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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 HYMN.

OFF when storms of pain are rolling,
And I cross the fiery sea,
Comes a voice my heart consoling,
"Jesus loves me, even me."

When I sink oppressed with anguish,
Comes that voice along the sea,
Quickening all the powers that languish,
"Jesus loves me, even me."

Oh, that great inspiring Presence,
How he stills my bosom-sea!
Breathing there his mercy's essence,
"Jesus loves me, even me."

Love reveals the star-lit heaven,
Gentlest music lulls the sea;
Vails that hide the Lord are riven!
"Jesus loves me, even me."

Life is near, and earth is fleeting!
Soon beyond the stormy sea
I shall wake, in bliss repeating,
"Jesus loves me, even me."

—Churchman.

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

BY ELDER J. N. ANDREWS.

CHAPTER FIFTEEN.

EXAMINATION OF HIS REMAINING ARGUMENTS FROM THE NEW TESTAMENT FOR THE CHANGE OF THE SABBATH.

SEVERAL matters of interest from the New Testament remain to be noticed before we pass to Eld. P.'s argument from the Old Testament for the change of the Sabbath. According to him, the Saviour intended, by the events of his resurrection day, and by those of the day of pentecost, "to institute a new day as the Sabbath for his people, thenceforth to be distinguished from other days as 'THE LORD'S DAY.'" p. 113. The new Sabbath dates, of course, from the events which made it such; its title of Lord's day dates from the same point. So, if we can believe Eld. P., it was Christ's intention that the first day of the week should be distinguished from other days as the Lord's day, from the very day of his resurrection, or, at least, from the day of pentecost. But if it was "thenceforth" to be thus distinguished, why did no one of the evangelists, who certainly knew our Lord's intention as well as Eld. P. can know it, second his intention, or obey his appointment, and thus designate the day in one of the six instances in which they mention it? If they could not prudently do this in recording the resurrection of Christ, what hindered Luke from doing it when he had occasion to mention the day in recording events which occurred some thirty years later? Acts 20:7. And what hindered Paul from doing this in his mention of the first day of the week about A. D. 59? 1 Cor. 16:2. The answer is plain: They did not know what Eld. P. knows so well, that Christ intended by the events of the day of his resurrection, and of the day of pentecost, to institute a new day as the Sabbath, "THENCEFORTH to be distinguished from other days as the Lord's day." It is remarkable that they should know nothing of this when Eld. P. knows it so perfectly. And what is very strange, it required a revelation so late as A. D. 96, in order that John should be able to call the first day by this sacred name. It is our friend Eld. P. who gives us this information in the following words:

"This is why John could call 'the first day of the week' 'THE LORD'S DAY.' He was 'in the Spirit.' Rev. 1:10." p. 86.

To be "in the Spirit," as John uses the term, is to be in vision. Compare Rev. 1:10; 4:2; 17:3; 21:10. Even Eld. P.

will not claim that it merely signifies that he was a spiritual man; for John's use of the term forbids such an idea; and Matthew Mark, Luke, and Paul, who all mention "the first day," were men imbued with the Spirit of God, yet they give the day no such name. Eld. P. will not deny that John, in saying "I was in the Spirit," means to say, "I was in vision." And this being the reason why, according to him, "John could call 'the first day of the week' 'the Lord's day,'" it follows, as a certainty, that this day was not known by that name before his vision in A. D. 96. If Christ had given it this name, John needed no vision in order to be able to call it such. It is plain, however, that Eld. P., notwithstanding his statement that Christ intended by the events of his resurrection day, and of the day of pentecost, "to institute a new day as the Sabbath for his people, thenceforth to be distinguished from other days as 'the Lord's day,'" has no faith that this day was ever called such prior to the year 96.

In this we are happy to agree with him. He can excuse the first three evangelists and St. Paul, that they called the day plain "first day of the week;" for they did not know it to be anything else. It was Paul's rule to render to all their dues. Rom. 13:7. He is excused that he did not render to the first day of the week this honorable title, inasmuch as its right to be called Lord's day was unknown till shown to John in vision. But it being true that this sacred name was absolutely unknown as an appellation of the first day of the week prior to A. D. 96, and it also being true that John when he uses the term does not intimate that he means by it the first day of the week, how does Eld. P., or any one else, know that John did give it that name? No one had ever heard of the first day by that name before, nor by any other name implying any sacredness of character. If the Spirit of God intended to confer a sacred title upon this new day, it is certain that John would have defined the day. And when, some two years later, he wrote his gospel and had occasion twice to mention the day, he must have regarded the name which was given him for it in Patmos, had such sacred name been given. The case then stands thus:

1. The first day had never been called Lord's day before John had his vision A. D. 96.

2. John does not say that by the term Lord's day then used he means first day of the week.

3. Two years afterward, he speaks in his gospel of the first day of the week twice, but he neither gives it this sacred name, nor any name implying sacredness.

4. At this very time, there was a day hallowed from the beginning, sacred to the Father and to the Son, and claimed by both as theirs, and bearing a title given it by the Lord—"my holy day"—the same in meaning, and nearly the same in form, as the title here used by John—"The Lord's day"—and this day Eld. P. summarily rejects, that he may award this title to a day never thus honored by any inspired writer.

He can by no means endure the thought that the Lord's day of Rev. 1:10 is indeed the day hallowed in Eden to commemorate the work which God the Father wrought by our Lord Jesus Christ. Eph. 3:9. Thus he says:

"Here shines the clear, blazing light of the Christian Sabbath, according to the gospel of THE LIVING JESUS; notwithstanding so many are trying, with a veil upon their hearts, to throw a dark cloud over the whole thing, by saying that the 'Lord's day' here spoken of is the Sabbath of the fourth commandment, as found in Ex. 20:8-11. But how many, through ignorance, or something worse, pervert the gospel of Christ." p. 39.

We have offered decisive proof that "the Lord's day" of Rev. 1:10 is "the seventh day" of the fourth commandment. And now, as constituting one of the many self-contradictions of Eld. P.'s book, we call attention to the fact that to satisfy his own

conscience in keeping his so-called Lord's day, the first day of the week, he endeavors to prove that the Sabbath of the fourth commandment is identical with the day which he calls both Lord's day and Christian Sabbath. Thus he challenges the proof that the definite seventh day ever was ordained in the Scriptures, and teaches that the only weekly Sabbath of the Bible is an indefinite seventh day. Listen to his words:

1. "Is there a passage in all the Bible to prove that the seventh day of the week is to be observed as the Sabbath? If so, where is it to be found? Understand us: The question is not whether the 'seventh day' following 'six days shalt thou labor' is to be observed; but the seventh day of the week."

2. "Is there a place in all the Bible but what shows clearly that the seventh day to be observed as the Sabbath, was always the seventh day following six days shalt thou labor—the day of the week not particularly specified? If such a passage is to be found, where is it?" p. 5.

But he is not content with these general teachings which deal with the Sabbath in the whole Bible. He must say of the decalogue in particular, that the Sabbath therein embodied is not the seventh day of the week, but this indefinite seventh day after six days of labor. Hear him again:

"And be it ever remembered, that it was the 'Sabbath,' as an INSTITUTION, that was sanctified, as mentioned in the decalogue; and not the seventh day of the week. This seventh day was the seventh following six working days." pp. 118, 119.

And now, having shown to his own satisfaction that the only weekly Sabbath of the Scriptures as a whole, and of the decalogue in particular, is this indefinite seventh day, just observe the pleasant manner in which he shows that this peculiar kind of seventh day is the veritable first day of the week:

"If, then, it is the Sabbath that was made for man, and not the seventh day of the week, are not Christians observing the Sabbath when they rest on the first day of the week, it being really 'the seventh day' following six days of labor?" p. 5.

"The first day of the week is therefore the very Sabbath ordained in the fourth commandment. And that it is also the Lord's day, he affirms in the following words:

"This is why John could call 'the first day of the week' 'the Lord's day.' He was in the Spirit." p. 86.

And so the Lord's day is actually the very Sabbath of the fourth commandment on Eld. P.'s own showing! To be sure he denounces those who teach their identity, but he means this denunciation for those who hold that the Sabbath of the commandment is the definite seventh day of the week. It is wholesome doctrine that the day enjoined in the commandment is the Lord's day, if at the same time the commandment is shown to establish the sacredness of the first day of the week.

But it is plain that he cannot long at a time believe his own comfortable doctrine that the day ordained in the commandment is merely "the seventh day following six days of labor." Somehow the conviction will force itself upon his mind that the real seventh day is in the commandment. It was in one of these moments that he so severely denounced those who teach the identity of the day which in the fourth commandment the Lord claims as his, and the day which John calls the Lord's day.

Though Eld. P. asserts that the Sabbath of the decalogue is "not the seventh day of the week," but "the seventh following six working days" (p. 119); and though he claims that people observe "the Sabbath when they rest on the first day of the week, it being really 'the seventh day' following six days of labor" (p. 5), yet it is certain that he has no faith in his own doctrine. For if this were true, then first-day people are now keeping the very Sabbath ordained in the fourth commandment. But having defined the seventh-day Sabbath in the commandment to be "not the seventh day of the week," but "the seventh following six working days," he declares that the last of

these Sabbaths was observed the day after Christ's resurrection. Thus he says:

"There is no doubt but the women mentioned in Luke 23:55, after they had 'prepared spices and ointments' for the body of Jesus, returned and rested the Sabbath day according to the 'commandment;' yea, the 'fourth commandment.' Good, says the Sabatarian. And I too say, Good; because I have no doubt of its truth. But when this matter shall be critically examined, I think all candid minds will acknowledge that this was THE LAST SEVENTH-DAY SABBATH EVER KEPT ACCORDING TO THE COMMANDMENT." p. 44.

Though the fourth commandment is here expressly recognized, as even Eld. P. confesses, yet he uses the following language:

"In confirmation of this truth, that the seventh-day Sabbath was to cease after the resurrection of our Lord from the dead, is found the fact, that out of the whole number of times the seventh-day Sabbath is mentioned in the New Testament, it is never spoken of by either Christ or any of the apostles as a precept or command; but it is only spoken of as a historical fact." p. 47.

If he had said that the Sabbath is never mentioned as a commandment in the New Testament, the words of Luke, "and rested the Sabbath day according to THE COMMANDMENT" (chap. 23:56), would prove his statement false. His qualifying clause, that it is never thus mentioned by "Christ or any of the apostles," saves him from direct falsehood, and yet gives to most readers the idea that the New Testament never speaks of it as a commandment. But Luke does speak of it thus, as even Eld. P. confesses in the quotation preceding the present. He was not indeed an apostle, but according to Smith's "Dictionary of the Bible," he wrote his gospel at Caesarea during the imprisonment of Paul at that place, A. D. 58-60, and while the intimate companion of the great apostle to the Gentiles. And this work adds, "The ancient opinion that Luke wrote his gospel under the influence of Paul, rests on the authority of Irenæus, Tertullian, Origen, and Eusebius." Vol. 2, p. 1696. But it matters not that Luke was not an apostle, nor is it a necessity that Paul should be associated with him. Luke was inspired of God to write, and he speaks of the Sabbath commandment after our Lord's death, though writing nearly thirty years after that event.

After the assertion that the seventh-day Sabbath of the commandment is "not the seventh day of the week," but only "the seventh following six working days," the claim that men observe "the Sabbath when they rest on the first day of the week, it being really the seventh day following six days of labor," though palpably false, is at least consistent with the premises. But all this labor ends in smoke! After all his pains to show that first-day observance answers exactly to the law which demands the seventh day as the Sabbath, he now declares that the seventh-day Sabbath ceased at the resurrection of Christ! It could not have been the seventh day of the week which ceased to be sacred at that point; for Eld. P. tells us that that kind of Sabbath was never enjoined in any part of the Bible. The Sabbath which ceased at the time he fixes was therefore the seventh day after six days of labor, the only kind of a weekly Sabbath which he owns to have been commanded, and the very kind which he claims to find in the first day of the week!

To assert that God ordained the indefinite seventh-day Sabbath and never the definite seventh day, and after claiming that this indefinite seventh-day Sabbath is observed by those who keep the first day of the week, to then declare the seventh-day Sabbath at an end, would seem to be absolutely fatal to the so-called Christian Sabbath. But Eld. P. has another position. Speaking of the passover and the Sabbath he says:

"Both had a substitute appointed, viz.: for 'the passover'—THE LORD'S SUPPER' (1 Cor. 11:20); and for 'the Sabbath'—THE LORD'S DAY' (Rev. 1:10)." p. 37.

