

ADVENT



REVIEW

And Sabbath Herald.

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

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE WANDERER'S REST.

Oh! WHERE shall I find in this sad world of ours,
A heart free from guile and deceit?
Oh! when shall we see those elysian bowers,
Where the worn heart true solace may meet?

Oh! where may the yearning heart sink in repose,
Oh! where may the weary find peace?
Oh! where may the storm-tossed, secure from all foes,
Find the haven of perfect release?

Oh! where, tell me where, oh! I earnestly plead,
May I find that sweet solace of love?
Must my heart disappointed continue to bleed?
Must I, burdened and weary, still rove?

Oh! long I have wandered, and long I have spent,
For one I could trust in the way;
Who would not entice me with selfish intent,
And all my fond trust thus betray.

Cease, cease weary soul, thy vain wanderings cease:
Come bathe in the fountain of love;
Come hear the sweet voice which says to thee, Live,
And points to salvation above.

Oh! come to the Lamb, who has bled for thy guilt,
And rest in his tender embrace;
And know the sweet bliss you never have felt,
And bask in the smiles of his face.

Though friends all forsake thee, and foes all unite
To fill with misgivings thy breast,
Thou art free from all fear, in that perfect delight,
Thou hast found thy long-coveted rest.

Yes, Jesus, thy friend, who has suffered and bled,
Thy hope sure forever will make;
And since thou to him in sorrow hast fled,
He will never, no never forsake.

C. H. ROGERS.

Monroe, Wis.

The Sermon.

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

HEAR HIM.

BY ELD. D. M. CANRIGHT.

TEXT.—"This is my beloved Son, in whom I am well pleased; hear ye him." Matt. xvii, 5.

THESE words were spoken by the great God, the Father, in the mount of transfiguration, in the hearing of the three apostles, who were with Jesus. In this language, God acknowledged Jesus of Nazareth to be his own Son, the promised Messiah, the Christ of God. He was the great Teacher come from God. He had been with God from the beginning, and hence knew his will, and so was well fitted to teach man with regard to God's will. So the Father says, Hear ye him. And every one who will not hear him, shall be destroyed. Acts iii, 22, 23. It becomes us, therefore, to hear him

with the deepest reverence, and do all that he directs. This, every child of God will now do, and this we desire to do.

But some seem to us to make a wrong use of the command, to hear the Son. They seem to teach that we should turn away from Moses and the prophets, and hear Christ. Now while we would hear him, we do not think that he will tell us to turn away from any of God's servants who came before him. He did not come to destroy the prophets, Matt. v, 17, and overturn all the former government of God. No, no! He came in fulfillment of the prophets, to teach in harmony with them, and to honor his Father's law and government. Isa. xlii, 21; John i, 45. He says himself, "For I came down from Heaven, not to do mine own will, but the will of Him that sent me." John vi, 38. He came not to teach his own doctrine, but the doctrine of his Father. John vii, 16; viii, 28; xii, 49; xiv, 10, 24. So we may be sure that he will teach nothing contrary to what God had taught before, unless God has changed, which we cannot believe. I have heard ministers exhort their hearers to turn away from Sinai, and hear Christ. What do they mean by this? Why, the ten commandments were given there, and now they do not wish us to hear them, but to hear Christ. But, my friends, who gave that law on Sinai? some of the prophets? Moses? angels? No; but the great God himself, with his own voice. Shall we then turn away from God to Christ? That seems to me like blasphemy. "God was in Christ reconciling the world unto himself." 2 Cor. v, 19. Turn away from God to Christ! That is none other than the doctrine of Satan.

But we are perfectly willing and glad to hear Christ on the subject in dispute between us and our opponents; viz., The perpetuity of God's holy law, and his Sabbath day. We claim that these are as sacred and binding as ever; they deny it. Will they now hear Christ, and abide his teachings? I wish they would. We will submit it all to his teachings. First, let me ask what Christ has said about their first-day Sabbath? Now we are anxious to hear something from him on that point. We listen; what do we hear? Nothing, not one word. He never even deigned to mention it once, to say either good or bad about it. He never told any one to keep it, he never blessed it, he never threatened any one for not keeping it. Why then do they keep it and still cry, Hear ye him. But some will say, We do not hold to the first day, nor any other. The law is abolished, and there is no Sabbath. Very well, let us hear Christ on that point.

When Jesus was about thirty years old, Luke iii, 23, he was baptized, God acknowledged him as his Son, verses 21, 22, and he began his mission by preaching the gospel. Mark i, 14, 15. His was an important work that he was entering upon. So in the very beginning of his ministry, he delivered that wonderful discourse, called the sermon on the mount. When a president, governor, or great officer, begins his administration, he pronounces his inaugural address, in which he lays down the principles on which his administration will be based. So did Jesus; and his sermon on the mount may very appropriately be called his inaugural address. He has there very fully stated the principles and laws by which all his teachings were to be governed. After pronouncing blessings on different ones, he says,

Matt. v, 17-20: "Think not that I am come to destroy the law, or the prophets." Do not get a wrong idea of my mission. Because I reprove the hypocritical professors of religion, and do not keep their traditions and false doctrines, do not suppose that I have come to destroy the law or the prophets. That is not my mission. "I am not come to destroy, but to fulfill." Well, this is the very subject we are anxious to learn about—the law. What did Jesus do to it, and teach about it? Did he abolish it, or not? It is not his new law which some say he was about to give, that he speaks of. It was the law connected with the prophets, the one that all were familiar with. It was one written in the Hebrew with jots and tittles, verse 18. His teachings were never so written. Then he quotes the sixth and seventh of the ten commandments, verses 21-27, showing what law he meant; viz., the ten commandments. This law he has not come to *destroy*, but to *fulfill*. What does *destroy* mean? "Destroy, to lay waste, to desolate, to kill." Worcester. "To put an end to." Webster. The Greek word, *katalusai*, Greenfield defines thus: "To loose, dissolve, i. e., to destroy, demolish, overthrow, throw down, Matt. xxiv, 2; xxvi, 61, *met.* to render void or null, abrogate, Matt. v, 17." We readily understand that when a thing is destroyed it is no more, it has come to an end. Says Jesus, I have not come to do this to the law. Amen. Hear ye him.

But he says, I have come to *fulfill*. Then fulfill must mean right the opposite of destroy; for he had come to fulfill, but not to destroy. Yes, says one, he fulfilled the law, and then it came to an end, but he did not destroy it! What profound reasoning! He did not come to destroy the law, but to bring it to an end! I wonder in what theological school they learned such wisdom? I fear they are not so anxious to hear Jesus as they profess.

We think this is not the meaning of the word fulfill, as may be seen by its definition and by its use in other places. "Fulfill, to accomplish, to perform." Worcester. Its use in the Bible shows the same meaning. When John refused to baptize Jesus, he said to John, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Matt. iii, 15. In this case it cannot mean that all righteousness would cease, or come to an end, when Jesus was baptized. Take a few examples where *fulfill* is used applying to law. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. vi, 2. If a law comes to an end, when it is fulfilled, then the law of Christ was done away, as soon as the Galatian church fulfilled it! But no one will take that position. The law of Christ must be fulfilled by us, as well as by the Galatian brethren. If then it does not abolish the law of Christ to fulfill it, neither will it the law of God.

Take another example in Jas. ii, 8: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Does he mean that we shall do well if we abolish the royal law? Verse 10 shows what he did mean: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The word *keep*, in verse 10 means the same as the word *fulfill*, in verse 8. But Rom. ii, 25-27 is very clear on this point, showing that to fulfill the law means to keep it. "For circumcision verily profiteth, if thou keep the law; but if thou be a

breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?" Here we have keeping the law, and fulfilling the law, contrasted with breaking the law, and transgressing the law. The meaning is too clear to be mistaken. To fulfill a law is to keep it. Christ came not to destroy the law, but to keep it, and he testifies himself that he did keep it. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John xv, 10. Christ is our example that we should follow. If we do, we shall keep his Father's law.

But it may be still insisted, that fulfill does sometimes mean to accomplish, and so bring to an end. For example, when a prophecy is fulfilled, it then meets its accomplishment, and comes to an end. It does not remain to be fulfilled again. I answer, that that depends upon the nature of the prophecy. If the prophecy requires a thing to be done only once, then once fulfilling it will accomplish the prophecy, and it need not be fulfilled again; but if it points out something that must be done continually, then once doing it will not accomplish and end the prophecy. When Jesus was born of a virgin in Bethlehem of Judea, then the prophecy foretelling that event was fulfilled, and never can be fulfilled again. But take another example, Isa. lxvi, 22, 23: "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." How long will it take to fulfill the prophecy? Ans., *All eternity*. When the saints, on the new earth, shall go up to worship the Lord Sabbath after Sabbath for ten or a hundred Sabbaths, that will fulfill the prophecy. It will do what the prophecy said they should do. But should they then cease to go up on the Sabbath to worship, the prophecy would be broken. Should they do so for many ages, and then cease to do it, the prophecy would be broken. In short, fulfilling it once or twice will not bring it to an end. So with the law. It requires us to keep the Sabbath holy. When we have kept one Sabbath, we have fulfilled the precept of the law, but are we then at liberty to disregard it for the future? The law says, "Thou shalt not kill." When this precept has been once fulfilled, is it then done away? Christ came to fulfill the law, and he did it. He honored his parents, he did not kill, nor steal, &c. Did that abolish, do away, or bring to an end, those commandments? The idea is absurd. Think of doing away, or bringing to an end, a moral law by obeying it once or any number of times! A theory which will drive a man to such a conclusion will not stand the test of the Judgment. We see, then, that to fulfill a law is to keep it. Christ came not to destroy the law, but to keep it. This he did do.

