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And Herald of the Sabbath.

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

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"A LITTLE WHILE."

"What is this that he saith, 'A little while!'" John 16:18.

Oh! for the peace which floweth as a river,
Making life's desert places bloom and smile!
Oh! for the faith to grasp Heaven's bright "forever,"
Amid the shadows of earth's "little while!"

"A little while," for patient vigil keeping,
To face the stern, to wrestle with the strong;
"A little while" to sow the seed with weeping;
Then bind the sheaves, and sing the harvest song.

"A little while" to wear the robe of sadness;
To toil with weary step, through miry ways,
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

"A little while," midst shadow and illusion,
To strive by faith, love's mysteries to spell;
Then read each dark enigma's bright solution,
Then hail sight's verdict, "He doth all things well."

"A little while," the earthen pitcher taking
To wayside brooks, from far-off fountains fed;
Then the cool lip its thirst forever slaking
Beside the fullness of the fountain-head.

"A little while," to keep the oil from failing;
"A little while," faith's flickering lamp to trim;
And then the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

And He who is himself the gift and giver,
The future glory and the present smile,
With the bright promise of the glad "forever,"
Will light the shadows of the "little while."

—Sel.

EXAMINATION OF T. M. PREBLE'S FIRST-DAY SABBATH.

BY ELDER J. N. ANDREWS.

CHAPTER TWELVE.

THE TWENTIETH OF ACTS FATAL TO THE FIRST-DAY SABBATH.

IN chapter nine, we had occasion to examine the entire book of Acts in our search after the new apostolic Sabbath. As space did not then admit an extended notice of Acts 20:7 in connection with Eld. P.'s remarks thereon, this was deferred until after we had examined his argument from *Sabbaton*. Having now attended to this duty, and having also attended to his argument from the margin of Acts 13:42, which seemed to come next in order, we now return to Acts 20:7. We quote Eld. P.'s argument on this text as follows:—

"And when he was in Troas, we find Paul holding his meeting on the first day of the week 'in an upper room,' in the 'third story,' instead of a seventh-day, Jewish synagogue. Now let the reader remember that the meeting held at Troas was on the first day of the week (*Sabbaton*), and not on the seventh day of *Sabbaton*. It was not a night (Greek *nux*) meeting exclusively; as certain ones would have us believe, so as to make it appear that Paul 'journeyed' (?) on the first day of the week. But it was a day (*heemeran*) meeting, commenced on the first day of the week (*Sabbaton*), and not the first night. The meeting continued through the first day and through the second night; and thus Paul 'journeyed' on the second day of the week. But, says the objector, the word *Sabbaton*, rendered week, has nothing to do with this matter; and the word 'day' is not found in the original, where it is rendered 'first day of the week' in our common version." pp. 105-107.

To show that *Sabbaton* is here rightly rendered *week*, and that the construction of the original demands the word *heemeran*, day, to complete the sense, so that "first day of the week" is a correct translation of the original term, Eld. P. quotes an argument from the pen of Bro. U. Smith, found in *Both Sides*, pages 118, 119. As we fully accept the argument of Bro. Smith, and freely admit his conclusions, we have no occasion to quote this. Eld. P. then adds:—

"So we have as plainly as language can say it, that Paul did hold his meeting at Troas the 'first day of the week.'" p. 107.

In the second part of his book, Eld. P. again argues "the first-day Sabbath" from this text. He attempts to prove that Paul did not simply hold an evening meeting at Troas, but that he preached during the daytime of the first day of the week and continued his speech till midnight of the second day. He freely admits that the days of the week begin at evening. He truthfully declares "there was 'day' as well as 'night' included in this period of twenty-four hours." But we give his argument in his own words:—

"Turning to the Old Testament, we find the Hebrew word for day is *yohm*—as in Gen. 1:5—'God called the light day.' This word occurs about two thousand times in the Old Testament, and is invariably used when the light part of the day of twenty-four hours is referred to. And the actions, or labors, of men are generally spoken of as being in the day (*yohm*) or light part of the twenty-four hours. A marked distinction was kept up between day and night. (See Joshua 2:5; Job. 24:16; Isa. 5:20.) The Hebrew word for night is *lah-yil*, as in Gen. 1:5. If anything took place, or was done, in the night (*lah-yil*), it is so stated and called night, not day; as may be seen by examining about two hundred places where this word is found. (See Gen. 14:15; 31:39; 32:22; Ex. 10:13; Lev. 8:35; Num. 14:14; Judges 16:2, 3; 1 Sam. 19:10, 24; Jer. 33:20; 39:4; 52:7.)

"In passing to the New Testament, we find the Greek word *heemeran*, rendered day, occurs about three hundred and seventy-five times; and if anything took place in the light part of the twenty-four hours, it is called day, *heemeran*, or *heemeran*. For night, the Greek word is *nux*, or *nuktos*; which is found about sixty-five times in the New Testament. And the reader can easily satisfy himself that if anything took place in the night (*nux*), the time was called night, and not day. (See Matt. 2:14; 12:40; Luke 5:5; 21:37; Acts 9:24, 25; 17:10; 27:27.)

"The Greek word for midnight is *mesonuktion*, as in Acts 16:25; 20:7. This proves that the meeting in Acts 20:7 was a day (*heemeran*) meeting, and not a night (*nux*) meeting, although it continued until midnight. And we not only prove that it was a day meeting, but we prove that it was a meeting on the 'FIRST DAY'—not second day, nor seventh day. 'Prof. Hackett, Kitto, Prynne,' etc., are not quite so good 'standard authorities' as the Holy Scriptures; and therefore we feel quite free to 'deny' that the meeting was exclusively a night meeting; it began the 'first day' (*heemeran*), and continued until midnight of the second day, when Paul healed the young man who fell from the window; then he continued his speaking and breaking of bread until the morning, or daylight of the second day, or Monday, when he was ready to start on his journey, after having enjoyed a glorious Sabbath with the disciples. Their meeting continued through the 'first day (*heemeran*) of the week,' and also through the night of the second day of the week." pp. 297-299.

It would appear from these quotations, which present Eld. P.'s entire argument for the first-day Sabbath from Acts 20:7, that he supposes only one thing necessary in order to establish his favorite institution, and that is, to prove that Paul's meeting was held during the daytime of the first day of the week. Let us state the proposition, and then draw from it the conclusions which are supposed to follow.

Proposition. Paul held one meeting with the church at Troas in the daytime of the first day of the week.

Conclusions. 1. Therefore the church at Troas always met for worship on the first day of the week. 2. Therefore all the churches throughout the whole world met every week for worship on this day. 3. Therefore Paul must have commanded the observance of this day. 4. Therefore all the apostles must have commanded it also. 5. Therefore they did not observe the seventh-day Sabbath. 6. Therefore they did change the Sabbath to the first day of the week. 7. Therefore the primitive church labored on the seventh day of the week, and abstained from labor on the first day, as all mankind should now do.

Such is the argument that is drawn from Acts 20:7, in behalf of the first-day Sabbath. It is a great pyramid of evidence for first-day sacredness. But there is one difficulty that mars the felicity of this occa-

sion. The pyramid is upside down! It stands upon its point and not upon its base.

Let us state what seems to be a reasonable demand for evidence in the case of this text, inasmuch as the entire argument for the first-day Sabbath in the book of Acts is narrowed down to this one verse. As this verse covers the entire ground of apostolic action, if it is to establish the new Sabbath, it should show,

1. That the disciples were accustomed to assemble weekly upon the first day of the week.

2. That they did this to commemorate the resurrection of Christ.

3. That they did it in obedience to divine or apostolic precept.

In asking these three things we have asked that only which is absolutely indispensable if we are to govern ourselves by the authority of the Scriptures. Indeed, we should in strict justice demand a fourth; viz., that they should be required to rest from labor on that day in the place of thus resting upon the seventh.

Had we these things in this text, we should be constrained to say that the divine warrant for Sunday observance, though long eluding our earnest search, has at last been found. Whether we have them or not, must be decided by an examination of the text. Here it is:—

Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Let us now carefully determine how fully this text responds to the necessities of the first-day Sabbath. That it confers no sacred title upon the day is sufficiently manifest. Were his argument from *Sabbaton* worth anything, he might claim that Luke here calls this day "the first-day Sabbath." But he waives such a claim, as we have seen, and we have shown in chapter ten that his argument from *Sabbaton* is absolutely worthless. We have, then, four questions to ask concerning this text, in fairly testing its capacity to meet the necessities of the first-day Sabbath:—

1. What does this text say respecting abstinence from labor on this day? The most ardent first-day man—say our friend, Eld. P., for instance—must confess, however reluctantly, that it does not even hint at such a thing.

2. What does it offer in the character of a divine or an apostolic precept commanding the disciples to assemble on this day? Alas! it offers nothing.

3. What does it say concerning a purpose on the part of the disciples to commemorate the resurrection of Christ? It does not even allude to such a purpose, but does expressly state their design to be, that they might break bread, an ordinance appointed solely for the object of showing the death of Christ by the breaking of his body upon the cross. 1 Cor. 11:23-26. Luke's statement of the object of this meeting shows it to have been the commemoration of Christ's crucifixion. And Eld. P. lays down this rule which bears directly upon the case before us: "All who observe 'the first day of the week' for the Sabbath, believe that it was the resurrection, and not the crucifixion which is to be commemorated by the observance of the first-day Sabbath," p. 289. It is certainly remarkable that Luke states with distinctness the purpose to celebrate the memorial of the crucifixion, but says nothing concerning a purpose to commemorate the resurrection. We come now to the final question.

4. What does this text say relative to the stated custom of the disciples to assemble on the first day of the week? The whole subject under consideration is narrowed down to this one question. It may be thus stated: Does this text represent the disciples at Troas as assembling upon the first day of the week in accordance with an established custom, or does it represent this meeting as something peculiar and unusual?

We say that it was not a stated meeting, but something out of the ordinary course of things; our opponents claim that it was held in accordance with an established custom of meeting upon the first day of the week in place of the seventh. The first-day argument is in substance this:

1. That the New-Testament church, or rather that all mankind, are commanded to rest from labor on the first day of the week instead of the seventh, is proved by the fact that,

2. They are commanded to commemorate the resurrection of Christ by assembling for worship on that day, which must have been the case because that,

3. The entire apostolic church actually did commemorate that event in this manner, which we know to have been the case, because that,

4. The disciples at Troas were accustomed to assemble from week to week on that day to break bread!

But this fourth statement itself is only an inference, which may not prove to be at all founded in fact. Instead of proving to be a stated meeting in commemoration of the resurrection, it may be found an unusual meeting, noted because of the extraordinary circumstances of the case, and actually held in the night season of the first day of the week. Indeed, Eld. P. devotes his entire argument from this text to the proving—so far as he is able—that this meeting at Troas was convened in the daytime of the first day of the week, and that it was not simply a meeting during the dark part of the first day. If he cannot establish this point, his failure is fatal, as the text will then become a positive proof that the first day of the week was not considered a Sabbath by the apostle Paul. But, on the other hand, if he succeeds in his effort to prove that this meeting was convened in the daytime, he has by no means proved that this was a stated custom even at Troas; and yet it is by a series of extraordinary inferences, already enumerated, that the obligation of all mankind to hallow the first day of the week as the Sabbath is deduced from this supposed custom at Troas. We will first ascertain whether this was a stated custom, or established usage, to assemble upon the first day of the week; and, second, whether the particular meeting in question was a day meeting running into the night, or a night meeting which ended in first-day labor. The examination of Eld. P.'s remarks upon this text are necessarily deferred till this last question arises, inasmuch as he has spoken on this point only.

Were the disciples at Troas accustomed to assemble on the first day of the week? Luke does not intimate that they were. But had this been their custom, would he have been likely to intimate the fact? Certainly it was very important that he should, if the events at Troas were to constitute an argument for the change of the Sabbath. What was Luke's manner of writing? Was it to pass in silence the fact that certain things which he had occasion to name were instances of existing customs? If so, he might do thus in this case. Or was it his manner, whenever he mentioned any act which was an instance of an existing custom, to specially note that fact? If this were the case, then the fact that he failed to do it in the instance of the first day, becomes a most conclusive argument that such custom did not exist in the case of that day; as he freely names such customs in the case of long established institutions, which need no such mention in order to give them currency, but maintains a total silence in that of the first-day Sabbath, though its very existence depended upon his making this statement. Now it is a remarkable fact that Luke does almost invariably state, in some form, that the days he names, or alludes to, are instances of existing customs when such is the case. In proof of this, we cite the following:

1. THE CUSTOM TO BURN INCENSE. Luke 1:9: "According to the custom of

the priest's office, his lot was to burn incense when he went into the temple of God."

2. THE CUSTOM TO PRESENT THE FIRST-BORN. Luke 2:27, 28: "And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms and blessed God," etc.

