a solemn vow at this meeting that they would forever abandon the filthy habit. I hope and pray that they may have grace to get the victory, and that others of the same church may follow their example.

From here, in company with Bro. Caldwell, went to Siam, Taylor Co., and commenced meetings Thursday evening, Aug. 21, and continued over first-day, holding in all eight meetings. Found things here in rather a discouraged condition. All but three families had given up the Sabbath. Among these was their appointed leader. They thus became discouraged and gave up their meetings. Our meetings with them were timely and very encouraging to them; another leader was chosen and they covenanted anew to keep up their meetings. Two of these, also, resolved to leave the use of tobacco, and if they succeed, others will follow their example we hope. There is a good feeling in the place, and quite a good interest to hear, and I fully believe if those who are now keeping the Sabbath will raise the standard, and live faithful, others will be added to their number.

We here met Bro. Buxton from Montgomery Co., formerly from Illinois. Bro. B. has

had a license from the Illinois Conference, and has lectured considerable; he spoke once to the people here to acceptance, and he feels that he should be in the field preaching the truth. We hope he may be as soon as he can shape his temporal affairs so as to leave home.

August 30, 31, at Afton. Found this church, though most of their members are young in the cause, full of courage, and prospering in the good work. Meetings Sabbath were characterized with solemnity and a good degree of the Spirit of God. First-day, after a short discourse on the subject of baptism, six willing souls followed their Lord in this gospel ordinance; three were added to the church, and others, perhaps, will unite soon. Our meetings here closed with a communion season; one of the freest and best that I have enjoyed for many a day. If this church continues to walk in the light, they may always enjoy the blessing of God in their meetings.

September 6, 7, at Peru. The majority of this church are made up of members from the old Christian order; some of them somewhat advanced in years, and it takes them a long while to unlearn their old ways and formality of worship, and to realize that they need a new conversion, and that they cannot rely upon an old experience. Attaching the Sabbath and a few kindred points of present truth to an old experience will never do. We did all we could to help this church, and have some reason to hope that some good was done. First-day, five members of the church were buried in baptism, and arose, we hope, to walk in newness of life; one was added to the church.

September 13, 14, at Adel. This little church is having some trials, unbelief has been troubling some, and real faith in the message is much lacking in the church. Yet we think our meeting had an influence to strengthen them some. Two were baptized, and three added to their number. Bro. Caldwell was with me at the last four places mentioned, and assisted much in talking the truth, both privately and publicly.

H. NICOLA.

Richmond, Iowa.

Illinois State Conference.

THE third annual session of the Illinois State Conference was held in connection with the camp-meeting, Sept. 25-29, 1873, at Pontiac, Sept. 26, 4.30 p. m. Prayer by S. N. Haskell. Present, Elders R. F. Andrews and T. M. Steward of this Conference, and G. I. Butler and S. N. Haskell of the General Conference.

Credentials of delegates called for and examined. Eleven delegates, representing eight churches, were present. Two other brethren were called to represent the scattered brethren in their places.

Voted, That Bro. Butler and Haskell take part with us in our deliberation, also the brethren present who are in good standing in their respective churches.

Report of last meeting read and approved. Remarks by Bro. Butler in respect to appointing committees.

Voted, That the President appoint the following committees, three on nominations, six on auditing, and three on resolutions.

SECOND SESSION.

Prayer by Bro. J. R. Whitham. Report of churches (as far as received) shows a membership of 285. Systematic pledge for this year, \$1,603.86. Auditing Committee, L. Winston, A. J. Douglas, Thos. Brown, John Bates, J. J. McKernan, and A. Hobbs. Committee on Resolutions, Elds. G. I. Butler, S. N. Haskell, and T. M. Steward.

Nominating Committee reported:—For President, Eld. R. F. Andrews; Secretary, B. F. Merritt, Princeville, Peoria Co.; Treasurer, Ivory Colcord, Coleta, Whiteside Co.; Executive Committee, J. H. Bennett and Lucius Winston. Report accepted, and all were elected.