That this reasoning on the above language of Christ is correct, is shown by the next verse, where he says, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Verse 8. He now gives the reason why he had not come to destroy the law. I have not come to destroy it "for"—for what? for it will die of itself shortly? Not exactly. Mark his statement. He uses two *tills*, or points of time, before which not one jot or tittle will pass from the law. The first *till* is till heaven and earth pass; the second *till* is till all be fulfilled. What does this mean? Oh! we are gravely told that Jesus fulfilled it all on the cross, about three years after he had said this, and that then it all passed away, every jot and tittle!

With this interpretation it would read thus: "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till three years from now." What a sublime climax that would be! Who ever heard language used so? No; the strongest term of comparison must be put last. To be of any force the last *till* must reach further than the first. The first *till* reaches to the passing away of the heavens and

the earth. We have not yet arrived at that point. But what of the phrase, "till all be fulfilled?" In this verse the word fulfilled is not from the same Greek word rendered fulfill in verse 17. It is *genetai*, from *ginomai*. It does not mean to keep, or obey, as fulfill does in verse 17. Among many other definitions Greenfield gives the following: "to take place, come to pass, happen, occur, &c." Again, the Greek word *panta*, rendered "all" does not simply refer to the law as some would have it—till all the law be fulfilled. *Nomon*, law, is a masculine noun, singular number, while *panta*, all, is an adjective in the neuter gender, plural number. Hence *panta* cannot refer to *nomon*. Greenfield's first definition of *panta* is, "all things;" and some translations so render it—till all things be fulfilled. It manifestly refers to all things spoken by the prophets; for he is speaking of them as well as of the law: "Think not that I have come to destroy the law, or the prophets." When will all the prophets, or all things spoken of by them, be fulfilled? Do not their prophecies reach beyond the passing away of the heavens and the earth? Yes; they have spoken of the new heavens and the new earth, Isa. lxvi, 22, 23, of the eternal age of glory, &c., Rev. xxi, xxii. Hence the second *till* reaches much farther than the first *till*—the passing away of the heavens and the earth—even far into the eternal world. No language could possibly state the eternal nature and obligation of the law more forcibly than this language of Christ: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," that is, till all things foretold come to pass, and the eternal world shall come. Or, as Luke has it, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Chap. xvi, 17. Before men try to abolish God's law they had better try to destroy the heavens and the earth; for Christ said, that this would be the easiest; and no wonder; for that holy law is in the ark in Heaven, under the very throne of the Almighty. Rev. xi, 19; Ex. xxv.

But we will hear Christ further about this law. Verse 19: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." The words, "whosoever, therefore," shows this to be a conclusion from what he has been saying. What is that conclusion? Therefore the law is abolished? is done away? will soon come to an end? you need not keep it? you will be cursed, and fall from grace if you do keep it? Not exactly; but whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven. Is not every commandment in the law included in that declaration? Not one, even the least, of these commandments must be broken. Does not that include the fourth—the Sabbath? Let some read this and tremble; for they are guilty. It is an honorable work to do and teach all these commandments. Thank God for the privilege, whether men will hear or forbear.

In the above language, we hear Jesus Christ, the Son, at the very beginning of his work in the first sermon he preached—in his inaugural address—taking up the law of his Father and endorsing it, and thus ratifying it as a part of the new covenant. First, he endorses it as a whole: "Think not that I have come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Second, he endorses every precept, even the least one, in that law. "Whosoever, therefore, shall break one of these least commandments, &c." Third, he accepted it just as it stood before, without the change of a single letter, or even the corner of a letter. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Hear ye him. This being true, the law stands in the gospel of Christ just as it did before, every precept and every letter in the law. Then it must read just as it read before, word for word. Thus we have it brought over into the new covenant by the authority of the Son of God. "And let all the people say, Amen." There is no possible chance to leave out the fourth commandment, nor to so change it as to insert the first day of

the week. More than one jot or tittle would have to be changed to do that. Then we have the law of the Sabbath in the New Testament reading just as it did before: "The seventh day is the Sabbath of the Lord thy God." We often hear people asking for New Testament authority for keeping the seventh day. Hear we have just that exactly from the lips of Jesus. Will they believe him?

But let us hear him still farther. In the next verse he says, "For I say unto, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of Heaven." It will be seen that he gives this as a reason why they must keep every one of the commandments—"For I say unto you, &c." But to whom is he talking? To his disciples, to Christians. To us, then, he says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, &c." Yes, says one, don't you see that just keeping the law will not do. The old Pharisees strictly kept all the ten commandments, and yet Christ says that our righteousness must exceed theirs. But where did you learn that the Pharisees kept all the ten commandments? Why, they professed to do it. Oh, yes! but let us hear Christ on that point: "Then came to Jesus scribes and Pharisees which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. xv, 1-9. That is the way they kept the commandments, simply in profession, but not really. They had made void the fifth commandment by their tradition. Jesus now says to his followers, that except they are more righteous than those men, except they keep the law better than they did, they shall in no wise enter into the kingdom of God.

Others have now made void the fourth commandment the same as those hypocrites back there had the fifth. Where is the difference between them? Will they hear Christ on this point? Then let us obey as well as hear.

Some may claim that righteousness does not mean keeping the commandments. Let us see. Jesus was just speaking about keeping the commandments, and then gives the reason why they must all, even to the least, be kept, thus: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." This shows plainly what is meant by righteousness; viz., keeping the law. Moses said, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. vi, 25. Says Isaiah, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Chap. li, 7. Paul says that God sent his Son, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii, 4. Then righteousness is keeping or fulfilling the law. So Jesus has informed us that unless we keep the law better than the Pharisees, we shall not be saved. Then it is not abolished, certainly.

But, says the objector, did not Christ give a new law, and yet leave out the Sabbath when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets?" Matt. xxii, 37-40. No, my friend, this law was not first given by Christ, but he quoted it, word for word, from Deut. vi, 5, and Lev. xix, 18.

Here, as ever, he simply quotes from the Old Testament, and enjoins us to obey it. But he did not mention the Sabbath, as he would have done had it been binding. But neither did he mention any one of the commandments; are we, therefore, at liberty to steal, murder, lie, &c.? Certainly not; and yet he did not say anything about either of them separately. He did say, though, that on the two great commandments, which he quoted, hang the law and the prophets. Now, by the authority of the Son of God, we have those two great commandments binding in the New Testament? Certainly. And by the same authority, we have in the New Testament something hanging on those two commandments. What is it? Jesus says it is "ALL the LAW and the prophets." Does *all* the law hang there in this dispensation? The Son of God says so, and my soul says, Amen. Hear ye him. Now look over all that law, and is not the Sabbath a part of it? Be honest, friends, and own the truth when you see it. Here, again, we have all the law established in the New Testament on the language of Jesus.

His language to the young man who asked him, "Good Master, what good thing shall I do that I may have eternal life?" is to the same effect: "If thou wilt enter into life, keep the commandments." Matt. xix, 16-22. No intimation here that they were abolished. But, says the objector, "The young man had kept them all, and yet he was not perfect. This is a mistake. He had not kept them, though he thought he had. He was very rich, and was selfish, and covetous. He did not love his neighbor as himself, though he said he did."

Jesus soon convinced him of this by telling him to sell and give to the poor. This revealed his heart. It showed what he loved most—his riches. So he went away sorrowful. But it is further objected, that Jesus did not mention the Sabbath among the commandments which should be kept. If it had been essential to eternal life, he would have named it; therefore it is not binding. This reason is not sound, as may easily be shown. It assumes that Jesus named all the commandments which we need to keep.

Now read which he did name: "Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself." Here are only five of the ten commandments. Not only the Sabbath, but, Thou shalt have no other gods before me, Thou shalt not make unto thee any graven image, &c., Thou shalt not take the name of the Lord thy God in vain,—these are not named either. Are we therefore not under obligation to keep them? No one will claim this; yet the same argument, which is used against the Sabbath, will come with equal force against all these. The fact is Jesus was only naming those commandments which relate to duty to our neighbor. Of course neither of the first four commandments came in that list.