Elsewhere Eld. P. informs us that the Lord's day is the first day of the week, pp. 84, 86. Here he declares that this day was "appointed" as "a substitute" for the Sabbath. Both these statements are coined out of his own heart. But he furnishes as a direct answer to his own question on page 5: "Are not Christians observing the Sabbath when they rest on the first day of the week, it being really 'the seventh day following six days of labor?'" It is plain that when he framed the series of questions on page 5, of which this is the sixth, he so constructed the previous five as to secure if possible an affirmative answer to this one. (See the entire series, and their answers in the REVIEW of October 10, 1871.)

But that was when he had not learned the whole truth. When he wrote those questions (p. 5) he really thought "Christians observing the Sabbath when they rest on the first day of the week." But further consideration has given him clearer light. He has since discovered that the day which he calls Lord's day is not the Sabbath even on the poor ground that it is "the seventh day following six days of labor." For the seventh-day Sabbath which is abolished (pp. 3, 44, 47, 124) is not the seventh day of the week, which according to him was never commanded to be observed (pp. 5, 118, 119), but is the indefinite seventh day after six days of labor. So Sunday is not even a Sabbath of this kind; for this indefinite seventh-day Sabbath is the very one which the several declarations of Eld. P. show to be abolished. But he has given us a fitting designation for the day which he calls the Lord's day. It is "a substitute" "for the Sabbath." And it is thus plainly shown that first-day observance is not Sabbath-keeping, much as Eld. P. wishes to make it appear such. Here we would do well to enumerate several of his positions before quoting again from his book:

1. That the title of Lord's day was given to the first day of the week by the Spirit of God. p. 86.

2. That "the time was when to call the first day of the week the Sabbath would lead to confusion; as it was not an easy thing, or the work of a few years, to establish the change from the old Jewish seventh day, to that of the Christian first day, for the Sabbath." p. 6.

3. That the indefinite seventh-day Sabbath, the only one ever commanded in the Bible (p. 5), is abolished. p. 3.

4. That the first day of the week, which he calls Lord's day, is "a substitute" "for the Sabbath." p. 37.

And now let us read again from Eld. P.:

"By the following historical facts, we think it will be readily seen that, in our times, the first day of the week had better be called the Sabbath, instead of calling it by the name Sunday, or Lord's day." p. 6.

These words are certainly very remarkable. Though the first day was never called the Sabbath in the early church and could not be, and though it is not in fact the Sabbath but only a substitute for it, and though he asserts that it was named Lord's day by divine inspiration, he now expressly declares that it had better "in our times" be called the Sabbath instead of Lord's day. It cannot be that he believes his own teaching or he would not recommend that the name of Lord's day be discarded though given by inspiration to the first day—as he asserts—and the name of Sabbath be adopted in its stead, though it is not the Sabbath but only a substitute for that sacred institution. And he proposes thus to deliberately reverse his own statement of Bible facts on the authority of historical statements. And what is very remarkable, is, that one of these quotations declares that the term *Sabbatum*, i. e., Sabbath, is applied to the seventh day exclusively for more than one thousand years after Christ. Thus he cites Dr Heylyn:

"So that when even for a thousand years and upwards, we meet with *Sabbatum*, in any writer of what name soever, it must be understood of no day but Saturday." p. 6.

And he quotes another writer as follows:

"The following important historical facts are from Coleman's 'Ancient Christianity Exemplified,' p. 527: 'The observance of the Lord's day or the first day of the week was at first introduced as a separate institution. Both this and the Jewish Sabbath were kept for some time; then the Christian began to take precedence of the Jewish Sabbath; finally the latter passed wholly over into the former, which now took the place of the ancient Sabbath of the Israelites. But their Sabbath, the last day of the week, was strictly kept in connection with that of the first day or a long time after the overthrow of the temple and

its worship. Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church; but with a vigor and solemnity gradually diminishing until it was wholly discontinued.'" p. 7.

And he also quotes Gilfillan at some length, the extract concluding with these words:

"As 'the Sabbath' had been for so long a time the well-known title of the weekly holy day among the Jews, it was obviously needful, for preventing mistakes, that the institution which had passed to a new day should have a new name. But as time advanced, and (may we not add) as the Lord's day came to be no longer in danger of being confounded with the Jewish Sabbath, the old name was gradually resumed and attached to the Christian holy day." p. 8.

It is on the strength of what these three writers have said that Eld. P. advises that Sunday be called the Sabbath and not the Lord's day. We have given his entire quotation from Coleman, and specimens of those from Heylyn and Gilfillan. And what authorities are these to use in setting aside what he professes to find in the Scriptures! The day was never called Sabbath for more than a thousand years after Christ, but "in our times" it had better be called such! Though Gilfillan calls Sunday observance a continuation of the ancient institution of the Sabbath, Coleman denies this, and testifies that it came in "as a separate institution;" and Eld. P. indorses this as an "important historical fact." But how this can harmonize with the idea that Christians observe the Sabbath in keeping the first day (p. 5), or how it can establish the claim of that day to the title of Sabbath, no one but Eld. P. can explain.

The first day was never called Sabbath either by Christ or by any inspired writer, nor did any one call it thus—if we can believe Dr. Heylyn—till more than half the gospel dispensation had elapsed. But when the ancient Sabbath had been effectually suppressed, and this day had gained the complete ascendancy, then by a gradual process, it acquired the title of Sabbath. Originally first-day observance came in, not as a continuation of the Sabbath, but as Coleman in this quotation expresses it, "as a separate institution;" and Eld. P. himself characterizes it, as "a substitute" "for the Sabbath."

These are poor grounds for maintaining its claim to the title of "the Sabbath." But this is not all. Though Eld. P. earnestly seeks to dignify first-day observance as Sabbath-keeping on the ground that this day is "really the seventh day following six days of labor," yet he asserts that this indefinite seventh-day Sabbath is the only kind ever commanded, and that it is abrogated. Compare pages 3 and 5. So Sunday observance, if it really were a continuation of the original Sabbatic institution, would be only the perpetuation of an abolished institution, and the matter of its name or of its observance would not be of the slightest consequence, both of them resting solely upon human authority.

But we must view this from another standpoint. If we can believe Eld. P., the first day of the week was honored with the title of Lord's day by divine appointment, pp. 86, 112, 113. Now he recommends that this divine appointment of the name be discarded and that the title of "the Sabbath" be conferred upon this day, though it be done solely by human authority, and though it be in contradiction of every fact in the history of the day.

One of two things must be true:

1. He does not believe that the title of Lord's day was ever given the first day by divine authority. Or,

2. He is willing that this divine authority should be made to give way to the authority of man, and so teaches "that in our times the first day of the week had better be called the Sabbath instead of calling it by the name Sunday, or Lord's day."

When he asserted that the title of Lord's day was given to the first day by divine authority, he doubtless, for the time, cherished that idea as truth. But when he classed the name of Lord's day with that of Sunday, and recommended that both should be superseded by the title of "the Sabbath," and that on the authority of a custom that sprang up in the Dark Ages, after the complete development of the great apostasy, it is manifest that he believed the first day of the week to have no title, but that of custom and human authority, to the name of Lord's day; a fact fully proved in the chapter preceding this.

One further argument from the New Testament for the change of the Sabbath

remains to be noticed, and we shall then be ready to follow Eld. P. to the Old to learn what that says respecting this change. Here is the passage on which his remaining New-Testament argument is based:

"Matt. 9:15: 'And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.'"

It requires two pages for Eld. P. to present the argument from this text for the change of the Sabbath, and especially for the abrogation of the seventh day. We shall be pardoned for stating his argument this time rather than quoting it. 1. Christ was taken from his disciples when he was crucified and placed in the tomb. 2. He lay in the tomb over the seventh day. 3. This day thus became the proper season for fasting. 4. He was restored to them on the first day of the week. 5. The Sabbath is properly a joyful day, and is to be such to the Christian church, as proved by Isa. 56:6, 7; Ps. 118. 6. But Saturday is a mournful day and Sunday a joyful one; therefore Sunday and not Saturday is the Sabbath of the New-Testament church, as shown by Isa. 56:6, 7. 7. Because of the Saviour's humiliation and the disciples' distress throughout the seventh day, they never afterward regarded the seventh day as a joyful, holy rest-day of God, but "they transferred this festival to the first day of the week." pp. 125, 126.

And so it appears that a text which makes not the slightest allusion to the Sabbath, furnishes Eld. P. with some of his strongest arguments for the abrogation and change of that institution!

The Sabbath during which our Lord lay in the grave, was, no doubt, one of deep distress to his disciples, though the evangelists have not definitely recorded the fact. But for all this it is upon record concerning the holy women, who were the deepest mourners, that they "rested the Sabbath day according to the commandment." Luke 23:56. This proves positively that deep sorrow does not incapacitate one for the acceptable observance of the Sabbath. But while we read nothing in particular respecting the sorrow of the disciples upon that Sabbath day, we do read of their sorrow upon that first day of the week, and we learn that it was not removed until the very closing hours of that day. Thus it is recorded that Mary Magdalene reported the resurrection of Christ to the disciples as they mourned and wept; but they believed her not. Mark 16:9-11. In the latter part of the day he appeared to those who were on their way to Emmaus, and asked them of their sadness. Luke 24:13-17. And in their answer they spoke of their disappointment and their loss. Verses 19-21. When the day was far spent they discovered that it was Christ who was with them. Verses 29-31. Then they returned with the tidings to the eleven at Jerusalem and they believed it not. Mark 16:12, 13. Afterward he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief respecting his resurrection. Mark 16:14. So they could not have spent that first day much more joyfully than they did the seventh day which preceded it.

But what a foundation is this on which to build the doctrine of the abrogation or change of the Sabbath! The comparative sadness or joyfulness of two individual days, which the Scriptures mark but indistinctly, is made the ground for changing the Sabbath, though no such change is mentioned in that book, and of course no such reason for it is ever given. And the assertion that they never afterward observed the Sabbath, but "transferred this festival to the first day of the week," is one which has been fully shown to be without a particle of support in the New Testament, unless, indeed, Eld. P. has here furnished the necessary testimony by quoting what our Lord has said concerning fasting!

But how sadly does this exposition of Eld. P. belittle as well as pervert the words of the Saviour! Properly speaking, the time when he was taken from his disciples was when "he was taken up and a cloud received him out of their sight." Acts 1:9. The days of his absence constitute the period from his ascension to the time when the same Jesus, which was taken up from them, shall return in like manner. Acts 1:11. During all this period his disciples have mourned and fasted, prayed and wept. Take the affliction, mourning, and fasting, of Paul as a single example. 2 Cor. 4:8-11; 11:23-28. And see the entire

book of Acts. Take also the pagan and papal tribulation of the church as indicating the days of mourning and fasting for the people of God while Christ is absent. Dan. 7:21-26; Matt. 24:21, 22; Rev. 13:5-7.

But according to Eld. P. he was taken from them on sixth day, and restored on first day, and "those days" in which they fasted was the single seventh day which intervened between these two points!

The reader may be tempted to think this argument for the change of the Sabbath from Matt. 9:15 was written by a Sabbatarian as an ironical imitation of first-day arguments in general. I confess that such a supposition is by no means unpardonable. Nevertheless, the argument is really given by Eld. P. on pages 124-126; and I am persuaded that no candid man will assert that my statement of his argument does not present it in its full strength. Here ends the argument for the change of the Sabbath from the New Testament. We shall next listen to Eld. P. on this subject from the Old.

A correspondent sends me a criticism on my examination of Acts 20:7-13, in volume 38, number 26. He does not deny that I did therein establish the fact that Paul set out from Troas for Jerusalem on first-day morning. But he objects to my remark that Paul's action on this occasion "is entirely consistent with a sacred regard for the ancient Sabbath, but is absolutely fatal to the idea that he regarded the first day of the week as the Christian Sabbath." He denies this conclusion on the ground "that Paul's mission was a religious one, and his traveling a necessary part of that work," like the ordinary assembling of Christians for worship on the Sabbath. He further remarks that Paul must have spent the Sabbath upon the water between Philippi and Troas, and asserts that this is quite as fatal to the seventh-day Sabbath as was the action of Paul at Troas to the so-called Christian Sabbath. In reply, I call attention to the following facts:

1. The distance between Neapolis, the port of Philippi, and Troas was only about one hundred and twenty miles. Prof. Hackett remarks on the length of this voyage: "The passage on the apostle's first journey to Europe occupied two days only. See chapter 16:11. Adverse winds or calms would be liable at any season of the year to occasion this variation." Commentary on Acts, p. 329. This shows how little ground there is to claim that Paul broke the Sabbath on this voyage. There was ample time to reach Troas before the Sabbath when he started from Philippi, had not providential causes hindered.

2. When Paul set out from Troas on first-day morning, it was not simply to go a few miles to attend meeting, but it was to make what progress he could on his long journey toward Jerusalem. And it is specially to be noticed that the ship at this time in use was virtually controlled by the apostle. See verses 13, 16, 17, 38.