Voted, To renew the credentials of Elds. R. F. Andrews, G. W. Colcord, and T. M. Steward. To give licenses to C. H. Bliss, J. R. Whitham, B. F. Merritt, John Ballenger, and Thos. Brown.

Voted, That C. H. Bliss be recommended for ordination.

Treasurer's report adopted.

Committee on Resolutions presented the following, which were adopted:—

1. That we consider it the duty of all s. b. Treasurers to forward all moneys belonging to this Conference to the State Conference Treasurer, and that no money should be paid out by him except by an order from the State Conference Committee.

Some very appropriate remarks were made by Bro. Butler and Haskell in regard to paying licentiates from the s. b. fund.

2. That this Conference, in the matter of giving licenses, does not consider itself under obligation to pay for any labor of those holding such license unless it be of real value to the cause.

3. That, in view of the urgent wants of the cause in our Conference, we recommend to all our churches to pay the full amount of

their s. b. fund into the State Conference treasury.

4. That we donate to the General Conference the sum of one hundred dollars.

5. That we hereby express our heart-felt sympathy for Bro. and sister White in their affliction, and our earnest desire that their health may be speedily restored so that they may resume that position in the cause to which the Lord has so plainly called them.

6. That we desire to have a camp-meeting another year, and that every man of us begin now to prepare for it.

After the Conference voted on this, it was put to the whole congregation and received a unanimous vote.

7. That the proceedings of this meeting be published in *Reviews*.

Adjourned sine die.

The Secretary being called away by sickness we are unable to report on some items.

R. F. ANDREWS, Pres.

T. M. STEWARD, Sec. pro tem.

Illinois State T. & M. Society—Annual Meeting.

THE second annual meeting of the Illinois T. and M. Society was held in connection with the Illinois Camp-meeting and Conference, Sept. 28, 1873. Prayer by Bro. S. N. Haskell.

Voted, That the President appoint a Committee of three to nominate officers for the ensuing year.

Eld. S. N. Haskell made some good remarks on the subject of distributing tracts.

Adjourned to call of President.

SECOND SESSION.

Nominating Committee report, for President, Eld. R. F. Andrews; Vice President, J. R. Whitham; Secretary, Mary Miller, Aledo, Mercer Co., Ill.; Treasurer, A. J. Douglas, Aledo, Mercer Co., Ill.

Directors, District No. 1, Thos. Brown, McConnell's Grove, Stephenson Co.; No. 2, Geo. M. Bowen, Durand, Winnebago Co.; No. 3, Lucius Winston, Pontiac, Livingston Co.; No. 4, W. O. Dungan, Aledo, Mercer Co.; No. 5, B. F. Merritt, Princeville, Peoria Co.; No. 6, Wm. Penniman, Woodburn, McCoupin Co.; No. 7, Martin Kittle, Darien, Clark Co. All duly elected by the society.

Remarks by Brn. Butler and Haskell in reference to the workings of the society, its rise and progress, and the claims the cause has on us at this time.

Adjourned sine die.

R. F. ANDREWS, Pres.

T. M. STEWARD, Sec. pro tem.

P. S. The State Secretary being absent, we have no report of the workings of this society for the past year.

Annual Meeting of the Ohio T. & M. Society.

THE second annual meeting of the Ohio T. and M. Society was held in connection with the camp-meeting at Lexington, Ohio, Sept. 14, 1873. Meeting called to order by the President. Prayer by Eld. S. N. Haskell. Minutes of the last meeting were read and accepted. The report of the present year was then presented as follows:—

No. of members received during the year, 23; entire membership, 199; No. of families visited, 324; letters written, 207.

No. of new subscribers for *REVIEW*, 115; *Instructor*, 76; *Reformer*, 144. No. of *REVIEWS* distributed, 469; *Instructors*, 86; *Reformers*, 225. No. pages of pamphlets and tracts distributed, 170,999.

Money received during the year:—

On Membership,	\$ 23.00
" Donations,	98.80
" Book Sales,	35.00
" Delinquent Fund,	226.84
Total,	\$383.64

The reading of the report was followed by comparison of the present report with that of the first year by Eld. S. N. Haskell, and interesting remarks from Brn. Haskell and Butler on the T. and M. work.