In many other places Jesus refers to the law and the commandments, but never once says that they are abolished, done away, changed, or anything of the kind. He always mentions them with the greatest respect and teaches that they should be kept. He kept them himself. John xv, 10. "I have kept my Father's commandments." Where did he ever give any one liberty to break any one of them? We are ready to hear him.

But says one, "He never said anything about keeping the Sabbath, while he has all the rest." I have heard this often asserted, but it is not true. First, Christ never mentioned the *first, second, or third* commandment. If he did, where is it? Did he not say that we should not swear at all? True, but that refers to vows, not to blasphemy. Matt. v, 33-37. Even allowing this to refer to the third commandment, then the first two are not mentioned by him. But the apostles have mentioned them, and that is just as good. Ah! we were to *hear the Son*. It is claimed that he has named all the commandments which are binding in this dispensation. Then this position must be abandoned, for no where in all his words has Christ named the first or second commandment, to say nothing of the third. When you go to the apostles for them, we will also go there for the law and Sabbath. But we are

now hearing Christ. Though even the apostles have not mentioned either of the first four commandments, only by implication.

But did Christ in any way recognize the existence of the Sabbath as a sacred institution in his teachings? If he did of course we are bound to keep it.

First, he went into the synagogues on the Sabbath and taught. This was his custom. "And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke iv, 16. This was his custom all through his ministry. Thus he honored the Sabbath.

Second, we have his direct teachings as to the origin, use, and object, of the Sabbath. Hear ye him. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is also Lord of the Sabbath." Mark ii, 27, 28. Here he recognizes the fact that there is a Sabbath-day. He tells us that the Sabbath was *made*. There must then have been a time and place when and where it was made. That was in Eden. Another very important fact is, that Christ is the Lord of that day. Then we have a *Christian Sabbath* by the direct authority of the Son of God, and that Sabbath is the one which his Father had made for man. Hear ye him!

Third, Jesus never broke the Sabbath nor told others to do so. But did not the Jews accuse him of breaking the Sabbath? Oh! yes; and they also accused him of being a devil, a glutton, a blasphemer, &c. If you believe one accusation, why not believe them all? No; Jesus kept the Sabbath just as God commanded, but not as their foolish tradition taught. Did not he tell the impotent man to take up his bed and walk, on the Sabbath? Yes, but his bed was only a blanket. See Hist. of the Sabbath. This was no violation of the Sabbath.

Fourth, by the direct authority of the Son of God, we have a law requiring us in the N. T. to keep the Sabbath. If this be so it will settle the question with regard to the Sabbath, will it not? Certainly. Well, now, hear ye him. "And behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. xii, 10-12. In this language he recognizes the fact that there is a Sabbath-day. Then he tells what it is right to do on that day, viz., deeds of mercy. But the important point in this language is that he says, "It is *lawful* to do well on the Sabbath days." What does *lawful* mean? It means according, or agreeable, to law. It could not be agreeable to law to do well on the Sabbath if there were no law concerning the Sabbath. A thing cannot be according to law where there is no law on the point; hence there is a law binding in the New Testament, regulating the observance of the Sabbath. Hence also there is a lawful Sabbath for all who will hear Jesus Christ. The only law for the Sabbath in all the Bible says, that the seventh day is the Sabbath. No law for keeping the seventh-day Sabbath in the New Testament! What a mistake! Hear ye him: "It is lawful to do good on the Sabbath days." "And let all the people say, Amen."

Come now, you who are so anxious to hear Christ, has he not said something about the Sabbath? about what it is for? about keeping it? about what it is lawful to do on that day? about the law of the Sabbath? Yes, verily. Then let us not only hear him, but obey him. In his very last revelation to man, speaking of his Father, he says, "Blessed are they that do his commandments." May he help us to do it.

MENTAL AND MANUAL LABOR.—Professor Houghton, of Trinity College, Dublin, has published some curious chemical computations respecting the relative amounts of physical exhaustion produced by mental and manual labor. According to these chemical estimates, two hours of severe mental study abstracts from the human system as much vital strength as is taken from it by an entire day of mere hard work. This

fact which seems to rest strictly upon scientific laws, shows that the men who do brain work should be careful, first, not to overtask themselves by too continuous exertion, and, secondly, that they should not omit to take physical exercise each day sufficient to restore the equilibrium between the nervous and muscular system.

DUTIES OF PARENTS.

On the importance of this subject it is hardly necessary to speak, as every person at all familiar with the holy Scriptures must acknowledge that it is one in which is involved the present usefulness, and future salvation of our children.

That every Christian family should be well organized must be concluded by all who regard order of any value. In order to this, there must of necessity be a head. The Scriptures define who that shall be—first the father, second, the mother. Both, of course, should act in harmony. Anciently, to teach the law of God to their children, on all occasions, was enjoined upon every parent. Deut. xi, 18, 19. This duty we believe is still obligatory upon the people of God. May we receive wisdom and grace to engage in this work with a sense of our great responsibility. When we ourselves "tremble at the words of the God of Israel," we shall, we trust, be more earnestly engaged in teaching their sacred principles to those whom God has given us.

But parents are instructed, when their children refuse instruction, to require obedience—to have them in subjection. In these "perilous times," the majority of families are ruled by their children, especially the younger portion of them.

Of Abraham, the Lord said, I know him, that he will command his children and household after him, and they shall keep the way of the Lord to do justice and judgment. Gen. xviii, 19. See also Prov. xxii, 6. Let all who desire to be Abraham's children, do the works of Abraham. John viii, 39.

God brought sore judgments upon the house of Eli, "because his sons made themselves vile, and he restrained them not." How many there are who are as tender as was this ancient man, who will doubtless be punished for the same reason that his family was.

Again, it is said, that "a child left to himself bringeth his mother to shame." Prov. xxix, 15. In these days of great moral declension, how dreadfully do we see this scripture illustrated. Let us not neglect our children. How responsible is the relationship of parent!

The object of these few lines will be attained, if any shall by this be stirred up to duty.

W. B. CASTLE.

Hillsdale, Mich.

WHAT IT COST HIM.

"WHAT is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at, I know what it cost its late possessor."

"How much?"

"His soul!"

A solemn pause followed this brief answer, for the inquirer had not sought first the kingdom of God and his righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in the city. He continued to maintain reputable religious profession till he became a partner in a firm. Labor then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul, that none who knew him would have suspected that he had ever borne the sacred name of Him who said, "It is more blessed to give than to receive."

At length he purchased the large landed estate referred to, built a costly mansion, sickened and died. Just ere he died he remarked, "My prosperity has been my ruin."

Oh! what a price for which to barter away immortal joy and everlasting life: yet how many do it. "When I have finished this house," said one man, "then will I seek the Lord." "Years afterward," said the narrator, "I passed that way; the house was not finished, but the man was dead!"—*Evangelical Messenger*.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, APRIL 13, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER III.

VERSE 1. Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the Province of Babylon.

It has been conjectured that this image had some reference to the dream of the king as described in the previous chapter, a short time subsequent to which it is supposed to have been erected. In that dream the head was of gold, representing Nebuchadnezzar's kingdom. That was succeeded by metals of inferior quality, denoting a succession of kingdoms. Nebuchadnezzar was doubtless quite gratified that his kingdom should be represented by the gold; but that it should ever be succeeded by another kingdom was not so pleasing. Hence instead of having simply the head of his image of gold, he made it all of gold, to denote that the gold of the head should extend through the entire image; or, in other words, that his kingdom should not give way to another kingdom, but be perpetual.

It is probable that the height here mentioned, 90 feet at the lowest estimate, was not the height of the image proper, but included the pedestal also. Nor is it probable that any more than the image proper, if even that, was of solid gold. It could have been overlaid with thin plates, nicely joined, at a much less expense, without detracting at all from its external appearance.

VERSE 2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. 3. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4. Then a herald cried aloud, To you it is commanded, O people, nations, and languages, 5, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; 6; and whose falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. 7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

The dedication of this image was made a great occasion. The chief men of all the kingdom were gathered together. So much pains and expense will men undergo in sustaining idolatrous and heathen systems of worship. So it is, and ever has been. Alas! that those who have the true religion should be so far outdone in these respects by the upholders of the false and counterfeit. The worship was accompanied with music; and whose should fail to participate therein, was threatened with a fiery furnace. Such are ever the strongest motives to impel men in any direction, pleasure on the one hand, pain on the other.

In verse 6 is the first mention we have in the Bible of the division of time into hours. It was probably the invention of the Chaldeans.

VERSE 8. Wherefore at that time certain Chaldeans came near, and accused the Jews. 9. They spake and said to the king Nebuchadnezzar, O king, live forever. 10. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; 11; and whose falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. 12. There are certain Jews whom thou hast set over the affairs of the province of Babylon. Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy

gods, nor worship the golden image which thou hast set up.