3. Paul tarried at Troas seven days. At the close of the Sabbath he held an unusual meeting occupying all night, as he was never to see that church again, verse 25; and a night meeting on the first day of the week, is of necessity on what is now called Saturday night. And thus at break of day on first-day morning, he set forth. If the record indicated that he thus voluntarily set forth on his voyage on the seventh day, I should count it a decisive evidence that he did not consider that day any longer set apart from the ordinary business of this life. That he thus set forth on the first day of the week, and that too from the only religious meeting upon record on that day, seems to me absolutely fatal to its Sabbatic claims. Notice particularly that he was not going to meeting on that day, but from one. Paul did wait till the Sabbath was past, but on "the first day after the Sabbath," as the Geneva Bible, A. D. 1557, renders the term first day of the week, here and elsewhere, he hastened to set forth. And here we submit the case.

Don't Be Afraid.

READER, don't be afraid of man's opinion in religion. Never mind being laughed at, or mocked, or persecuted, because you try to please God.

"The fear of man" does indeed "bring a snare." Prov. 29:25. It is terrible to observe the power which it has over most minds. Few seem to have any opinions of their own, or to think for themselves. Like dead fish, they go with the stream and tide;

what others think right, they think right; and what others call wrong, they call wrong too. There are not many original thinkers in the world. Most men are like sheep; they follow a leader. If it was the fashion of the day to be Romanists, they would be Romanists; if to be Mohammedans, they would be Mohammedans. They dread the idea of going against the current of the times. In a word, the opinion of the day becomes their religion, their creed, their Bible, and their God.

The thought, "What will my friends say or think of me?" nips many a good inclination in the bud. The fear of being observed upon, laughed at, ridiculed, prevents many a good habit being taken up. There are Bibles that would be read this very day, if the owners dared. They know they ought to read them, but they are afraid: "What will people say?" There are knees that would be bent in prayer this very night, but the fear of man forbids it: "What would my wife, my brother, my friend, my companion, say, if they saw me praying?" Alas, what wretched slavery this is, and yet how common!

Remember the words of the Lord Jesus: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Matt. 10:28. Only try to please God, and he can soon make others pleased with you. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7.

Reader, do not be afraid of man's opinion. Fear God, and never be ashamed of his service. *There is nothing to be ashamed of in seeking to be saved.*—J. C. Ryle.

Religious Liberty under the Proposed Amendment.

It is very true that from the earliest existence of the life of Jesus on this earth, there was hatred in the heart of some toward him. They might not have known it at first. They might not have intended him any harm, when first they heard his name. Yet he had not left his mother's arms, before a cruel decree went forth calling for his blood to be spilt.

At the first, Judas might not have thought that he would be the betrayer of Jesus. It might have been very far from him to think he would ever be the leader of a band of soldiers to the quiet, retired place of his Master, and there with a kiss of deceit, betray him into the hands of wicked men. He had no thought that these steps would lead to the condemning of Jesus; and only saw it and repented when it was too late.

As the noble form and bearing of the Son of God stood before Pilate, who was caused to marvel greatly at the steady deportment of one so fully in his power, because he answered not a word to the many false charges against him, the thought was probably very distant from his mind that he would ever sentence him to the death of the cross. When the nation of the Jews first heard the fame of Him who spake as never man spake, who wrought miracles as none before him had ever done, they might not have thought that they would ever say, "Let him be crucified." Knowing he was one of their nation, they would be inclined to look favorably upon him. Had it been told them that the time would come that they would desire that a murderer, one that they knew to be such, should be released unto them, they would have been very apt to say, Thinkest thou that we are dogs, to do such things?

Such, and many others are the thoughts that passed through my mind as I read the article headed, "Religious Liberty under the Proposed Christian Amendment." How little we know of the future, unless guided by the wise counsel of God, as revealed in his word. His eyes are upon the earth beholding the works of men. Knowing what men would do, he has foretold the same, for the good of all that will be benefited.

C. O. TAYLOR.

BISHOP WHITE said that he was convinced that no one circumstance impedes singing in our churches so much as the great diversity of tunes. Interludes between the verses of the hymns are very objectionable. The voice does not require them; the sense of what is being sung is broken by them; the devotional feeling aroused is checked, and the body becomes fatigued. It seems like an imposition to get a person on his feet for devout praise, and then have the organ consume the time by its pranks.

JESUS LIVES.

If Jesus lives, can I be sad?
I know he loves me, and am glad.
Though all the world were dead to me,
Enough, O Christ, if I have thee!

He feeds me, comforts, and defends,
And when he comes, his angel sends
To bear me waiither he is gone,
For of his own he loseth none.

No more to fear or grief I bow,
God and the angels love me now;
The joys prepared for me to-day
Drive fear and mourning far away.

Strong Champion! For this comfort see
The whole world brings her thanks to thee;
And once we too shall raise above
More sweet and loud the song we love.

—Sel.

"Walk in Wisdom toward them that Are without, Redeeming the Time." Eph. 4:5.

WISDOM is the right use of knowledge. Prov. 15:2. Mere knowledge is not wisdom. It is beautiful material taken out of the quarry of truth, or fine timber taken out of the forest. Wisdom takes this material or this timber and fits it for, and assigns it a place in, the fine structure, the grand edifice.

The difference between wisdom and knowledge is recognized in the special gifts and operations of the Spirit as follows: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit." 1 Cor. 12:7, 8. We understand that the Spirit selects one who is consecrated and has naturally a good memory, and works through him or her in harmony with his or her natural gift, and the result is a supernatural gift of knowledge, and this gift is not to be despised. But this is not all that is requisite: wisdom is necessary and has the pre-eminence. Another faithful member of the church has natural wisdom, and humbly improves on his or her natural gift in adjusting intricate matters in or out of the church. The Spirit works through this member of the church, and the result is a supernatural gift seen in extraordinary manifestations of wisdom.

Although we may not all be endowed with natural or supernatural gifts of wisdom and knowledge, yet we may and should all seek to improve in knowledge and wisdom. And the first step in wisdom is to receive help from those who are prepared to help us. This is a humble step; but it is one that acknowledges the right and leads to true exaltation. If we take this step, we shall not be inclined to become exalted because of great achievements in knowledge or great proficiency in wisdom.

We are not to walk in wisdom merely with reference to ourselves. Paul commands us to "walk in wisdom toward them that are without." This has reference not only to our actions, but also, and especially, to our words, as we learn from the very next verse: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Grace means favor. In speaking to others, we ought to aim to favor and benefit them, and not have it as our first object to strive for the mastery, or to build up ourselves in any way to the neglect or injury of others. Salt preserves itself and those things to which it is applied; so our words should be pure and have a salutary influence on ourselves and on others. If our speech was always with grace and seasoned with salt, we would never dishonor God and wound his precious cause in speaking angry and impatient words, in fretting and scolding, in censuring those who need our sympathy for having been overcome by some of Satan's devices, or in encouraging our fellow-creatures in any wrong course. We would never engage in idle or filthy conversation, for which we shall have to render a strict account in the day of Judgment.

If we walk in wisdom, we shall let our light so shine before men that they may see our good works and glorify our Father who is in Heaven. The expression "so shine" implies that there is a way in which our light should shine. It should not all shine at once; for the darkened and weakened vision could not bear it. Christ understood this when he said he had many things to tell his disciples, but they could not then bear them. There is an alphabet in present truth. This must be taught first; then the mind can comprehend the deep things of the kingdom. Many err in making no difference in the matter they present, either in talking the truth or in handing out our works. Again, there is danger

of being censorious, passing judgment upon those who do not take hold of the truth at once, applying strong scriptures to them in way of self-defense. This is not the best course to pursue. We may not always realize the influences working upon the minds of those whom we are trying to help. They may be differently circumstanced from what we are or ever were, and we may not be in a condition to sympathize with them from our own experience, and we are liable to forget the pit whence we were taken, where the truth found us, what it has done for us, and how long the Lord has borne with us. And if others through weakness make a halt, or backslide, it is not wisdom to twit them of their error. They have been overcome, either by their own weakness or because we or others were not prepared to help them as we should. Such need pity. Their conscience smites them already, and perhaps our own conscience ought to smite us more than it does for our lacks toward them, which may have helped them materially to backslide. How careful then we ought to approach such, confessing our own wrongs if necessary. They may be tempted to regret that they ever heard the truth, until it was presented to them in a proper manner. Oh! the wisdom we need in this great work. It is not to talk everything, to anybody, and on every occasion. How many have been placed beyond the reach of the truth by such a course! There is a time to keep silence as well as a time to speak. Paul felt the force of these principles when he prefaced the words of our text with a request that his brethren should pray for him, not only that a door of utterance might be open unto him to speak the mystery of Christ, but also that he might make it manifest, *as he ought to speak*, verses 3, 4. If the great and wise apostle could make such a request, should we not feel to pray for ourselves, that God may give us wisdom? Should we not weigh our words, and to use the language of the wise man, let our heart teach our mouth, and add learning to our lips? Prov. 16:23.

Brethren and sisters, we may be overwhelmed with a sense of our lack of wisdom in the past, and our need of wisdom in the future. It is right that we should realize this. And, thank God, if we heed Paul's advice, we may redeem the past.

D. T. BOURDEAU.

Family Worship.

THERE ought to be no sweeter hour in the day than that in which comes the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling, stereotype prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with Heaven's light. It is a mistake to suppose that fluency or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship. The exercise need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown-up children to the faith of their fathers.—*Christian at Work.*

Getting Rid of Bad Habits.

I ONCE heard a minister say, "Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows—scratching away, and should ask what he was up to, and he should reply: 'Why, I am trying to remove the frost; but as fast as I get it off one square, it comes on another;' would you not say, 'Why, man, let your windows alone, and kindle your fire, and the frost will soon come off.' And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away."

The Ice-bound Whalemens in the Arctic Seas.

THE country was recently startled by the tidings that more than a score of whale-ships had been abandoned in the far north, to the crushing ice, the men escaping by vessels outside the crystal barrier, and reaching their homes. What a struggle was there in the hearts of the brave captains, before the fortunes in those ships were given to the frost and storms of the wintry ocean! But the claims of humanity and home made the duty clear; left no choice between life and death.

It is thus in regard to the sinner's salvation. God uses the motive of fear, because obligation to him, and duty to others, have the great underlying question of *destiny*.

The whalemens, while looking in thought homeward, and considering their relations to those whom they served, were compelled to come back to the simple fact of death with their floating treasures, or life without them. There was no cowardly fear in their calm yet earnest decision and action. And so God covers with obligations to him and the world, in every sinner's case, the stern, unchanging question of a home in Heaven, or the "second death." Jesus sent through all time the tremendous interrogation, "What shall a man give in exchange for his soul?" Refusing to answer, or waiting for a "convenient season," souls are every hour sinking in a shoreless deep, where no green thing is seen, and no friendly voice is heard forever! Who, if lost, can complain of the patient Lord of all, when he was entreated and warned not to trifle with eternal doom, in the declaration, "All that a man hath will he give for his life."—*Am. Messenger.*

New Year's Calls.

A CORRESPONDENT thus describes the mode of making New Year's calls in New York City:—

New Year's day is a favorite season for calls in the city. This year the calls were kept up as usual. The "style" of a New York New Year's call is this. From two to six young men hire a coach, and early in the morning commence their rounds. They pay a visit to every house where they enjoy an acquaintance, and in many cases where the acquaintance is extremely limited. At each house it is supposed that a side-table contains plenty of intoxicating drinks. At the residences of the wealthy, it is champagne and high-priced wines and brandies. A glass is drank, a "happy New Year" is wished, and off go the visitors to the next house. Some young men boast that they make twenty, thirty, or forty calls. At each place they drink something. Imagine a young man not in the habit of imbibing, going through the trial of that number of glasses of champagne, wine, brandy, and egg-nogg, and you can imagine the condition in which many found themselves at night on New Year's day. It may be surmised that they were, in many instances, beastly intoxicated, and not to draw too fine a point of it, such was the case.

Suspended Thought.

REV. MR. HENDRIX, when visiting the patients in a Canadian hospital, a number of years since, discovered, therein, a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from the falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding word of a sentence that he had begun to address his son, with whom, fourteen years before, he was splitting rails under the tree where he received the injury that deprived him of his senses:—"Put in the — wedge."

This I think, is a remarkable example of suspended thought. For fourteen years he had lived perfectly unconscious of the loss of a moment of time. But he ate, drank, slept, awoke, and moved about; but how? Simply as a machine. Like the clock, the human mechanism had been wound up, or set in motion, and must run its allotted time, though a part of its complicated machinery, unessential to its longevity, should cease to move. The hunger, and the act of supplying its demands, were but a part of the natural movements of the intricate machine.