The Nominating Committee gave the following report:—

President, O. Mears; Vice President, O. F. Guilford; Secretary, M. E. Reynolds; Treasurer, J. B. Gregory.

Directors: Dist. No. 1, J. Q. A. Haughey; No. 2, W. T. Carson; No. 3, C. H. Wolcott; No. 4, O. F. Guilford; No. 5, John Mears.

The report was accepted and the nominees were elected by a unanimous vote. Instructive remarks were made by Bro. Haskell concerning the duty of the several officers, and interesting accounts of the workings of the T. and M. Society in other places.

Adjourned sine die.

O. F. GUILFORD, Pres.

M. E. REYNOLDS, Sec.

State Quarterly Meeting of the Ohio T. & M. Society.

THE fourth State quarterly meeting of the Ohio T. and M. Society was held in connection with the camp-meeting at Lexington, Ohio, Sept. 12, 1873. Meeting called to order by the President. Opened with prayer

by Eld. S. N. Haskell. Report of previous meeting was read and accepted, followed by the reading of the district reports, which showed the following result:—

No. pages of pamphlets and tracts distributed, 23,275; No. families visited, 41; letters written, 22.

No. of new subscribers for *REVIEW*, 9; *Instructor*, 3; *Reformer*, 6. Distribution of periodicals, *REVIEWS*, 87; *Instructors*, 12; *Reformers*, 67.

Money received during the year:—

On Membership,	\$ 3.00
" Donations,	17.29
" Book Sales,	4.57
" Delinquent Fund,	66
Total,	\$25.52

Adjourned sine die.

O. F. GUILFORD, Pres.

M. E. REYNOLDS, Sec.

[We have not yet received a report from the California Camp-meeting, but, in advance of it, the following from a San Francisco paper, which may be of interest to the readers of the *REVIEW*.]

The Adventists.

THEIR RECENT CAMP-MEETING NEAR YOUNTVILLE.

EDITOR MORNING CALL.—Dear Sir:—The Seventh-day Adventists have been holding their camp-meeting near Yountville during the past week. The actual count a few nights since of those occupying tents was 485, though many others came in from day to day from the neighboring towns and villages. Last Sunday, the estimated number was 1,500. It was a strange sight to me, never having been at a camp-meeting before, to see timid men and women getting up at the meeting and speaking so rapidly and eloquently—one hundred and fifteen spoke in fifty-five minutes. The meetings have been particularly orderly—not a hoodlum on the ground the whole time—and the general arrangement reflects great credit on the managers. The bell rung at 5 A. M. for prayers, and at 9 P. M. to have all the lights extinguished, and frequently through the day for meetings. There were sixty-three tents pitched, some coming from as far south as Santa Cruz. San Francisco was ably represented by the occupants of three tents.

Some important matters were considered, and preliminary arrangements made for the erection of a Health Institute and Publishing House somewhere on this coast, modeled after those at Battle Creek, Michigan. Several well-to-do members pledged considerable of their means toward enlarging the usefulness of this church when necessary, and over eight hundred dollars was subscribed in one evening toward a missionary fund, etc.

Twenty-nine persons were baptized yesterday. There has been no excitement or fanaticism exhibited at these meetings, but the greatest good will.

Seeing an inquiry a short time ago in *The Call* from an eminent minister as to what course could be pursued to encourage the people to take more interest in religious matters and to observe the Sabbath more strictly, I will say that, judging from the rapidly increasing numbers and the good order displayed on last Sabbath, this people seem to possess the secret. The San Francisco branch meet at the hall next to Dr. Scudder's old church on Mission Street. Yours truly,

OLD SUBSCRIBER.

Yountville, Napa Co., Cal.

God's Goodness Acknowledged.

I BELIEVE it to be my duty to write a few lines for the *REVIEW*, that I may make known what I believe the Lord has wrought in me. I am one of the lonely ones, having no privilege of meetings except at camp-meetings. Am nearly seventy-eight years of age. I prize those meetings highly, but do not expect to be thus privileged long, but I find that the Lord is willing to work for the lone ones as well as for those more highly favored.