3. THE CUSTOM TO KEEP THE PASSOVER. Luke 2:41, 42: "Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast."

4. CHRIST'S CUSTOM ON THE SABBATH. Luke 4:16: "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."

5. "THE CUSTOM OF PRAYER AT THE RIVER-SIDE. Acts 16:13: "And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither."

6. THE CUSTOM OF PAUL ON THE SABBATH. Acts 17:2: "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures."

7. PAUL'S CUSTOM ON THE WORKING DAYS AND ON THE SABBATH. Acts 18:3, 4: "And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

It is evident, therefore, that, whenever Luke had occasion to mention any incident which was an instance of an existing custom, it was a peculiarity of his to note the fact that this act was something customary. Thus, Anna's entrance into the temple when Christ was there presented, is made the occasion of saying that she served God in the temple *night and day*. Luke 2:37, 38. And, when he mentioned the worship in the temple, and the breaking of bread by the church at Jerusalem, it is said to have been *daily*. Acts 2:46. So, also, is it said of the preaching and teaching of the disciples. Acts 5:42. When the piety of Cornelius is noted, it is said that he prayed to God *always*. Acts 10:2. And of Paul's two years' labor at Ephesus, it is said that he disputed *daily* in the school of one Tyrannus. Acts 19:9.

There was, therefore, nothing more natural than that Luke should note the custom of first-day worship when he had occasion to mention a single meeting on that day, provided such custom actually existed. Nay, more. Though he gives us useful and instructive information in the several customs which he notes, no such urgent necessity existed in the cases which he mentions, as in that of the so-called first-day Sabbath. In the case of the seventh-day Sabbath, an institution which was then some four thousand years old, and which had, for its support, the highest authority in the universe, God's moral law, he notes the custom of the Saviour, and that of the devout women at Philippi, and that of Paul at Thessalonica and at Corinth. It is, indeed, important, in the case of the ancient Sabbath, that we should know the custom of our Lord and of the apostle to the Gentiles, and that of the good people of Philippi, but in a certain sense we may say that this was not a matter of necessity; for this divine institution lacks no authority in the things which are of highest consequence in the Bible. But it is not so in the case of the first-day Sabbath. Its very existence depends upon the ability of its friends to prove that there was, at this time, an established custom of first-day observance. It rests its principal claim for observance on the alleged fact that the church at Troas did regularly meet for worship on this day.

One sentence, even one clause, nay, a single word, as "weekly," or "statedly," from this inspired penman, will decide the case. He delighted in noting such facts. In the case of the seventh day he did this again and again. But, though the very life of the first-day Sabbath was suspended upon his decision, he carefully abstains from one word of this. He could have said,

"And upon the first day of the week when the disciples, as they were wont, came together to break bread," etc., or,

"When the disciples, as their manner was," etc., or,

"When the disciples, as their custom was," etc., or,

"When the disciples, who met every first day of the week," etc.

But, though he used all these forms in the case of the seventh day, though its authority did, by no means, depend upon the use of all, or even of any of them, he omitted them all in the case of the first day of the week, though its existence, as a sacred day, depended upon the use of at least one of them.

If Luke could note the custom of Anna, the widow, and of Cornelius, the centurion; if he could even give the custom of naming children after their relatives (Luke 1:61); if he could find space to mention the place where Mary delighted to sit and listen to Christ (Luke 10:39); if he could name the custom of the governor in releasing a prisoner at each passover (Luke 23:17); if he could note the daily custom of the apostolic church (Acts 2:46); and that of the apostles in general (Acts 5:42); and that of Paul in the school of Tyrannus (Acts 19:9); and even the daily custom in the case of the lame man (Acts 3:2); could not Luke take the pains to give us the weekly custom in the case of the first-day Sabbath, had there been such a custom, or rather had there been such a Sabbath? His natural inclination would have prompted him to do it; necessity would have demanded it, that this institution might have a recognized existence in the Scriptures; and, beyond all doubt, the Spirit of God, no less than his natural turn, would have constrained him to this act. But he did nothing of the kind, and his silence, under the circumstances of the case, becomes a mighty testimony to the fact that the meeting at Troas was not a stated meeting, but one out of the usual order of things in view of the extraordinary circumstances of that occasion.

Nor can it be said that even though Luke says nothing respecting the custom of first-day meetings, yet he mentions the first day so often in his apostolic record that he fully establishes the existence of such custom. Here again we have a remarkable fact. He does distinctly refer to the Sabbath not less than eight times in this book. And twice he mentions the custom of the Jews every Sabbath (Acts 13:27; 15:21); once, that of pious Gentiles on that day (Acts 16:13); once, Paul's manner concerning it (Acts 17:2); and once, what Paul did every Sabbath (Acts 18:4). But he mentions the first day of the week just *once*; and gives not even a distant hint that such meetings were the custom of that time.

Is it possible that there were first-day meetings during the entire period of the book of Acts, and that they were never mentioned but once, though the ancient Sabbath was many times brought to view in its record? And is it not inexplicable that the historian in recording this single instance out of an immense number—if the common idea is correct—should neglect to state the fact that this was an established custom, whereas he notes the customs concerning the seventh-day Sabbath in a considerable number of cases? And is it not most remarkable if a new Sabbath was really established and observed by the apostles that the following things can be said of it in truth:—

1. That no act on their part of establishing it is upon record. 2. That no instance of its observance—its own friends being judges—is upon record during the entire period in which the apostles, as a body, are upon the stage of action in the sacred Scriptures. 3. That the first day of the week itself is not even mentioned in the book of Acts until eight years after the apostles, as a body, are dropped from its record. 4. That in the single instance in which the first day is mentioned, no hint is given that its observance as a day for meetings was a customary act. 5. That no word of dispute, remonstrance, complaint, or inquiry, was ever uttered by those who retained the ancient Sabbath when they saw it being supplanted by this new Sabbath. 6. That Luke, in the solitary instance in which he mentions the day, should give it no sacred title, but confine himself to a name to plain "first day of the week," when, according to Eld. P., the day was rightfully entitled to four sacred appellations, viz: (1.) The Lord's day; (2.) The first-day Sabbath; (3.) The Christian Sabbath; (4.) The Sabbath. 7. Finally, that in no instance have any of the sacred writers given one of these titles to this day.

Should any assert that the use of the word "when," in Acts 20:7, may be construed to mean customary action, it is proper to observe that no adverb of time is here used in the original. The text, literally translated, reads, "The disciples being

assembled." The case is the same with the word "when" in verse 11, "when he therefore was come up again, and had broken bread," etc., which is literally, "And having ascended, and broken bread," etc. The forms of expression are analogous, neither of them implying customary action.

The evidence is already entirely decisive that no stated custom of weekly first-day meetings could have existed during the period covered by the book of Acts. But still further evidence will appear on examining the final question relative to the time of day at which this meeting was convened. It is remarkable that Eld. P. confines his entire argument to an attempt at proving that this meeting convened in the day-time of the first day of the week, and that he makes no effort to show that such meetings were an established weekly custom. Now if the meeting at Troas actually commenced on the morning of the first day of the week, it will not prove that this was the stated day for worship, for reasons already given. But if the meeting convened on the evening with which the first day commenced, then this incident at Troas becomes fatal to the first-day Sabbath as we shall see. Eld. P.'s argument from Acts 20:7-11 amounts only to an effort to show that this passage is not fatal to the so-called Christian Sabbath, but does not even attempt to offer one reason why this day should be considered the stated day for worship and for rest.

We have, then, this question for consideration: Did the disciples at Troas convene upon the morning of the first day of the week, and continue that meeting until midnight of the second day, when it was temporarily suspended by the death of Eutychus but immediately resumed upon his recovery, and continued till morning? Or, did they convene in the evening with which the first day of the week commences, and at day-break of the first day conclude their assembly that Paul might start on his long journey toward Jerusalem?

Eld. P.'s remarks on Acts 20:7 are principally made up of an extended argument to show that the Hebrew word *yohm*, and the Greek word *heemera*, each answering to the English word *day*, mean simply the twelve hours of light as distinguished from the twelve hours of darkness. The word *heemera* does not indeed occur in even one of the eight instances in which the phrase "first day of the week" is found in the New Testament, the word *day* in *Italics* indicating its absence from the original. But as the grammatical construction requires this word to complete the sense, we shall treat the subject as though *heemera* were used, which is what Eld. P. would have us do. His argument is given in full in the first part of this article, and is designed to prove that the meeting at Troas must have been convened in the daytime as distinguished from the night season, because the first day [*heemera*] of the week is confined to the twelve hours of light as distinguished from those of darkness. We reply:

1. That the very first text quoted by him is fatal to his argument. He quotes that part indeed which seems to favor his view, and omits the remainder which would, if quoted, show the fallacy of his conclusions. Here is the verse: Gen. 1:5: "And God called the light Day [*Hebrew yohm*, Greek of the Septuagint, *heemera*], and the darkness he called night. And the evening and the morning were the first day." Hebrew *yohm*, Greek *heemera*. It is evident, (1.) That the light as distinguished from the darkness is here called *yohm*, *heemera*, or *day*. And this is what Eld. P. claims as its exclusive meaning. (2.) That the darkness and the light together are also called *yohm*, *heemera*, or *day*, which is what we assert constitutes the first day of the week in Acts 20:7, and indeed in every other place.

2. We have then a square issue. We say that *heemera*, *day*, in the phrase "first day of the week," must cover the entire period of twenty-four hours. Eld. P. limits it to the twelve hours (more or less) of light. Two facts are absolutely decisive. (1.) That Gen. 1:5 actually defines the first day of the week by telling us that the evening and the morning, or the darkness and the light, were the first *heemera* or *day*. And all other days of the week must correspond to this. At all events, we have an inspired definition of the first day of the week, which is the very thing in controversy. (2.) That we have in Gen. 1, not only the statement that "the first day," or *heemera*, was composed of the two divisions, darkness and light, or in other words, that it was twenty-

four hours long, but we have the word *heemera* applied to each of the other five working days, and in each case it is defined precisely as it is in the case of the first day. That is to say, it is in each case made to cover the darkness and the light, or the entire period of twenty-four hours. Gen. 1:5, 8, 13, 19, 23, 31.

3. When six of these days had been employed by the Creator, his work was accomplished. The seventh day, on which he rested, finished the first cycle of seven days, and must therefore have been such a day as were the preceding six. Standing at the end of the first complete period of days—his six days of labor, and his seventh day on which he rested and was refreshed—he established weeks by sanctifying, that is, by appointing to a holy use, this day of his rest, when it should return to close each cycle of seven days. Gen. 2:1-3; Ex. 20:8-11; 31:17. The seventh day from that point at which God finished his rest, would therefore bring the Sabbath to mankind, and close another week, and so on in perpetual succession. Whence it follows, that the establishment of the week, and the institution of the Sabbath, were by one act. And the succession of weeks, commencing where the first week ended, and being established by the divine appointment of the Creator's rest-day to a holy use, as it should return at the end of each period, such as God had employed in his work, is necessarily made up of sevens of days, such as were those seven at the beginning.

4. We have, therefore, indubitable evidence that the Greek word *heemera* is used precisely like our English word *day*, (1.) for the period of light as distinguished from that of darkness; (2.) for the period of twenty-four hours, embracing both the darkness and the light.

5. We have, then, but one question to raise. In what sense—whether of twelve hours or of twenty-four—is the word *heemera* used when it denotes one of the days of the week? This question admits of an answer that leaves no chance for doubt. We have proved from the original establishment of weeks two facts which are absolutely decisive: (1.) That all the days of the week are called by this name, *heemera*, and that they are twenty-four hours long. (2.) That the first day of the week in particular, which is the very day in dispute, is itself distinctly defined to be a *heemera*, or *day*, composed of the two natural divisions of darkness and of light, and is therefore proved to be certainly a period of twenty-four hours' duration.