ADVERSITY purifies the good, but hardens the bad, heart.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 27, 1872.

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

Life Through Christ.

THE question of life alone through Christ, and the utter destruction of the finally lost, is producing a daily-increasing agitation in the theological world. Whoever has access to the religious papers of the land, will be aware of this from the frequency with which this question comes to the surface. And the doctrine that there is no eternal life out of Christ, and that consequently the punishment of the wicked is not to be eternal misery, is now able to present an array of adherents so strong in numbers, so cultivated in intellect, and so correct at heart, that many of its opponents are changing their base of operations toward it, and, leaving their first position that it could be easily stamped out, and should be at once so disposed of, are now taking steps looking not only to a toleration of its existence, but to a compromise with its claims. Such indications do us good. We like to chronicle them. They are so far concessions to the truth; and the truth we rejoice to see prosper in any degree. Our sympathies are entirely with it; and with the heartiest God-speed we follow it always and everywhere.

The N. Y. *Independent* of Feb. 15, 1872, has an article on this subject containing some declarations or admissions which are worthy of note. From a position previously taken by the *Independent* on this question, the *Chicago Advance* dissented, which called out its present article. The position of the *Independent*, in its own language is, "that the fellowship of the churches may safely be extended to persons who do not believe in eternal punishment, provided they hold, with entire and cordial faith, the essential truths of the Evangelical system."

A proposition that the churches should even fellowship those who deny eternal misery, is more than we ever expected to see; and the declaration that a belief in eternal punishment is not among the "essential truths of the Evangelical system," is equally beyond what we had ever dared to hope in this direction.

The *Advance* holds that a disbelief in eternal punishment should be a bar to church fellowship; to which the *Independent* replies: "We had supposed that there was coming to be a pretty general agreement among intelligent Christians of all denominations that doctrinal tests should be sparingly applied to candidates for church membership." The *Advance* further says:—

"If we find a person rejecting what we believe to be a fundamental and clearly-expressed truth among the doctrines which Christ taught, he will not seem to us to be a genuine follower of the Master."

To which the *Independent* again responds:—

"This appears to us a harsh judgment. It cannot be denied that multitudes of earnest and believing men in all the ages have doubted whether Christ taught this doctrine."

This is a good admission of the important fact that there has been in "all ages" an earnest protest on the part of "multitudes," against the idea that Christ or his disciples taught such an idea as eternal torture. The *Independent* continues:—

"There are many persons whom we could not refuse to recognize as 'genuine followers of the Master,' who differ with the editor of the *Advance*, and with ourselves, in their explanation of the teachings of the New Testament on this subject. We are sorry for the difference; but when in all other respects they prove themselves to be true and faithful Christian disciples, we do not find ourselves at liberty to refuse them admission to our churches. The position taken by the *Standard* (Baptist) of Chicago, upon this question, to which reference is made in our 'Religious Intelligence,' is one which the majority of Christians will regard as perfectly safe and tenable."

The paragraph to which reference is here made, reads as follows:—

"The *Chicago Standard* has a correspondent who wants to know what should be done with a candidate for admission to the church, who in all other respects is sound and acceptable, but who hesitates to accept the doctrine of eternal punishment. The *Standard* sensibly quotes Paul's advice: 'Him that is weak in the faith receive ye, but not to doubtful disputations';

and adds: 'We think the apostle's rule has respect to precisely such a case.'"

These quotations show to some extent how the question is working in this country. In Germany the article from which we quote states that this test is not applied, and that even in England there is coming to be a degree of tolerance in regard to this matter which did not formerly exist. It then introduces the following "extract from a letter written by a well-informed and rigidly orthodox correspondent to the *Christian Era*, of Boston," to show how the case stands in that country:—

"The whole question of future punishment was recently discussed in *The Christian World*, published in London. The orthodox view was defended by Dr. Augus, Baptist; the universal restoration theory, by a recognized Independent minister; and the ultimate annihilation of the lost, by the pastor of a Union church, himself a Baptist. My own conviction is, that many Independent and Baptist ministers in the United Kingdom have ceased to preach or to believe in the eternal misery of the lost; and have adopted chiefly the annihilation theory, in fewer instances the doctrine of universal restoration. About two years since, the Rev. W. Miall, of Dalston, London, a Baptist minister of recognized standing, and whose name still appears in our Baptist Handbook, published a work in defense of the universal restoration of the wicked."

This correspondent would not be likely to overstate the matter; and hence we may safely count on the statement that "many Independent and Baptist ministers in the United Kingdom have ceased to preach or believe in the eternal misery of the lost," as one which does not go any beyond the truth.

The *Independent* is opposed to this doctrine, though proposing to fellowship its believers, and thinks that if "let severely alone" it will "run to seed after a little," and that this would be the best method of dealing with it.

If every one would let it alone, and no person agitate the question, perhaps this would be the result. But there are many friends of the doctrine, because they are friends of the Bible, and are sensitive for the honor of God and his word, who have taken hold of the subject and will not let it rest till they see thoroughly established in the land a religious belief, from which the foul blot of a doctrine so unscriptural and God-dishonoring as eternal misery is entirely expunged.

And now its opponents can elect which of two things they will do: They can let it alone; they can stand by and see these views promulgated and the doctrine spread; with which we shall be well pleased; for we court no controversy merely as such: or they can engage in open and active opposition; which will be better still for the doctrine; for agitation will certainly scatter the brands of truth, as persecution drove the disciples of Christ from Jerusalem and thus spread all over the land the very doctrine which it wished to destroy.

Modern Society.

It seems almost superfluous to multiply testimony as to the fearful condition of manners and morals in our great cities. Facts are facts, and they are now pretty generally known and acknowledged. In view of them, very few now have the hardihood to dilate very largely on the claim, urged more strongly in former years than now, of the increase of virtue and the improvement of the race. T. DeWitt Talmage in a sermon recently delivered in Brooklyn Tabernacle, bore the following testimony, in which he very properly connects the iniquities of our day with the judgments of God which are sure to overtake them speedily. He said:—

"It seems as if modern society were hastening back toward the days of Herculaneum and Pompeii, which sculptured their vileness on pillar and temple-wall, until nothing but the lava of a burning mountain could hide the immensity of the crime."

"At what time the Lord God shall begin to purge our cities I know not, nor whether it shall be by flood, or by fire, or by hurricane; but I do not believe the Holy God will stand it much longer. I think that the thunderbolts of his indignation are hissing hot, and that when he rises up to scourge these crimes, against which he hath uttered more bitter curses than against any other, the fate of Sodom and Gomorrah will be found to have been more tolerable than that of our modern cities, which knew better, but showed disposition to do worse."

In the same discourse he spoke of the lawlessness now so alarmingly prevalent in the land as follows:—

"We are, in our cities, on the march back to-

ward that state of barbarism where every man is judge, jury, and executive officer—a state of society in which that man has the supremacy who has sharpest knife, and strongest arm, and stealthiest revenge, and quickest spring."

When these things culminate in the calamities of the great day, as they will soon do, as surely as the word of God is true, will not some of those who have thus plainly spoken, stand speechless before their own testimony? "Can ye not discern the signs of the times?"

The Organization of Tract Societies.

THAT this is a work of vital importance to the prosperity of the cause of truth I cannot doubt. Its design is to secure united, systematic effort to circulate books, papers, pamphlets, and tracts in every part of the harvest field. There are but few to go out as public laborers, while the most urgent need exists for a multitude of faithful men to give themselves to this work. We have just engaged in a solemn fast that God would be pleased to raise up more laborers for the great harvest. One way in which this prayer will be answered will be to give every member of the church an opportunity to work for him. And all who love our Lord in sincerity, or who feel for those who are perishing in their sins, will rejoice that it is in their power to work for God even in a very humble manner.

In the organization of tract societies it is designed to bring in every true-hearted commandment keeper as a worker for God. It does not matter that there are many who cannot give the strength of argument for the truths which they sacredly cherish. These truths have all been carefully written out, and we have tracts and pamphlets adapted to all classes of the people. Now what is wanted is that with meekness of wisdom these publications be placed in the hands of our fellow men wherever they can be induced to read. It may be some cross to call on each of your neighbors and invite them to read a tract. Yet this is an honorable work, and one that has led many to keep the commandments of God.

Nor should it be our neighbors merely, but we should seek opportunity to place tracts in the hands of all with whom we have opportunity to converse upon the truth. It is not necessary to argue and contend. Indeed if we wish to benefit men it is best as far as possible, to refrain from every thing of the kind. Respectfully state to them your deep conviction of the importance of the subject, and invite them to read a candid and convincing argument upon it. You will not often be repulsed if you act thus. And it will always be well to preserve the name of the person to whom you give a tract, and the name of the tract, so that you can give to that person another tract such as may be naturally called for after reading the first.

Now the organization of the tract societies is for the purpose of putting it in the power of each person to do this work, and of securing the united action of all who love the Saviour. Certainly it promises great results. It will enable every one to preach by putting the best printed discourses which we have into the hands of our fellow men everywhere. Our people will take hold of the work, for its great importance is apparent to all.

We regard it as in the special providence of God that the subject has been brought out by those who have already put it to a practical test. Steps will be taken as fast as possible to organize such a society in each State Conference. The work is one everywhere. Every State Conference must have a share in it. But as the way opens for such organization in each Conference let all our friends take hold as one man and with the whole heart. J. N. A.

The Fast Days in Burlington, Mich.

THE meetings of the church of Burlington on the appointed days of prayer were the best that I have ever known in that place. As we all tried to humble ourselves before God the blessing of his Spirit was with us, and the result was union with one another, an increased love of the present truth, and a stronger desire to work in his cause. Almost every young person connected with the families in the church made a start for the kingdom, some of them manifesting a very deep interest and strong determination. A series of prayer meetings from

house to house has followed, which continue with increasing interest.

The members of this church are looking up with more hopeful feelings than they have had for a long time; perhaps more than ever before. And to all it seems apparent that, when a church has been laboring under darkness and discouragements for a long time, it is not possible to settle up each particular difficulty, and this need not be looked for as necessary before they can arise and take hold of the work of the Lord. We might about as well try to live our lives all over again. But if we all humble ourselves together, mutually confess our errors of the past, and try to unite our hearts in the work, the Spirit of God will meet us in the effort, and his work will be revived among us.

However much I may have failed to help them in the past, my heart has ever been deeply interested in the welfare of this church, and I rejoice with them for the blessing which they are now receiving. "The set time to favor Zion" has assuredly come. May the Lord bestow his grace, that we may all walk carefully before him, that our hearts may be prepared for the work which is before us. Evidences are thickening all around us that the time of trouble is fast approaching. I find the conviction settling strong on many minds that the coming of the Lord draws very near. I hope I may be able so to realize it that I may join with God's children in the work of humiliation and preparation for that great event.

J. H. W.

Preaching and Teaching.

THE distinction between them is easily understood. Preaching is the announcement or proclamation of facts—things done or being done—as the heralding of some good news or glad tidings to the people. Teaching is the setting forth in order things that are written. The two are combined in the gospel ministry. We do not say that the school teacher preaches grammar, when he merely takes the standard authors on that subject, and explains their sense to his pupils. We say he teaches grammar. But if he has some new system which he wishes to introduce, to which he is calling the attention of students, we might say he is preaching a new theory of grammar. If his theory is really an advancement toward perfection in the science, he is the bearer of good news.

Said the Saviour, "Go ye into all the world, and preach the gospel to every creature." That is, tell the glad tidings that the great scheme of salvation is being wrought out, that the promised Messiah has come, and that he has made the great offering for sin; and so God's promises are being fulfilled. The apostles were sent out as messengers, and they had some news to tell, and that news was "present truth." This was what made their teaching efficacious. Their teaching was the purest of ethics, the soundest of morality; but their preaching of present truth was what added the motive power. Progress in the promised work of redemption—promises fulfilled and fulfilling—was the glad tidings that electrified the people, and moved them out to action.

Well, the great work of the Lord for the salvation of our race is moving onward to its completion; the promised work is still being done; and the minister of Jesus Christ has still something to do, in the way of preaching, as well as teaching. There is a message of present truth to preach; and the proclamation will give force to the teaching of the commandments of God, the only true principles of morality.

I would make no invidious comparisons between ourselves and others. But the question has been asked by S. D. Baptists, why we were more successful in winning men to the Sabbath than they. The answer is easy. There is a message of present truth for the present time; and we are trying to preach it. The motive power is in this. They may teach the commandments as well as we. They can convince men's judgments that they ought to keep the Sabbath, if they can gain their attention. But God has a preaching for this generation; and until they unite with us in preaching it, they will lack the motive power which God has provided in prophecy for this very time.