The Lord has been knocking at the door for admittance at times for years, and I have tried to open to him, but failed through lack of faith.

The True Witness says, "I counsel thee to buy of me gold tried in the fire," &c. I know there is no other way to buy the gold than in obedience to the command of God—separate ourselves entirely from the world, and be perfectly submissive to his will in all his requirements. He says, Be zealous, and repent. I felt great need of it, and God gave me deep repentance in view of my unprofitable life, and unpreparedness to work in the vineyard of the Lord. Does he not say to all who believe in him, "Go work in my vineyard"? The Lord only knows whether I have borne any perfect fruit.

Some time since, Jesus helped me in buying the gold, and I am willing, and wish, to be tried in the fire, that I may be meet to behold his lovely face, and be clothed with

the white raiment, and obtain the eyesalve. I felt that Jesus helped me to open the door fully. Then I knew it was my duty to God and myself to believe that he would fulfill his promise, and God helped me to believe that he, by his Spirit, came into me to abide with me unto the end. Oh! I felt it was truth indelibly written on my heart, that it would abide forever. Who will not join with me in giving glory to God for this? God's work is marvelous in our eyes. Did not the angels rejoice in this gracious work? My heart said, The Lord is my Shepherd; I shall not want any good thing. Is not this work more to be desired than all the wealth of this world? even if we could gain the whole world. I earnestly feel to say, Lord, keep me from evil, and be my helper unto the end. Since then I feel that he is constantly with me, begetting within me a hungering and thirsting for meekness. He says, Ask and ye shall receive, and I was encouraged to believe that he did hear my supplications, and that he would bestow this grace upon me, and give me patience, and all the lovely graces of the Spirit, and help me to manifest them, and be meet to be a partaker with the saints in the lovely city, to behold the face of our Heavenly Father and his dear Son. I hope the Lord will incline his dear children to heed the counsel of Jesus if there are any who have not fully done so, and to never keep back part of the price, and then you will feel how blessed it is to be beloved of the Father for Christ's sake, that he will be with you continually, and be a present help in every time of need.

I feel to rest in God, and through grace to do his holy will. Oh! praise God, all ye my acquaintance. Praise him, all ye his saints, for his wonderful works to the children of men. Soon, if we are faithful, we shall meet to part *never*, and join with all the redeemed in ascribing blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Oh! praise the Lord for this blessed hope. "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

SARAH H. BURLINGAME.

Madison, Wis.

Preaching from the Head or the Heart.

WE find the following pungent words in the *Atlanta Advocate*:—

Preaching now-a-days is not always accompanied by the manifest power of God. It is too often dry, formal, abstract, uninteresting, unproductive, powerless. It frequently fails to secure the attention of the audience, leaving the majority of those present, listless, drowsy, or asleep. It more frequently fails to reach the understanding or to arouse the conscience. It does not move, affect, and save, the people, as God intended it to do. Something is wrong. It ought not to be that way. Either the people have not the faith—which is too often the case—or the preacher does not handle the word of God skillfully—possibly, both.

Is it preaching simply from the head? Intellectual preaching, if that is all there is to it, will not do. Men may gain, from a careful study of the Scriptures, a tolerably clear and distinct idea of many of the important truths of revelation. They may be able to present these truths which they apprehend in perspicuous and appropriate language. Their rhetoric and grammar may be faultless, their logic sound and perfect. They may be fluent in the ready use of words, apt in illustration, and present abundant adornments to gratify the imagination and the taste, but if it all springs from the intellect alone, it is simply "head-preaching," and is powerless to move and affect the heart. Do any of our readers listen to such preaching? Do any of them preach that way? If yes, what a pity! If no, how fortunate!

We have no objection to preaching being intellectual. We like it all the better for that, if it have in addition one other qualification. The greatest, most cultivated, and best-furnished minds are none too great, or too refined, or too well stored with knowledge, to preach the gospel. But the strength of the preacher's bow is in his heart. The arrow, to be effectual, must start from that point. If God, by his Spirit, tips the word with flame, or fills it with mighty power, he does it in the heart of the preacher, not in his brain. The truth of God's word which the intellect comprehends, needs the fresh anointings of God's power in the heart of his chosen speaker. Then it gets the attention, excites interest, and reaches, also, the hearts of the auditors.

