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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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BITTER—SWEET.

LAKMAN the Wise received a bitter gourd—
Harsh-rinded, acrid, evil to the taste—
Bestowed upon him by his generous Lord,
While melons sweet and juicy went to waste.

Men looked to see what the wise man would do,
Getting, instead of fruit, a thing most vile;
But he, regarding old gifts more than new,
Stretched forth his hand and took it with a smile.

Then grew the wonder, as, in sight of all,
He broke the rind and ate with face serene,
Leaving no portion, whether great or small,
To bear them witness what the gift had been.

And then he said, as on their lips he saw
Amazement putting on a garb of speech,
"Hearken, O friends, and gain the royal law,
That he who will not learn can never teach.

"And shall not I, so long sustained and fed
From the kind hand that lifts me by degrees,
Receive whatever for my daily bread
His bounty furnishes, and be at peace?"

For thus appears a wisdom truly wise!
A service free from self; and if we take
That which at first we view with doubtful eyes,
It is transformed when eaten for His sake.

O Lord, my God, how often in my pride
I crave the sweet and let the bitter go;
Forgetful that no gifts are misapplied,
And that I know not as I ought to know.
—Rev. Samuel W. Duffield.

Testimony of Eminent Authors.—No. 2.

BY ELDER M. E. CORNELL.

ANTIQUITY OF ERRORS IN THE CHRISTIAN CHURCH.

THE advocates of Sunday-keeping, sprinkling for baptism, &c., seem to think that if the early Christian fathers of the second, third, and fourth centuries held to a doctrine, or practice, it must be because they received it from the apostles themselves. They forget that the apostle Paul said, "The mystery of iniquity doth already work," and that after his departure grievous wolves should enter, not sparing the flock. And Jesus testified that great darkness should follow the going forth of the light given to that people. And so we find that in the period immediately succeeding the time of the apostles, many of the worst heresies were introduced, and many of them were advocated by the so-called Christian fathers themselves.

Hegesippus, writing of the second century, says: "When the apostles were dead, then the church was gradually spotted and corrupted, as in her doctrine, so also in her worship, an infinity of ceremonies by degrees insensibly sliding in."—B. iii, chap. 32.

"From Adrian (A. D. 117) to Justinian, few institutions, human or divine, were permitted to stand on their former basis."—Gibbon, Vol. iv, p. 314.

Taylor says: "No great ingenuity, therefore, can be needed in matching any modern form of error or extravagance with its like, to be produced from the museum of antique specimens." "The vices and absurdities of Romanism, on this ground, are only the vices and absurdities of ancient Christianity."—*Antichrist Exposed*, pp. 28, 66.

Taylor continues: "The opinion that has forced itself upon my own mind is to this effect, that the period dating its commencement from the death of the last of the apostles, or apostolic men, was altogether as little deserving to be selected and proposed as a pattern, as any one of the first five of church history. . . . We need, therefore, neither feel surprise nor alarm when we find, in particular instances, that the gross errors of theory and practice are to be

traced to the first century. . . . The apostles were intent upon the establishment, not of celibacy, but of virtue. Such, we say, was APOSTOLIC CHRISTIANITY; but not such was ancient Christianity, even that of the age immediately following the death of the apostles. Nor does the difference reach to the mere amount of a diversity of usage, or a shade of feeling; but it involves nothing less than the substitution of one principle of virtue and piety for another. The scheme of religious sentiments had shifted its foundations—a different standard of good and evil had come to be appealed to, and the commandments of God were displaced without scruple by the whims of man. . . . Clement of Alexandria is almost the only extant writer of the early ages who adheres to common sense and apostolic Christianity, through and through."—*Id.*, pp. 104, 107, 108, 113.

CELIBACY.

Taylor inquires: "When modern religionists fall into ecstasies over the Christian fathers, why do they pass by that highly illuminated theme, 'celibacy,' 'virginity'? Why not do justice to Cyprian and Tertullian? Why omit the most important part of the burden of Athanasius, Chrysostom, Jerome, Ambrose, Augustine, Theodoret, Basil, the Gregorians, Leo, Benedict, &c.? Why keep out of sight the corruptions of Ignatius?"

For example, Taylor quotes Chrysostom, as follows: "The virgin, when she goes abroad, should present herself as the bright specimen, ἀγαλμα, of all philosophy; and strike all with amazement, as if now an angel had descended from Heaven, or just as if one of the cherubim had appeared upon earth, and were turning the eyes of all men upon himself. So should all those who look upon the virgin be thrown into admiration and stupor at sight of her sanctity. . . . Who shall not be in ecstasy in thus beholding the angelic life embodied in the female form? And who is it that shall dare approach her? . . . All are fixed in amazement, as if there were before their eyes a mass of incandescent and sparkling gold."—*Tom. i*, p. 321.

"I will here only observe," says Taylor, "that this quotation is a sample one among many hundreds, nay thousands which might be easily produced, of a fault generally characteristic of the great writers [and the small writers] of the ancient church—I mean the propensity to magnify and glorify what is merely human; in fact, to worship and to deify the creature more than the Creator."—*Antichrist Ex.*, p. 187.

After quoting many sickening specimens from the fathers, on this subject, Taylor remarks: "This institute, with all it involves, is as ancient as any other element of ancient Christianity, and may claim from us as much regard as is urged in behalf of any other practice or opinion on the ground of antiquity."—*Id.*, p. 119.

PRAYING TO THE DEAD SAINTS.

Nazianzen, praising the course of a pious nun, says, "She supplicated the virgin Mary, beseeching her to afford aid to a virgin in peril."—*Oration 18*.

Nazianzen himself prays to the martyr Cyprian: "And thou, from thy seat look down upon us propitiously, . . . aiding us in the government of the flock."

In his 19th oration, he speaks of his own father, deceased, as follows: "I am persuaded that our father's intercession now avails us more than his teaching did while present with us in the body, now that he has got nearer to God, &c."

Tertullian says (A. D. 200), "We make anniversary oblations to the dead."—*De Caroma Militis*, c. 3.

Athanasius prayed to the virgin Mary: "Hear, O daughter of David and of Abraham; incline thine ear to our prayers, and forget not thy people. . . . Intreat for us, lady, mistress, queen, and mother of God."—*Corp. Chris.*, Vol. i, p. 338.

PRAYING FOR THE DEAD.

Chrysostom, who died A. D. 407, of the wicked dead, says: "They are not so much to be lamented as succeeded with prayers and supplications. . . . Let us not be weary in aid of the departed, and in prayer for them; for the communion is a sin-offering for the whole world. Encouraged by this consideration, we pray for the whole world; and with martyrs, confessors, and priests, we make mention also of them in our prayers, and it surely is possible by our prayers, by our offerings in their behalf, and by the saints invoked in connection with them, to obtain pardon for them."—*Chrys. Hom.*, 41.