6. We have many instances in the New Testament of the use of *heemera* for a day of twenty-four hours. Thus (1.) all those cases in which the term "Sabbath-day" is found, for the Sabbath-day is one entire day of the week. Luke 4:16; 13:14, 16; 14:5; John 5:9; 19:31; Acts 13:14. (2.) All those texts in which the days of the Jewish feasts are mentioned, for these also were days composed of night and day, and commencing with sunset. For they were specified days, either of weeks or of months, and these all commence thus. Lev. 23:32; Gen. 1:5. Thus we cite: Mark 14:12; Luke 2:43; 22:7; 23:54; Acts 2:1; 12:3; 20:6, 16. (3.) All those texts in which periods of days are specified, or in which a succession of days is mentioned, or alluded to, where the word *day* stands for the entire twenty-four hours, as Matt. 2:1; 3:1; 9:15; 11:12; 15:32; 16:21; 17:1, 23; 20:19; 23:30; 24:19, 22, 29, 37, 38; 26:2, 61; 27:40, 63, 64; Mark 1:9, 13; 2:1, 20; 8:1, 2, 31; 9:2, 31; 10:34; 13:17, 19, 20, 24; 14:1, 58; 15:29; Luke 1:5, 23, 24, 25, 39, 59, 75; 2:1, 6, 21, 22; 4:2, 25; 5:35; 6:12; 9:22, 28, 36; 13:14; 15:13; 17:22, 26, 28; 18:33; 19:43; 21:6, 22; 23:29; 24:7, 18, 21, 46; John 2:1, 12, 19, 20; 4:40, 43; 11:6, 17; 12:1; 20:26; Acts 1:3, 5, 15; 2:17, 18; 3:24; 5:36, 37; 6:1; 7:8, 41, 45; 9:9, 19, 23, 37, 43; 10:30, 40, 48; 11:27; 13:31, 41; 15:36; 16:12; 20:6; 21:4, 5, 10, 15, 26, 27, 38; 24:1, 11, 24; 25:1, 6, 13, 14; 27:7, 20; 28:7, 12, 14, 17; Rom. 14:5, 6; 1 Cor. 15:4; Gal. 1:18; 2 Tim. 3:1; Heb. 1:2; 5:7; 7:3; 8:8, 10; 10:16, 32; 11:30; 12:10; James 5:3; 1 Pet. 3:20; 2 Pet. 3:3. (4.) In particular we note the seventh day, or *heemera*, of Heb. 4:4, which is certainly a period of twenty-four hours. (5.) We also note the Lord's day, or *heemera*, of Rev. 1:10, which even Eld. P. will acknowledge to be twenty-four hours long. (6.) We also note those many days (*pleionas heemerarum*), in which

neither sun nor stars appeared (Acts 27: 20), as days, or *hemeras*, which included the night.

7. That each day [*hemera*] of the week begins with evening has been proved positively from Gen. 1. That evening itself begins at sunset is shown by Deut. 16: 6; Lev. 22: 6, 7; Deut. 23: 11; 24: 13, 15; Josh. 8: 29; 10: 26, 27; Judges 14: 18; 2 Sam. 3: 35; 2 Chron. 18: 34; Matt. 8: 16; Mark 1: 32; Luke 4: 40. Sunset is therefore the point at which each day of the week begins and ends, as even Eld. P. admits. p. 297.

8. The Hebrew word *yohm*, the equivalent of the Greek word *hemera*, day, is used in several marked instances to cover the night season. Thus, the children of Israel were delivered out of bondage at midnight. And "the self-same day" of their deliverance is said to be a "night to be much observed unto the Lord." Ex. 12: 29-31, 41, 42. Again, David and Abishai came into Saul's camp "by night," and Abishai said to David: "God hath delivered thine enemy into thine hand this day." 1 Sam. 26: 7, 8. And the instances in which this word *yohm*, like *hemera*, is used for the entire period of twenty-four hours, are so numerous as to forbid citation.

9. The word *semeron* is, according to Liddell and Scott, the equivalent of *hemera* except that the "s" prefixed gives to it the sense of "this day." Indeed the orthography of the two words is almost identical, this prefix excepted. That it is used, so far as duration is concerned, as the equivalent of *hemera* is shown by these texts: Luke 24: 21: "To-day [*semeron*] is the third day [*hemera*] since these things were done." Acts 27: 33: "This day [*semeron*] is the fourteenth day" (*hemera*), etc. Now it is remarkable that the word *semeron* which is simply *hemera* with a prefix signifying "this," is expressly used with reference to the night season. Mark 14: 30: "And Jesus saith unto him, Verily I say unto thee, That this day [*semeron*], even in this night," etc. To the shepherds watching their flocks by night, the angel of God said, "Unto you is born this day [*semeron*] a Saviour," etc. Luke 2: 8-11. See also Matt. 27: 19 and Acts 27: 33.

10. The eight texts in which the "first day of the week" is named in the New Testament, though the word *hemera* be understood, are so many references to periods of twenty-four hours; for it has been fully proved that the days of the week do actually embrace both the darkness and the light, as indeed it is not possible that it should be otherwise in their case.

11. The words of John's gospel are very striking: "The first day of the week cometh Mary Magdalene early, when it was yet dark," etc. John 20: 1. Our Lord's resurrection upon the first day of the week was still earlier than this. So that it is certain that the term "first day of the week" does in the New Testament cover the darkness of the night as well as the light of the day.

12. According to Eld. P., the first day of the week is the Lord's day and the Christian Sabbath. Now if he limits the first day of the week to the second division of the twenty-four-hour day, then his Christian Sabbath, or Lord's day, begins at sunrise on Sunday and ends that day at sunset; even "the seventh portion of man's time," which Eld. P. says that God claims, p. 138, is not secured by such a Sabbath as this. But we have Eld. P. himself for our authority in asserting that the first day of the week commences at the very point where the seventh day ends, which we have fully proved is at sunset of Saturday night. (See his 46th page quoted at length in chapter ten.)

We have, therefore, proved by indubitable testimony that the days of the week include the entire period of twenty-four hours, and that they begin and end at sunset. The first day of the week does therefore commence on Saturday night, and not on Sunday morning. The question now properly arises, Did Paul commence his meeting on Sunday morning and preach till midnight, a period of about fourteen hours? Or did he commence on the evening with which the first day of the week commences, soon after the close of the Sabbath, and from that point preach till midnight, a period of about five hours? Which is most reasonable? But did they not, perhaps, have other services during the daytime, and then an adjournment, and then, in the evening of the second day, Paul commence to preach? No; this could not be, for the

language plainly implies that their services commenced with Paul's sermon.

Thus it reads: "When the disciples came together to break bread, Paul preached to them;" or more literally, "The disciples being assembled to break bread, Paul preached to them." This language clearly indicates that Paul's sermon was the first thing in order; but verses 10 and 11 are perfectly decisive, and place the breaking of bread after the sermon was closed, at midnight. The meeting did therefore begin with Paul's sermon. And what is more, it does not say merely that the meeting continued till midnight, but it says that Paul continued his speech till then; which shows that he did not cease after the commencement of the services till the fall of Eutychus at midnight. But may it not actually be true that Paul preached, say from 10 A. M. of the first day of the week, till the close of that day at sunset, and thence on to the midnight of the second day of the week? Neither speaker nor hearers could endure such fatigue as that; for there was no cessation to Paul's sermon after it commenced till the death of Eutychus at midnight. But the idea is not merely incredible, it even reflects some discredit on the so-called first-day Sabbath. If the entire daytime of the first day of the week had been spent in listening to a sermon from Paul, how does it happen that Luke, who seems for once to have undertaken to describe a first-day meeting, actually slips over it, and records only those incidents which came upon the second day of the week? Shall we conclude that not one first-day meeting was worthy of a particular description in the entire New Testament? How does it happen that the second day of the week was able to secure nearly everything worthy of mention on this occasion.

But if this meeting began in the morning of the first day of the week, what did they want of the many lights? Is it said that they held their principal meeting in the daytime of the first day, and that when it grew dark, they lighted up for the evening services on the second day of the week? The language plainly implies that the room was lighted when their services commenced, and that the entire meeting had the benefit of these lamps. Thus we read: "And there were many lights in the upper chamber, where we were gathered together." Verse 8. The evidence is, therefore, most conclusive that this entire service was held in the evening. Luke says that it was upon the first day of the week. We have proved that this day begins Saturday night at sunset, and that it ends at sunset on Sunday. This meeting was therefore held on Saturday evening.

Whence it follows, 1. That Paul did not regard the first day of the week as the Sabbath, inasmuch as he started on his journey next morning. 2. That he did regard the fourth commandment, inasmuch as he waited till the Sabbath was past and set forth on his journey on first-day morning. 3. That this meeting at Troas was not a stated meeting in the daytime, but an unusual and extraordinary one in the night season; the disciples coming together after the close of the Sabbath to celebrate the love of their dying Lord as their fitting farewell meeting with the apostle.

It may be asked, "If this meeting was on the evening with which the first day commenced, how could Paul's departure be upon the first-day morning, whereas it is said that he was 'ready to depart on the morrow'?" We answer, the Greek word, *epaurion* (*morrow*), does not necessarily bring to view another day of the week. Thus, the soldiers took Paul by night to Antipatris, and on the *morrow* (*epaurion*), returned. It here simply represents the next period of daylight, but all the things named took place on the same day of the week. See Acts 23: 23, 31, 32. To prove that this was not a meeting on first-day evening—for if it was, then Acts 20: 7-13 is fatal to the first-day Sabbath—Eld. P. does not attempt to reason from the circumstances recorded, for they are all against him; but simply endeavors to show that the idea of a night meeting is inconsistent with the meaning of the term "first day of the week." We have shown that herein he is entirely at fault, and have proved the meeting at Troas to be a farewell meeting held on the evening with which the first day of the week commences. That many first-day commentators hold that this meeting was on Saturday evening, see the "History of the Sabbath," pp. 180, 181. We quote the following from a work of high repute. It speaks thus of this evening meeting at Troas:—

"It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." *Conybeare and Howson's Life and Epistles of St. Paul*. Vol. 2, p. 212, London, 1854.

Of the journey to Assos these authors speak thus:—

"It was arranged, however, that the apostle himself should join the vessel at Assos, which was only about twenty miles distant by the direct road, while the voyage round Cape Lectum was nearly twice as far." pp. 213, 214.

The action of St. Paul on this occasion is entirely consistent with a sacred regard for the ancient Sabbath, but it is absolutely fatal to the idea that he regarded the first day of the week as the Christian Sabbath. In both these particulars, however, it is in exact harmony with his own statement, and that of James, and of Luke (Acts 13: 27; 15: 21; 18: 4), wherein they plainly acknowledge the existing weekly Sabbath, and exclude from that honorable appellation the first day of the week.

IF LITTLE, RIGHT.

'Tis but little I can do!
Let this be my effort still,
Ever to be kind and true,
Ever watchful against ill,
Doing, Lord, thy holy will.

'Tis but little I can say;
Let me ever keep in mind
Something true, to speak each day,
Spurning every word unkind;
So thy favor I may find.

'Tis not long I have to stay,
Health and life will soon be gone;
I've no time to throw away,
Sin and trifling I must shun;
Life's grave duties must be done.

In this busy world of ours
Good and evil are abroad;
To restrain all evil powers,
To urge forward right and good,
Equal service is to God.

Count not things as small or great;
Rather count as wrong or right;
On the right side throw your weight,
Feeble be your blows or strong,
Be your service brief or long.

—Sel.

The Other Side of the Question.

MUCH has been said and written about "Woman's Sphere" and "Woman's Duties." "Hints to Wives" and "Hints to Mothers" stare at us from every newspaper corner, to say nothing of whole volumes devoted to the same subject, wherein the various social obligations of the weaker sex are discussed at length. This is all very well, and I hope the wives and mothers will profit by it, and do the work God has given them the best they can.

Still the thought has sometimes dared to suggest itself to my mind, that there was another side to the question; and that it was "a poor rule that wouldn't work both ways."

Doubtless it is all right and proper, and I am very much in favor of it myself, that the wife should greet her husband with a pleasant smile when he returns home at night, weary and depressed with care, from his daily labor. And I hope he will appreciate it, and return it with interest; for it is possible she may be weary and careworn too, and need the cheering influence of kind words and pleasant smiles from him.

I have known a husband, after an absence of several days, during which the whole burden of care and labor, in-doors and out, rested on his feeble wife, to enter his dwelling; and his wife looked up, hoping at least for a pleasant "good evening" from the lips she loved. But he did not so much as look at her. A friend whom he had not seen for two weeks, perhaps, happened to be in, whom he greeted with a hearty shake of the hand, and with whom he entered into pleasant conversation. Was that wife to blame if her eyes filled with tears, and her thoughts went back to the early years of her married life when he thought no society so pleasant as hers? Is she to be greatly censured if her heart ached a little, and secretly yearned for the old, loving words of the by-gone days? Did that husband have any idea of the shadow he cast on the spirits of his wife? Not till reflected back on himself, and then he did not mistrust that he was the cause of it. She dare not open her heart to him, for he would only be vexed that she was so silly as to care for such trifles. He knows not that he is shutting out the sunlight, and letting in the shadow, when he despises the small, sweet courtesies of life. He would stare at you with surprise and indignation if you should venture to hint that he treated his wife unkindly. He has no idea of doing any such thing. He conscientiously intends to do his

whole duty by his family. He works hard to provide for them a comfortable subsistence. He wonders that his wife is dull and melancholy, and perhaps blames her for it. She toils on mechanically through her daily round of duties, year after year, growing old and faded, and almost hopeless, but he is blind to everything but her faults. As for the cares, and anxieties, and sufferings, mental and physical, that she endures as the mother of his children, he takes it all as a matter of course. They elicit no tender words of love and sympathy. Though he promised to love and cherish her once, it is so long ago he has nearly forgotten it.