If preaching only comes from the heart, the more intellectual, the better. It may be packed as full of thought as an egg is full of meat, and every thought thus surcharged goes with telling effect to its mark. The more straight and polished the shaft, the more unerring its aim, and the deeper it will strike into the soul of the listener. Beauti-

ful feathers fluttering at the end as it leaps from the string will not injure the effect of the arrow when sent by the strong bow of the heart.

No sermon is thoroughly prepared until it is baptized in the love and sympathies of the heart. Till then, it should not be preached. That should, by every preacher, be regarded as the most important part of his preparation for the pulpit. Much study, attended and followed by much and earnest prayer, should be each minister's favorite and practiced motto. The man who has tested the word in his own experience, who knows and feels its truth and power, is the effective and successful preacher.

God's Long-Suffering.

PETER's language works upon my mind. 2 Pet. 3:9, 15. God's long-suffering. He has revealed himself to us as holy, and averse to sin; as benevolent, and as such averse to suffering and evil. He sees sin and suffering so vastly on the increase, why is it that he does not put an end to it? The only answer is found in the text. His long-suffering is salvation. There are more to be saved. As we look at prophecy, it appears to us it is almost history. Why not finish up the work quickly? Why send his angels to hold the angry nations from doing their last work? All seem ready to finish it up. Why not? The long-suffering of God is salvation, not willing that any should perish. Verse 9.

The signs are nearly all in the past. The saints are crying, Come, Lord Jesus. The earth is groaning for deliverance, and infidels are defying the Almighty. In all these things we see the patience and long-suffering of God, and the patience of the saints. Then, dear brethren, if the reason why the end does not come is that more may be saved, let us be patient, for the day of the Lord will come. Verse 10. There will be a great rush suddenly. All seems to be ready for the outset, like a thief in the night. The Lord will come. If to save some, the end is delayed, let us labor with all our might to help on the work of saving men.—Sel.

JOHN QUINCY ADAMS was noted for his habit of punctuality. Every duty was performed promptly, at its proper time. On one occasion, when the Representatives were assembling in the Capitol, the clock struck twelve, the hour for business. One of the members said to the Speaker: "It is time to call this House to order." "No," said the Speaker, "Mr. Adams is not yet in his seat." The next moment Mr. Adams entered, and the House was called to order.

NEGLECTED DUTY.—One of the saddest thoughts that weigh upon the heart of the sincere Christian is that of opportunities for doing good which have been wasted. Their shadow returns upon the mind like a nightmare. The blanks in life contain more guilt, perhaps, than its blots. The devoted Archbishop Usher, after fifty-five years of earnest labor in the ministry, uttered the following prayer on his death-bed: "O Lord, in special, pardon me my sins of omission!"

Obituary Notices.

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

DIED, in Battle Creek, Mich., Oct. 2, 1873, aged one year and twelve days, Melinda Jane, daughter of Bro. and sister Matthews, of Pilot Grove, Iowa.

The death of this little one was under such circumstances as to call forth the deepest sympathy of all who were acquainted with them. Bro. Matthews was at the Health Institute in a very feeble state. Sister M. being sent for, she left her home with her sick babe, which seemed, however, to be improving. In the depot in Chicago it went into convulsions, and so continued most of the time on the way to this city, and died about twenty minutes after her arrival at the Institute. Funeral services at the house of worship, Sabbath forenoon, Oct. 4; text, Rom. 8:28. The spirit of patient submission manifested by the afflicted parents showed that their hearts had tasted the sweetness of the precious promises of God, which are best appreciated in the hour of this world's deepest sorrow. J. H. W.