ADORATION OF DUST, RELICS, &c.

Chrysostom says: "O wonderful pyre! What a treasure does it contain! that dust and those ashes, more precious than gold, more fragrant than any perfumes, more estimable than any jewels! For that which no treasure or gold is able to effect, do the relics of the martyrs effect. Whenever has gold dispelled disease? Whenever has it put death to flight? But the bones of the martyrs have done both."—*Tom. ii*, p. 828.

Of the adoration of relics Dr. Priestly says: "Jerome, who answered Vigilantius, did not deny the practice, or that it was borrowed from the pagans; but he defended it. 'That,' says he, 'was done to idols, and was then to be detested; but this is done to martyrs, and is therefore to be received.'"—*Corruptions of Christianity*, Vol. i, p. 324.

Again Chrysostom is quoted by Priestly as follows: "The Gentiles will laugh to hear me talk of the acts of persons dead and buried, and consumed to dust; but they are not to imagine that the bodies of martyrs, like those of common men, are destitute of all active force and energy; since a greater power than that of the human soul is superadded to them, the power of the Holy Spirit, which by working miracles in them demonstrates the truth of the resurrection."—*Id.*, p. 331.

IMAGE WORSHIP.

"A degree of respect, no less superstitious than that paid to the wood of the cross, was demonstrated by Constantine toward the image of Christ, which he commanded to be made of the most precious materials, and to be placed in the most superb apartment of the imperial palace."—*Gregory's Hist.*, p. 179.

MAKING HOLY BY WATER.

Chrysostom says: "Although a man should be foul with every human vice, the blackest that can be named, yet, should he fall into the baptismal pool, he ascends from the divine waters purer than the beams of noon." "They who approach the baptismal font, are not only made clean from all wickedness, but holy, also, and just." "As a spark thrown into the ocean is instantly extinguished, so is all human sin extinguished more readily than that spark, when the man is thrown into the laver of regeneration. Nay, he comes forth another man."—*Tom. ii*, p. 269.

In searching up the ancient records, historians are generally impressed with the idea that most of the errors of the early church came in by mere human policy to please their pagan neighbors—an effort to conform to their customs in many things and thus take away their prejudice. Thus Gregory remarks: "With respect to the Gentile converts, the tenets of the oriental philosophy concerning the origin of evil and the creation of the world by an inferior power, had prepared the minds of many for the reception of the most absurd opinions which they contrived to unite with the doctrines of Christ."—*Gr. Hist. Ch.*, pp. 61, 62.

Concerning the institution of saint's days, the historian remarks: "In compliance with the superstitions of the pagan brethren, and with a view to recommend themselves to

their favor, the Christians appointed the celebration of these anniversaries on the days appropriated to pagan festivals, and introduced into them whatever might captivate the fancy and recommend these rites to their heathen neighbors." "In imitation of the pagans, the Christians had thought proper to introduce mysteries into the religion of Christ." "A great number of those rites which were introduced into the discipline of the church can only be considered as an accommodation to paganism."—*Id.*, pp. 118, 122, 128.

Many church historians admit that of the many "fathers" of the early church, Clement is about the only one who kept clear of the heresies adopted and advocated by the others. It will therefore be a matter of interest to know on what platform he stood so firm while the floodgates were so widely opened for every error. He speaks for himself:—

"Well would it have been for some, had they been able to learn what was at first delivered in the inspired Scriptures, instead of giving heed to human doctrines. He, therefore, and he alone, may be accounted to live aright, who, pursuing his course from year to year in converse with, and in conformity to, the Scriptures, keeps to the rule of apostolic and ecclesiastical purity according to the gospel and those established truths which, as given by the Lord, by the law, and by the prophets, whoever seeks shall find."—*Strom. lib. vii*.

Dr. Cox says: "In the early ages of the church, the writings of the fathers were corrupted without scruple, to serve the purposes of contending sects. The truth is, that the practice of vitiating these holy writings, and even of forging whole treatises and letters, detracts materially from the value of all that has come down to us as the productions of the fathers."—*Cox's Literature, &c.*, Vol. i, p. 123.

Repentance and Faith.

"TESTIFYING both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

Faith in the existence of God and in his ability and willingness to save all who sincerely comply with the terms of salvation, lies at the foundation of the Christian religion. Heb. 11:6.

Yet conversion to God and faith requisite to salvation are, and must be, preceded by heart-felt repentance; otherwise, we could be saved without repentance—saved in disobedience and transgression—which is contrary to the teachings of the whole volume of inspiration.

Repentance is said to be legal, or evangelical. The former is simply sorrow for sin, or trouble, for the past, without a change of life. Thus Judas repented. Matt. 27:3-5. The latter, from another Greek word, is a change of action, an amendment of life. It is a conviction of sin, a deep and genuine contrition for it, as an offense and dishonor to God and a violation of his holy law. It is a hatred of sin and a renunciation of it.

Says John, "Bring forth therefore fruits meet for repentance," or, margin, "answerable to amendment of life." Matt. 3:8. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. 7:10.

Sin has attained a very great age. For some six thousand years it has exercised a mighty, withering, and destructive power over its votaries. And the best must constantly watch against its inroads into their heart, through the influence of the world, the flesh, and the devil. All, all have been affected with the virus of sin. Since its introduction into the garden of Eden, its dark tide has increased in power and extent, wasting, leveling, and subverting nations and kingdoms, depopulating cities, and ruining souls by millions in every generation, the poor and the ignoble, as well as the

proud and mighty monarch. Truly, "Sin is a reproach to any people." "He that covereth his sins shall not prosper." But thanks be to infinite love and and pity inexpressible, for the precious promise, "Whoso confesseth and forsaketh them shall find mercy."

Says Daniel (9:5): "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments." Says John, "All unrighteousness is sin." "Sin is the transgression of the law. 1 John 5:17; 3:4. Paul writes, "Where no law is, there is no transgression." Rom. 4:15. And again, "Sin is not imputed when there is no law." Rom. 5:13.

This law must necessarily set forth principles of righteousness, requiring a life of obedience and holiness. It must be the rule of obedience, that law by which man will be judged at the last day, when mercy and the gospel shall have done their work, and justice shall assume its rights.

Now, unless we think God altogether such an one as ourselves, changeable and inconsistent, how can it be believed, for a moment, that the great rule of moral duty, of rectitude and righteousness, has been changed since the creation of man? Or that the law which shall condemn or acquit every man in the Judgment could be one thing in one dispensation, and another under the other?