Somehow or other, I cannot get the idea out of my head that the wife and mother who faithfully tries to do her duty, has a right to expect some love and sympathy from the father of her children. I do not see how he can be a Christian and not feel the burdens she has to bear; and if he does feel them, will not that feeling sometimes find utterance in words? "Out of the abundance of the heart the mouth speaketh." Will he treat her opinions with contempt? and trample on her womanly feelings? and despise her weakness? She cannot help it that she is a woman, and has a woman's loving, sensitive nature. God made her so, and designed that she should have a softening, refining influence over the rougher and sterner nature of man. Man's strength and woman's tenderness should so blend in the marriage tie as to form a perfect union; so that it may truly be said of them, "They twain are one flesh." "He that loveth his wife, loveth himself." Right here, in the home circle, is the place for us to show whether the principles of the religion of Jesus Christ actuate us or not. A home where love is, and none but kind words are spoken, is a place where angels love to dwell.

CARRIE B.

"Indirect Influence."

"A CASUAL analogy convinceth, when a mind beareth not argument." Many times the mind of those with whom we associate is, for some cause, prepared to resist any argument in favor of present truth. Shall such be compelled to listen to us? Can we favorably impress their minds with what they would not hear?

Perhaps some inconsistencies in our life have given an unfavorable impression of the truths which we would impress; and although the mind may be proof against argument, we may, by the aid of promised strength, live out, before them, the precious truths of the third angel's message. An occasional hint, shrewdly thrown out, may make an impression which will move the spirit, and open a channel of thought which may lead to investigation and perhaps to the Lamb of God and a knowledge of the truth.

That huge and massive rock has resisted the storms and thunderbolts of ages; yet the silent stream at its base is undermining its foundation.

The strongest argument may be resisted; but a holy, godly life will make an impression.

We have a duty to do, a work to perform; the result is to be left with God. Who of us but can remember the effect on our mind in our childhood, of an action, a word, and even of a look? A kind word or look when in trouble, has cast a ray of sunshine along our path, which has lighted up many a cloudy day. But an angry word or an unkind look, when we were doing our best, caused a wound in our drooping spirits which it took long years to heal.

Thus a prejudice was formed either for or against the person, and perhaps the society to which they belonged.

We know not what impressions have been formed of Sabbath-keepers by the influence which we have exerted; nor shall we know till the Judgment reveals it.

Shall we then find that we have been a stumbling-block in the way of some who might otherwise have been saved? Or shall we find that our words, our ways, our deal, and all our influence, have been such as to leave a godly impression?

What influence in regard to the truths which we profess are we having on our neighbors and associates? We profess to be Adventists! believers in the soon coming of our Lord and King.

Are our lives a living witness that we are sincere in our profession? There are many times when a direct exposition of our faith may not be advisable, but a zealous ardent, and holy life will be a living testimony in its favor.

CHAS. L. BOYD.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 12, 1871.

ELD. JAMES WHITE, . . . EDITOR.
URIAH SMITH, . . . ASSISTANT.

Eastern Tour.

OUR visit to Washington, N. H., Nov. 18, 19, was attended with exposure in reaching the place by a tedious route from which we have not yet recovered. But, notwithstanding, we had an excellent meeting. We were exceedingly gratified to meet old, tried friends, and to hear their cheerful and decided testimonies for the Lord and his truth.

We enjoyed an excellent visit to our very dear friends at Richmond, Me., Nov. 25 and 26. Some of their number were absent, so that the number present on the Sabbath was small; but we had an excellent meeting. Mrs. W. had a good hearing evening after the Sabbath, notwithstanding the rain.

First-day morning, the old Reed meeting-house was at least half full of attentive hearers, the most of whom had distinct recollections of our lectures in that place, nearly twenty-nine years since. We were very happy to again stand before this people in the enjoyment of freedom, with no evidence of existing prejudice. Mrs. W. spoke in the afternoon and evening with freedom. Here, where all manner of evil has been said of us to cut off our influence, in the providence of God, we were treated with kindness and respect.

At this place we dwelt upon practical subjects, which seemed to take a strong hold of the hearts of the people. We were very glad to meet our old and much-esteemed friend Curtis, and several other gentlemen, who told us that they heard our lectures in 1843. Several of them invited us to their homes. We now design to spend much of 1872 in Maine, and hope to be able to visit many of the places of our former labors, and speak to the people again.

We were disappointed with the attendance at South Norridgewock, it being much larger than we expected. Notwithstanding the severe cold, quite a number came in from Kendall's Mills, Fairfield, Skowhegan, Cornville, Athens, New Sharon, &c., so that our congregation on the Sabbath numbered more than one hundred. On first-day, the large house of worship was nearly full. We spoke twice, and Mrs. W. three times. The brethren seemed greatly encouraged.

Our proposition to spend much time in Maine the next year, where we can be free from the cares at Battle Creek, that we may write several books, and speak to the brethren in different places on the Sabbath, meets their hearty approval. We design to give appointments for Maine soon.

Mrs. W. is in the enjoyment of excellent health, and is in good spirits, and is making considerable progress on her second volume. This will be far the most interesting and important book she has written. We are having a jubilee. Our greatest embarrassment is our inability to comply with the many calls in different parts of New England, New York, Ohio, Pennsylvania, &c. Had our friends in New York written sooner we should have spent one Sabbath in that State on our way to General Conference, instead of Vermont. We can meet the brethren in New York at one or two points on our return immediately after Conference.

Order in the Church of God.

In the civil government, in the army, in the school, in the large work-shop, in the mercantile house, and, in fact, wherever men may be associated together for the purpose of advancing worldly interests, complete organization and order are regarded of first importance. Much more is order needed in the church of God, where eternal interests are at stake. What we want is, that order in the church, carried out by all its members, which, if applied to worldly things, would appear reasonable and right. We are not so unfortunate as to entertain the idea that good, sanctified common sense is at war with the things of the Spirit of God. And we long since became disgusted with the miserable pretensions of those who carry out their fanatical and distracting notions under their gauzy pretensions of being led by the Holy Spirit.

Now, if the Old and New Testament teachings of organization and order in the church of God be set aside, then their peculiar course may receive full license. But, with the Bible in our hands, while we retain our senses, nothing can be plainer than that, in the battle with the world, the flesh, and the devil, we should be instructed by the lessons of order and discipline found in both Testaments. The order of the Bible is God's order. And we affirm that God's order is in perfect harmony with God's Spirit, and that those who have a spirit that does not agree with the strictest organization, discipline and order of the word of God, are just so far possessed with an evil spirit.

As a people, we are far from being what we may be. And, probably, the cause we labor to build up suffers more from want of united action than from all other defects. Sluggish and stagnant waters become impure, while action purifies them. Our Conferences and our churches must be put in working order. We are deeply interested in the reports from Elds. Van Horn and Pierce. These men are adapted to the work of feeding the flock of God, and setting things in order; and there is no State where such labor is more needed than in Michigan.

Our young preachers cannot do this work. Our people should not call our young men from new fields. Neither should our ministers labor with the churches, unless sent to them by the Conference Committee. We need men to go throughout the churches, collect dues on our periodicals, obtain subscribers for them, solicit means from all our people who are able to take stock in our institutions, and form tract societies. And no one should go about this work unless set about it by the Conference Committee.

And we would here state that we have not ministers that can be spared to do all this work. We fear that there is a premature, haphazard movement in the State of New York, that will result in no real good. When ministers have proved themselves to be in possession of moral, intellectual, spiritual, and physical power, and good judgment sufficient to wake up an interest, lead men and women to the truth, and make them into a well-organized, active church, then, and not till then, will be time for them to consider the propriety of entering other men's labors, in visiting those churches in their Conference in which they had no part in bringing them into existence. And we protest against the practice of men, who have not raised up and built up a single church, dabbling in their style of labor with other churches.

General Conference will take these matters in hand, and then our State Committees can appoint men for this work. And we would suggest that in all our State Conferences there are ten men who can do this work, where we have one minister qualified, or who has the moral courage to do it in a thorough manner.

Those who labor among our churches should have a complete list of our subscribers to *REVIEW*, *Reformer*, and *Instructor*, and should settle with delinquents wherever they go. And they should have complete lists of stock-holders in the Publishing Association, and Health Institute, and amounts held, and should labor to the point that all our people take stock in these institutions according to each one's ability. They should also investigate each member's ability to pay Systematic Benevolence, and see to it, as far as consistent with a system of benevolence, that every one, who should, comes right up to the figures. This is the work to be done in our churches everywhere. Ministers, with the exception of a few aged men, who have not sufficient moral courage, and power of endurance, to do this work, nor to labor in new fields, have no business in visiting our churches.

What Shall Be Done?

LABORERS WANTED.

FROM all parts of the country the Macedonian call is heard, "Come over and help us." From Maine to the Pacific coast the want of laborers is felt. And it is a fact that we have but very few real laborers, and these are fast wearing out. It is true that we have quite a respectable number of accredited ministers; but when you count up the real laborers, they are hardly a score. In full view of this fact, we look out upon the vast fields all ripe for the harvest and hear the calls from all quarters, "Come over and help us," with feelings unutterable.

Laborers are wanted in all parts of the field. Elder Ingraham should have one of our ablest and best ministers with him in Minnesota. One is wanted in Nebraska, Kansas, Missouri, Ohio, New York, Pennsylvania and Maine, while the New England and Michigan Conferences should have two each of our ablest men. These are needed in an extreme sense, in order to continue tent operations in summer, and to secure any considerable amount of additions to our numbers at other seasons of the year. And yet there is not a man that can be spared from any point in the wide field now occupied. And besides these, ten real laborers are wanted in each of the Eastern Middle and Western States at this very moment. And then, there are openings in Kentucky, Virginia, and others of the Southern States.

We have worthy brethren scattered all through the Western States and Territories, who are calling for help. And it is not an uncommon thing for men in western localities, who learn of us by our publications, or otherwise, to get up petitions for a minister to be sent to them to teach our views, and in the long list of petitioners there may not be the name of a single Sabbath keeper. Will not our active young men be stirred by such facts as these? As we view these things in the light of the real facts in the case we are led a hundred times to inquire with feelings of deepest solicitude, What can be done?

God has committed to our people a sacred trust in his truth. He has blest our publishing interests wonderfully. And we not only have books, and means with which to publish; but God has helped men to bring out his truth in our works with clearness and force. He is also opening the way for us, and preparing the public mind in a thousand places that we cannot at present occupy. There is a fault on our part, as a people, or we should have laborers to enter fields providentially opened. What shall be done?

The New England Conference has surplus funds, and two large preaching tents for summer use. They ask for two of our ablest men. They will support them well, and will cheerfully co-operate with them. Bro. and sister Canright would be more than welcomed to this Conference. If Bro. Haskell leaves to labor in other States in establishing tract societies, and to bring about united action in sustaining the cause in its various departments, others must come to the New England Conference.

And the Maine Conference must have help. But little has been done in Maine besides what has resulted from the labors of those men who have been sent to the State by the General Conference. We are, however, very glad to learn that Eld. J. B. Goodrich is nobly battling in Aroostook County with considerable success. But what has very much discouraged our faithful brethren in Maine, who have ever stood ready with their means to help the cause, has been the course taken by some of their preachers. They seemed content to visit round and round with the little churches raised up almost entirely by others. They have manifested but little interest to break new ground, and raise up new churches, and, at the same time, they have, by their jealousy, fault-finding, and failure to co-operate, stood directly in the way of those ministers who were sent to that State by General Conference. This has caused disunion, and has embarrassed ministers from other States, so that they have not been able to accomplish half so much as they would have done had these men never taken their stand with us. And our most valuable men, Elders Cornell, Andrews, and Canright, who have done nearly all that has been accomplished in Maine, have left the State in discouragement.

Our people in Maine have finally taken their stand not to spend their s. n. funds in the support of any man who cannot go out into new fields in that State, as did Cornell, Andrews, and Canright, and bring men and women to the knowledge of the truth. When men can do this, and lead those who are the fruits of their labors up to a state of intelligent, harmonious action with the body, then they have proved themselves competent to labor with our churches, or anywhere else. The cause needs men who can either labor in new fields with success, or who can wisely and well bring our churches up to harmonious action and spiritual strength. The cause has no use for men who can do neither.

Somebody has worked, and God has worked with them, the past twenty years, in bringing out

fifteen thousand Sabbath-keepers, and fighting the battles for Organization, Systematic Benevolence, etc., etc. And we would say to untried, and unsuccessful ministers, that not a tithe of the territory in the United States alone has been canvassed. There is as good ground to work on that has never been broken as any where our churches have been raised up. And now that the present truth is brought out and made clear, in our publications, and things are made ready to their hands, is it too much for our Conferences to ask of these ministers to go out into new fields, as the pioneers of the cause did when the fields were all new? Then we had no publications, and opposition was stronger than now. All we can ask of these ministers is to do as others have done before them. And we are very glad that circumstances are more favorable for them.