DIED, in the town of Willing, Allegany Co., N. Y., Oct. 1, 1873, Jared Stillman, aged sixty-three years, nine months, and one day. He was a man remarkable for his honesty and uprightness, and greatly loved for his Christian character. In early life he made a profession of religion, and continued till death, taking the Bible as his only rule of faith and practice. His funeral was largely attended by friends and acquaintances when a discourse was preached from the words of the psalmist, "I shall be satisfied, when I awake with thy likeness." L. R. S.

OUR beloved sister, Eliza S. Tenney of Faribault Co., Minn., fell asleep in Jesus, Sept. 21, 1873, aged 67 years. Sr. Tenney sought the Saviour in her youthful days, and found him in her sixteenth year.

As we see in her report in *Review*, Vol. 42, No. 5, she was convinced that the seventh day was the true Sabbath, about eighteen years ago. Eight years ago, herself and husband began to keep the holy Sabbath of the Lord, embracing also all the kindred doctrines of the third angel's message. Three years ago, Bro. Tenney departed this life a firm believer in this great truth.

She has left a large circle of children to mourn the loss of a kind and loving mother, but not one doubt in the minds of any who knew her but she will have a part in the first resurrection.

PHEBE J. MENICKLE.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 14, 1873.

THE present number of the REVIEW is, "42-18." By comparing with these the figures on your *paster* you can tell when your subscription will expire.

THE *Christian Union*, H. W. Beecher's paper, gives the following notice of an important work lately issued by this Office:—

Mr. W. H. Littlejohn of Allegan, Michigan, has, in a book entitled *The Constitutional Amendment* (Published by the Seventh-Day Adventist Publishing Association, Battle Creek, Mich.), argued with uncommon ability, and with great candor and good feeling, against the proposed religious amendment to the Constitution. He thinks that the agitation for that amendment, though "ostensibly inaugurated in the interest of the kingdom of Christ, will ultimately prove most destructive of religious liberty."

Commandment Exercise.

THE committee on business in the "REVIEW AND HERALD Literary Society," at the meeting of Monday evening, Oct. 6, called for the fourth commandment in various languages, when it was given by members of the Society in English, French, Danish, German, Latin, Greek, Hebrew, and Chaldaic.

Erratum.

In "Thoughts on Daniel," page 37, are these words concerning the Empire of Babylon: "In 667 B. C., it became connected with the people of God by the capture of Manasseh." The figures should be "677."

Notice.

I WOULD say to all who wish to do business with me in regard to the Tract and Missionary Society, that my address is, Medford, Steele Co., Minn.

J. H. WARREN, *Director Dist. No. 1.*

The Financial Excitement.

THE topic of the week, of course, has been the panic. It has been preached about in the pulpits, written about in the press, talked about in the streets, and become, in the parlor, the substitute for the weather when other conversation lagged. The panic has extended from New York to other cities. The banks in the great commercial centers have very generally suspended currency payment, except in small sums for actual necessities. Greenbacks were one day at a premium of five per cent on Wall street. Some few of the large manufacturers have been compelled to stop or to reduce work because they could get nothing with which to pay their hands. What has become of all the money? A single incident will help to answer this question. One large mercantile house in New York, which shall be nameless, foreseeing the storm, drew out their bank account, and locked up, in gold and greenbacks, in their safe enough to meet all their incoming obligations. Now, said they, we are safe, whether the banks break or not. The same course was pursued, though on a smaller scale, by thousands of depositors. The only thing therefore that can give ease is confidence; when confidence returns, money will return to circulation again.

Meanwhile the general outlook is brightening: Gold is reported as being shipped from abroad in large quantities. The produce exports in the week of the panic are reported as at \$1,000,000 in excess of the average. The President's refusal to lend the United States funds to the street, has been almost universally approved of off Wall street, and even by conservative men there. The fact that in the city of New York, on the first day for the payment of personal taxes, \$133,350 were paid in, shows that money is really not so scarce even here as it appears to be. Two of the suspended bankers propose to begin business again, taking new deposits, and settling up the old as rapidly as their circumstances will permit. The Stock Exchange has opened again, and with fair sales and no injurious results; and the President has written a reassuring letter which has had the effect, without making any very definite promises of relief, to strengthen public confidence and inspire public hopefulness. The general conviction of moneyed men is that the storm will do us all good: that it will clear the market of worthless securities; that it will lead to greater caution in investments; that it will check the flow of capital into wild speculation and deflect it into immediately productive trade and manufacture; and that it will compel more attention to economy all over the country. Best of all, there is a faint hope that it may lead to the resumption of specie payments or accelerate their return, by bringing gold to our shores, and by the lesson it has taught of the evils of our present artificial system. We could afford to appoint a public holiday in commemoration of the event if that were the result of it.—*Chris. Weekly.*

Political Excitement in Paris.