These Chaldeans who accused the Jews were probably the sect of philosophers who went by that name, and who were still smarting under the chagrin of their ignominious failure in respect to their interpretation of the king's dream of chapter ii. They were eager to seize upon any pretext to accuse the Jews before the king, and either disgrace or destroy them. They work upon the king's prejudice by strong intimations of their ingratitude: Thou hast set them over the affairs of Babylon, and yet they have disregarded thee. Where Daniel was upon this occasion, is not known. He was probably absent on some business of the empire, the importance of which demanded his presence. But why should Shadrach, Meshach, and Abed-nego, since they knew they could not worship the image, be present on the occasion? It was because they were willing to comply with the king's requirements as far as they could without compromising their religion. The king required them to be present. With this they could comply, and did. He required them to worship the image. This their religion forbade, and this they therefore refused.

VERSE 13. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. 14. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up? 15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? 16. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. 17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. 18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

The forbearance of the king is shown in his granting Shadrach, Meshach, and Abed-nego, another trial, after their first failure to comply with his requirements. Doubtless the matter was thoroughly understood. They could not plead ignorance. They knew just what the king wanted, and their failure to do it was an intentional and deliberate refusal to obey him. With most kings this would have been enough to seal their fate. But no, says Nebuchadnezzar, I will overlook this, if upon a second trial they comply with the law. But they informed the king that he need not trouble himself to repeat the farce. We are not careful, said they, to answer thee in this matter. That is, you need not be to any further trouble to give us another trial, our mind is made up. We can answer just as well now as at any future time; and our answer is, We will not serve thy gods, nor worship the golden image which thou hast set up. Our God can deliver if he will; but if not, it is just the same. We know his will, and to that we shall render unconditional obedience. Their answer was both honest and decisive.

MINISTERS SHOULD STUDY THE BIBLE.

THE duty of examining the Scriptures with prayerful diligence, is one of very great importance. It is not indeed to crowd out other duties, as visiting from house to house, secret prayer, self-examination, the oversight of the flock, and in short, no duty of the minister's life. But it is to have its proper share of time, and then it will be a most invaluable assistant to every part of the work. No one can teach others who does not constantly learn himself. We must not be merely repeating that which all our hearers understand already. We must grow in the knowledge of divine truth, and then we can lead them forward also. "Every scribe," says our Lord, "which is instructed unto the kingdom of Heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. xiii, 52.

A man, like Timothy, favored with intimate personal

instruction from Paul, might be supposed to need no such exertion. Yet Paul exhorts him in the most earnest manner not to neglect this important work. Thus he says, 1 Tim. iv, 13-16; "Till I come, give attendance to reading; to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 2 Tim. ii, 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Here is the case of a man who possessed gifts almost apostolic, who might well excuse himself from earnest laborious study, because of the great gifts of the Spirit with which he was endowed, who is nevertheless solemnly admonished to give himself wholly to this business. Surely if this was enjoined upon Timothy, the necessity for it, in our cases, is still more urgent and imperative.

J. N. ANDREWS.

FORBIDDEN GROUND.

OUR first parents were placed on probation. Of the tree of knowledge of good and evil they must not eat. One spot on the earth was to them forbidden ground. Only one spot. Throughout the lovely Paradise they could linger, without danger, in every place except one. They could freely eat the luxurious fruit of an abundant variety of trees, shrubs and plants. They could breathe the purest air; drink the crystal water, fresh from the hand of God; inhale the sweetest fragrance, and feast their eyes on the loveliest flowers. There were not temptations hidden behind a thousand trees and flowers, or perils and dangers in a thousand shapes and places. There was only one spot that was forbidden ground—only one spot. Why did they seek that very place? and when found, why did they not flee away quickly? Oh! why linger so long on forbidden ground?

But they did linger long enough to sin; long enough to bring reproach, and misery, and death, upon themselves, long enough to give an inheritance to us, their offspring, of grief and sin and sorrow and corruption. This inheritance of a sinful nature has cost me many bitter tears. Still I look back to Paradise, lovely Paradise, with feelings of sorrow, as though I had myself been driven out of that place.

And since we, as a race, have been driven out of Paradise, the floodgates of temptation have been opened upon us. How fruitful that one sin was; fruitful in begetting a thousand other forms of sin; fruitful in opening a thousand doors of temptation. What a terrible thing sin is. It is still of the same nature as it was from the beginning. Yet how many sins each one of us has committed. What a fearful barrier between us and a holy God. How much we are in perishing need of Jesus, the Saviour from sin. But each sin of ours has opened to us many gates for temptation. And our sins have been numerous. Look at those thousands of doors of temptation round about you. Behind every one appears the form of an evil angel. He has an arrow on his bow. He is ready to send his fiery dart, with terrible power, into your poor, trembling heart. Have you on the whole armor of God? Are you on your watch continually? Will you yield again to the siren voice, and multiply the snares of temptation? Flee to Jesus! Come to Jesus! Lean on Jesus! Watch and pray! fervently—constantly.

The one spot of forbidden ground is now changed into a thousand spots. Wherever I roam, invitations present themselves to make me linger on forbidden ground. I fear and tremble. I am discouraged. Is there no spot in this world where I can find rest and safety? Is there no ground that I can tread upon and find shelter from that hail of fiery darts.

A heavenly voice whispers, Yes; come to Jesus. Come with me to Calvary. Behold the Lamb of God. Behold the Man of sorrows. Come, linger here. This

is not forbidden ground. Seat yourself in the shade of the cross. It is cooling here from the burning rays of conviction. See those stripes. See the blood streaming freely. Sin-sick soul, with his stripes we are healed. Look at that holy head, bowing in the last anguish of soul and body. Hear that piercing cry as dark despair came over Him who never did sin, "My God, my God, why hast thou forsaken me." He was punished for our transgressions. Can you believe it? Do you believe it? Will you give yourself up, as a blood-bought soul to Jesus? Will you be his, and no longer your own? Serve him, and no longer fashion, and self? Behold, how he loved you! Will you love him again?

Follow Jesus to the grave. See him arise from the dead. Behold that wondering and happy throng of five hundred witnesses who beheld their resurrected Redeemer. Follow his ascension to the throne of the Majesty of Heaven. Now pass, by faith, through the opened door into the heavenly sanctuary. This is not forbidden ground. Here you can linger with impunity. Even the veil of the most holy place is lifted, and there is seen in the temple the ark of the covenant.

Here we will linger. Jesus is there, finishing his heavenly ministration. While mercy lingers, we will linger, too, around the mercy-seat. We will worship, with our faces toward the heavenly Jerusalem, as Daniel worshipped toward the old Jerusalem.

Jesus, dear Saviour, we long for thine appearing. But we desire to get ready. Send, in much mercy, precious rays of light from thy glorious countenance, that we may have light, step by step, till thy glorious appearing. Then there shall be no more forbidden ground. Then we will hail thee, blessed Paradise, without fear of stepping upon even one forbidden spot.

Dear reader, do you tread on forbidden ground?

JOHN MATTESON.

MISCELLANEOUS.

JACKSON, Sunday morning, March 6, having no appointments for meetings, started early to attend church service with the Michigan State prisoners, thinking that a few hours would not be misspent in company with some six or seven hundred convicts locked up and hid away from all earthly society. I was disappointed when told there was no meeting in the prison as usual, and no privilege to see any of the convicts unless they were my relatives.

On returning from the prison I was solicited to go and hear what the people called a sailor preacher. His text was Matt. xxv, 14-30. His exposition of the text was very good, and easy to be understood. At a later hour I gained an introduction to him in his study. His name is Wright, a minister of long standing in the M. E. Church, living near Coldwater, Mich. For many years he followed the sea. Some of his voyages were from New Bedford, Mass. and vicinity. As this was formerly my place of residence, and where I ended my last voyage, we were soon acquainted. After speaking of his sermon, I presented him with the Review for March 2, 1869, saying, Here is a printed one on the same subject, which agrees so well with your views I should be pleased to have you read it. The author has an older brother who is a presiding elder in the M. E. church in Ohio. Said he, I know him, and expressed his desire to read the sermon, and also tracts on the "Sufferings of Christ," and "Law and Gospel."

While conversing on the second coming of our Saviour, he said he was partially acquainted with the doctrine. I said, We have a book written by the same author, on the history of the past Advent movement, would you like to read it? He said he would, as soon as he was relieved from his engagement and returned home. Subsequently he thankfully accepted the book.

I spent the evening very pleasantly with my former pastor, Elder David Millard, of the Christian connection, very recently removed from York State. I told him I had taken the liberty to use his name in my Autobiography, showing how highly he regarded the Advent movement, by his public letters, and associating his name with fifteen others in a call for the first Second Advent Conference ever convened. See pp. 245,

247. Also the honorable position he then occupied as one of its Vice-presidents. I observed that we now had the history of this great movement carefully written out, and if he would read it, I would present him with a copy of the work. He seemed much pleased, and said he should like to read it. His companion on receiving the book, expressed her desire to read it, and also the tracts I left with them.