Come, brethren, unite with us in preaching present truth, that is, the present fulfillments of prophecy, which constitute the signs of our times; not the least of which is the proclamation of the message of Rev. 14: 9-12. Can you not see that this message is now due? And if it is due, it is already in the world; for the Lord is not slack concerning his promises. We cannot say that his pledges are overdue and not paid. You tolerate both sides on the immortality question; therefore our views on that need not be a bar. It is true, you cannot preach this third message, unless you acknowledge the first and the second as already announced, and recognize the leading features of the past and present advent movement to be a fulfillment of prophecy, and consequently from Heaven and not of

men. We believe it to be from Heaven; and this supports our vitality, the little we have, keeps us partly awake, in this drowsy portion of the night, and gives to our efforts whatever vigor and efficiency they have.

But we return from this digression to our subject. In these days, when a discourse is given on moral duties it is called preaching, practical preaching. But when the subject is the fulfillment of prophecy and the signs of the times, it is called lecturing on the prophecies. We prefer to have the terms exchanged. Let the people be lectured on moral duties, while we preach to them the present fulfillments of prophecy, proclaiming the glad tidings that God is fulfilling his word. This is the kind of preaching that causes the people to see that God lives, and that he has not forgotten his word of promise.

The first apostles were model preachers. It is safe to follow them in our manner of discourse. We will therefore close this writing by an examination of Paul's discourse at Antioch in Pisidia, recorded in Acts 13: 16-41.

1. The apostle states, in the first place, a few facts in the past history of Israel, of God's dealing with them, from the time they dwelt in Egypt, to the days of David, to whom he renewed the promise made to the more ancient fathers, that the promised Saviour should be of his seed.

2. He states the facts that had transpired recently; that the promised Son of David had come, preceded by his harbinger, John the Baptist, and that they who dwelt at Jerusalem, not knowing him, nor the voices of the prophets, which had spoken of him, had fulfilled them in condemning him; that he had died in fulfillment of prophecy, and that God had raised him from the dead. And having thus briefly stated the truth then present, he continues, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled to us their children, in that he hath raised up Jesus again." This was the good news, the present truth.

3. He then confirms his claims by an appeal to the Scriptures, showing that David prophesied of the resurrection of Christ. His argument is perfectly logical. The major premise or general proposition implied is, that harmonious fulfillment of prophecy is the true fulfillment. The minor premise or particular proposition is, that in Jesus the different predictions all harmonize—all the specifications are harmoniously fulfilled in him. The conclusion which necessarily follows is, That Jesus is the Christ, the promised Saviour. This is just the way that we arrive at present truth in our own day.

4. Having proved that Jesus is the Christ, he preaches through him the forgiveness of sins.

5. He concludes his discourse with a cautionary exhortation as follows: "Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

And with the same caution to the reader, not to let the Lord work in fulfillment of prophecy, in our own day, and he not believe it, though fully declared and proclaimed, I leave the subject.

R. F. COTTRELL.

Men and Things.

VULGARITY OF PRIDE.

Poor, foolish, vain woman, read this, and then throw off your trinkets and be counted a sensible woman.

"Overdressing is vulgar, especially in women, for the glare of the sun-lit and eye lit street. Toilets, even when tasteful as to color and style, denote, if habitually rich and showy, mental vulgarity, their transparent design being by superficial, material means, to impress the beholder. The refined beholder is unfavorably impressed, suspecting such outward richness to be the mask of inward poverty. A prevalent fashion of costly dressing is a sign of general vulgarity. The finest type of ladyhood would recoil offended from her mirror at seeing herself besilked, and befeathered, and bejewelled, for a morning walk or drive. She will be as simply elegant in her attire, in-doors or out, as in her manners, and will not exhibit, either in the one or the other, the slightest effort to outvie her neighbors.—'The Gentleman,' Calvert."

GUARD YOUR THOUGHTS.

Evil thoughts are the source of all bad actions. A man who can control his thoughts, can also control his actions. The thought is first entertained, the design formed in the mind, before the deed is committed. Thus Jesus taught: "For out of the heart proceed evil thoughts, murders," etc. Matt. 15: 19.

"It is not acts which blacken the soul; it is not conduct which destroys. These are but the holes which the worms, bred in the very fibre of the wood, have eaten. These are but the fruit and visible witness of a disease which holds the entire body in its power, making the veins its channels, every drop of blood its servant, every pulsation of the heart its slave. The thoughts destroy. The imagination puts the knife's edge to the jugular vein of virtue, and lets the precious current out. You cannot reform a drunkard until you first reform his mind. What needs to be done is to have the crav-

ing for stimulants taken out of him. Over against his inordinate desire you must raise up some stronger repulsion which shall be more than a match for his appetite for liquor. This is the true philosophy in every branch of morals. You must change the man himself if you would change his habits. There is no life so hard as a religious life to a man without religion.—Rev. W. H. H. Murray."

POOR OLD POPE. DAN. 7: 26.

His race is about run, his end is at hand. Here is what a Catholic paper, *The Tablet*, says:

The *Tablet's* New Year's survey of the condition and prospects of the Holy See is not cheerful:

"Deserted by all the great powers of the earth, robbed of the patrimony of St. Peter, her Pontiff a prisoner in his own palace, her capital, with its incalculable wealth of art treasures, its churches, its glorious monuments, in the hands of ruthless spoilers who know no other law than that of their own passions—her most cherished religious orders persecuted, robbed of their own just and lawful possessions, ever used for beneficent and Christian purposes—the calm and hallowed retreats of learning and religion invaded by a lawless and godless soldier, some of them converted into stables for the horses of the royal freebooter of Savoy! Everywhere the powers of evil arrayed against the church, everywhere secret societies, burrowing like moles in the dark depths below the surface of society, undermining the very foundations of virtue and morality, exciting the unwise and unwary against religion, which they nickname superstition and tyranny—everywhere the spirit of revolt raising its hydra head, hissing forth blasphemy against God and his Christ, his mother, and his saints—everywhere the Church fighting single-handed and alone, the powers of earth and hell, in divers forms, holding aloft the banner of the cross, and wielding the spiritual weapons her God has given her, in defense of the faith once delivered to the saints, assailed on every side by an irreligious age."

HOW TO GET THE DEVIL OUT OF THE BIBLE.

Some things in the Bible trouble certain men very much. They are anxious to make themselves and others believe that they are not really there. A personal devil is one of these things. The idea of such a being is very objectionable to some persons. In answer to a question on this point, Beecher says:—

"The Bible will need a deal of interpreting and adjusting to get all traces of a personal Satan out of it. Still it can be done. Decide first that the Bible does not teach his existence, and then, learned ingenuity can easily put him out of every verse where now he seems to be seen."

Every candid reader must be satisfied that this is really the only way a man can satisfy himself that the existence of a personal devil is not taught in the Bible. This is the way in which men are able to prove so many things by the Scriptures. They first decide that a certain doctrine is true; then they go to the Holy Scriptures determined to find it in there and to prove it by them. A little ingenuity with considerable adjusting and interpreting will do the thing. This is the way Sunday-keeping, sprinkling, &c., are proved. But if it is the truth we want, we must let the Bible have its most natural and easy meaning, though it tears our theories all up heaps on heaps.

D. M. CANRIGHT.

Walk in the Light

GOD is not a being whose word should be questioned or trifled with. When he speaks he means what he says, and we should not presume to neglect or disregard his word. Every saying that he has uttered, or caused to be written, is weighty. Every duty which he enjoins upon us, should be complied with, without asking questions. Though we may not always understand, at first, every motive that prompts the Lord to demand obedience at our hands, yet we should obey him cheerfully and without delay, knowing that his word has gone forth. The idea that God has spoken is enough. He knows what is for our best good, and the promise is that if we will do his will, we shall learn of the doctrine. He gives us light enough to take one step, and when we have taken this, light will shine far enough ahead for us to take another step. It is with us, in this respect, as with a man traveling in a dark night with a lantern. It would be very unwise for him to wait until he can see all the way before him, before commencing to travel in it. Light is to increase on our pathway throughout our Christian course. Should we decide not to obey God until we enjoy the whole light of divine truth, we would never walk in the path of obedience.

Every additional ray of divine light brings with it additional responsibility; and we should walk in the light, lest the light that is in us become darkness, and lest darkness and hardness of heart come upon us. To-day, if ye will hear his voice, harden not your hearts. The hardening of the heart is a gradual work. It is done by seemingly small deviations from the right. But it will be found at last that it is the little foxes which spoil the vine, and that none of God's prohibitions or injunctions are unimportant. They all contain broad and eternal princi-

ples, and their neglect must be followed by terrible consequences.

We should walk in the light because in so doing we glorify God and benefit our own souls. We should walk in the light because it is only when we are in the light that we can reflect light upon others, that they may be led to glorify our Father who is in Heaven. We should not live merely for ourselves. We all have an influence, and that influence should tell on the side of truth. We either gather with Christ or scatter abroad. What unutterable anguish will those experience in whose garments shall be found the blood of souls.

We should not wait until others obey the Lord, and the way is made easier, before walking in the light ourselves. It is when light comes to us that we are to walk in it, and become, as it were, stepping-stones for others to walk in the way of obedience. Of course if we are the first to see duty, it is expected that we will be the first to perform it, and unless we obey first, our influence must be a hindrance to the cause instead of a help. And if we excuse ourselves others will think they have plausible reasons to excuse themselves; and what will become of the bleeding cause of truth?

It is noble indeed to be pioneers in the cause of truth. What a satisfaction it will be to have stood by the truth when it needed help—when its friends were few. What a rich reward such will receive. They will be rewarded according to their works and sacrifices. But what shame will come upon those who have shunned the cross, and studied to get to Heaven without suffering with Christ.

D. T. BOURDEAU.

The Days of Fasting.

I LOOK back to our days of fasting and prayer with some degree of satisfaction, so far as present results are concerned. Nearly all here engaged in fasting. The meetings were well attended. The testimonies and prayers showed that the Lord was laying the burden of the work upon his people, to cry to the Lord of the harvest to raise up laborers. As we took the general wants of the cause on us, we felt our own hearts warming up with love to God. While we confessed our wrongs, &c., our hearts were more enlarged to love each other.

We added alms with our prayers and fasting. Some gave to the Book and Tract Society, that this good work may go forward. The Spirit helped some to remember, that those the Lord should call to the work of the ministry would want of this world's goods, and led them to lay the same upon the altar anew. To God be all the praise.

C. O. TAYLOR.

Adams Center, N. Y.

Missionary and Tract Society

OF THE MICH. STATE CONFERENCE.

A GOOD representation of brethren from different parts of Michigan having assembled at Battle Creek, in accordance with the call in REVIEW of Feb. 13, they met Feb. 24, 1872 at 6½ P. M. for the purpose of forming a Missionary and Tract Society for the Mich. and Ind. Conference.

The object of the meeting was stated by Bro. White. The constitution recommended in REVIEW of Jan. 16, 1872, by the committee appointed by General Conference to suggest a plan upon which to form such societies, was read.

On motion it was voted to form a Missionary and Tract Society for this Conference.

The constitution recommended was then taken up article by article, and unanimously adopted, with the following amendments:

Art. ii was amended so as to read: "The officers of this Society shall be a President, Vice-president, Secretary, Treasurer, and a board of fourteen Directors, of whom the President shall be one, and they shall be elected annually."

Art. iii was adopted as Art. ii. The fourth clause of Art. ii, was omitted. The words "Executive Committee" wherever occurring in the constitution were changed to "Board of Directors;" and the word "direction" in Art. v, was changed to "supervision."

It was suggested that the Conference be divided into thirteen districts, and a director be appointed in each district. Whereupon a districting Committee, consisting of all the visiting brethren present, with the President and Secretary of the Conference, was appointed.

Adjourned to Sunday morning at 10 A. M.

SECOND SESSION. The districting committee reported, recommending that the Conference be divided into the following districts:

1. Southern Indiana, centering in Owen Co. Liberty.
2. Northern Indiana, centering in North Liberty.
3. Salem Center, Ind., Ransom Center and Hillsdale, Mich.
4. Parkville, Colon, Burlington, Battle Creek, Newton, and Convis.
5. Pottersville, Charlotte, Oneida, and Jackson.
6. Otsego, Allegan, Monterey, and Saugatuck.
7. Wright, Leighton, Gaines, Allendale, Casnovia, Oceana, and Cedar Springs.
8. Vergennes, Orange, Orleans, Greenville, Bushnell, and the Danish brethren in Montcalm County.