The law of ten commandments requires love and obedience to God, and love and rectitude between man and man. It forbids idolatry, profanity, and Sabbath-breaking. It recognizes the true God, requires filial obedience, guards the life, character, property, reputation, and all the rights of man.

Of these commandments it is said, by one in every way qualified to bear a truthful testimony, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Here we ask, Will obedience to the commandments of God develop the same righteous character as in the days of Moses? And if not, why not?

Some tell us the law has been changed, others, that it has been abolished, and that nine-tenths of it was re-enacted. On this point, there is discord and confusion. There is no possibility for an agreement with those who claim a change, or abolition, of the moral law, from lack of Bible testimony to sustain either position. While the teachings of Christ, Matt. 5:17-19; 19:16-19; of Paul, Rom. 2:12-24; of James, 2:8-12; and of 1 John, 3:4: are clear, consistent, and harmonious, in favor of the perpetuity of the law under this dispensation.

And we maintain, if the law is not binding under this dispensation, that men under this dispensation are not sinners; for "where no law is there is no transgression," and "sin is not imputed when there is no law:" that Christ did not die for us; for he died only for sinners: that he does not call us to repentance; for he came not to call the righteous, "but sinners to repentance." Matt. 9:13: and, finally, we cannot repent, as we have no sins to repent of; whereas repentance is taught as equally necessary with conversion, this side of the cross. Acts 3:12. And of the Gentiles, to whom Peter first carried the gospel, it is affirmed, "Then hath God also to the Gentiles granted repentance unto life." Chap. 11:18. Paul taught repentance to both Jews and Greeks, and declared to the men of Athens, that God "now commandeth all men everywhere to repent." Acts 17:30.

From an examination of the foregoing scriptures, and the arguments deduced therefrom, it is evident that for either Jew or Gentile to enjoy the benefits of saving faith in Christ, he must repent of his sins. He must turn away from them and lead a life in harmony with the divine law. And there is not one word said in the entire New Testament, intimating a change or amendment of this law by abrogation, and re-enactment. Nay, more, the apostle, declares that through faith this law is not made void, but "established" Rom. 3:31.

The gospel of the Son of God, finds all in a state of condemnation, justly under the sentence of death, every mouth is stopped, and all the world stand guilty before God. With a just sense of the enormity of sin, the evil tendencies of the human heart, and the justice of the sentence of death under which we lie, the penitent exclaims, "Oh! wretched man that I am! who shall deliver me from the body of this death?"

Faith points to Calvary, to the cross, where with wonder and admiration we behold the bleeding sacrifice, the Saviour of the world. It lays hold of the promise, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." With strong and unwavering confidence it claims the blessed promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

With the most implicit trust in the promises of God, and the efficacy of the blood of the adorable Lamb of God, unreservedly we surrender our will to him, enter into his delightful service, and through Jesus look for the destruction of the power, pardon from the guilt, and purification from the pollution, of sin.

Faith is the "ground, or confidence of things hoped for, the evidence of things not seen." It has caused the countenances of the people of God to radiate with joy and gladness, under the galling yoke of oppression and servitude in a land of strangers, and in the fiery furnace, the lion's den, within the loathsome prison, the deep dungeon, at the rack and the gibbet. The language of faith is, "Though he slay me, yet will I trust in him."

Faith credits the evidences which so unmistakably attest the near coming of the King of kings, the Lord of lords. It bids us look forward a brief period, to the resurrection of the sleeping saints, the change of the righteous living, and an entrance of all the redeemed into the city of God. Already the believing soul, by anticipation, stands amidst the "ten thousand times ten thousand, and thousands of thousands" of holy angels, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing." Rev. 5:11, 12.

Faith gives credence to the promised destruction of the devil, the originator of sin, with all his angels, and all of the incorrigibly impenitent. It looks forward to "new heavens and a new earth, wherein dwelleth righteousness," when from the hearts and lips of all, in anthems of joy profuse and undying, will burst forth the song, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Uninterrupted felicity, and life eternal are here enjoyed as the result of repentance toward God, and faith toward our Lord Jesus Christ.

A. S. HUTCHINS.

Above the Clouds.

It is said of a traveler in the Alpine regions, that when he was upon those lofty heights, he looked down and saw the angry storm raging below him; while above him the sun shone brightly in a cloudless sky. He was above the darkness and gloom that enveloped the people below. What a comparison to the Christian, who dwells in the sunshine of perfect love. The world is under his feet, and he has risen above it in his thoughts and desires, and the Sun of righteousness shines upon him with undimmed luster. There is no need of going through the world fearing and doubting, murmuring and complaining, fretting and worrying, as many do. A good Methodist brother once remarked at a camp-meeting, "The baptism of the Holy Ghost is the best cure for nervousness." I have found it a perfect cure for everything contrary to the fruits of the Spirit.

And if we want to live in the sunshine of God's love, where it is our duty and privilege to be, we must make a full surrender of ourselves to God; an entire consecration of every thing; then we shall feel a sweet submission to his holy will, accept him as our Saviour and realize the all-cleansing power of Jesus' atoning blood to save from all sin. Then we can say—

"Tis done! thou dost this moment save,
With full salvation bless;
Redemption in thy blood I have,
And perfect love and peace."

But some, after having received the blessing, have lost it, like Christian who lost his roll. How can they get it again? Return again to their first love. Neglect no duty. Many make shipwreck of faith by neglecting one duty after another, until they lose their interest and go wandering on the dark mountains of unbelief; all because they do not watch and pray without ceasing.

Serve God from principle, and soon you will serve him from love. Walk by naked faith, and you shall soon feel Heaven in your soul. Walk in the light as he is in the light, and if faithful, you will be made like him, and see his blessed face. Live holy lives; possess that meek and quiet spirit that Jesus possesses, and be prepared to welcome him back to earth. Even so, come, Lord Jesus.—Selected.

Come unto Me.

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. 11:28.

There are sad, weary, aching hearts everywhere, vainly seeking rest. They know not where to find it. They are groping in darkness, amid the baubles of earth. They do not heed the voice of Jesus, pityingly calling them unto him. They do not know that in him is balm for all their woes.

Some gather with the giddy throng in pleasure's haunts, hoping there to still the throb of anguish in their breasts. But they find no alleviation of sorrow there. Others seek for satisfaction in struggling after wealth; but gold does not yield them the peace they desire. Still they rush heedlessly on, little realizing that the brittle thread of life may break at any moment, and their opportunity for securing the eternal treasures of Heaven be lost forever.