Mingling with fellow-passengers on the highway, plank and rail roads, I find many who gladly receive and read the interesting tracts presented to them. And thus with railroad speed these little flying messengers in the hand of some of the travelling community, are passing throughout our vast continent, and crossing the trackless oceans to other kindred, nations, and people, in the space of a few days. O Lord, in Jesus' name, be pleased to inspire thy people to engage in this, and every good work for the salvation and redemption of their fellow-men, that it may be said to them by their loving Master, Well done.

JOSEPH BATES.

Monterey, Mich., March 29, 1869.

SOCIAL GATHERINGS.

Of all social gatherings on earth, the prayer and conference meeting, may, perhaps, be regarded as the most important; and it should by no means be esteemed the least desirable. Yet, if we were to judge from the somber aspect of the apartments where many of these meetings are held, the dull lights, the bowed forms, and gloomy, cheerless, countenances of the worshippers, going through their stated duties with sighs and groans, as if it were an irksome task, we should conclude it one of the dullest places in the world. Such worshippers often wonder that sinners cannot see a beauty in the truth, that friends should manifest indifference, and even children turn away with evident distaste from the tedious sameness of their formal testimonies. Such persons are to the assembly of the saints, as icebergs to the ocean, befogging themselves and all around, endangering the safety of many a heavenly mariner, and sometimes resulting in disastrous shipwreck.

Such persons remind me of a Methodist lady, who, from week to week, bore about the same testimony, always expressing her unworthiness, and want of consecration, to the no small annoyance of the leader of the class, who, at length resolved to test the truthfulness of her words. Accordingly at the conclusion of one of her usual testimonies, "I am unworthy, I am not what I ought to be," &c., he replied, "So all your neighbors say." Said she, "I'm just as good as they are, or you either."

The cause of this insipid devotion, is evidently want of consecration to God; absence of secret piety. Making all allowance for ill health, and inclement weather, much of the dullness of social meetings may be attributed to want of taste in the room where they are held, and in the costume and attitude of the worshippers.

Let a few persons assemble for worship in a large and dimly-lighted church, and their exercises will afford as little cheer to the earth-worn, heaven-bound pilgrim as would a few drops of water in a great grimy bucket to the thirsty traveler. The full crystal goblet would afford greater refreshment.

Better to build vestry rooms, with walls of virgin whiteness, amply lighted, than to allow the expansion of a great church to rarify the moral and social atmosphere of an audience meeting with the King of kings. Better for a large church to divide up into bands, with an appointed leader, to meet at different times and places, than that, in general assemblies, many should take no part in the exercises, or cease to attend at all, thus hanging as heavy clogs upon the skirts of those who are trying to be "good and faithful servants" of their Lord.

When people call evenings upon their neighbors, some slight change of costume is usually made, the guests are invited to the best room, which is usually amply lighted, and good cheer is maintained throughout. And yet the evening prayer-meeting is sometimes almost the reverse of this, except as to the time of its being held. Ought these things to be so? Can God be pleased with less respect than we show toward

our neighbors and friends? It is not that we should never be "in heaviness because of manifold temptation." Not that we should never speak of trials. But these should be exceptions and not the general rule. We should speak of battles won, of victories gained, and not reiterate the story of self-condemnation. "If our heart condemn us, God is greater than our heart, and knoweth all things."

ADOLPHUS SMITH.

Lamont, Mich.

CARE OF THE SOUL.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

These questions, put forth by the Son of God, should arouse us to a consideration of the vast importance of the salvation of the soul. And also to the fact, that the loss would be inconceivably great to the man who shall lose his soul, even though he might gain the whole world. Yet, oh! how painfully true it is, that many a man, will lose his soul for a small handful of this world's goods. All the bright glories, endless joy, and durable riches of the kingdom of God, are eclipsed by the perishable riches, worthless honor, and fame of this world.

Oh! that men would care for their souls as they care for the things of this world, then would they be useful, and happy, bright Jewels in the church of God, and finally be crowned with life and immortality in the world to come. Then would they know that the fruit of obedience is better than gold, yea than "fine gold" and "choice silver." They would gather precious ones to Christ, to shine in brightness forever and ever.

Dear reader, do you give unmistakable evidence to your fellow-men, that you are caring for your soul? Or are you seeking a treasure here, and neglecting the soul?

Long since, a pious writer said: "The care of the soul will influence the whole conduct of a believer; he cannot live at large as other men do. The fear of the Lord is in his soul. The love of God is shed abroad in his heart. The commandments of God are written upon his mind. Sin therefore becomes his aversion, holiness his delight, religion his element, the people of God his companions, and Heaven the prize at which he aims."

A. S. HUTCHINS.

MEETINGS IN WISCONSIN.

AFTER holding meetings here with the Sand Prairie church three weeks, I closed one week ago last Thursday, in order that I might attend the Baptist protracted meeting which commenced the next evening in their meeting-house, about 20 rods from the Advent meeting-house. In their seventh meeting, after the minister had spoken on Rom. viii, 4, and to show that the ten commandments, which, he admitted, were holy, were also dead, and that Christians are now married to Christ; and that Jesus had come to save his people from their sins, there being an opportunity offered for remarks after he got through, I was deeply impressed by the Spirit of God to make the following remarks, which brought the congregation to a breathless silence. As I arose, I quoted Matt. i, 21. "And the angel said to Joseph, Thou shalt call his name Jesus; and he shall save his people from their sins." And when he commenced preaching, he said, "Repent, for the kingdom of Heaven is at hand." God has told us what repentance is by saying, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Repent, and turn yourselves from all your transgressions; for I have no pleasure in the death of him that dieth, saith the Lord." Eze. xviii, 27. This is Bible repentance. Peter on the day of Pentecost said to such penitents, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii, 38, 39. Those who have thus repented, and have been baptized,

are in a proper condition to show their love to God; and John says to them, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 2, 3. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii, 3, 4. What! a man love God and be wedded to Jesus, living in idolatry, in blasphemy, lying, stealing, killing, adultery, covetousness, and SABBATH-BREAKING? Never, while the Lord lets the sun shine on the earth. Oh, come, sinner, repent, and turn to the Lord, and be saved.

I took my seat, and waited for the almost breathless silence to be broken by some one; but as no one spoke, I struck in and sung, "Alas! and did my Saviour bleed." Many sung with me. When we got through, the minister, Eld. Ross, got up perfectly excited, and said I had insulted and abused them in their own house, and wanted to know if they could not have meetings in their own house without being interrupted, comparing me to a barking dog, &c. One of the leading members of the church then followed him with the same spirit, and they have kept it up, till last night their meetings closed, leaving a greater interest among the people to hear the truth, than ever. So I resume my meetings again this evening with a fair prospect of much good. Pray that the Lord may help me much.

I. SANBORN.

Sand Prairie, March 8, 1869.

REPORT FROM BRO. STONE.

JAN. 1st, to the middle of February, I spent in laboring with the churches in northern Vermont and Canada. At E. Richford, I gave fourteen discourses, mostly on practical subjects. The brethren and sisters were strengthened and encouraged. Quite a number of outsiders attended and heard with marked interest. Some confessed that we have the truth, but did not move out. Others confessed that we have the truth on the Sabbath question.

The brethren here have, in the past, borne with each others infirmities, for their mutual benefit and the good of the cause. May they still strive in all their labors and duties to keep the unity of the spirit in the bond of peace. I spent two Sabbaths with the few brethren scattered in several townships in the interior of Canada; they appreciated the privilege and were encouraged. Since my return I have spent four Sabbaths with the church in Stowe, Vt. This church are striving to live out the truth. Our meetings are characterized by freedom and encouragement.

The Quarterly Meeting at Wolcott, last Sabbath, was thinly attended. It is to be hoped that those members of the church who did not attend, had a reasonable excuse. In the evening a few brethren and sisters met at the house of Bro. S. H. Peck. At the opening of the meeting Bro. A. S. Hutchins made some touching remarks in regard to certain duties in which it was thought some had been remiss, which were well received, and will, we trust, result in good. We then had a free time in observing the ordinances.

ALBERT STONE.

Morrisville, Vermont.

CHRISTIAN CARNIVALS,

I LIKE the spirit of a late pastoral letter of an Episcopal Bishop. He says he will not henceforth "knowingly lay hands in confirmation upon any one who will not renounce 'the world, the flesh, and the Devil' in the vain amusements of life." His church organization has heretofore been more lax than other denominations in these matters, and perhaps now they have grown ashamed of it by seeing the inconsistency held up to their view by other churches.

One, whose official position caused him to be looked upon as authority, once said to the writer, "In principle, I am quite as strict as yourself; but in practice, we have to yield some of those things; for the young people will otherwise go to other churches less rigid." Well, the concessions were made—not in ex-

pressed words, but in that subtle way, that somehow gets disseminated without expression, and dancing and masquerading young persons were received into the church.