9. North Plains, Greenbush, Ithaca, Alma, and Isabella County.

10. Jay, Edenville, Williams, St. Charles, Chesaning, and Owosso.

11. Tuscola, Vassar, and Watrousville.

12. Holly, Lapeer, Memphis, and Oakland.

13. Genoa, Bunkerhill, Alaiedon, and Locke.

The following officers were then elected: President, E. H. Root, of Wright; Vice-president, Geo. T. Lay, of Monterey; Secretary, J. E. White, of Battle Creek; Treasurer, Addie Merriam, of Battle Creek. Directors: None elected for the 1st. district. For the 2d, James Harvey; 3d, S. D. Salisbury; 4th, H. S. Woolsey; 5th, J. F. Carman; 6th, Dr. H. S. Lay; 7th, Chas. Buck; 8th, S. H. King, 9th, Wm. Nelson; 10th, J. McGregor; 11th, John Walton; 12th, Wm. Potter; 13th, Alex. Carpenter.

Adjourned to call of the chair.

U. SMITH, Chairman.
JANE R. TREMBLEY, Secretary.

The Directors present called a meeting at 4 P. M. In the absence of the President, Bro. Smith was chosen to act as Chairman, *pro tem*. The object and workings of the society were discussed at length by several. It was at last decided to leave these matters with the directors present.

On motion, it was voted to proceed to take members for the society, but on some questions arising in the minds of several in regard to what is required of members, most of the remaining time was employed in explanations.

SECOND SESSION. On motion of the Directors, Bro. White was requested to make some remarks giving further instructions in regard to the workings of the society. In response, he thought the work of the society to include the obtaining of shares for the Health Institute, the Publishing Association, and to look to the interests of Systematic Benevolence, the Hygienic Book Fund, and in fact, that one object of the society should be to see that all these institutions be properly cared for and sustained. The remark was also made that the work should not merely be a head work, but more devotion should be blended with it.

On motion Bro. Wm. R. Carpenter was elected as Director for district No. 1, of Southern Indiana.

Suggestions made by Bro. White in regard to starting a paper setting forth the doings of the society abroad.

On motion Bro. White was requested to publish a pamphlet setting forth the work to be accomplished by the Society.

On motion, the meeting adjourned.

U. SMITH, Chairman,
J. E. WHITE, Sec'y.

She Sleeps in Jesus.

It becomes our painful duty to record the death of sister Elmina R. Fairfield, who fell asleep in Battle Creek, Mich., Feb. 1, 1872, aged twenty-four years. Her disease was consumption.

Sister Mina gave her heart to the Lord, to serve him, and keep his commandments, at the age of fifteen years, at the time her parents embraced the Advent faith, and the observance of the Sabbath. Her natural and acquired abilities were such that her services at this Office were obtained about four years since, where she, until her sickness, served faithfully as a compositor, proof-reader, and editor. Her example in this Office as a Christian, and a laborer in the cause of truth, has been good, and she won the esteem of fellow-laborers, and all who knew her.

Her last sickness was characterized by devotion, cheerfulness, and resignation. Her last days, notwithstanding her painful sickness, were full of hope and joy in view of the reward of the faithful at the soon coming of Christ. Her death was peaceful.

Her parents, brother, and sisters deeply feel the loss of one so intelligent, good and true, while all in the employ of the Publishing Association, and the church of which she was a worthy member, also feel the loss which they sustain in her death.

The funeral services were held on Sabbath, Feb. 3d. Our house of worship was crowded with mourning and sympathizing friends. Both the writer and Mrs. White spoke briefly on the occasion, and a very large procession followed the deceased to her resting place at Oak Hill Cemetery in this city. In the fullest sense, may the following precious words be applied to sister Mina: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

JAMES WHITE.

"All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thine hands." Job 14: 14, 15.

THINK NO EVIL.

If by our words or acts none suffer wrong,
To us 't is thought no blame can e'er belong.
But this meets not Heaven's high and searching test;
That looks at thoughts as well as words expressed.

The rule is given that we must think no ill;
If any wrong us, we must love them still,
Must do them good, and for them ever pray,
That truth may lead them all from error's way.

To think no evil when we are betrayed,
When even a subject of reproach we're made,
When we are falsely charged, traduced, reviled—
This needs a heart that's pure and undefiled.

Thus to forgive when we are wronged, abused,
To render good when thus unjustly used—
This is to reach on earth perfection's height,
Whence we can scatter beams of heavenly light.

A Heaven on earth is then by us begun;
This way alone the Christian race is run.
And all who thus unto the end endure,
Possess a hope of Heaven that's bright and sure.
REBEKAH SMITH.
West Wilton, N. H., Jan., 1872.

Progress of the Cause.

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

New England.

FEB. 3 and 4, we met at the quarterly meeting at South Lancaster. About seventy-five were present, representing every State in the New England Conference and most of the churches.

Our social meeting Friday evening was one of interest. Met Sabbath morning at half past five o'clock and spent an hour and a quarter in a special praying season. Social meeting at nine A. M. Preaching at half past ten o'clock. At half past two P. M., Bro. Rodman gave an interesting discourse, reviewing the past experience of Adventists. Closed with a social meeting. Preaching again at half past six. Thursday, spent about nine hours in the place of worship, yet so much of the blessing of God was realized that but little weariness was felt.

On first-day, about five hours were occupied in business sessions relating to matters connected with the tract enterprise and the health movement.

Monday morning, at half past five, a special praying season at our house for the benefit of some who were bound by Satan and desired freedom. It was preceded by hearty confessions. It seemed that God met with us to accept the confessions made.

About seven A. M., the friends began to separate, some feeling that it was the best meeting they ever attended, which may prove true if they carry into their lives the resolutions they formed.

Feb 10 and 11, met with the friends in Boston. We trust our meetings are profitable. Consecration and devotion to the work of God is what is needed. The religion of the Bible is too much held at arms' length, while worldly interests constitute the great business of life. This should be reversed. "Seek first the kingdom of God." When the cause of present truth becomes the business of life, and worldly interests second, then will be realized blessings that God only can bestow.
S. N. HASKELL.
Feb. 12, 1872.

Iowa.

My last report closed with my Waukon meeting. I should have remained several weeks in the northern part of the State and given lectures at some favorable point had it not been for the pressure of General Conference matters. These made it necessary for me to return south at once. There are good openings apparently in the northern part of the State for labor, and as a section, it has had very little of it for the last four years.

I held meetings at West Union, Jan. 27 and 28. The weather was very cold and stormy, yet we had very good congregations considering the circumstances. I trust our meetings were profitable. It was deemed best for the good of the cause here that an individual, claiming to be a S. D. Adventist, who lived at this place and made himself quite prominent in the meetings though not a member of the church, and who had much to say about miracles and mighty works which he claimed had been wrought through him years ago, should understand that the church had no confidence in him. This of course was most unpleasant to all concerned; but his course had been such that the church almost unanimously felt a lack of confidence, and it was thought best that he himself should understand it. I held meetings at Fayette, Tuesday and Wednesday evenings, with fair congregations.

Feb. 3 and 4, I was at Laporte City. Our meetings were excellent. It seemed to me that the spiritual atmosphere had very much cleared up since our long church trial, when I held meetings on my way north, in which four were set out of the church. And all spoke of the good meetings they had while I had been gone. The four who had been set out of the church all took part in our social meetings, and some of them it seemed to me with far greater earnestness than ever before. I was much gratified that they took a sensible view of the matter, and

I do really hope this may be the beginning of better days. I never had so much hope for the prosperity of the church there as I have now. I am sure all the church will rejoice to receive every one of them back when it shall become evident that it will be safe for the church and a benefit to the individuals to do so. I enjoyed the meetings there well, and we were all truly sad at parting. May God bless the church at Laporte City.

I met with the friends at State Center according to appointment, and held nine meetings. Very few were here from abroad, yet our meetings were well attended by outsiders, the school-house being generally well filled. The Dunkard people had been speaking against us on the law question. I gave two discourses on that subject in reply.

My meeting here coming at the time of the appointed fast, of course our minds were much directed to that object. Our meetings were not joyous, but heart-searching seasons of humiliation before God. I do trust the Lord of the harvest has heard the cries of his people, and that faithful laborers will be found to take hold of the work in earnest. I believe God will answer this prayer of his people, and that we shall see a change for the better this very year. On Monday, we had a special meeting with the church which I trust will be of great profit.

I expect soon to be able to attend to the call of the General Conference and meet with the friends in the East. I feel in need of the prayers of God's people, that I stumble not beneath the burdens placed upon me.

GEO. I. BUTLER.

Lisbon, Iowa, Feb. 14, 1872.

Missouri.

I LEFT home for Missouri and Kansas, in company with my son, on Tuesday. Friday morning, we arrived at the station near Civil Bend, Mo. Bro. Rogers met us, and took us to his home.

Sabbath and first-day we spent with the church in fasting and prayer. I spoke on the subject of fasting and prayer, followed by seasons of prayer and remarks. There was not that depth of interest that we wished to see. In the evening, I spoke on the subject of overcoming. First-day we met at Bro. Mallory's. The meeting was opened by remarks, followed by seasons of prayer. Then some testimonies were borne, followed by some heart-felt confessions. Our meeting was very good, but not what we could have wished.

Tuesday we took the cars for Kansas. Arrived at the city of Lawrence at 8 P. M. Wednesday we started with our hand satchels on foot for Deer Creek a distance of sixteen miles and arrived at Bro. Plant's at 3 P. M. I learn that the interest to hear is better than when I left one year since. There are calls for labor in every direction. I commenced meetings this evening. Pray for me and for the prosperity of the cause here.

R. J. LAWRENCE.

Minnesota.

SINCE my last report, I have visited the following churches: Tenhassen, Jodavis, and Shelbyville. At Tenhassen I spent about one week. The Lord gave edge and power to the preached word. There was a general breaking down, and such a work of confession I have not witnessed for a long time, in any place. The Lord was our helper, and there was a general coming up on the part of the church.

From this place I went to Jodavis, where I spent the Sabbath. Our brethren here are well united, and our short stay with them was very pleasant. Our next appointment was at Shelbyville. Here I met with Bro. Grant, who assisted me much in our meetings. Our congregations were quite large considering the bad weather. The Lord was pleased to give good liberty in the proclamation of the truth, and we trust good was done.

While in Shelbyville, we learned that two spiritualist lecturers were causing great excitement in an adjoining town, and, as I was sent for to go and hear them, we thought it would be proper to do so. Such blasphemy as fell from the lips of one of these gentlemen never escaped the lips of Paine, Voltaire, or a Hume, and it would puzzle an infernal demon to outstrip and go beyond him in reproaching Jesus Christ and the word of God. We were told that soap and water were far preferable to the blood of Christ, to cleanse a man.

After the close of the lecture, I was enabled to ask some questions, and defend them in such a manner that these lecturers were badly puzzled, so much so that the people saw that my questions were not fairly met. As the people were anxious to hear me speak upon the subject of spiritualism, and voted to have me do so. I accordingly left an appointment for the next Sunday evening. The house was well filled, and the effort was really a success. Near the close of my remarks, while contrasting spiritualism and its teachers with Christ and the Bible, I called upon all that preferred Christ and the word of God to manifest it by saying, I. A response was given that did honor to the truth. I then requested all that preferred spiritualism to the Christian's God and Bible to manifest it by the same sign; but, notwithstanding many

had been deceived and led into spiritualism, not one dared to vote in its favor. The truth triumphed, and the tide turned in favor of the Bible. Much good might be done here by giving a course of lectures.

After leaving Shelbyville, I returned, in connection with Bro. Grant, to Tenhassen. We tarried here a few days, setting things in order by having the church enter into a more perfect organization. Bro. Birch was ordained elder, and Bro. R. Johnson, deacon. Bro. Merry took a noble stand in the confession of his wrongs, and two new ones embraced the truth. We return home, having good evidence that the Lord has been our helper, and that the cause is fast coming up in this State.

WM. S. INGRAHAM.

Iowa and Nebraska.

SINCE my last report, by the advice of the Conference Committee, I joined Bro. Bartlett to labor in the west part of this State and Nebraska.

Our first meeting was at Magnolia, the county seat of Harrison County. Here the interest was small. Those who were interested, when Bro. Morrison held meetings here two years ago, had lost their interest and did not come near us. Those who were most interested being from the country, we thought best to leave town and go to the school-house near Bro. Smith's. Here we held a few meetings, and closed Sabbath, Jan. 27, with a good spiritual meeting. Hearts were softened by the influence of the tender spirit of God.

As the result of these meetings, three have embraced the truth, and two who were on the back ground made a new start to serve the Lord. Others are under deep conviction and will yet obey the truth.

Arrangements were made for Sabbath meetings, that this little band of eight may meet together to encourage and strengthen each other.

From this place we went four miles north to the Soldier Creek Valley, where Bro. Bartlett began a series of meetings last fall, but was compelled to close because of severe storms. Here we gave eleven discourses to a very attentive and interested people. Here twelve in all have taken a noble stand upon the truth as the result of this labor, living within a compass of half a mile.