How sad the scene to the true child of God! Those who have drunk deeply of Jesus' love will be in earnest to bring these poor, deceived ones to the true light. They will not rest while it is in their power to save any who are perishing. Their prayers will continually ascend to the throne of God that Jesus will open the eyes of these poor, blinded ones. They will not seek ease and comfort for themselves chiefly; but the aim and object of their lives will be to win souls to Christ, by persuasion, love, and meekness. The work of salvation will absorb every energy. All the powers of the mind will be brought to bear upon this all-important subject.

Oh! that every one among us who professes to be a follower of Jesus, might be imbued with power from on high, and go forth bearing the image of Jesus, clothed with his divine love and Spirit, and raise a voice so earnest and thrilling, that it should rouse the careless from their slumber, while yet a door of mercy is open for them, and cause them to see their terrible danger. Let us hasten to prepare for the solemn work before us. The moments of probation are rapidly passing away. We have no time to tarry.

God forbid that we should lay stumbling blocks in the way of any, and their blood be required at our hand.

The night is coming wherein no man can work. Then let us work while the day lasts.

A. S. NASON.

Lynn, Mass.

The Ancient Order.

THE following I copy from the writings of William Kinkade, written some forty-five years ago. The article is headed, "Restoration of the Ancient Order of Things."

"When I speak of the ancient order, I mean the order of the New Testament; one inch short of that will not satisfy me. In that book, the church is called the body of Christ. 'And gave him to be the head over all things to the church, which is his body.' Eph. 1:22, 23. 'Now ye are the body of Christ, and members in particular.' 1 Cor. 12:27. Of this body, Christ is the head; the members in particular are the various members of the church, possessing different spiritual gifts. Its principle of life is the Holy Spirit, by which the whole body was brought into existence, is regulated, and kept in action. Hence, Paul says, 'For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.' 1 Cor. 12:8-12.

"Paul considers these different spiritual gifts as being, each in its place, as necessary and useful to the church as the different members of the human body are to a man. Hence, he says, 'If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?' 'And if they were all one member, where were the body?' Verses 17, 19. The government, or discipline, of the church was, among the primitive Christians, administered by divinely inspired men, whom God placed in the church, each one in his proper order. Hence, Paul says,

'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' Verse 28.

"This is the ancient order of things. Every one opposed to this is opposed to primitive Christianity. To say God caused these gifts to cease, is the same as to say God has abolished the order of the New Testament church. To say it is not the privilege of Christians in the present day to belong to such a church, is the same as to say it is not our privilege to be members of Christ's spiritual body, because the church here described 'is the body of Christ.' To divest the church of all these spiritual gifts, would be to take from the body of Christ the senses of hearing, smelling, seeing, &c. To say these miraculous gifts are not necessary nor useful to the church in the present day, would be as absurd as to say eyes, ears, hands, &c., are not useful to a man. To say we only need one of these gifts, viz., faith, would be to reduce all the members to one. Then, 'If all were one member, where were the body?'

"In Eph. 4:11-16, Paul describes the church thus, 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God,' &c.

"From this passage we learn two things relative to the primitive church: first, that their ministers were the special gifts of God, and secondly, that those ministers were part of Christ's body, were given to unite the saints in faith and love, guard them against wavering, and enable them to edify themselves in love. If infinite wisdom saw those gifts were necessary to make the church perfect in that day, who has authority to say the church can be perfect without them in the present day? Surely, the church has as great need of being united, built up, and established, in the present day, as it then had. These gifts constitute the ancient order of things. If the church is perfect without them, she must have been very imperfect with them, because they were members of Christ's spiritual body; and if that body is perfect without them, they must have been redundant; and superfluous members always render a body imperfect. If a child should be born with two heads and four legs, we should call it an imperfect child. We have not such a church as the primitive Christians had; they had 100 many spiritual gifts, or else we have not enough."

Eld. Kinkade very ably answers the common objections urged against the restoration of the ancient order of things.

C. O. TAYLOR.

The Military Preparations of France and Germany.

THERE will be little love lost between France and Germany while they stand, as it were, eyeing each other, with every muscle in full tension, and each expecting any moment to be clutched by the throat. It is no secret that the warlike preparations of Germany are incessant. The Prussian *Military Gazette* affirms with pride that the army has not rested on its laurels, that it has shown extraordinary activity in repairing its losses, and that the reorganization made necessary by German unity has been fully carried out. It adds that all the supplies that existed before the war have been so far restored that the army could march into the field at once, in the fullest state of preparation.

It might have been supposed, after the Herculean efforts of the campaign that ended at Paris, when that famous young lieutenant, the first German soldier to enter the fallen capital, rode through the Barriere de l'Etoile, that the victorious army would settle into a long rest. Relaxation, at least, might have been looked for, a slackening of the gyves of discipline, a laying aside of the spiked helmet for the undress cap of ease. But no such dalliance is permitted under Bismarck and Von Moltke. What, in fact, happened after the conclusion of hostilities was that all those vast masses of infantry were immediately put through a regular course of musketry drill; and that soon after, during last autumn, the artillery were subjected to a like discipline, going through elaborate special maneuvers, as if in the face of the enemy. In the military

schools, seven hundred cadets were trained during the past year. The new school at Metz is to open during the present quarter. All departments of the military organization have been the subjects of assiduous study. In some, important changes have been made. Experiments are constantly in progress looking to still further improvements. This applies not only to matters of organization, but to the various weapons. Rumors of inventions that supersede by surpassing all other contrivances for the same purpose, are always abundant. These stories are often ill-founded, and we all remember how far short the *mitrailleurs* and the Chassepots fell of the withering execution expected of them. But we may be sure that the eminently sagacious persons in charge of the German army will leave no stone unturned to place it at the highest attainable point of efficiency in this, as in all other respects.

The anxiety of President Thiers to do no less for the army of France has not been concealed. The onerous weight of taxation has been augmented enormously to maintain a military strength, which, on any other hypothesis than an impending war, the French people ought not to be asked to pay for. When we compare this with the instant relief enjoyed by the people of the United States directly after the Confederate flag was struck, we have fresh reasons to bless the ocean that rolls between America and Europe, as well as the institutions whose perpetuity that fact does so much to assure. The disposable French Army amounts to eight hundred thousand men, or about one fortieth of the whole present population; and this huge force has to be paid, fed, and clothed by the nation, which likewise has to meet the German indemnity. Meanwhile, more money than France can afford to spend is going for the fortifications. Of course, if the alternative is subjugation, she must afford to spend it; and there is no other inference to be drawn from what is going on. Paris is being made stronger than ever. Arrangements have been made to dismantle and raze the whole southern system of forts. It has become clear that they were an element of weakness, not of strength. Hence Bicetre, d'Ivry, de Montrouge, d'Isey, and de Vanvres are all to disappear. But far in front of them will rise a new line of strongholds. Those who come to besiege Paris again will find a remarkable change. The high ground whence the forts named were pounded at by the Prussian guns will be occupied by new works of defense. All the elevated plateau between Vitry and Villejuif, and the hills of Bagneaux, Chatillon, Clamart, and Cachan will be crested with guns of vast range and power. Indeed, the future bombardment of Paris from the south will be made almost impossible.