But I am sure that wherever these amusements are enjoyed, all spirituality, if indeed there ever was any, dies out. The form may remain, but the life is gone; for the mind is kept in such a tumult of excitement, that it is unfitted for all serious considerations. I once read of a young lady who went from a female prayer-meeting, which she had led, to a party where she danced all night. It was not mentioned in justification of the practice, for all must feel a revolting at the course, even if they admitted that she could better dance after praying, than pray after the night of dancing; even though she were acting upon a principle which I once heard a lecturer hold forth. He would have children taught at home, and elsewhere, to perform whatever they might in life be called upon to do, even to asking a blessing at table. All right, to be sure, if the motive and spirit be right; but that was not taken into consideration at all in his recommendation.

M. W. HOWARD.

Malone, March, 1869.

LABORS AT TANHASSEN, MINN.

ABOUT the 1st of Jan. I began a series of meetings at Tanhassen, Martin Co., and have continued the effort to the present time with a growing interest, and encouraging results. Ten families have taken a decided stand upon present truth, and still others are moving out. The truth works out its purifying effects upon the people, and they are at work in the direction of reform.

Our Sabbath meetings are very interesting. We have a crowded house of active worshippers. We have had some difficulties to labor against, in the form of sickness, and ministerial opposition; but the Lord did not forsake us. Bro. Dimmick, who has been laboring in concert with Eld. Pierce, responded to my request and met with me, rendering timely assistance. He remains a week or ten days to help in the work here, also in an adjoining neighborhood. The calls are many. The county attorney has made a special request that I should come to the county seat and hold meetings there. From three other different points the calls are equally urgent. But we shall be careful to try to hold things together here. We have organized a Bible Class, and shall try to meet with them every Sabbath.

We earnestly desire the help and watchcare of the experienced ministers of our Conference. There are not less than twenty or twenty-five who desire baptism, and still others of whom we have strong hopes. We hope to have the labors of our Conference Committee soon. Pray for us.

F. W. MORSE.

REPORT FROM BRO. RODMAN.

SINCE the last report from this place I have given ten discourses, held three social meetings; two that embraced the truth have moved to Ohio, one who commenced to keep God's Sabbath has stopped by the way for want of courage to persevere in the midst of the opposition. God pity her and those that influenced her not to obey what they confess is the truth. One more has left the place, being only a transient resident here. Hope he will hold on to the truth and obey the Lord. One more who said he should keep the Sabbath, still waits for a more favorable opening to obey the Lord. How dangerous to neglect to obey God and peril our eternal interests. May the goodness of God lead him to obey his commandments at once, with gratitude that the Lord has borne so long with him, prolonging his life and granting him so many comforts, that he may be a help to his wife in walking the narrow way. Three others hold on and are growing in the truth and grace of Christ. There are others who evidently are more or less convicted of the truth, and my prayer is that they may heartily embrace it and receive the blessing of God's approval in the midst of trials here, and be found among those that shall have right to the tree of life, entering in through the gates of pearl, to dwell forevermore. Rev. xxii, 14.

We have stayed most of the time with Bro. Samuel Martin. He and family have made us as comfortable

as we could wish to be temporarily, for which we are grateful. May they be recompensed at the resurrection of the just. Others have been very kind. The Lord bless them.

P. C. RODMAN.

Blakeville, N. H.

REPORT FROM BRO. MATTESON.

My labor in Alaedon is finished for the present. I stayed there eleven weeks. It is with feelings of deep gratitude to God that I look back upon those many tokens of mercy and blessings which I have received from our compassionate Saviour during that time. The truth has been victorious, not only in demolishing the outward fortifications of the enemy, but in leading souls from the love and vanities of the world, to love and to serve Jesus.

There were six Sabbath-keepers there when I came, there are now above fifty-three persons observing the Sabbath of the Lord. Yet some of these still need conversion. Thirty-two brothers and sisters have covenanted together to keep the commandments of God and the faith of Jesus. I have had many precious seasons meeting with them. A number of them have never before made any profession. Our meetings have been characterized with deep solemnity and much feeling. The Holy Spirit has indeed been with us to convince sinners of sin, and righteousness, and a Judgment to come. Sixteen have been buried with Christ in baptism. The Lord favored us with a mild, spring day for the administration of this blessed ordinance. We were much blessed. Although the roads were extremely muddy, yet a large crowd assembled. Some were convinced that we had the truth, and that the Lord was with us. Others were indifferent, and again others were bitter and scornful. There is a good prospect here of many more embracing the truth if the brethren are faithful.

We have formed a legal corporation, known as the first Seventh-day-Adventist Society of Alaedon, to hold church property, and commenced the building of a meeting-house 30x47. The brethren have taken hold of this work nobly, and we trust they will continue faithful, that the Lord may be honored, and they much blessed in return. The camp is being cleared pretty well from idols, and the great question deeply impressed upon most is: How can we live in such a way as to gain the approbation of God, and when Jesus comes, eternal life. They will meet every Sabbath forenoon, at 10 o'clock, in the Button school-house, also prayer-meetings Tuesday and Wednesday evenings in the houses. The Lord willing, I will meet again with the brethren at Alaedon, Sabbath, May first. Will attend to baptism, Friday, May 7. I give this notice for the benefit of those living at a distance. I will then continue to labor there until the Conference.

The roads here are almost impassable. I walked to Mason this morning, and missed the train. I intend to labor about two weeks in Montcalm, and then two weeks in Stanton. After the Conference it appears to me that my labor in Michigan will be ended, although the way seems to be open for me to labor another year; but my health is not good. The climate of this State does not agree with me. I think I can labor to more advantage in other places, where the atmosphere is more favorable to a bilious condition of body. I pray and hope that the Lord may direct in this important work until our pilgrimage be ended, and we all "meet beyond the river, where the surges cease to roll; where through all the bright forever, sorrow ne'er shall press the soul."

JOHN MATTESON.

Mason, Ingham Co., Mich., April 1, 1869.

How to Choose a Wife.

JACOB's father forbade him to take a wife from the daughters of Canaan. Why? Because he knew that with the wife he would take the religion; that had he brought into his house the fairest and discreetest of wives he would have brought in the cause of a long train of miseries with her. It is an old proverb, that a man is what his wife will let him be; and old Isaac was a wise man when he said, "Don't go among the Canaanites to get a wife." Canaan now-a-days is everywhere. It is every house where there has been no family prayer, where mammon is God; wherever there is a godless household, there is the land of Canaan.

A man that marries a good wife has very little more to ask of the Lord till he dies. A good wife is a blessing from the Lord, and there are very few blessings that he gives now or hereafter that are comparable to it. And marriage is a thing not heedlessly to be rushed into, but slowly, discreetly. It is anything but a fancy or a calculation. It is a matter of moral judgment and duty as high as any duty that lifts itself between you and the face of God. As for Ishmael, he gets married out of spite. There have been a good many men who have married out of a rebound of passion, of whom this is a typical instance. It is not the first time that a man has forsworn his own good out of spite to somebody else.—*Henry Ward Beecher.*

"THE CHALLENGE: SUNDAY, NOT SATURDAY, IS SABBATH TIME."

SUCH is the heading of a pamphlet lately issued at Skowhegan, Maine, written by E. B. Fletcher, a Methodist minister. He opens his argument as is usual with those who oppose the law of God, by denouncing Sabbath-keeping as "a bad influence," "the Sabbatarian notion," "the whirlpool of annihilation religion," "a bad doctrine," a "demoralizing influence," "a religion that rejects the essentials of Christianity," &c. This will illustrate the spirit of the author. But when did this seventh-day Sabbath doctrine originate? Surely the Devil must have originated a doctrine that is worthy of the above epithets. But no; the great God was the author of the seventh-day Sabbath! Can men fear God who thus revile his institutions? Mr. F. next proceeds to state that last year he met me at both New Vineyard, and Athens, Maine, and that he made great efforts to induce me to discuss the Sabbath question with him, but that I refused any proposition that would really touch the question; and that thus he really gained a complete victory, and proved that I could not defend the seventh-day Sabbath. But that is a gross misrepresentation all through. He had drawn up his question, his rules, fixed his time of speaking, &c., all of which I must accept without any alteration, or back down! To offset his one proposition, I offered him his choice of nine; or he might speak an evening, and I would reply, or *vice versa*; or we would choose three men to draw up a question for us, &c., &c. But no; I must come to all his fixed terms, or back down! So much for his challenges.