PARIS, Oct. 3.—The city has been full of conflicting rumors to-day in regard to the political situation. The report which gained most currency and caused the greatest excitement was one stating that the permanent committee of the Assembly would order that body to meet on the 13th inst., and that the Government officials now absent from Versailles had been ordered to proceed there immediately, but a dispatch from official sources in Versailles pronounces it untrue.

The Count de Chambord will issue a manifesto next week. President Thiers, since his return to Paris, has received visits from a large number of Deputies of the Left.

M. Leon Say, the presiding officer of the Deputies of the Left Centre, has issued a circular calling a meeting of the members of the party on the 23d inst., and declaring in favor of a conservative republic.

The Republicans are redoubling their efforts to thwart the designs of the monarchists. M. M. Thiers,

Dufaure, Say, and Perier hold a conference next week. All sections of the Left are united, the extremists promising to submit to the guidance of the moderates. The Republican journals of every shade of opinion support all candidates for the Assembly who pledge themselves to vote for the republic without regard to their antecedents. Petitions are in circulation, addressed to wavering deputies, and urging them to support the republic. M. de Remusat, at the request of ex-President Thiers, has consented to contest an election in the Department of the Garonne against the candidate of the monarchists.

The programme of the conservatives on the meeting of the Assembly will be the restoration of royalty, constitutional and parliamentary government, a redivision of the country into electoral districts, and the immediate nomination of a lieutenant-general of the kingdom.

News and Miscellany.

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

BRUSSELS, Oct. 3.—The *Echo de Parlement* says it has private information from Paris that the monarchy will certainly be proclaimed on the proposition of the majority of the Assembly.

LONDON, Oct. 5.—A special despatch from Paris to the London *Observer* states that 350 Deputies of the French Assembly have pledged themselves to support a motion for the restoration of the monarchy.

PARIS, Oct. 5.—The Deputies of the Right at a meeting to-day appointed Gen. Changarnier, the Duke d'Audiffret-Pasquier, the Baron de Larcy, M. Combar, and Count Bara, a committee to draw up a platform on which all sections of the Right can unite.

VERSAILLES, Oct. 6.—The trial of Marshal Bazaine by court-martial opened at noon to-day in the palace of the Trianon. The Duke d'Aumale presided.

Among the witnesses present were Marshals Canrobert and Leboeuf, and Generals Frossard, Bourbaki, and Changarnier.

When the formalities attending the opening of the court had been completed, a brief recess was taken; after which, by order of the President, a statement of the public services of Marshal Bazaine was read. It comprised a history of his military career from the beginning, and recounted the distinctions which had been conferred upon him and the wounds he had received.

The report of the Committee of Inquiry on the Capitulation of Metz was next presented and read.

This was followed by the reading of the indictment, to which the Marshal listened attentively, but without emotion.

M. Riviere then submitted his report. It reviews the plans of the campaign proposed by the defendant, and gives a sketch of the battle of Forbach, in which great stress is laid on Bazaine's responsibility for the result because he neglected to go to Gen. Frossard's assistance. In regard to Bazaine's conduct at Metz, M. Riviere takes the ground that the Marshal was at no time really desirous of leaving the place.

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.

No providence preventing, I will meet with the church at Salem Center, Ind., Sabbath and first-day, Oct. 25, 26. At Rossville, Sabbath and first-day, Nov. 1, 2. At Michigantown, Nov. 8, 9.

Will some one at Salem Center meet me at Angola on Friday, Oct. 24? S. H. LANE.