What is in progress at the capital is in progress or in contemplation elsewhere. The salient strategic points have all received anxious attention, and the re-organization of the army on the new system is to a considerable extent carried out. In no long time France can become, at a word, almost one vast camp. Even now, stripped of money and of territory as she is, her mere military strength is far greater than when the eagles of Napoleon III. were first turned toward the Rhine. However all this vast outlay on both sides may be regretted, it is doubtless, under existing circumstances, inevitable. That it stimulates the collision it is meant to forestall, is probably equally true. Out of the good-will we bear both these great nations, as well for the sake of humanity at large, we trust that collision may be long averted; but all the precedents of history, and the present relative position of the two nations, admonish us that sooner or later it is morally certain to come.

Good Language.

YOUNG people should acquire the habit of correct speaking and writing, and abandon as early as possible any use of slang words or phrases. The longer you put this off the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of correct language, be passed in its abuse, the unfortunate victim will most probably be doomed to take slang for life. You have merely to use the language which you read, instead of the slang you hear, to form a taste in agreement with the best speakers and poets in the country.

THE TEMPLE.

"And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." 1 Kings 6:7. See also 5:7-18.

And whither came these godly stones 't was Israel's pride to raise,
The glory of the former house, the joy of ancient days;
In purity and strength erect, in radiant splendor bright,
Sparkling with golden beams of noon, or silver smiles of night?

From coasts the stately cedar crowns, each noble slab was brought,
In Lebanon's deep quarries hewn, and on its mountain wrought.
There rung the hammer's stroke among the echoing rocks,
There chased the chisel's keen, sharp edge the rude unshapen blocks.

Thence polished, perfected, complete, each fitted to its place,
For lofty coping, massive wall, or deep-embedded base.
They bore them o'er the waves that rolled their billowy swell between
The shores of Tyre's imperial pride, and Judah's hills of green.

With gradual toil the work went on, through days, and months, and years,
Beneath the summer's laughing sun, and winter's frozen tears;
And thus in majesty sublime, and noiseless pomp it rose—
Fit dwelling for the God of peace, a temple of repose.

Brethren in Christ, to holier things the simple type apply;
Our God himself a temple builds, eternal and on high,
Of souls elect; their Zion there—that world of light and bliss;
Their Lebanon—the place of toil—of previous moulding—this.

From nature's quarries, deep and dark, with gracious aim he hews
The stones, the spiritual stones, it pleaseth him to choose;
Hard, rugged, shapeless at the first, yet destined each to shine,
Moulded beneath his patient hand, in purity divine.

Oh, glorious process! see the proud grow lowly, gentle, meek;
See floods of unaccustomed tears gush down the hardened cheek;
Perchance the hammer's heavy stroke o'erthrew some idol fond;
Perchance the chisel rent in twain some precious, tender bond!

Behold he prays, whose lips were sealed in silent scorn before;
Sighs for the closet's holy calm, and hails the welcome door;
Behold he works for Jesus now, whose days went idly past;
Oh, for more moldings of the hand that works a change so vast!

Ye looked on one, a well-wrought stone, a saint of God matured—
What chiselings that heart had felt, what chastening strokes endured!
But marked ye not that last soft touch, what perfect grace it gave,
Ere he was fitted for his home, across the darksome wave?

His home, the place God's grace designed that chosen soul to fill,
In the bright temple of the saved, "upon his holy hill;"
Home 'mid the noiselessness, the peace, of those sweet shrines above,
Whose stones shall never be displaced—set in redeeming love.

Lord, chisel, chasten, polish us, each blemish work away,
Cleanse us with purifying blood, in spotless robes array;
And thus, thine image on us stamped, transport us to the shore,
Where not a stroke is ever felt, for none is needed more. —Family Magazine.

Complete in Jesus.

MAN'S life, without the gospel of Jesus, is a waste and a perversion. His faculties and energies are misdirected. His motives are selfish. He knows nothing of that spiritual and inner life that comes only to the soul transformed by the renewing of the Holy Spirit.

He is destitute, lacking the one thing needful. He may indeed be highly gifted in intellect; may possess fine and noble qualities, and be much esteemed for his many virtues. By his industry and tact he may acquire wealth, and fill an important position in society. The silver trump of fame may herald his name abroad. Friends may guard him by their watchful love, and make his home sweet. Nature and art, in their various forms of beauty and loveliness, may minister to his delight and instruction; but without the love of Christ to mould his character and govern his conduct, his life is incomplete.

Faith in Jesus only can make him a true and complete man. He has broken God's holy law and is condemned to die. Without a Saviour, there can be no escape, no hiding-place. He carries a heavy burden in his heart, from which there is no relief by faith in a bleeding, dying Saviour. In

the service of his worst enemy, he is fettered by chains that only the wounded hand of Jesus can unloose.

His heart is not tuned to the sweet music of those words, "Thy sins are forgiven thee." He is not in harmony with the Maker of his being. He would not be happy even amid the glories of Heaven and the praises of the angelic hosts. No; his earth-bound spirit could not chime in unison with the melody of that holy throng. And above all, he could not stand in the presence of Him that sitteth upon the great, white throne, before whom the heavens and the earth shall flee away.

Only those who have washed their robes and made them white in the blood of the Lamb can stand unrebuked in his pure sight. God delights in the humble and contrite soul. Jesus loves the truly penitent sinner that seeks him with the whole heart. Over such, there is joy in Heaven among the angels. That we might be cleansed from every stain of sin, the Saviour left the glory which he had with the Father, and came to this dark and sinful world. For this, he died on Calvary. Oh! why are we so indifferent to his claims? Why are we so slow to give him the whole heart? Why are we so blinded by earthly interests that we do not more earnestly seek to obtain an interest in the life eternal? It would seem as though we should put forth every effort and cheerfully make any sacrifice, to secure such a reward as the Saviour has promised to his faithful followers.

How strange that we should cling so fondly to earth, and its fleeting honors! that we should care so much for the good opinion of our friends, and so little for the approbation of God! The day is swiftly approaching when it will not avail us that we stand high in the esteem of friends and the world, if we have not the favor of God. And it is only by cheerful obedience to his commands that we shall obtain his favor.