As to his argument, it is so weak, and utterly void of any proof, that it seems strange that any candid, intelligent person should endorse it; yet it came forth highly recommended by three *reverends*! A few words of passing notice is all I deem it worthy of. He says, "We do not violate the Sabbath law, Ex. xx, 8-11, by keeping the seventh-day Sabbath on the time called the first day of the week." Keep the *seventh* day on the *first* day! So well might we talk of keeping the fourth day of July on the tenth day of July. This is not only an absurdity but an impossibility. But how does he try to sustain this position? Why, all that the law requires is one day of rest after six of work. Says he, "This is our Sabbath, certainly." Very true; it is *his* Sabbath; but the commandment says nothing about *our* Sabbath, nor *your* Sabbath. It is the *Lord's* Sabbath-day that the law requires us to keep. Sabbath means rest, Sabbath-day, rest-day, and the Sabbath-day of the Lord, the rest-day of the Lord. Now the Lord's rest, or Sabbath-day, must come on the day of the week on which the Lord rested. No other day can be his rest-day, any more than a day on which I was not born can be my birthday. Hence his talk about *our* Sabbath, a Sabbath, &c., is all lost. The law says nothing about any such Sabbath. It requires us to keep God's Sabbath-day, which is the seventh day of the week and no other. Here is a specimen of his bold assertions without any proof: "The Sabbath succession was certainly interrupted whilst the Jews were slaves in Egypt, and, quite likely, when they were captives in Babylon. Nor is there a word said of their re-commencing the Sabbath on any previous succession. So far from this, the Bible is particular to inform us that when the Jews escaped from slavery they began their Sabbath week on the day the manna began; and kept each seventh day from the commencement of the 'bread from Heaven.'" Where did he learn all this? Not in the Bible, for it says no such thing.

Again he says, "There is plenty of evidence that our Sabbath time is one day later than that of the

Jews in the time of Christ." Well, then this is just the place to bring forward that evidence; and of course he will do it. So here it is; "As the Son of Man is Lord also of the Sabbath, and the Sabbath was made for man, and not man for the Sabbath, and Christ rose from the dead on the first day, it is generally supposed that he changed the Sabbath time to adapt it more fully to this last dispensation; more especially called his. This *may* have been so. Or the apostles *might* have changed its time, by divine direction." "The *probability* is, that the Sabbath time, for the gospel dispensation, became fully established by the events which occurred on the first day of the week." Here is the evidence, of which he had so large a supply, showing the change of the Sabbath from the seventh to the first day of the week! How plain it is! What an abundance of Bible testimony! Who will doubt after this? "It is generally supposed," "it may have been," "it might have been," "the probability is," &c., &c. From what follows, it appears that he considers these reasons even more decisive than any divine inspiration on the point;—better than a "Thus saith the Lord." He continues: "It would appear that no divine inspiration would be necessary to make known a duty so clearly indicated by the facts in the case!"

This is a virtual admission that there is no divine inspiration for the change, and hence it is not of God. By this mode of proving a doctrine, we might dispense with all inspiration, and reason out our doctrines without any revelation from God. The Bible in his case is not only useless, but is really in the way, to be explained away. By this way of proving a doctrine, we might establish all the abominable doctrines of the mother of harlots. He does not even pretend to offer one text of scripture showing that the Sabbath was changed, yet he has plenty of evidence to prove it. Where is that evidence? Of course he has given the best he had, and the reader has seen what it is.

But he has much to say about keeping the Sabbath on an unbroken succession of weeks. He asserts that it cannot be proved that the Sabbath law requires this. Any day in seven will do that the church may select. This is simply the old threadbare argument of one-seventh part of time. This is the burden of his book. Convenience and expediency and what the majority of people do, has great weight with him in deciding which day to keep. The "interruption of business affairs" troubles him much. So he concludes it is not necessary to keep the seventh day. This is making business and the affairs of this world of more importance than the service of God. The world first, God second, is the real spirit of the whole argument. A good answer to all of this is found in the language of Christ; "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv, 26, 33. We prefer to be of that little flock who fear God and tremble at his word, even though it should be inconvenient to do it.

D. M. CANRIGHT.

April 1.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Miller.

SINCE my return to Battle Creek, I have read the testimony which the Lord has seen fit in mercy to send unto me. Great has been the mercy of God to me, and great his forbearance toward me. I wonder that I have not been stopped in the course I have been going in my blindness, and unwise zeal, by the hand of God removing me from before his face. In the light of that testimony my past life becomes in my sight, only a sad mistake; sinful before God, and injurious to his cause, his people, and to myself. Yet there is with the reproof a ground for hope, and I feel to rejoice that

while he points out the wrong, he has shown a way to escape, and by his grace assisting me, I will try at once to commence undoing, as far as in my power, the wrong work I have done, that I may have his forgiveness, and his blessing once more bestowed upon me, and may stand again in the favor of God, and in full communion and fellowship with his people, against whom I now see I have done much evil. May I have the forgiveness of those whom I have hurt by my wrong course. I feel sad while I understand that I have been the obstacle, and the only obstacle, in the way of the conversion of those who are near to me by natural ties; and sorrow to think I have so acted that my own request for their conversion could not be granted. My efforts shall now be directed to removing the stumbling-blocks. In the work I now try to enter upon, I ask those who are standing in the light, to assist me by their prayers and counsels, and I will try to gain a teachable spirit. May God help me to turn at once, and turn right.

Concerning an article I wrote which was published in the REVIEW some time last June, I think, entitled, "Paul's advice to Timothy," I wish to say a few words. In answer to a letter of inquiry which I wrote to Bro. W., he kindly wrote a reply through the REVIEW. Instead of feeling thankful for the advice given, and trying to look at it with a teachable spirit, I seized upon a portion of the position taken, and allowed my combative spirit to become aroused again, as I often had before at the same thing, and allowed my mind to dwell upon it until I thought of hardly anything else. I thought I was right. I became possessed with the idea that I ought to write upon the subject, and set right those who were wrong upon the point. I searched books in my zeal to get together evidence to sustain my point, when I ought to have sought counsel of God, and light, and a humble and teachable mind. I turned to weak man, and counseled with those who were not in position to give good counsel, and at last wrote the above named article. I firmly believed it was right. Now though there seems to be two spirits struggling for the mastery in my mind, I cannot help feeling that the positions therein taken are wrong, and extreme. That though they may be according to the views of certain men, they do not harmonize with the light that has been given from Heaven. I wish to stand where the Lord directs, where his light shines. I ask Bro. White's forgiveness for my disrespectful reception of his advice so freely and kindly given. I will try hereafter to receive the counsel of those who have so much more wisdom than I have, in a humble manner, and will try to possess a teachable mind. And may all to whom this shall come, who have been in the least affected by what was set forth in the said article, consider it again in the light of this confession, that it was conceived in a wrong spirit, and is therefore wrong, and a hindrance to the work of the Lord.

My effort, with the help of the Lord, shall hereafter be put forth as a learner, and not as a teacher. May the Lord grant me wisdom and strength to so labor to undo what I have done, that I may soon receive the forgiveness of God, and have that blessedness which the psalmist says he has "whose transgression is forgiven, whose sin is covered." H. C. MILLER.

Battle Creek, March, 1869.

From Sr. Griggs.

DEAR BRETHREN AND SISTERS: As I look back upon my life and see my wayward course, my heart is filled with sorrow. I behold pride, selfishness, vanity, and forgetfulness and neglect of Him who has bought me with his precious blood. Time, given to secure a better and an enduring substance, has been trifled away, and lost forever. How have I been deceived and blinded as to my true condition before God. I am grateful that I have been led to see, in a measure, my errors. I desire to confess and sincerely and heartily repent of every sin, correct, as far as possible, my wrong influence, that my name may be written in the book of life. I am thankful for correction, instruction, and reproof. In darkness and almost despair I have realized it to be no light thing to sin against God. But I trust my humiliation, confessions, and tears, have been regarded and accepted in Heaven through the intercessions of the sinless One. And I mean, with heavenly assistance, that my future life shall evince that I am following on to know the Lord. "But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth." O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." J. A. GRIGGS.

Owasso, Mich., April 3, 1869.

I OBSERVE in my mind a sinful anxiety to preach well, rather than a holy anxiety to preach usefully.—*Hinton.*

The Review and Herald.

Battle Creek, Mich., Third-day, April 13, 1869.

Our Annual Meetings.

PROPOSED CHANGE OF TIME.

It has been suggested that a general Camp-meeting be held in connection with the annual sessions of the General Conference, the Michigan Conference, Publishing Association and Health Institute. In this case the time would be changed to the first of June.

It is probable that our next annual meetings will be held in connection with a general Camp-meeting in or near Battle Creek, June 1-10. Efforts will be made to secure a very general attendance, and to make it a season of interest and blessing to the cause. Particulars next week. GEN. CONF. COM.

BRO. INGRAHAM writes from Shelbyville, Minn.: "Twelve have come out in the truth under my labors in this place, and still there is a good interest, and others are coming out."

J. H. ROGERS. The "Experience and Views" referred to in the Answers to Objections against the Visions, is the first sketch, of 64 pp., published in Saratoga Springs, N. Y. in 1851. In that work you will find the quotations as given.