A GENERAL quarterly meeting of the T. & M. Society of Minnesota will be held at Stewartville, Oct. 25, 26. It is very desirable to have the directors, district secretaries, State secretary, and as many of the friends as can come, at this meeting. We expect Eld. S. N. Haskell at this meeting to help forward the work in this State. H. GRANT, Pres.

QUARTERLY meeting of the Bowersville church of Ohio will be held Oct. 25, 26. Quarterly meeting for the T. & M. Society, Dist. No. 1, will be held in connection with this meeting. All the members in this district are expected to hand in their reports. We hope that all those who love the cause will rally to this meeting. Bro. O. Mears, president of the T. & M. Society is expected to be with us. J. Q. A. HAUGHEY, Clerk.

THE next quarterly meeting of the Owen County church will be held at Patricksburg, Owen Co., Ind., Nov. 1, 2. We would also say that the T. and M. Society meeting will be held in connection with this meeting. The president will meet with us for the purpose of more fully organizing this Society. We extend an invitation to all Sabbath-keepers in this district to attend. Let us all make a grand rally and come up to the work of the Lord. Those who are not members of this society will find this a good time to make a start. We will, perhaps, appoint a librarian at Spencer in order to make it convenient for the brethren and sisters in that part of the country; and also appoint another librarian at Patricksburg. This will make it convenient for all to get tracts. We would say again, Let us all come together and have a good meeting. N. CARABOOF.

MEETING of the T. and M. Society will be held at Mackford, Wis., for district No. 8, in connection with our quarterly meeting, Oct. 25, 26.

All members of the society belonging to this district are requested to bring or send in their reports at this meeting. RUFUS BAKER, Director.

THE tract and missionary meeting, district No. 2, will be held at Charleston, Vt., or where H. W. Barrows may appoint, Nov. 1, 2. District No. 3, at Wolcott, 8, 9. No. 4, at South Huntington, at Bro. J. Pierce's, 15, 16. No. 5, at Jamaica, 22, 23. District No. 1, at Bordoville, 29, 30. A general quarterly meeting will be held at Bordoville in connection with the district quarterly meeting. We hope to see all the directors present, that measures may be taken to enter into the work unitedly. Will the brethren of the several districts make a special effort to attend these meetings and bring in their reports? L. BRAN, Pres.

No PREVENTING providence, I will meet with the friends in Ithaca, Gratiot Co., Sabbath and first-day, Oct. the 18th and 19th, 1873.

R. J. LAWRENCE.

THE next monthly meeting for Jefferson Co., will be at Adams Center, Nov. 1 and 2. The ordinance of baptism will be administered to those who wish it. As several are going forward, I hope that all who have been convinced of this duty will obey at this meeting. Let there be a general gathering. C. O. TAYLOR.

THERE will be a meeting for Colon and Parkville at Parkville, Mich., on Sabbath and first-day, Oct. 18, 19. Tract and missionary meeting on first-day. For the church at Dowagiac, Sabbath, Oct. 25, at Champlain school-house. Tract and missionary meeting in the evening.

At Pokagon, Sunday, the 26th, at half-past ten, and in the evening.

I. A. OLMSTED, Director.

QUARTERLY meetings of the N. Y. and Pa. T. and M. Society will be held as follows: Dist. No. 1, 2, 3, 7, and 11, as the directors may appoint. If nothing in the providence of God prevents, Bro. Edson and self will attend meetings as follows: Dist. No. 8, Kirkville, Oct. 25, 26. The regular monthly meeting at Verona will be omitted. We wish to have a general attendance at this meeting of all the members of the society, and especially the scattered friends in this district. There will be an opportunity afforded for those who may wish to unite with the church to do so. Also the ordinances will be administered.

Dist. No. 10, Ulysses, Pa., Nov. 1, 2. Dist. No. 9, Wheeler, Steuben Co., N. Y., Nov. 8, 9. During the intervals of these meetings we will visit different parts of these districts as Brn. Coates and Lindsay may arrange.

Appointments for the districts not named and the general meeting will be duly noticed.

P. Z. KINNE, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

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