"If ye keep my commandments, ye shall abide in my love." To him that keepeth his commandments he says, "My Father will love him, and we will come unto him and make our abode with him."

Shall we not be more in earnest to live in obedience to every word that he has given us, that we may claim this gracious promise and rejoice in the approbation of God our Father, and the Lord Jesus our Saviour, whose approval is sweeter far than any praise of men?

The pleasures and honors of earth can never satisfy. Only in yielding to the claims of Jesus, can the weary, longing, thirsty soul find complete satisfaction. He is the living fountain. "If any man thirst, let him come unto me and drink." To the hungry soul he is the "Bread of Life." To the weary he says in tones of love and tenderness, "Come unto me and I will give you rest."

He is the Good Shepherd. He knows every one in his flock; for he calleth them by name. He does not leave them to find the rugged way alone, but he goeth before, them and the sheep follow him. He is ever near to protect from the devouring wolf that seeks to scatter and destroy.

To the weak he says, I am the "Rock of thy strength." To the ignorant, he is wisdom and understanding. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." Are we tried and tempted? "He was in all points tempted like as we are, yet without sin." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

In the night of sorrow, we may carry our griefs to him and find solace. He that notes the sparrow when it falls will not be unmindful of us. He pleads with us earnestly, with the promise of his own blissful companionship, if we will but open our hearts to receive him.

"Behold, I stand at the door and knock. If any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me." Sweet, indeed, must be that feast where Jesus presides, and enters in to sup with us. Is it not the joy unspeakable and full of glory? How can our poor, trembling hearts entertain so divine a guest! It seems too wonderful to believe, yet it is the promise of Him whose word cannot fail.

He would have the doubting and faint-hearted grow strong in trust, taking in all the sweetness of such a promise. He who shed his precious blood on Calvary for us, will freely bestow every other blessing. His promises are rich, abundant, and full

of hope. Oh that we may overcome every sin and be made complete in Jesus.

"Complete in Jesus blissful thought!
'Tis ours what e'er befall;
Our Jesus is our Saviour, Friend
Our Life, our Hope, our All."

NELLIE F. HEALD.

Temple, N. H.

The Concealed Spark.

"FIRE! fire!" was recently the startling cry around a human dwelling. But soon the noble firemen extinguished the flames of the burning roof, and all was quiet and seemed to be safe again.

The next day the same alarm of fire was heard, and again the conflagration was subdued.

Then came the question, How happened it that the fire broke out the second time? Oh! a little spark was hidden away in the garret where the first was kindled, and suddenly fired the roof once more.

Sometimes we wonder why a young man or woman respected and loved is detected in crime, or disgraceful, ruinous vice. The fact is, good instruction and influences had apparently subdued the heart and formed a pure character, but the soul was unrenewed, after all: the precious blood of atonement had not cleansed it from secret sin. Impure habit, untruthfulness, or some other evil tendency, was hidden away from human view. God saw it; and soon the fire burst forth, laying the soul and body in ruins.

Look out for the spark of sin. Your only safety is in the sincere prayer David offered: "Create in me a clean heart, O God! and renew a right spirit within me." —Sel.

Tobacco.

AS AN evidence of the corruption existing in many of the professed churches of Jesus Christ at the present time, I would present a few facts relative to the use of the filthy weed, tobacco.

At a conference of a religious society of considerable respectability in this country, one of the ministering brethren present offered a resolution looking to the abrogation of the use of tobacco among them, denouncing it as sinful. Remarks condemnatory of the resolution were made by several, and among others a presiding elder said in substance, as follows: "Dear brethren, in a few weeks you will assemble here for communion, and if this resolution be adopted by you, as truthful in sentiment, you will have the sacrament administered to you by an *old sinner*; for I have used tobacco for a long time, and expect to continue to use it." After this, an expression was taken, whereupon all voted against the resolution, but one. Thus they could all go on their way rejoicing, snuffing, smoking, and chewing; even teaching, both by precept and example, that the filthy, injurious, and disgusting practice of tobacco-using is not opposed to the pure principles of Christianity. Why can they not see that the common use of this fetid weed is contrary to every principle of purity and holiness found in the word of God? How shameful! that professed followers of the holy Jesus should be guilty of such degrading habits.

Another sect of religionists, remarkable for their tenacious adherence to the rule of their discipline, had the following experience: One of the principles of decorum enjoined upon their members is, that the brethren shall always and invariably greet each other with a kiss. One man was brought to trial for neglecting this duty. It was certain he had passed a brother without giving the accustomed kiss. He confessed to the truthfulness of the charge, but stated by way of self-justification and defense, that the slighted brother, at the time referred to, had his external mouth and otherwise noble beard all besmeared with the vile spewings of tobacco, and that he could not and would not kiss such a man. In vain his plea. He was actually excommunicated! Now it is my judgment that they expelled the wrong man. It appears to me that here is an example of straining at something even smaller than a gnat, and swallowing something a thousand times more disgusting than a camel. Who of us would desire to press the lips of a being, even of the *genus homo*, whose mouth and beard were blackened with the foul slobberings of tobacco?

The things above mentioned are more than straws, showing how the tide of corruption, which will drown men in perdition, is sweeping over this world in these last days. I came near saying that a clean mouth and a pure breath were inseparably connected with a clean heart and a right spirit. Reader, if your mouth is polluted with tobacco, will you please read the following scriptures, and as you read, try to realize that it is the language of a pure and holy God addressed to you. 1 Cor. 9:25-27; 6:19, 20; 3:16, 17; 2 Cor. 7:1.

H. A. ST. JOHN.

A WORD of kindness is seldom spoken in vain. It is a seed which, even when dropped by chace, springs up a flower.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 12, 1872.

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

T. M. Preble on Romans 7.

In *Both Sides*, pp. 55-58, is a brief exposition of Rom. 7: 1-6, in reply to some articles published by Eld. P. in the *Crisis* in 1864, wherein he endeavored to show that Paul teaches in Rom. 7, that the Christian is released from all obligation to keep the moral law, or the ten commandments, as written by the finger of God on the tables of stone.

In his so-called "Review of Both Sides" Eld. P. attempts a rejoinder to our argument, and a further exposition of that portion of scripture. We endeavored to arrive at an understanding of Paul's language, by noticing particularly the parties he introduces in his illustration, showing what was represented by those parties, and drawing necessary conclusions from the premises given. To do less than this is to omit a portion of what Paul has taught. The apostle introduces four parties: the woman, the law, the first husband, and the second husband. In the application there must also be four corresponding parties. Three of these are directly named, so that there is no mistaking them. Paul is talking about the sinner, who, after conversion, is at liberty to be married to Christ. Hence, the sinner corresponds to the woman in the illustration, the moral law, to the law of marriage, Christ, to the second husband, and that to which the sinner is bound before conversion, to the first husband.