CORRECTION.—In the last week's paper, middle column of page 115, near the top of the column, the word "something" is used instead of the word sanctuary, thereby destroying the sense. It should read thus: "The sanctuary of the new covenant, must be the sanctuary to which the prophecies relating to the times of the new covenant apply."

A. O. THOMPSON: We have none of the cards called "Word of the Lord." If you have opportunity to send the chart you mention, we should be glad to see it. Could not decide till then whether to make any use of it or not.

To Those Who Contemplate Visiting The Institute.

OUR friends who purpose to come to the Institute for treatment, should not delay to do this till they are exhausted by disease. A delay of a week is oftentimes, in their cases, a very serious matter. When nature is completely exhausted, what chance is there for recovery?

Many persons resort to everything within their reach before coming to the Institute. So they waste their time and strength and health till little of these remains, and when thus reduced, their last resort is the Health Institute. This is extremely unwise. If you purpose to come to the Institute for treatment come at once. Do not wait till you are completely exhausted. Come while there is some chance for good.

J. N. A.

Note from Bro Steward.

I AM still on the field of battle, and engaged in close contest with the enemy. Our Captain is a glorious one, and the cause is advancing, while the enemy is confused. Some twelve or fifteen have embraced the Sabbath, and others I trust will soon. Many are reading and investigating. May the Lord help them. Yours in hope. T. M. STEWARD.

Meetings in Wisconsin.

My meetings at Sand Prairie, which have lasted eight weeks, closed yesterday. The following is the result as far as known: Fifteen have commenced keeping the Sabbath. Eight were baptized, and ten were received into the church; also many others are deeply interested, yet we could not persuade them to act now. We trust they will soon. Much prejudicial opposition has been silenced. An interesting Bible Class and

Sabbath School has been organized. The church feels clothed with new strength and courage to battle on for "life, life, eternal life." May the Lord help them to let their light now shine, so that their convicted neighbors may be constrained to keep God's commandments and obey the gospel, and be saved when Jesus comes.

To the friends at Sugar Grove I wish to say, Be patient, and I will come just as soon as the Lord will open the way. I. SANBORN.

Sand Prairie, March 29, 1869.

A Sad Picture.

BRO SMITH: I attended a Methodist meeting the other day in which the preacher stated that the world must be converted, and then to show why it was not done speedily, he presented the fallen state of the church, and said that the churches in the United States used two hundred million dollars worth of tea, coffee and tobacco, and six hundred million dollars worth of intoxicating drinks per annum. G. W. DAVIS.

Gratiot Co., Mich.

Note from Bro. Cornell.

I HAVE just finished a short course of eighteen lectures at State Center, Iowa. The interest was very good, considering the circumstances. It is a new and enterprising railroad town, and the minds of the people are almost wholly absorbed in business. Toward the last the interest was good, but the only rooms in the place used for meetings were to undergo repairs, and we had to close.

The people are of the intelligent and investigative class, and they took books freely, and eight subscribed for the REVIEW. When we called a vote on the Sabbath question, over fifty voted for it, but not one hand was raised for Sunday-keeping. Several have already decided to keep the Sabbath.

We received substantial tokens of the general appreciation of our labors there, and shall remember these numerous friends, and pray that each and all may obey the truth, and be saved at last.

I now return to Tallyrand and Paris, where I expect to meet Bro. Butler, and help in finishing up the work in that section preparatory to returning once more to our home in Battle Creek. M. E. CORNELL.

Milton Junction, Iowa, March 31.

"Thou Shalt Not Steal."

In looking over the appointments in the *World's Crisis*, and *Voice of the West*, I notice several instances where the term Sabbath is applied to the first day of the week. I regard this as a violation of the eighth commandment, which says, "Thou shalt not steal." It is not enough for first-day Adventists to trample under foot the fourth commandment, but they must steal the title which God placed upon his holy, sanctified rest-day, the seventh, and apply it to the first day of the week, a day the Bible nowhere calls a Sabbath.

It is bad enough for men to steal from their fellow men; but to steal from the great God seems to be the height of wickedness. If men wish to keep the first instead of the seventh day, the day on which God rested, which he blessed, sanctified, and called "the Sabbath," "my Sabbath," "my holy day," etc., they can do so. But I do protest against their calling it the Sabbath. God recognizes but one day in seven as the Sabbath, and that is the seventh day of the week and no other.

If others choose to keep the first day because it is more convenient, or congenial to their own feelings, let them call it by its own name, "first-day of the week," or Sunday. Some of our no-law friends have shown a degree of honesty in this respect. Others show their dishonesty, or inconsistency, in calling it the Sabbath. Let us call things by their right names.

W. H. BALL.

Washington, N. H.

Meetings in Michigan.

IN accordance with appointments, we met with the church in Jackson at their Monthly Meeting, March 6. Notwithstanding the intense cold weather, there were a goodly number present, some coming with teams from nine to twelve miles. The meeting was encour-

aging, and a lively interest was manifest, especially while celebrating the ordinances of the Lord's house.

March 7 and 8 were spent visiting and laboring with the scattered families, the 9th and 10th with the brethren in Parma. The 12th to 14th, held five meetings and celebrated the ordinances with the church in Burlington. Bro. Gage was with us, and preached in the p.m. From B., Bro. Rich brought us to Newton, where we had praying seasons with several families. Sabbath, the 20th, we enjoyed a good meeting with the church in Monterey. JOSEPH BATES.

Monterey, March 29, 1869.

PATIENCE affords us a shield to defend ourselves, but innocence denies us a sword to offend others.

THE sword of reproof should be drawn against the offense, and not against the offender.

Appointments.

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

PROVIDENCE permitting I will meet with the churches of Windsor, Oneida and Charlotte, at the Pitter school-house, April 24 and 25, 1869. JOHN BYINGTON.

PROVIDENCE permitting, we will meet with the church at Orleans, Mich., Sabbath, April 24. A very general attendance of the brethren in that part of the State is requested. JAMES WHITE, ELLEN G. WHITE.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED.—A situation, by a young man, a S. D. A. Employment on a farm, and by a Sabbath-keeper, desired. Ohio preferred. Address, A. FOSTER. Bowersville, Green Co., Ohio.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. M Kittle 33-1, M J Davis 35-1, I B Palmer 35-1, W B Davis 33-1, J Chase 34-20, G W States 34-8, W G Watson 34-7, G W Davis 34-11, Jesse Caviness 34-15, J Buchanan 33-18, M Harris 35-15, F N Bartholomew 34-1, E Elmer 34-1, A Kineh 34-15, H Kineh 34-15, Mary Sadler 35-15, J F Thompson 34-1, R R Cogswell 34-1.

\$2.00 each. J Helligass 35-7, G J Sharp 35-15, Z Brooks 35-17, R K McCune 35-1, M C Holliday 35-14, M A Cray 35-11, Mrs E Slocom 35-1, D Warren 34-1, W H Westfall 33-1, J H Cook 35-1, Abel Wood Jr 35-3, J Tewilliger 34-14, N Auton 35-1, S Zinn 34-9, T Lindsay 35-14, L Pancost 35-13, W N Brown 34-14, C D Cook 34-19, B G Warren 35-15, Maria Carter 35-1, H Hiestand 34-15, J H Green 35-1, H Preston 35-3, W H Edson 34-1, S G Davis 35-14, E J Patterson 35-1, E Muntz 35-1, C Flemming 34-1, P Northup 34-14, T Godfredson 35-17, Ann Jensen 35-13, H G Washburn 35-1, Eliza Bliss 35-15, C Rowell 35-1, W Vanard 35-1, Mrs O Hastings 35-1, J K Rogers 35-14, W Langdon 35-15, A Bonney 33-1, G C Clark 35-15, P A Rockwell 35-15, S B London 35-1, H Gardner 35-1, D Foss 35-1, N Hoyt 35-8, P A Roberts 35-12, F Prester 35-15, C E Pratt 35-15, D Lathrop 35-15, E Braman 35-15, D Mervin 35-15, J Hall 34-5.

\$3.00 each. D Stiles 35-1, Geo I Butler 35-9, Eunice Bush 35-14. **Miscellaneous.** Mrs E Young \$1.50 35-1, Mrs L C Washburn 35-15, J A Hatch 35-15, H Spears 475 37-1, T Wyatt 1.50 35-15, J M Taylor 1.50 35-15, Henry Brown 1.50 35-15, J Gardner 1.50 35-15, B Simonton 2.75 35-3, J Vansyoc 3.50 36-14, Mary A Robinson 4.00 34-1, D Briggs 4.00 36-14, J S Fisher 1.50 35-15, L Worts 1.50 35-15, M A Green 50c 35-8, L Linger 3.50 35-1, J P Farnsworth 1.25 34-7, S M Kellogg 6.00 34-1, W H Colecord 1.75 34-14.

Cash Received on Account.

Geo I Butler \$1.50, D A Robinson 1.20, S H Bonfoey 1.50, J W Raymond 5.85.

General Conference Missionary Fund.

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