Our meeting here last Sabbath was a very profitable season to all. The blessing of God was present with us, and we all felt its power.

We felt to rejoice in the Lord as we witnessed strong men arise with tearful eyes and confess the truth and make known their determinations to keep all the commandments of God and the faith of Jesus, especially was this the case when one in his seventy-second year arose to bear his testimony for the first time for more than twenty years. He, with his aged companion, have decided to live the remaining days of their pilgrimage here in obedience to God's holy law.

This little company covenanted together to meet on the Sabbath for worship and to obtain a more thorough knowledge of the truth. A leader was chosen whom we trust will receive a large measure of the blessing of God to enable him to discharge his duties aright.

While here we shared the hospitality of Bro. and sister Chase. With this brother I feel a strong attachment. He, like myself, served in the late war. We were engaged together in fighting the battles of a carnal warfare. I trust he may prove faithful and "endure hardness as a good soldier" in the battles of the Lord.

At this meeting a family of native Americans, Snowball and squaw, attended regularly. We left the dear friends here with reluctance, but with the assurance that God had wrought for them. To his name be all the praise. May God bless them.

We sold over seven dollars' worth of books, gave away more, and obtained one subscriber for the REVIEW.

We are now on our way to Nebraska, to engage in labor there. May the Lord direct. The people here in the West are kind and hospitable. We enjoy visiting with them, even in their log cabins, some of which are covered with prairie sod, as the one is in which I now write.

My address will now be, Hooper, Dodge Co., Nebraska.
R. M. KILGORE.

Illinois.

AFTER closing our tent labor, Sept. 17th, I returned home, and remained one week, after an absence of four months. I then returned to Farm Ridge to follow up the interest, as the way might open. I found a house some five miles from Farm Ridge, where I could hold meetings. I continued to hold meetings, and visit from house to house, until those who had embraced the truth were established, and others had also taken hold, and started a Sabbath School. I then visited the neighborhood where we held our first tent-meeting, and visited some who were interested in the tent-meeting, and held a series of meetings in their neighborhood until some six, or more, had taken a stand on the Sabbath.

In Dec. I returned home, and have held meetings at different points since. Had some excel-

lent meetings at Rockton, Avon, Albany, and Monroe, Wis. I came here Jan. 22, to assist Bro. Andrews in the debate with Eld. Vogle, a Christian preacher. There seems to be but little interest to hear in this place.

I want to say, in my own experience the past season I see new beauties in the truth that makes me love it more than ever. It looks to me, as it looms up before my mind, like a mighty Gibraltar of truth. The more the enemy assaults it, the grander and sublimer it looks. As God waited in the days of Noah, until that generation was living on the earth that should witness the flood, and then sent the warning to them, so it is now. He has waited until that generation is living on the earth that shall witness the coming of Christ, and to them he sends the warning. And as certainly as the generation that heard the warning in reference to the flood were the very ones that witnessed it; so that people, that hear the warning in reference to the second advent of Christ, will live to see the event take place. Matt. 24: 34; Mark 13: 30; Luke 21: 32. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding." See Luke 12: 31-38.

As the calls for help are coming from all parts, I can but pray, Lord send forth more laborers into the vineyard, and quicken those already in the field to new life and zeal in the cause. I do desire that my life may be a blessing to God's cause and the world. I will try to be more faithful in the future.

T. M. STEWARD.

Erie, Ill.

Elk Falls, Kansas.

OUR meetings here on the recent fast-days were interesting and I trust a lasting benefit to all. We invited the brethren at Eureka, some twenty-five miles north, to meet with us. A load of six came. Four more came from the western part of the county, which, with about fourteen here, made a good company. We had no elder, and so we spent the time in social meetings which increased in interest from the commencement to the close. Bro. Hamilton, who had been for some time deprived of meetings, was too overjoyed to express his feelings, to see so goodly a number of Sabbath-keepers assembled in this new and back place. He spoke to us of the importance of waking up, of all acting our part in winning souls to Christ, in our different positions in ordinary life; that to accomplish this we must first be consecrated to God ourselves, that our example may back up what we present or speak.

It is not the multitude of words, the amens, and shouts, that bring down upon us the blessing of God, but that earnest, anxious pleading to know and feel our sins, and a drawing nearer to God. All took part. Unbelievers were much affected. Some confessed that God was with us. To me at least it was a feast of fat things, a foretaste of that refreshing which I hope will soon be more abundantly poured on the remnant people.

But this is only a taste; my soul cries out for more, to be filled with the love of God and his Spirit, to be daily prepared for the company of the just made perfect, the company of the angels, of Jesus, and of God.

The coming of Jesus is drawing nearer. Do you discover dross among us? The true gold will but shine the brighter where they are separated.

We are yet unorganized for the want of an elder, and we are very anxious for ministerial labor among us in this place.

A. W. SMITH.

Kansas.

COMMENCEING Dec. 21, 1871, I gave thirteen lectures in Centerville, and organized a Tract Society.

Jan. 6, commenced meetings five miles from Ft. Scott. There was no church organization in the place. Dancing was the favorite amusement of the people, some engaging in it for profit, the rest for pleasure. After the meeting had progressed for a time, an effort was made to stop the interest by appointing a dance; but only four tickets could be sold. The next move was to lock the house. I have promised them a grove meeting if the house cannot be had after the election of the new district board in March next. Two have already embraced the Sabbath, and three more join to sustain Sabbath meetings. I am now having good and apparently unprejudiced congregations in Labette.

J. H. COOK.

Michigan.

SINCE my last report I have spent a few days with the brethren and sisters at Vernon.

Held two meetings, and visited from house to house. All that have taken hold of the truth appear firm, notwithstanding some efforts have been made against us.

Four more have taken their stand on the side of truth, and are disposed to put away their idols.

There are some others here who are almost

persuaded, but are halting, seemingly undecided. May the Lord help them to decide aright.

Bro. Phinisey accompanied me from Vernon to Hersey, Osceola Co., and kindly paid my expenses.

Bro. Weeks joined me here, and the way not opening for us, we seek another field of labor. May the Lord direct. J. O. CORLISS.

BRO. J. N. WAID writes from Colfax Co., Neb.: Last August, at a meeting appointed by the Methodists, I was requested to occupy the time as the minister did not meet his engagement. Since then I have been lecturing on the prophecies, and, by the blessing of the Lord, eleven have commenced to keep the Sabbath, and other truths as far they have listened. People seem very anxious in different places to hear the truth. I want to work for the cause of the Lord as he may direct.

THE HANDS THAT HANG DOWN.

O LORD, I am so tired,
My heart is sick and sore;
I work and work, and do no good;
I can't try any more.

I lay my treasures up,
And think they're worth such care;
And the next time I go to look,
There's only rubbish there.

I try hard at the door
Of knowledge—toil and pant;
But, Lord, the more I seem to learn
The more I'm ignorant.

Sometimes I am so vain
I set myself to teach,
But even the first beginnings lie
Utterly out of reach.

I am no use—no use!
I thought I might have been;
But now I know how small I am,
How poor, how weak, how mean.

Sunk in the dust and mire,
While aiming at the skies;
Only a thing to laugh at, Lord,
To pity and despise.

Cheer up, desponding soul!
Thy longing pleased I see;
'Tis part of the great whole
Wherewith I longed for thee—

Wherewith I longed for thee,
And left my Father's throne,
From sin to set thee free,
And claim thee for my own.

Be of good cheer, I have overcome the world.

—Sunday Magazine.

The Popes of the Tenth Century.

THE following is from the History of the Christian Church, by Rev. Joseph Reeve, a Roman Catholic, published at Boston, 1851, pp. 291, 292.

"THE Popes were not masters in their own capital. Raised by faction, as it happened, or by intrigue, they lost their personal respectability, were often insulted, imprisoned, and even murdered, by the prevailing party. Two sister prostitutes, Marozia and Theodora, daughters of the lewd Marchioness of Tuscany, governed Rome by their political influence and criminal intrigue. To these disorders the Popes themselves contributed in no small degree. [Here follows a list of thirty one Popes.] Between the years 891 and 999, here are one and thirty Popes; their number is a clear proof that the reigns of many of them were short, and their end dishonorable. Sergius III. exhibited a spectacle of scandal, of which the Christian world had never known an example, a sovereign Pontiff clasped in the lewd embraces of a notorious prostitute. Sergius III., without regard for the dignity or the holiness of his pontifical character, publicly avowed his criminal connections with Marozia; by her he had a son, who, under his mother's influence, crept afterwards into St. Peter's chair by the name of John XI. To the infamy of his spurious birth, he added personal vice, in which he was shamefully imitated by many, who in that century were raised to the papal throne, without the virtues to merit or support their elevation. Protestant writers here exult in the disgrace of the Roman pontiffs at that time, and wildly fancy, that in the papal dress, thus defiled with vice, they behold the scarlet petticoat of the Babylonian harlot. These writers instead of imitating the filial piety of Shem and Japheth, in drawing a cloak over their father's shame, as modesty would dictate, indecently laugh with Ham, and by dwelling with malignant pleasure upon vices incident to mortal men, even in the most exalted stations of life, wantonly insult their mother church. The insult affects neither the truth nor the holiness of her doctrine. Those vices of her first pastors are merely personal; they are not the result of her belief. Her existence rests not

on the personal merit of any man; it is founded on the power and promises of Christ, who has engaged his word to lead her into all truth, and to abide with her to the end of time. On such grounds her faith can never fail. But scandals will still happen; they are a natural consequence of the depravity of man's heart; when they happen within the sanctuary, they are grievous indeed; they are one of the many trials which the Christian church has to undergo; they tend to tarnish the luster of her virtues, and to shake, if it were possible, the foundation of her faith. Dark, gathering clouds cast a dismal gloom over the earth, and seemingly threaten to blot out the light of day; but the sun's glorious orb never ceases to shine in a sphere far above their reach, and as the clouds disperse, breaks out upon us with undiminished brightness. Such is the triumph of the church over all the temporary misfortunes that accidentally befall her."

It is very true that the truth of God should not be condemned, because men in high places have fallen into sin. Those who reject the truth, because that men prove to be hypocrites, do not act wisely. They should attribute men's vices to human depravity, and not to that revelation of truth that condemns them.

But when the writer attempts thus to smooth over the shameful sins of the popes, still holding to an unbroken line of infallible vicars of Jesus Christ, from the apostles to the present time, the question assumes a different form. Were those vile, degraded, and beastly men the representatives of Christ on earth?—the chosen vessels to support the standard of his truth and to exemplify his doctrine? Were these the chosen men to prevent the gates of hell from prevailing against the church? Could no better be found? Then the gates of hell certainly prevailed, and there was no church of Christ on earth.

R. F. COTTRELL.

A Wide-spread Error.

"IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24: 29.

When I had finished addressing a congregation on these words, a Disciple preacher arose and requested the privilege of asking a few questions. He said that if he could not show that this was all fulfilled at the crucifixion of Christ, he would never come into that house again. As proof of his view, he quoted Joel 2: 10: "The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining." Verse 31: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 3: 15: "The sun and the moon shall be darkened, and the stars shall withdraw their shining."

These passages he quoted to prove that these events were to be fulfilled in the future, and then he quoted Mark 15: 33 and Luke 23: 44, "And when the sixth hour was come there was darkness over the whole land until the ninth hour," "And it was about the sixth hour and there was a darkness over all the earth until the ninth hour," to prove that these prophecies were fulfilled, and hence the events spoken of at the head of this article, were also fulfilled at the crucifixion.

In reply, I stated that I would admit that the darkness at the crucifixion was supernatural; but the darkness spoken of at the crucifixion did not fulfill the specifications in the prophecies of Joel or Christ in Matt. 24: 29. For, 1. The darkness at the crucifixion had no moon in it or falling of the stars while the prophecies of Joel and Christ had those specifications alike, showing a clear distinction. And 2. The darkness of the sun at the crucifixion was on that notable day: but the darkness of the sun and moon, and falling of the stars, were events to occur before the great and terrible day of the Lord. See Acts 2: 20. 3. The quaking of the earth that was spoken of at the crucifixion, was after that event; but the "powers of the heavens shall be shaken," spoken of in Matt. 24: 29, was to be before the coming of the Son of Man; for after our Lord gave these signs he says, verse 30, "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn."

There are two points of distinction here worthy of notice. 1. It will be noticed that all the signs spoken of in verse 29 were to precede that great day of the Lord, a clear distinction between the events to occur at the different periods of time. And 2. There were but a very few tribes of the earth that could mourn at the crucifixion of Christ; for they were not there to mourn. And then considering that the people that were there gained the victory over our Lord, and put him to death, they certainly in their own estimation could not find much cause to mourn.