These points are made plain in *Both Sides*, as above noted; and now if the reader would like to look at a specimen of no-law logic, we refer them to Eld. P.'s reply to these points. After quoting our argument he says:—

"In order to make the more important points, in the foregoing extract, appear in their true light, we will prepare a few questions based upon the foregoing, and find the answers to them in the precise language of *Both Sides*, as quoted above.

"1. What does Paul represent under the figure of marriage?"

"Ans.—The condition of a person before and after conversion."

"2. How many things does the apostle refer to in this illustration?"

"Ans.—Four. The woman, the law, the first husband, and the second husband."

"3. In the case illustrated, how many things are there?"

"Ans.—Four. (1) 'The sinner represented by the woman; (2) the moral law, represented by the law of marriage; (3) something [?] to which the sinner is bound; (4) and Christ represented by the second husband.'

"4. When the first husband dies, what can the woman do?"

"Ans.—She is free to marry another."

"5. What 'alone' dies?"

"Ans.—In the case of the sinner, that also which is represented by the first husband."

"6. But in answer to our third question, did you not say that 'the sinner' is 'represented by the woman?' and now in answer to the fifth, why do you say 'the sinner' is 'represented by the first husband?'"

"Ans.—"

It is no doubt very amusing to Eld. P. to put the matter in this light. Having asked us why we said what we never have said, it is well to put the answer in blank. There is another reason for his so doing; for if such an answer was inserted there as his course in this matter would justify, it would be complimentary neither to his head nor his heart. So far as its having any connection with our position is concerned, he might just as well have accused us of saying that the sinner is represented by "Jack the Giant Killer." If the accusation was made in good faith, it betrays an obtuseness of understanding marvelous to behold; for we have ever been careful to guard against confounding the parties Paul introduces in his illustration one with another; and the attempt to make this confusion is what we protest against in all no-law expositions of Rom. 7. They contend that the law is that which dies, thus making no distinction between the husband and the law of marriage which regulates the union between man and wife.

In this strain, Eld. P. continues, asking ten more false and absurd questions, to which he represents us as answering only with a long

dash, followed by more or less exclamation points, according as his bewildered logic leads him to imagine he has made a more or less telling point. Into a particular exposure of these we do not intend to enter, as a mere mention is more notice than they justly merit.

Then follows a professed exposition of Rom. 7. This exposition occupies not quite eight pages of his book. Of this, nearly two pages consist of a rambling paraphrase of Rom. 6. Coming to chap. 7, instead of taking up the first part of the chapter and explaining Paul's language, he strikes in on verse 22, and quotes on down to the 5th verse of chapter 8, from the *Emphatic Diaglott*. Then, after stating that "when Paul was nothing but a sinner he was under the influence of but one law—the law of sin." But when he is a Christian, he is under, or influenced by, two laws: 'the law of sin' which still remained on his 'FLESH;' and 'the law of God' which he had in his 'MIND,' he quotes again verses 22-25 of chapter 7 from the common version! Following this comes a proposition to show by paraphrasing the chapter that Paul is speaking of himself *before* and *after* conversion. And "this," says Eld. P., "will help us out of all our difficulties about the seventh of Romans." Then he devotes nearly two pages more, of his eight, to giving twenty-three translations of verse 6, and Dr. Clarke's comments on that verse; and sixteen of these translations plainly say that is "we" the person, not the law, that dies; while seven only of them afford any chance for quibbling by speaking of that being dead wherein we were held. Then, carefully avoiding the first part of the chapter, he commences with verse six, and devotes two pages more to a quotation verse by verse of the remainder of the chapter, interspersed with occasional words and phrases by way of explanation! concluding the whole with these words: "So much for the seventh of Romans. Is it not plain?"

Yes, it is plain that Eld. P. has tried to evade the reasoning of the apostle, and covering up and obscuring the real point of his argument, has tried to make it appear that we are released from obligation to keep the law, by emphasizing such expressions as "delivered from the law," "freedom from the law," &c. But what has he done towards explaining Paul's illustration? Nothing at all; not even alluding to the first five verses of the chapter, but commencing with verse 6; because there he finds the expression. "We are delivered from the law."

Turning from this painful attempt at perversion, let us give our attention for a moment to a careful and candid

EXAMINATION OF ROMANS SEVEN.

The subject upon which Paul is here treating is conversion and its relation to law. The problem to be solved is, how the sinner can be united to Christ, which is the end to be gained. Verse 4. The change which takes place in the sinner, and the parties between whom a change of relation is effected, is illustrated by the figure of marriage: A woman has a husband. So long as that husband lives, the law of marriage binds her to that one man; she is not at liberty to be married to any other man. Her husband dies. Now she is no longer bound to that husband; for he is taken out of the way. Now she can form a new union; and the same marriage law which held her to her first husband, now sanctions her union with the second, and holds her to him. Here then are four parties; the woman, the first husband, the law, and the second husband.

In the application we must also have four corresponding parties: three of them are expressly mentioned: the subject of conversion, answering to the woman, the law of God, to the marriage law, and Christ, to the second husband. There must be something corresponding to the first husband; and with this first husband the person is united while in a state of sin; and this first husband must die, or be taken away, before the person can be united to Christ, the second husband, just as the woman's first husband must die before she can lawfully form a union with the second.

What, then, constitutes a person a sinner? and what change must take place in him, to enable him to form a union with Christ? These are easy questions; for they are fully answered in the word of God; and the answer shows us plainly what constitutes the first husband. A person is a sinner because he is united with the

"carnal mind," Rom. 8: 7, "the body of sin," Rom. 6: 6, "the old man," Rom. 6: 6; Eph. 4: 22; Col. 3: 9. And what must take place before the sinner can unite with Christ? This "old man," this "body of sin," this "carnal mind" must be slain, "crucified" and "put off;" Rom. 6: 6; Eph. 4: 22; Col. 3: 9; and then the "new man," "Christ in you the hope of glory," Col. 1: 27; can be "put on," Eph. 4: 24; Col. 3: 10. And this putting off the old man, to be no longer the servant of sin, and putting on the new man, to occupy henceforth a new relation, and lead a new life, is the release from the first husband and the marriage to the second, which Paul designs to illustrate.