About ten years ago, D. M. Canright came nearly forty miles to converse with us on the subject of preaching. After talking with him an hour, relative to his convictions of duty, of the responsibilities of the ministry, and advising him to make up his mind to be, by the grace of God, a first-class preacher, we gave him a Bible and a set of charts, and told him to go right out into some place where our views had never been preached, and when he became satisfied that preaching was not his calling, to bring the Bible and the charts back. In a few weeks, we heard from the young stripling down in Indiana, bringing men and women to acknowledge and obey the Lord's Sabbath. In about six months we met him at General Conference, and inquired of him, Where is the Bible? and where are those charts? Have you brought them back? "No, Sir," was the reply, "you have lost them." We would like to lose more in just this way. This young man went right out into new fields, and stayed out, and read, and studied, and preached, and wrote, and read, and preached, and studied, and he could not help growing up a strong man in God and in his word.

Maine must have help. The brethren in Maine will be glad of the labors of any of our living, active preachers; but they would be exceedingly glad of the labors of Bro. and sister Canright.

We are glad to see some coming up to the help of the Lord, to the help of the Lord against the mighty. But there are more than one hundred men among us, who should give themselves more or less to the work. There is a class of men among us who have reached the years of experience and ripe judgment, who should consecrate themselves to the work as helpers. These can visit our churches, set things in order, and do the same work Bro. Haskell has been doing in the New England Conference, better than our ministers can, with the exception of a very few of them. We have men enough to do this work without taking evangelists from their specific calling.

And, then, there are scores of young men who could become able ministers of the word, if they would give up the world, and give themselves to study, and to God fully. God's Spirit is moving on the minds of some; but they hesitate, and hold back.

Are they waiting for some miraculous evidence? We suggest that they will never have any. Generally, Satan gives these to the men he deceives. The voice of the Lord speaks to men, everywhere, who have the capacity, and aptitude to teach, and who love God, his holy law, and who love salvation through Jesus Christ, and who love poor sinners. "Why stand ye here all the day idle?" "Go ye, also, into the vineyard."

"But," says some cautious friend, "Would you not have men wait until they feel the 'woe is me if I preach not the gospel,' upon them?" Certainly, certainly. But will some one tell us what this "woe" is? What does it say to a man? How does it feel? What is to be learned by it? Those who are waiting to feel it, should have it described to them.

We once heard a very sensible minister say, that Satan called more men to the ministry than the Lord did. We believe it. These unfortunate men who labor under the mistaken idea that they are called to the ministry, have an indefinite and inexplicable something which they call a "woe-is-me." They cannot define it. It tells them nothing in particular. They feel that they must preach. That is all. Now, we simply set this indefinite something down as an imposition of Satan.

And we confess that we do not see how any young man—if he has the ability to make life a success, and is apt to teach, who comes near enough to God to feel his holiness, the holiness of his law, and the value of the great salvation provided by Jesus Christ, and who loves poor sinners, and realizes that we are in the time of the last message, upon which the destiny of the world hangs—can help feeling the “woe” upon him.

It is true that Paul had a special calling. His was an especial work, under peculiar circumstances. Others may have had especial evidences; but they are exceptions, and not the rule. As a rule, that which has moved men to enter the Lord's vineyard, has been a high and holy sense that they were bought with the precious blood of Christ, and should be wholly his, and that their time and strength should be devoted to the work of saving sinners, one of whom, when saved, would be of greater value than all the treasures of this poor little world. Men who come near enough to God to see, and feel, and know, these great facts, have intelligent convictions of duty. With them the “woe is me if I preach not the gospel,” is something that exists, and virtually speaks to them, and moves them out in an intelligent manner to consecrate themselves to God, and prepare themselves for the great work.

Those who have found pardon of their sins, and are the adopted sons and daughters of the Almighty, who are bought, and brought nigh by the precious blood of Jesus Christ, and who rejoice in hope of the glories to be revealed at the second advent, and over on the immortal shores, are debtors. And in no way can they approximate toward paying the debt, only by a life devoted to the work of bringing others to Christ. The grace of God had brought Paul greatly in debt to the world. “I am debtor,” he says, “both to the Greeks, and to the barbarians, both to the wise, and to the unwise. So as much as in me lies, I am ready to preach the gospel to you that are at Rome also.” Rom. 1: 14, 15. The apostle would exert the powers of his entire being in paying the debt he owed to the world in consequence of the grace of God that had come to him. This constituted, in a great measure, at least, the “woe is me” that rested upon Paul.

In the gift of the Son of God for sinners, in his pardoning love which the repenting sinner is permitted to feel, and in the promised future glory and reward of the faithful saved, are reasons almost infinite why men and women should feel that they are in debt to sinners, and why they should devote their powers to the work of their salvation. Those who do not realize their indebtedness are utterly disqualified to work for God. Those who do, at such a time as the present, have all the woe upon them that they need, and should tarry no longer.

“Go labor in my vineyard,
There's resting by-and-by.”

Laborers are wanted. And again we call the attention of our people to the subject of brief courses of instruction in the present truth, and the best methods of teaching it, for the benefit of those young men and young women who feel that the grace of God has made them debtors to sinners, and that they must devote themselves to the last message of mercy to the world. These courses of instruction should be held in several States during winter and spring. We suggest that the expenses of the teachers be met by General Conference, and that those churches who may invite the course to their place, board free all those who are worthy, and whose limited circumstances make it a duty to board them free. May God give our General Conference wisdom to treat properly this great and important question of want of laborers.

Fire and Flood.

THE earth is becoming paralytic. It is like the poor epileptic who was brought to our Lord to be healed, who oftentimes fell into the fire and oft into the water; with only this difference, that the earth is in fire and water at one and the same time. While our Western States were kiln-dried by long weeks of cloudless sun, and then swept by fiery cyclones and burning tornadoes, which sent balls of fire like bullets through hickory plough-handles, and melted the pennies in men's pockets, and took the life of every living thing within reach of their blasting breath, other parts of the country have been soaked with continuous rains, and damaged with uncommon

floods. And other parts of the world besides our own have been subjected to extremes of this nature. From China the papers bring the following report:—

“... In the north of China there have been inundations of a very destructive character. In New-Chiang 20,000 square miles were submerged, and 1,000 people were drowned. ... A terrible typhoon visited the region of Macao on the 2d of September, and, besides doing immense damage to property, destroyed 300 lives. ... U. S. minister Low has returned to Peking, and the Korean expedition appears to have been given up.”

And now, as if all the caloric in our atmosphere had been expended in the recent preternatural fires, winter has set in with uncommon fierceness and unusually soon. A *Detroit Post*, of last week, says:—

“The fierceness with which winter has assailed us here is not local. In London, the cold has been so sharp, the air has bitten not only so “shrewdly” and “eagerly,” but so savagely, that seventeen persons perished in one night. In the West, on the other hand, in Utah, the snow is reported to be ten feet deep. Day before yesterday it was only three degrees above zero at Duluth, and thirteen at Marquette, and thirteen in Portland. The poor will suffer many hardships, and the demands upon the benevolent will be more exacting than ever.”

More and more apparent is it becoming that the only hope of nature, or of the race, is in the promised Redeemer. Earth will never be healed of her maladies, till he shall return and set things to rights in this disordered realm. And let the day not be long in coming.

U. S.

The Cost of Human Salvation.

Who can estimate the value set upon our race? the wondrous love, the amazing condescension, the infinite sacrifice, the immense labor and intense interest and solicitude, on the part of Heaven, manifested toward a sinful and rebellious, degraded and ruined race? No human pen can describe it, and inspiration fails to impress the human heart with a just appreciation of it. It is beyond the reach of finite comprehension—too vast to be measured by such beings as we are—yet, if we would, we could see enough of it to cause us to admire the plan, adore and praise its Author, and to the utmost of our limited capacity, reciprocate the love of God, and show by our actions that we enter into the spirit of the plan, and are willing to labor, sacrifice and suffer, in the work of salvation to sinners—a work in which the Father, the Son, and all the heavenly host are engaged.

Yet, though we cannot measure the love of God, nor comprehend the vastness of the sacrifice and labor on the part of Heaven, let us attentively consider the wonderful plan which “the angels desire to look into.”

Man had sinned, and had forfeited all, even life and being. God would be just in cutting him off and consigning him to oblivion. But his tender pity and compassion led him to devise a plan for his redemption and salvation. The divine Son enters into the plan with such unbounded love and zeal as to offer himself to be a sacrifice for the sins of men, so that the just law of God should be honored, and at the same time sinful man be saved. The plan is devised, the Son of God is to leave his glory and come to earth to labor, suffer, and die at the hands of those he came to save. And this, though amazing, is not all. He that could bring worlds into existence at a word, who spake, and it was done, devotes as many thousands of years to the salvation of our ruined world as there were days spent in its creation. We might speak of the wonderful humiliation of the Son of God, his labors and suffering on earth, his agony in Gethsemane, and his cruel death on Calvary; and the theme could never be exhausted; but we wish to speak more particularly of his incessant care and watchfulness during the whole period of man's second probation, his work of intercession and of judgment at its close.

Who has weighed this matter with sufficient care? Who has ever valued the cost of our salvation, as demanding the active energies of the divine Son of God for six thousand years? Who has estimated the intense solicitude of our Advocate with the Father, and the guardian care of the Shepherd and Bishop of souls, listening to the prayers and watching the conduct of every individual of the countless millions of our race who have sought his intercessions during this whole period? And who has considered his sorrows and his long-suffering as he has so frequently been crucified afresh, even by his professed friends, and put to open shame?

But he has not been the only one employed in this vast and protracted work. The angels of God, who desired to look into the plan, and share in the work, and whose number is no less than “ten thousand times ten thousand, and thousands of thousands,” have been sent forth as ministering spirits to minister to those who should be heirs of salvation. Think of their constant watchfulness, their extreme solicitude and tender care during all this time. And since there is joy in Heaven among the angels of God

over one sinner that repenteth; think of the grief of those kind messengers of mercy over the sins and apostasy of those they have labored to save.

As a consequence of giving an individual probation to the innumerable hosts that have peopled the earth for six thousand years, a day of reckoning, a general Judgment, must come at the close. And, with this consummation in view, the records of men's lives must be kept, the books must be written which are to be opened in the Judgment, when every man shall be judged according to his deeds, as they are found written in the books. What a vast amount of labor, even for ten thousand times ten thousand, and thousands of thousands of angels! And all this to save fallen man justly condemned to death, who might have been consumed in a moment by the word of Him who spake him into being!

Oh! matchless love and condescension! How great the cost of human salvation! How infinite the sacrifice, and how vast the labor of love expended upon so vile and sinful a creature!

And what return do we make? How is this costly salvation, proffered to our race, esteemed? How is love so amazing, so divine, reciprocated? How was the Prince of salvation received, and how have his most devoted followers been treated? How has this costly salvation been slighted by a majority of our race?

But let us come a little closer. What return has been made by those who have coveted this great salvation so dearly purchased? How loth, even, to leave their sins! And instead of inquiring, How can I reciprocate such matchless love?—by what labor and sacrifice can I show how highly I value the immense labor and sacrifice that this salvation has cost?—the inquiry has rather been, how little may I do, and yet share in the fruits of all this labor and sacrifice? and how far may I follow my sinful propensities, my carnal appetites and pleasures, and yet not miss of this salvation, which cost so much?

“Is this the kind return?”

“Are these the thanks we owe?”

thus to abuse such wondrous love, and slight the sacrifice of the Son of God, his untold agony and immense labor of love?

Shame! shame!! to that person that halts at duty, and inquires, Is this a saving ordinance? May I not omit this duty and still be saved? Can such a one share in this costly salvation?

“O God, my inmost soul convert.” Let me feel it a precious gift, not only to believe on his name, but to suffer for his sake. Let me share in the labor, and partake of the sufferings, of Christ, and of those who shall be heirs of eternal glory. Bring me not into the society of Jesus, angels and martyrs, till I have, in some degree, appreciated this divine love, and shown by my works that I value the great salvation, which has cost such immense labor, suffering and sacrifice.

R. F. COTTRELL.

Indications of the End.

THE other day I was deeply interested in a job of carpenter's work, to have it done by a certain time. The carpenter told me it should be done by the time desired. Day after day I watched the work but could see little progress. Every thing looked to me about the same from day to day. Certainly I thought, precious time is passing and little is being done. But at length he was ready to put together what he had been at work upon; then how quickly it was done! More appeared to be accomplished in an hour than had been before in days.

From this I can learn a useful lesson concerning God's work. I sometimes become impatient and almost discouraged by the apparently slow progress the cause is making from year to year. In some respects it would seem as though the work was almost at a stand still. The coming of the Lord would appear to be no nearer than it was years ago; but when we take a comprehensive view of the work in its connections, things are moving rapidly very rapidly, every year toward the final consummation.