And again, Rev. 6: 12-14, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

It seems to me that no unprejudiced mind could help but see that these events were the same as spoken of by Joel and Christ, and could not be fulfilled at the crucifixion, for several reasons. Among these are, 1. Their location. They could not take place before the opening of the sixth seal; and that did not open until the great earthquake (which is given as the signal of the opening) of Lisbon in 1755. 2. The events to occur in connection with the darkening of the sun, moon, and falling of the stars, as described in verses 14, 15, 16, 17. Particular attention is called to the last verse: "For the great day of his wrath is come, and who shall be able to stand?" Now there could not be much of the wrath of God visited upon the world at the crucifixion; for we read in John 3: 16, that God so loved the world that he gave his only begotten Son, &c. So we see it was the amazing love of the Father for the world, and not his wrath, that caused him to give his Son to die for sinful man. And the previous verses establish this view. For this wrath comes not upon Christ, but upon the kings, great men, rich men, bond men, free men, &c.

S. OSBORN.

What Shall We Think?

WHAT conclusion shall we come to when we see men professing to be ministers of the Lord Jesus, sit around the fireside and chat away the whole of the evening, and at a late hour, one by one, to the number of three or four, retire for the night, leaving a prayerless altar and family circle behind? 2. When we hear a professed public teacher of the truths of God's word advise the use of an argument which he knows cannot be subscribed to by the one advised? It was said: "Though it is as much against you as your opponent, it will silence him!"

Conclusion: We are in "perilous times." 2 Tim. 3: 1-5. G. W. COLCORD.

Disciples, not Campbellites.

LAST May I accepted and commenced to live out the Sabbath and other truths connected with the third angel's message, and have, through God's blessing, brought five others with me, three of whom were Disciples in belief, or as some say, Campbellites.

Now I am embarrassed somewhat, relative to further efforts among them. Some of my Disciple friends, of whom I have many, are willing to read and talk and learn on these great truths; but I know that calling them Campbellites will only cause them to close their eyes and create prejudice. I notice sometimes in the REVIEW they are so called; and however good and truthful a paper or article may be, its good impression is lost by the use of such names. They choose the name Disciple or Christian. They repudiate the name Campbellite.

We as a people believe in the second advent near. We choose the name Seventh-day Adventists. We do not wish to be called Millerites, No Soul-ites, Soul-sleepers, or Materialists, for reasons which may arise in the mind of the infidel or scoffer. Let us do as we would be done by. I would not be captious and over-scrupulous. Perhaps I am in the fault and do not see things in their proper light. If so I wish to be corrected. May God bless and give grace and strength to carry on this great and glorious cause in accordance with his will. M. H. BROWN.

Christian Parents' Conformity to the World.

THE Rev. Dr. James W. Alexander wrote to a friend: As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons, and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is YIELDING TO THE WAYS OF GOOD SOCIETY. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone light-house. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the PAR of the religious world around us. Surely, the way in which we commonly go on is not that way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offense of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us. —Am. Messenger.

Acceptable Prayer.

SEE here, my brother, do you remember how often it has occurred to you, when you warmed up in prayer, threw of your embarrassment, and had an easy, happy flow of language, that you were now doing very finely in your petitions, and that God was giving special audience to your unfettered utterance? Now, just take a second thought, and remember that all one's easy, happy flow of language usually indicates but little, and that in itself it is nothing in the hearing of God. Remember that it is the honest heart, the upright and obedient life, that are essential to acceptable prayer. If your heart and life are right, your most stammering utterance shall prevail with God. If your heart and life are wrong in God's sight, your tongue of eloquence will be only babbling and mockery in the ears of the Almighty. Never, then, congratulate yourself upon liberty in prayer, till you are convinced that that prayer went from a heart honest, sincere, and wholly given up to love and serve the Lord.—Herald of Gospel Liberty.

Obituary Notices.

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

DIED, near Lynn, Greenup Co., Kentucky, Dec. 2, 1871, Bro. James Osborn, in his eighty-first year. A little over a year since, he became interested in present truth, through the labors of his son, S. Osborn, of Iowa, who was at his house on a visit. Becoming convinced of the perpetuity of the law, he saw the binding obligation of the Sabbath, and without stopping to confer with flesh and blood, he at once commenced to keep it. So far as we know, he was the first convert to the Sabbath in this State. During one short year he learned much with regard to our faith in the soon coming of Jesus; and a short time before his death he expressed to his son a belief in all points of present truth so far as he understood them. His health had been failing for some time. About twenty-four hours before his death he received a stroke of paralysis which confined him to his room till he fell asleep in Jesus to await his call at the resurrection. Being still a member of the Christian church, his funeral services were conducted by a Bro. Jones, a minister of that body. J. HARE.

DIED, in West Wilton, N. H., Feb. 10, 1872, J. E. Tarbell, aged twenty-eight years. He was a great sufferer much of the time for the last five years, his body below his stomach being paralyzed, caused by leaping from a window some thirty feet from the pavement while partly asleep. But he manifested marked patience in his sufferings, and learned to love the present truth, so that he was keeping the Sabbath and seemed especially interested to observe it just right, and be a true disciple of Christ the last of his days. May his parents, sisters, and brother, who deeply mourn his death, seek comfort from the One who sticketh closer than a brother, by giving themselves unreservedly to serve and follow the Saviour. The Unitarian meeting-house was kindly tendered us for the funeral, and their minister assisted in the services. More than three hundred people were in attendance, while we spoke words of instruction and comfort drawn from the word of God. P. C. BODMAN.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 27, 1872.

Missionary and Tract Society.

We regard the organization of the Missionary and Tract Society of the Michigan Conference, just perfected, an event of great importance to the cause in this State.

Blanks for quarterly reports will be prepared immediately, and forwarded to the several directors, who will at once organize.

We will furnish specimen copies of our periodicals, envelopes with our printed address, blank reports, and all other documents of the like, free, and will furnish publications at one-third the published retail prices; and we expect in return, that all missionary work done in behalf of the Publishing Association will also be free.

Laborers Wanted.

THE rapid increase of the business of the Seventh-day Adventist Publishing Association makes it necessary to secure more laborers. Young men and young women, of good natural and acquired abilities, and firm physical constitution, are wanted in the different departments of the work at the REVIEW AND HERALD Office.

We do not hold out large money inducements. We are in need of young men and young women, who have the cause of God at heart, and who are not afraid of active and hard work.

Apprentices of the right stamp at the type can earn their board, the first three months. The second three months they can earn their board and clothing, unless extravagant, for the first six months of their apprenticeship.

The young ladies at this office who are Adventists wear the reform dress. Those who have not the moral courage to do right in this respect need not apply. Those who have written to us relative to a position in this office may come immediately, taking upon themselves, however, the risk of answering the above description. And we shall be glad to hear from others immediately by letter.

The Dress Reform Question.

THIS question claimed considerable attention at our meeting just past to organize Missionary and Tract Societies. And the subject of proper dress is still under discussion here.

It is being seen that it is of little use to appeal to our people upon this subject, while our sisters are, as it were, in the hands of milliners, dress-makers, and shoemakers. Thousands would purchase sensible hats and shoes if they could be found. We are in hopes the matter will take the shape of a union store of supplies, where hats, bonnets, and shoes, of the right style, can be had at reasonable prices.

To Correspondents.

C. SEAWARD: In Acts 15: 13-17, James seems to be speaking of the results of the new covenant, or referring to the time when the gospel shall have accomplished its work among the Gentiles.

W. SHAW: We think John 14: 13 applies to the present dispensation, conditions, of course, being always implied.

E. A. SEVY: 1 Cor. 11: 14, 15, must be interpreted in the light of the customs that existed when it was written. Then long hair was a symbol of virtue, and short a sign of the opposite. For a woman then to have her hair cut, was a punishment for crime, and a badge of infamy. See Clarke on verse 5. That custom has passed away, and in no wise affects the wearing of the hair at the present day.

N. CARAHOOF: We understand the import of Luke 16: 8, 9, to be that we should use the mammon of unrighteousness, or our worldly property here, in such a manner as thereby to lay up treasure in Heaven, and so be at last received into everlasting habitations.

M. A. COLWELL: The language of Christ in Matt. 10: 28, means, Fear not those who can only deprive you of the present mortal life, but fear God who can deprive you of the life of the future world. The lan-

guage of verse 34, "Think not that I am come to send peace on earth," is to be taken in an indirect sense. He came to preach the truth. Many would reject it and that would cause division. Some speak as though the preaching of the truth was the cause of strife and trouble. But those who embrace truth never cause trouble. That all comes from those who reject it. In John 5: 25-30 Christ speaks primarily of the resurrection of Lazarus, and remotely of the final resurrection of the righteous and wicked. For an exposition of the parable of Dives and Lazarus, see Bro. Andrews' tract on the Wicked Dead.

R. B.: Seventh-day Adventists cannot consistently commune with those whom they regard as violators of the law of God.

Bro. F. A. Buzzell, who sent us the article on the Date of the Crucifixion published in number 5, present volume, writes that he took it from the Boston Journal.

CORRECTION. In REVIEW, No. 4, present volume, first page, last line but one of third column, for "Monday evening" read "Sunday evening."

Office Business.

ALL who wish their business attended to promptly, should send it directly to the Office, and not put it in private letters. I have had letters to me lie in the Office for days, and sometimes weeks, containing business for the Office. In such cases delay is unavoidable. The rule stated is, "Address REVIEW AND HERALD."

A Fearful Picture.

THE Boston Herald presents the following startling but truthful description of the times upon which we have fallen. The picture is no less truthful than vivid, and may be regarded as a portent of perils more alarming and significant only just ahead of us, while "evil men and seducers" are waxing "worse and worse."

"Reportorial pictures portraying the curiosities of crime, as they are brought out from day to day, are constantly harrowing the minds of the people, and causing the Christian and law-abiding citizen to fear and tremble, not for himself and his alone, but even for the safety of his country, where crime is sweeping through every avenue of society and making fearful wrecks in all ranks and among the old and the young of both sexes. The horrible outrage that for an hour startles us to-day is perchance to-morrow suddenly overshadowed by some bloody or more revolting deed, so that by degrees people seem to be growing more and more indifferent to these horrible outrages that are chronicled by the pen of the reporter, while his readers sleep or are engaged in the active duties of life. Arson comes swiftly behind the footsteps of the burglar, death overtakes the victim of the highwaymen in our streets, murder hastens with stealthy hand to wash in blood the innocent victims of some man's lust and deceit, while the knife, the bullet, or the subtle poison of the assassin is at work day and night all over the land."

THE inquest on the body of Mrs. Klauber, who was killed with a hatchet by her daughter-in-law, Mrs. Wissert, in Louisville, revealed the probability that the murderess is deranged on the subject of crime from reading novels.

TWO DESPERADOES were lynched at Seneca, Mo. Both were hanged to a tree. Before the execution, Buckskin, one of the men, confessed to having murdered eleven men during the past year, and the total booty obtained was only \$90.

Appointments.

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

QUARTERLY meeting for the church at Kickapoo, Wis., April 6 and 7, 1872. Can some of our preaching brethren meet with us? A general invitation is extended to all. By order of the church. ELI OSBORN.

MONTHLY meeting for western New York with the church at South Lancaster, Erie Co., Sabbath and first-day, March 9 and 10. Friends at E. Elma especially invited to attend.

The discussion with Eld. A. Burns (Disciple), on the questions of the Sabbath, Kingdom, and Immortality, the Disciples have appointed to commence at their meeting-house in Lancaster, Tuesday morning March 5.

Pray for us, that God's Spirit may direct, truth be established, and error exposed. CHAS. B. REYNOLDS.

PROVIDENCE permitting, Eld. S. N. Haskell will meet with the church at Adam's Center, N. Y., March 16 and 17, 1872, for the purpose of further considering the interests of the Missionary and Tract Society. Also at Buck's Bridge, St. Lawrence Co., N. Y., March 23 and 24, 1872, for the same purpose.

At the above meetings a general attendance of all the brethren and sisters in the vicinity of the meetings is expected. It is desired that all should come prepared to take hold and act some part in this great closing work.

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

QUARTERLY meeting for the church of Oakland, Wis., Sabbath and Sunday, March 2 and 3. I design to be present. JOHN MATTESON.

PROVIDENCE permitting, I will meet with the church at Civil Bend, Mo., as Bro. Rogers may appoint, Sabbath and Sunday, March 16 and 17. I hope there will be a general attendance of the brethren of that vicinity. I trust Bro. T. J. Butler will meet with us. GEO. I. BUTLER.

Business Department.

Not Slotful in Business. Rom. 12: 11.

Business Note.

B. JUDD:—The letter was never received. Please send the address. J. H. W.

RECEIPTS

For Review and Herald.

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

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