The closing message is to affect all nations and all classes of men, and even the earth itself in its physical condition. Morally, religiously, and politically, men must be prepared, be ripened, for the events that are to transpire at the coming of Christ. It is not only God's people that is to be prepared. They could make little headway in the work, if God did not previously prepare men's minds for the work. When God promised Abraham the land of Canaan, he could not then take possession of it “for the iniquity of the Amorites was not yet full.” Gen. 15: 16. The Amorites must become ripe for destruction before God would drive them out, and give the land to his people. Four hundred and thirty years the seed of Abraham waited for that promise; they became a nation of slaves and apparently their hope was lost. But at last when the Canaanites are ripe for it, when the Egyptians are ready to act their part, and the Israelites theirs, what mighty events are crowded into a few years! How quick the building goes up after the materials are all prepared.

Christ, the Messiah, was the great hope of the Hebrew people. Every prophet that came upon the stage pointed to him with glowing words of hope. All hearts were eager for his coming. Yet generations, centuries, ages, passed slowly by with no indication of his advent. And when he is born into the world, thirty

long years still roll on before he begins his work. At length all things are in the right condition; then what wonderful events were crowded into three or four years!

So it has always been with the work of God. Its preparation is slow and tedious. The hasty and faithless ones become tired, discouraged, and turn away from it. The faithful alone hold on to the end. But when all things are finally ready, with what astonishing rapidity the most wonderful events are crowded into a few days!

Notice a few of the many ways in which we see all things preparing for the last loud warning and the final end.

1. When Jesus comes, the world is to be morally corrupt as it was in the time of Noah and Lot. Matt. 24: 37-39. The last few years has produced such a terrible increase in moral corruption that thinking and observing men are noticing it and feeling alarmed about it. Every year it grows worse faster.

2. Religious formality, hypocrisy, and worldliness are to mark the nominal churches when the Lord comes. They are to so far degenerate as to even become the habitation of devils and every unclean and hateful bird. 2 Tim. 3: 1-6; Rev. 18: 2. Nothing is more marked than the rapid apostasy of the Protestant sects for the last few years. All their pious members, leading men, and periodicals confess it with sorrow. A short time ago one needed to be cautious how he spoke of the fall of Babylon; but now it gives little or no offence to the people. Indeed, they see it more readily than other points. All candid persons are coming to feel and acknowledge that a reformation must soon be effected in some way or religion will lose its hold on men. It is coming to be no uncommon thing for notorious liars, swearers, drunkards, adulterers, &c., to be members in good standing in churches. I know these things to be so. They are fast ripening for the cry, “Come out of her my people.” The following from *The Nation* is to the point:—

“If religion is to retain much influence on human affairs, the church must return to its ancient ways. Not only must it rebuke immorality, but it must not furnish a sanctuary for criminals. It fell into that error once before, in evil days, and it atoned for it heavily. For, although it is doubtless true that the spectacle of corruption, and of successful and unabashed corruption, in every variety of form, is very debauching, and that the state of things in this city is very likely to demoralize profoundly a very large proportion of the generation which is growing up under it, and which retains no traditions of the earlier and better time, it is also true that the great cause of morality is never left without champions and defenders. The sight of ruffians on the judgment-seat, selling justice with ribald jokes; of ruffians in the legislature, selling laws; of ruffians stealing millions of poor men's money every year, and spending it in “toys and lust and wine;” of great bankers and merchants conniving at their theft and smiling on them, as they gorge themselves; of church members taking their wages to do their bidding and further their schemes—may well be believed to be playing terrible havoc with the manners of the millions of young men and women who, standing on the edge of the arena, are asking themselves the tremendous question, What weapons are lawful in this great battle of life? But then, it must not be forgotten that spectacles of this kind disgust and rouse, if not as many as they seduce, enough both to save society and avenge it.”

3. The principles and doctrines of the present truth are becoming widely known through all the country. We can not go into a town large or small but what there are more or less persons who have heard or read on present truth, and are favorable to it. All these things are silently but surely preparing the way for the closing work to be done quickly. God's eye is on all parts of the work, and he keeps all moving together. The progress of this work is not to be marked simply by the numbers who actually and openly embrace it. Far from it. Thousands are hearing and reading now who are thus being prepared to fully embrace it by and by.

4. The rapid extension of railroads, steam boats, telegraphs, printing facilities, &c., is preparing the way for the closing work to be done as it were in a moment, when all things are ready. Dan. 12: 4. Nah. 3: 3, 4. What could we have done in warning the world, with only the facilities for traveling and publishing of a century ago? Comparatively nothing. Thus we see God preparing the way before his people.

5. Notice the extensive efforts made the few past years to spread the Bible and the gospel among all nations, thus fulfilling Matt. 24: 14. None shall have an excuse when the Lord comes.

6. See the field where providence has raised up the last warning. In America all nations are represented as in no other country in all the world at any time. Not a nation of any account but what has more or less representatives here. Through these all can readily and rapidly be warned.

In short, the materials are all being worked out, are nearly ready, and soon the building will go up. Courage, friends, God is in the work. Only have patience and faith.

D. M. CANRIGHT.

A MOTHER'S LAMENT.

No place to pray, no altar here,
In parlor, hall, or plain;
No hand to guide, no heart to cheer,
I turn and search in vain.

My God I love, his laws are good,
My all to him I owe;
My wayward will his love subdued;
To him I fain would go.

The hosts of Satan press about;
My heart with pain will throb;
Till tired of life and mirthful shout,
I steal away to sob.

Then Jesus comes with words of love;
"I've lived thy life before;
Despairing one, look up, above,
And view the shining shore.

"I've trod this vale of tears for thee;
For thee I've prayed at night,
On mountains wild, by roaring sea,
That thou might see the light."

Oh! joy of all; that blest abode
Beyond this world of care—
Jesus my all—my father, God;
I'll lift my heart in prayer.

H. M. VAN SLYKE.

Hamilton, Mo.

Progress of the Cause.

As that good seed and weepeth, bearing precious seed, shall doubtless
come again with rejoicing, bringing his sheaves with him.

Michigan.

SINCE my last report, Oct. 29, I have been visiting Sabbath-keepers in Oceana Co., where a church was recently organized in the township of Grant by Bro. Philip Strong, G. W. Newman elected Elder, from Nov. 4 to 13. Our Sabbath and first-day meetings were deeply interesting, especially the last. Some of the brethren have from ten to fifteen miles to travel, and strangers come also quite a distance to learn about the keeping of the Sabbath and the soon coming of our dear Lord and Saviour. Others beside Sabbath-keepers are anxious to hear a course of lectures. Many strangers are seeking employment on the railroads which are progressing northward up the western shore of the lake through villages and settlements which have been difficult to reach heretofore on account of bad roads.

From what I learned, the way is opening daily for the spread of the good news of the coming kingdom of our Lord and Saviour.

I was with the church in Monterey last Sabbath. The whooping cough has prevailed here with the children to such an extent that our day schools and Sabbath-schools have been suspended for weeks. Thank the Lord the afflicted are getting better, and the schools are about commencing again.

JOSEPH BATES.

Monterey, Nov. 20, 1871.

Vermont.

WHEN we wrote our last report, Oct. 16, 1871, we had been in South Huntington over six Sundays, and had held about fifty meetings, and three precious souls had decided to keep the Sabbath. Now there are eight who keep the Sabbath in Huntington, and others are deeply interested. While we held a few more meetings in H., we started an interest in the town of Starksborough, about four miles and a half south, on the way to Bristol, where we held thirty meetings. The attendance was large at every meeting, and the people were very eager to hear the truth, and to read our works, and we had to work fast to visit the several families who anxiously invited us to call on them.

Monday evening, Oct. 30, Bro. D. T. Bourdeau spoke on the importance of obeying, having arranged to leave the next day to visit several families during the week, and to meet with the friends in West Bolton the next Sabbath. While he was speaking that evening, it seemed quite evident to all present that his work was nearly closed, and that he would very soon have to rest in the grave. During the past thirteen months in our labors together, and in laboring with other preachers, he has zealously done his part of the work; often going beyond his strength. But in this our state of affliction, the thought that during that time more than sixty precious souls west of the Green Mountains in Vermont have been led to embrace the Sabbath and to rejoice in the present truth, cheers our poor hearts, and we are encouraged to trust in the Lord for the future.

I continued holding meetings in Starksborough, assisted by Bro. Evans; and the 4th of November held our first Sabbath meeting in that place, which was one

of the best meetings I ever attended. Five were present from Huntington, and two from Bristol, whose cheering testimonies added to the interest of the meeting. Several new converts committed themselves in favor of the truth. At the close of the meeting, those who were fully decided to keep the Bible Sabbath were invited to rise to their feet, and twenty-two arose, fifteen of whom were new converts. Bro. Evans arranged to move to that place last week.

Sabbath and first-day, Nov. 11 and 12, I held meetings at West Bolton. The weather was very unfavorable, and some of the friends did not attend; yet the meetings were very interesting, and a good start was made in organizing Systematic Benevolence. Bro. and sister Hutchins were present. As Bro. H. tried to do his part in the meeting, it was manifest that he too needs to be careful with regard to his health. Next Thursday, the Lord willing, I shall return to Huntington and Starksborough to continue the work there. It is earnestly desired that Bro. and sister White will visit these new friends in Vermont on their Eastern tour.

A. C. BOURDEAU.

Bordoville, Vt., Nov. 19, 1871.

Wisconsin.

ON account of a heavy rain storm, I did not reach my appointment at Liberty Pole till sixth-day evening, and even then I was hindered from having meeting, by one Elder Cotton, Disciple, who had been holding meetings in the place for two weeks, on purpose to be ready to compel me to enter into a discussion with him on the Sabbath question. I affirmed that the Bible taught that the seventh-day Sabbath is binding upon all men. We debated this question four sessions of two hours each. He affirmed that the Bible teaches that the first day of the week was kept by the apostolic church as the day for public worship, and as such, should be observed by all Christians. We debated this question three evenings. The arguments in favor of Sunday were the same old story, except that the Elder admitted that the breaking of bread by Paul and the disciples, Acts 20:7, was only the partaking of a common meal, which was new to me.

I showed from Ex. 31:13-18, that God said to the children of Israel that they should keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever.

I also showed from Jer. 31:31, and Heb. 8:7-12, that God made the new covenant with the children of Israel, and that all that receive the blessings of the new covenant, even from among the Gentiles, are the children of Israel, and therefore must keep the Sabbath as the sign that God has sanctified them; and that every true Christian is a sanctified Israelite; and that God has made the keeping of the seventh-day Sabbath a sign of that fact, which, according to God's promise in Ex. 31:13, must continue as long as the new covenant, and will be kept by God's new-covenant people, called by Paul, Israel. Gal. 6:16. "And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God."

The Elder admitted that the argument I presented, showing so plainly the perpetuity of Israel, was correct, but claimed that the Sabbath was not binding upon them, notwithstanding God said they should keep the Sabbath throughout their generations.

All the friends of truth are satisfied that the discussion did much good. The brethren and sisters were much strengthened, and we think much prejudice was removed.

The next evening after the discussion we commenced our quarterly meeting, which was the first one in this church. Brethren from Victory, Bad Axe and Kickapoo Center were present, and we all shared largely of God's free Spirit, especially on the Sabbath. On first-day, two were baptized and added to the church, and two more will be baptized next first-day, at Kickapoo. The church here have commenced the organization of a missionary society. An elder and deacon were ordained; so this church is now in a good condition to advance and grow in grace if they will only be faithful.

There is no one thing that I know of that will sooner destroy the spirituality of a church than tardiness in getting together at the time appointed for meeting. For instance, we appoint nine o'clock Sabbath morning for prayer and social meeting. And the brethren and sisters come strolling along till ten or eleven, so that many do not get there till the prayer-meeting is past. Such meetings attended in that way are always lifeless, cold, indifferent meetings, and will soon destroy the influence and spirituality of any church. In 2 Tim. 4:2, Paul says, "Be instant in season." But you say, This means the minister. I admit it, but does it not also include the people? It most certainly does; for why should God command the minister and not the people?

Dear brethren and sisters, let us all be punctual in getting to meeting in time, and also in doing our duty after we get there.

Thursday, Nov. 23, I commenced meetings at Kickapoo Center, preached five times, had an ordinance meeting, ordained an elder, and baptized three.

Monday, the 27th, I traveled twenty-eight miles, and preached in the evening to the Sand Prairie church. This is one of the strongest churches in the Conference, not in numbers, but in real sound moral worth. They have been an organized church about ten years, and have had their trials; but by the careful management of their elder, and the blessing of God, they built their meeting-house, and have always kept up their Systematic Benevolence. And never to my knowledge have they had to call on a minister to help them out of any trouble. And they are now becoming much interested in the missionary work as suggested by Bro. White in a late REVIEW, and are organizing.

The churches at Liberty Pole and Kickapoo have also organized themselves into missionary societies. I hope all the churches in the Conference will immediately take hold of the work, and feel stimulated to action by what the New England Conference has done and is doing. See Bro. White's report in REVIEW Vol. 38, Nov. 22.

I hope all our brethren in Wisconsin will read it carefully, and then carry out the work as promptly as the New England Conference has, especially in collecting and paying all dues on the REVIEW AND HERALD.

Since leaving Liberty Pole, I noticed in the Vernon Co. paper that Elder Cotton is not satisfied with the discussion, because he did not have the privilege of discussing the immortality question. He also insinuates that I used deception with him in order to avoid discussing the immortality question when we discussed the Sabbath question. But I told him plainly the reason I could not discuss that subject then was for want of time on account of other engagements. But if we can agree on propositions, I will discuss that question with him in their meeting-house in Viraquia at some future time.

I arrived home, Nov. 28, to see to the wants of my deeply afflicted family. My wife is now suffering severely by the very painful returning cancer that we hoped was removed last winter. Just how long I shall be kept at home by this affliction, I know not, but will wait on the Lord to open the way for me.

I will say, therefore, to the brethren in Wausband Co., Please be patient, trusting in the Lord to help you to get along without preaching for a while longer, and I will visit you again as soon as the way shall open, so that I can consistently leave my family again. I would ask all to pray for us, that the Lord may bring us through this affliction better than when we entered into it.

I. SANBORN.

Johnstown Center, Wis., Nov. 29, 1871.

Aroostook Co., Me.

I COMMENCED meetings at the Dyer Brook school-house, Nov. 2. The interest has seemed to be very good. There have been from twenty-five to one hundred out to hear. The most are convinced that we have the truth, and a few have decided to keep the Sabbath. Others are hesitating at the cross. It is very evident that the Lord is at work with some, and I hope to see victory on the side of truth. Truly it seems that this is the compelling message, and will finally triumph.

J. B. GOODRICH.

Smyrna Mills, Me.

Loving our Neighbor.

"THOU shalt love thy neighbor as thyself." God does not command us to love him with an indifferent or lukewarm love, but to love him even as we love ourselves. Do we do this? Are we as forgiving to our neighbor as we are to ourselves? When he is in need, are we as ready to assist him as we are to assist ourselves? When he rejoices, do we rejoice with him? When he mourns, do we comfort him? When he is cold, do we warm him? When he is hungry, do we give him food? When he is naked, do we clothe him? When he is sick, do we stand by his bedside and minister unto him? If he is in danger, do we warn him? When he strays from the path of truth and virtue, do we take him by the hand and gently lead him to Jesus? If we do, then in truth do we love our neighbor as we love ourselves. If we do not, then do we come short of God's commandment. Brethren and sisters, let us think of this. Read the last part of Matt. 25.

V. M. L. COTTRELL.

He Giveth Snow like Wool.

DROP a piece of wool upon the floor. Do you hear it? No. It is noiseless. And this is altogether characteristic of divine operations.

"What God does, is done so sweetly,
So completely,
And so still,
Every part becomes amazing,
While we're gazing
At his skill."

Beautiful snow! how silently it falls! It makes no sound as it comes, it sends no herald to proclaim its advent, but silently and surely it falls, covering every twig and

tree, till all nature is clothed in a pure, white garment. It covers all the rough places, hides every deformity. It crowns the lowly cottage with its pure wreath of white, as well as the mansion of the rich. How pure, how beautiful, it is before it is marred by man!

Is there anything whiter than snow? You are almost ready to say, Surely, nothing can be; but the psalmist tells us that there is. See Ps. 51:7. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

Snow is often alluded to in the Bible for its whiteness, and for its cleansing qualities. "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool."

Oh! sweet assurance! to have all our sins thus blotted out, and our hearts made pure and clean, "whiter than snow," that we may be accounted worthy of receiving eternal life when Jesus comes.

"Jesus! who on Calvary's mountain
Poured thy precious blood for me,
Wash me in its flowing fountain,
That my soul may spotless be.

E. R. DEWEY.

Montpelier, Vt.

Time.

HOW FAST it flies! Soon it will be gone, and eternity will take its place. Can we keep pace with it. Do our actions correspond with our faith, and the time in which we live? Do we economize our time, and give all we can spare from other necessary duties of life to the cause of God, in doing good to others? or do we spend it in pleasure-seeking? in visiting? or any way to please the carnal mind? Do we realize that time is precious? and every moment that is wasted, or not improved to the glory of God, is sinful in his sight, and will be brought into judgment? If we partook of the spirit of our Master, who went about doing good, and who suffered with hunger and fatigue in ministering to the wants of others, our hearts would be in the work, and we should find no time to use unnecessarily for ourselves, but our hearts would yearn over those who have not the light of present truth. We should put forth a mightier effort to get the truth before them. Oh! that a deeper sense of the shortness of time, and our accountability to God, might rest upon us. The great day of God's wrath hasteth greatly. Soon the great controversy with mankind will be closed up. There is no time to spare. If we have any part to act in life's closing drama, we must be about it; and while we may feel deeply humbled under a sense of our unworthiness and inability to fill even the smallest place, we must not get discouraged, but do what we can. Oh! may we obey the truth by living out all the light. Then shall we feel its sanctifying power resting upon us, which will fit us for our place wherever it may be.

C. LAWTON.

Jeff. Co., N. Y.

Make us All like Jesus.

PERHAPS this petition is offered to God often without fully realizing what it implies. Do we, in reality, desire to lead the humble, cross-bearing life he did? Are we willing to deny self? Jesus' whole life here was made up of self-denial. Ah! and what self-denial, to leave the realms of glory where he was adored and honored, and come to this world where he knew he would be derided and mocked, and put to the most shameful death. Are we willing to spend our time in doing good to others, instead of ourselves? This was the whole work of the Master. Did he do it grudgingly? Oh! no; but mourned over those who would not let him do them good; saying to Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; and ye would not." Was he proud of his good deeds? Who might not have taken honor to himself, if not he? He might with propriety have sought the society of the rich, the noble, and the mighty: who if not he, the Son of God? But no, his chosen ones were of the humble poor. Should his professed followers then be seeking for the applause and honors of the rich and mighty? should the disciple desire to be above his Lord? Jesus gave all, even life itself, to save souls. How much are we willing to sacrifice to save them? Who has this end in view continually? Souls are perishing; can we be indifferent? Not if we would be

like Jesus. He was rich, but for our sakes he became poor. Who has such love for souls as to be willing to follow their Lord in this respect? Many of their abundance give a little, to send the truth to others; perhaps even that grudgingly: and still souls are perishing for lack of the good we might do them. How much to you, is the value of a soul? A few dollars, perhaps a few cents, may be the means of saving one.

Would you be Christ-like, wait not for opportunities to do good to come to you, but seek for them. Shall wasted opportunities rise up in the judgment against us? Nearly every day, some one comes in our way, to whom we might impart a knowledge of the truth; whom we should warn that the Lord is at hand; the Judge at the door. Are we faithful to do this? The vineyard is large, but where are the laborers? I see some busy at work, toiling early and late, instant in season and out of season. But oh! how many sluggards and drones are there; only stumbling-blocks in the way of sinners. And what will be the end thereof? The day for settling accounts is at hand. The Master will ask, Where are thy sheaves? where the souls thou shouldst have saved? where thy robe of white? This one is stained; covered with the blood of souls. Here is the crown thou mightest have worn, but it shall be given to another more worthy than thou.

May God beget within us an earnest zeal, that with meekness we may do our duty faithfully to all; and help us that we may truly become like Jesus. But God will not make us like Jesus, though we ask it ever so much; unless there is a willingness in our hearts to be so. We are to work together with him, in this matter. Study his life; and then strive to be like him, humbly asking God for help. I think I do really desire to be as near like Jesus, as it is possible for poor, weak, erring mortals to be. The more I study his life, the more I love and reverence him. I am ravished with his loveliness, and I will strive every day to become more like him.

M. E. WILLIAMS.

Millgrove, N. Y.

Caution.

THE church in Allegany Co., N. Y., feel it duty to caution all against being imposed upon by a "wandering star" by the name of Green, who came to them with fair professions and an assumed name (that of Harry Harding), and succeeded in marrying a respectable young lady, after which it was discovered that he had a wife and four children living in Pennsylvania within a day's drive of this place.

Also, there is a middle-aged man, of low stature, light hair, bald headed, and pock-marked, who was excluded from this church for the crime next to murder in the decalogue, some two years since, and who, instead of showing signs of genuine repentance, has taken up a warfare against a portion of our faith, while he professes to keep the Sabbath, and is laboring to injure our influence among the people by false representations of what we hold and teach, to create prejudice with those without, and lead astray the weak and wavering. His case would not be noticed thus publicly, but for the possibility that he may turn up in some other place, and if he should, he is sure to appear as a preacher, for preach he must and preach he will; to which we have no objections, if he will preach his own creed and not deceive the people in respect to S. D. Adventists and the truths which we hold and teach.

By order of the church.

JOSIAH WITTER, Clerk.

Wellsville, N. Y., Nov. 29, 1871.

Novel-Reading.

THIS fascinating sin just as effectually poisons the mind as a deadly drug does the system; and yet how wide-spread is the evil. The habitual novel-reader is just as much a slave to his appetite for fiction as the drunkard is to his for liquor, or the smoker to his for tobacco. I know the above to be true from experience, and I would send forth a word of warning to those who are addicted to this habit, especially among the children of Sabbath-keepers.

The following is a sketch of my own experience, and if it awakens a sense of this great evil in the breast of one poor soul, so as to lead him to abandon the practice, it will have accomplished its purpose.

I commenced to read the *N. Y. Ledger* when only seven or eight years of age; but as I grew older, I found that that did not satisfy my mind's desire for exciting reading. I must have more. So dime novels

were added to the list. Still the cry was for more. And thus it was continually: the more I read, the more I wanted to read, until it was my whole aim and desire to procure some new story. And then I was lost to all external things until that was finished. The last four years, I read from four to six of the weekly papers each week, and every story book and novel I could obtain, which was a great many.

At last, the habit got such complete control of me that I could not read the Bible, the REVIEW, or any of our publications. I found no enjoyment in meeting, and for nearly one year I did not attend meeting on the Sabbath with my parents, but stayed at home to read stories. And now, at the age of only twenty-two, I find my memory greatly impaired, though I am naturally very quick to learn, with a power of memory naturally strong.

No one can realize how keenly I feel the loss, and how bitterly I regret the mis-spent years of my life. I had seen the evil for a number of years, and at times made up my mind to abandon the practice; but had not the courage to do so.

At last, there came a time that I must make a decision one way or the other. My mother had been sick for some five weeks, when one night father called me up at 3 o'clock, and there, as I supposed, by the bedside of my dying mother, I gave the required promise. From that hour she seemed to rally. The same week I went to camp-meeting, and there started for the kingdom. Blessed be the name of the Lord! for he has given me strength to keep my promise. I can truly say that I now take more enjoyment while reading one chapter in the Bible than I ever did in all the novels I ever read.

Dear reader, are you addicted to this great sin? If so, stop! stop now, ere it be too late. Don't wait to see the end of that continued story, for by the time that is finished you will become interested in another one, and be no nearer leaving off than at first. I have tried it, and know this to be so. Oh! I beg of you, don't waste any more of these precious moments in novel-reading. Soon Jesus is coming! He is even now at the door. Then let us work while the day lasts, that we may make our calling and election sure; for soon the night cometh in which no one can work, and are we ready? Pray for me that I may prove faithful, overcome every sin, and at last meet you in the kingdom.

WM. E. MORTON.

Portland, Maine.

Thought-Hives.

EVERY man we meet is a walking thought-hive. To our eye, it is hidden; but to God's eye, it is a hive of transparent glass. For there is not a thought in our hearts, but lo! O Lord, thou knowest it altogether! The thoughts which nestle within us, and issue from us in language and in actions, determine our moral character. "As a man thinketh in his heart, so is he."

A man is known by the company he keeps. So the thoughts which we harbor within us, and which go out through the doors of our mouths and our hands, determine our real characters. A holy man gives house-room only to pure and noble and goodly thoughts, and he is constantly striving to bar up door and window against foul and wicked intruders; out of the treasure-house within him proceed all the beautiful deeds and white-winged words that are a blessing unto others.

Habitual thinking determines a man as either Christ's or Satan's. A sensualist is only a filthy thinker. The walls of his mind are hung around with lascivious pictures; his inmost soul is a brothel. Do a man's thoughts run continually upon the bottle? Then he is a drunkard. Does another man's thought-hive send out its winged messengers every hour to gather honey from God's word, and his world of nature? Then is he a devout and happy being. In such a man, God dwelleth by his Spirit. One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts. To such a devout and happy thinker, a prison would be a palace. "I thought of Jesus," said holy Rutherford, "until every stone in the wall of my prison cell shone like a ruby." Wherefore let us keep our hearts—our thought-hives—with all diligence, for out of them are the issues of our life. And no one can handle the pitch of a wicked, or obscene, or abominable thought for any considerable time, without being fatally defiled thereby.

There is no greater torment than to be an unclean, or an intensely selfish, or cor-

rupt thinker; this is the genuine demoniac possession. Such a one is "grievously vexed with a devil." To go through some men's hearts would be like a walk through Sing Sing penitentiary. Every room has a rascal in it. Out of such hearts proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, pride, blasphemy. What a hell in advance, to be doomed to live in such a habitation of the devil! All thoughts have their germs. The surest way to kill a sin is to kill it in the egg. At the very moment when a wicked thought is born, is the right time to strangle it. These little snakes soon become the anacondas that strangle conscience and destroy character. How important, too, is the nursing into active life and strength of every good and holy suggestion and aspiration. A noble career depends on the treatment given to the infant ideas that are born in the soul. The best of these are the direct product of the Holy Spirit. To quench a good thought is to "quench the Spirit;" and the everlasting damnation of millions has been the result of this very sin against the infinite love.—T. L. Cuyler.

THE Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

S. D. ADVENTISTS passing through Wellington, Ohio (on the C. C. C. & L. R. R.), are cordially invited to give us a call.

O. T. NOBLE,
J. A. NOBLE.

Obituary Notices.

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

DIED, in Monroe, Iowa, Nov. 5, 1871, of typhoid fever, Lottie May, only child of J. B. and Maggie K. Benington, aged one year, four months, and twelve days. We have laid her away to rest peacefully until the resurrection morn. Then we hope, by the grace of God, to meet her never to part again.

J. B. BENINGTON.

News and Miscellany.

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

THE cholera is rapidly spreading in Constantinople. There were 380 deaths from the epidemic in that city last week, and the number is daily increasing.

A NEW religious sect has sprung up in Russia. The reformer, now startling the neighborhood of Tekatarinoslaff, and attracting thousands of converts, preaches polygamy, abrogation of all denominational creeds, and utter religious license, and gives himself out for the Saviour.

A CATHOLIC Union has been organized in New York, under the auspices of Archbishop Mcloskey. Its object is stated to be, "first, to invite the co-operation of the whole Catholic world to unite in the effort to re-instate the Holy Father, then to devise every available method of controverting the tendency of the age to materialism, and to neutralize the effect of the daily press upon the minds of the people." Money is promised in abundance to aid its work.—Am. Protestant.

FROM Mexico we learn that the country is in a state of anarchy. Formidable revolutions are taking place in nearly all the States, and a change in the existing government is expected before the New Year. A detachment of Government cavalry was defeated by the rebels in a fight near Saltillo, on the 4th inst., and driven into the city. It was stated that the rebels had decided to make a general attack on the town on the 9th inst. General Escobedo has placed all the San Luis troops at the disposal of the government; but he wishes to resign the governorship of the State. The Government forces from Tamaulipas, under Cortina, have advanced into Nuevo Leon; and the rebel leader Navarro has fallen back to Monterey. Cortina had, at last advice, reached a point twenty leagues from that city.

THE YEAR OF DISASTERS.—The ancient saying, that "calamities never come single," scarcely needed the confirmations of this past year; nevertheless it has them. On the heels of the Parisian disasters there came the Persian famine and our Western conflagrations, and now the loss of the whale fleet. It is true that these calamities strike at points wide apart, but they are the clicks of the telegraph from the same office. Some of us well remember that the year 1849 was that of the destroyed shipping of Chicago, and of the visitation of the cholera, by which, out of eighteen thousand people, one thousand went to the grave. That was the year, too, of such a succession of fires as the city has not suffered till the present season. May God shield us from any duplication of our recent disaster.—Interior.

INCREASE of post-offices in the United States the past year, 1,553.

Number of persons in post-office service, 48,954. Total number of marine disasters on lakes in 1871, 1,168.

Amount of public land disposed of during the past year, 10,606,792.03, an increase over last year of 2,511,379.03.

President Grant's message is well received generally, in this country and in Europe.

Pride shuts out good counsel, both from God and man; humility seeks both.

Appointments.

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

General Conference.

PROVIDENCE permitting, the tenth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., sixth-day, Dec. 29, 1871, at 9 o'clock, A. M., for the purpose of taking into consideration the general wants of the cause, and devising means for further advancing the work in those directions where the openings of the providence of God are manifestly inviting us. Let all the different State Conferences, and scattered brethren outside such Conferences, take immediate steps to represent themselves in the manner the constitution provides, and make such reports as it requires. It will be necessary that all delegates should reach this place at some time during the preceding week.

JAMES WHITE, } Gen.
J. N. ANDREWS, } Conf.
W. H. LITTLEJOHN, } Com.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its twelfth annual session at Battle Creek, Mich., Monday, Jan. 1, 1872, at 9 o'clock, A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

JAMES WHITE, } Trustees.
URIAH SMITH, }
J. N. ANDREWS, }
J. H. WAGGONER, }
L. P. BAILEY, }
A. P. VAN HORN, }
A. M. DRISCOLL, }

QUARTERLY meeting for the churches of Orleans, Fairplains, Orange, Vergennes, and Bushnell, at Orleans, Jan. 6 and 7, 1872. S. H. KING.

QUARTERLY meeting at Blendon, Mich., Sabbath, Dec. 16. Will some messenger please attend? ADOLPHUS SMITH.

QUARTERLY meeting at Beaver Dams, Schuyler Co., N. Y., Jan. 6 and 7. Friends from the west via N. Y. and Erie railroad will leave the cars at Corning; those from the east will stop at Watkins. This will be an important meeting; therefore let all who come prepare themselves to labor as humble representatives of the closing message.

JOHN LINDSEY,
S. A. H. LINDSEY.

QUARTERLY meeting of the Hundred Mile Grove church, Wis., January 6 and 7, 1872. We hope to see a large gathering of the friends of the cause. N. M. JORDON.

QUARTERLY meeting for the churches and scattered brethren of Hillsdale Co., Mich., at Hillsdale, Sabbath and first day, Jan. 6 and 7, 1872. Cannot some minister attend? J. R. STONE, Clerk.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Note.

JOHN P. MOON: The price of the Concordance, post-paid, is \$1.85.

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 to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. L Taylor 40-1, M A Brigham 39-23, F Wheeler 40-1, S H Hewes 40-1, Jessie Wilmet 39-17, E Brackett 40-1, R Torance 40-8, Chas Seaward 40-1. 1.50 EACH. J B Challacombe 41-1, Chauncey Robinson 41-1, O S Lanphear 40-1, Mrs N Morton 41-1, Mr S Atteberry 41-1, Benj Lucas 40-18, C A Morgan 41-1, Susan McKinley 41-1, G McCormick 41-1, Wm Coleman 41-1, J Northway 41-1.

\$2.00 EACH. Wm Stewart 37-18, J B Benbow 40-8, J H Rogers 41-3, H Rasmussen 41-1, B M Hibbard 41-1, D N Fay 40-1, N A Starr 41-1, Wm Martin 40-2, A D Galutia 41-1, W H Dorcas 39-18, S D Salisbury 40-12, A H Lewis 40-1, J E Elms 41-1, A S Osborn 41-1, H Everts 40-21, J Witwer 41-1, E E Houstain 40-1, W Phinisey 40-16, J E Wilson 41-1, S Howland 41-1, Mrs J A Noble 41-10, M B Miller 41-1, W K Loughborough 41-1, H B Hayward 40-18.

MISCELLANEOUS. Wm B Prentiss \$3.00 41-1, L M Baker 60c 39-16, Mrs O Galloway 2.50 41-2, N S Royce 2.75 40-1, B Lews 95c 40-7.

Books Sent by Mail.

L G Mc Vein 15c, Wm Fenner 45c, J B Goodrich \$2.25, A B Williams 60c, J P Chamberlin 40c, John P Moon 1.50, J E White 4.20, E E Houstain 25c, J B Sabin 15c, S O Winslow 1.00, Wm Phinisey 60c, J B Challacombe 2.50, A N Dunning 3.00, H B Hayward 50c, W C Sewman 4.40, Thos Alverson 1.10, O P Rice 30c, J Lindsay 35c, Mary B Sholey 1.35, J E Wilson 50c.

Shares in S. D. A. P. Association.

Wm Fenner \$10.00, Aaron Persing 10.00, E W Whitney 10.00, W S Harrington 10.00, Wm Andrews 20.00.

Cash Received on Account.

J E White \$1.50.

General Conference Fund.

A Persing s. b. \$5.00.

Donations to Health Institute.

Susannah Rogers \$5.00.

Shares in the Health Institute.

Daniel Andre \$50.00, Wm Andrews 25.00.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year.
If not paid in three months, \$2.50 a year.
When ordered by others for the poor, \$1.50 a year.
When ordered by friends, for their friends on trial, \$1.50 a year.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 12, 1871.

See Business and Appointments on preceding page.

The Health Reformer.

We learn from the Office that the *Health Reformer* has some more than 5,000 subscribers. This shows an increase of nearly 2,000 in one year.

The December number is excellent. This number alone is worth to any family that reads, and understands what they read, more than the cost of the journal for one year. It is the design of the publishers to make each and every number better than the preceding one.

To those tract societies and those persons who canvass for the *Reformer* without premiums, we would say, that to them we furnish specimen copies of the *Reformer*, envelopes, and the tract entitled, "The Health Reformer—An Appeal to the Candid Public," free, post paid. We nearly doubled the circulation of the *Reformer* in 1871, which gives us 5,000. Now let us quite double it in 1872, and make it 10,000 at the close of the year.

We hope that all our good contributors will be in season for the January number of the *Reformer* with clear, pointed articles. If you are dry, be short as possible. They should all reach the Office by the eighteenth of the previous month. Articles of the first quality, short or long, thankfully received, original or selected. The *Reformer* shall continue to be the very best health journal in our country. We hope that all the readers of the REVIEW will also read the *Reformer*. Now is the best time for those who do not take the *Reformer*, to commence at the beginning of the volume, with the January number for 1872.

Be in Season.

We wish to say to all those who have pledged for the S. D. A. Publishing Association, and to the Health Institute, and to those who should take stock in these worthy institutions, who have not pledged, that we design to publish reports of both, in which we shall give the names of stockholders, with the amount of stock taken, also donations. And all those who wish to be represented in these printed reports, must pay pledges, and take stock, without delay, as we wish to have the reports ready by January 1, 1872.

JAMES WHITE,
Pres. S. D. A. P. A.

A Danish Monthly.

It is a matter of no small interest to the friends of the cause of present truth, that converts from the Danes and Norwegians, principally resulting from the labors of Eld. John Matteson, who himself is a native Dane, are in sufficient numbers, and the prospect of increase is such, that we decide, with the commencement of the year 1872, to commence a monthly magazine in the Danish language, in the form of the *Health Reformer*. Eld. Matteson will conduct this journal, under the supervision of the Committee on Publications.

We take this means of notifying our brethren from the Danes and Norwegians of our intentions to publish a monthly in the Danish language, such, relative to matter and appearance, as they will take pleasure in recommending, and furnishing, to their friends. The price of this periodical will be one dollar a year in advance. We request that none who take the REVIEW will exchange it for this, who can at all read the English. If any are not able to take both, we will furnish one free. We also request that those who wish the monthly in Danish for themselves and for their friends, will forward names and addresses, with one dollar each, to REVIEW AND HERALD, Battle Creek, Michigan. We wish to send out the first number as early as December 20, 1871.

Our Danish and Norwegian brethren are liberal, and have given considerable to our book fund. And, if the magazine does not pay expenses the first year, the American brethren will cheerfully make up the deficiency. They will hail the news of this enterprise with joy, and will gladly help, if their help be needed.

JAMES WHITE,
Pres. S. D. A. P. A.

Books for Holiday Gifts.

We recommend the following as excellent books for Christians to purchase for holiday gifts. To be had at this Office.

The Old Red House,	post paid, \$1.50
The Story of a Pocket Bible,	" " 1.25
Nails Driven Home,	" " 1.25
Young Men's Counselor,	" " 1.00
Young Ladies' Counselor,	" " 1.00
The Guiding Hand,	" " 1.50
The Family Circle,	" " 1.50
Anecdotes for Family Reading,	" " 1.50
Bible Dictionary,	" " 1.75
Cruden's Concordance,	" " 2.00
Greek Concordance,	" " 2.50
Clover Hill Stories,	" " .50
Pleasant Hours,	" " .50
Good Stories,	" " .50
Bible Lessons,	" " .10
Little Teachings,	" " .08
Sunbeam Stories (per box),	" " .25
Ebenezer's Prevailing Prayer,	" " .25
The Coming Earthquake,	" " .25
Children's Cards (per packet),	" " .25

Extra labor, incident to the close of the volume, has prevented the preparation of a chapter this week, on the United States in Prophecy. U. S.

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