Mark now the fitness and accuracy of Paul's illustration: The woman is bound to a husband; the sinner is bound to the old man of sin: the woman's husband must die before she can marry another; the old man of sin must be crucified before the sinner can become free from that relation: the woman's husband being dead, she can marry another; the old man of sin being crucified, the sinner, now no longer a sinner, can unite with Christ: the law of marriage regulated the condition of the woman, both with the first and second husband: so the law of God, the moral law, determines the moral condition of a person, both before and after conversion; for while a person is a sinner, the law, by which is the knowledge of sin, holds him as a sinner so long as he continues his unholy life; but when the body of sin is destroyed in him, and he turns to a new life of service to Christ through whom he has obtained forgiveness of his past transgressions, the same law shows him to be a Christian, by showing his life to be in accordance with its requirements. For who is a Christian? A Christian is he in whom the righteousness of the law is fulfilled through the intervention of Christ. Take away the law, the standard of righteousness, and it would be impossible to show a person to be either a sinner, or a Christian.

But how does this affect the law? Does it destroy it? Does it release us from obligation to obey it? By no means. But does not Paul say that we are delivered from the law? Yes; and what does he mean by it? Look at the illustration. Does he not say of the woman, when her husband is dead, that "she is free from that law?" Verse 3. But does any one suppose that she is then at liberty to disregard the marriage law from that time forward, and commit any of the crimes which it forbids, or take any number of husbands she may choose? No one in his right mind. In what sense then is she free from the law? Answer: The law no longer shows her to be a married woman, so prohibiting her from forming any other union. So when the sinner is converted, the law of God no longer holds him as a sinner, united to the old man of sin, but stands ready then to sanction his union with Christ.

Does the law die? Our no-law opponents say, Yes. Then the law is the first husband; for it is the first husband which dies. Then Paul's illustration should read like this: Verse 2. "The woman which hath a law, is bound by the law to her law, so long as the law liveth; but if the law be dead, she is loosed from the law of her law." Or substituting the word husband for law, if the law is the husband, we have this beautiful picture of domestic felicity: "For the woman which hath an husband, is bound by her husband to her husband so long as her husband liveth; but if her husband be dead she is loosed from the husband of her husband." There would seem to be no excuse for such folly as making the husband and the law mean the same thing.

But does not Paul say, "That being dead wherein we were held?" So the common version reads. But in what were we held? Not in the law, but in sin. So this would not show that the law was dead. But what says the margin? "Being dead to that." This puts the death upon the brethren. And how reads the original? The expression "being dead" is a participle in the nominative plural, ἀποθανόντες (apothanontes), agreeing with the pronoun "we" not with the word "law." This positively precludes the idea that it is the law which dies. We die, not the law. But it is the first husband which dies, and it may be asked, Do we then correspond to the first husband? Answer: Sin dying in us, and we dying to sin, are expressions which Paul uses to describe the same thing. This is shown by Rom. 6. Paul speaks in verse 6 of our old man (of sin) being cruci-

fied, and then we are "dead to sin," as in verse 2. So our old man of sin being crucified or dying in us, and we dying to sin, are synonymous expressions. Rom. 7: 6, therefore, has the same meaning as if it read, But now are we delivered from the law, the old man of sin in us, the first husband to which we were held, having died.

In the remainder of chapter 7, Paul describes the death struggles of this body of sin; and in the eighth chapter states the condition of a person when conversion is fully accomplished. Then the body of sin is destroyed, no condemnation remains; and the righteousness of the law is fulfilled in the individual through Christ.

Thus the teaching of the apostle is so plain, that a poor wayfaring man, &c., has no excuse for erring therein.

An Acknowledged Failure.

It has been the confident expectation of the churches of this generation that the millennium was near at hand; that the world was fast growing better. And it has been their confident boast that they were going to "take the world." So I heard a minister express it. They have boasted also of the greatest revivals within the last fifteen years, especially in 1858, that have been experienced in a long time. And now how do they stand?

Albert Barnes said the American churches were responsible for American slavery; that there was no power outside the churches that could have sustained that institution an hour, if it had not been sustained by them. Some of them ignored the question entirely; others connived at it, while others upheld it as a Bible institution, and a blessing to society! But slavery pushed them to the wall, and made most desperate efforts to destroy the government, which had so long been perverted to sustain the abomination. Then as a matter of necessity, a war policy, the government put forth its strength and crushed out the viper, when, lo! the churches set up a jubilee shout over the downfall of slavery. Even the American Tract Society, which had utterly refused to speak a word on the subject, mutilating valuable works of foreign authors, as was repeatedly charged against it, to get out all allusions to the sin of slaveholding, then issued books against slavery—when slavery was dead and gone! Why did not the churches put forth their moral power, and influence, to put down the evil? Simply because the evil was popular. Now they admit that slavery was wrong, and that its abolition was a great benefit to the world; but, instead of their being the light of the world, and moving out in advance against the evil, they wait till the world moves out, and they follow in the light the world offers to them.

But the abolition of slavery did not bring the millennium. Evil does not seem to be greatly on the decrease, according to their showing. And now what do they propose to do? Is it to renew their consecration to God, to humble themselves before him, to send forth men full of the Spirit of God, to reach the hearts of the people, and revive true religion and morality in the body of the nation? Nothing of the kind. Indeed, they have greatly lost their faith in these old-fashioned gospel means. Now they are calling for constitutional amendments and legal enactments to put "all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the nation."

A quotation from the Cincinnati *Christian World*, in the last number of the *Christian Statesman*, the organ of the National Association for the amendment, contains the following expression of the object of the movement: "The restoration of society from its demoralized condition, and its demoralizing tendencies, by the enactment of such a legal principle as shall give the State higher powers in the peculiar province of legislation, and so enable it to solve the difficult problems in the civil organization."

The difficult problem in question is this: Sin is openly on the increase; irreligion, recklessness, and every evil work, are becoming so bold and out-breaking that many begin to see that the whole body is diseased and corrupt, and something must be done to check "the demoralizing tendencies" of society, as our very existence as a people is in peril. And what are the churches doing? Are not they "the light of the world," and "the salt of the earth"? So they claim.

But alas! their light is gone out—the salt has lost its savor. Their influence is powerless for good, and legal enactments become their only hope in these days of peril.

It is said of Nero that he amused himself with fiddling while Rome was burning. Notoriously wicked as he was, many have doubted the correctness of such a statement of history, not believing it possible that any one could be so hardened as to look with indifference on such a calamity, especially as he bore a great responsibility in regard to the welfare of the nation. That a conflict is pending—a crisis is near, all admit. That the very existence of the nation is in peril, the association believes; and the representative men of almost every denomination are pleading for the Religious Amendment as the only hope. What are the churches doing to check the downward tendency, and save the moral world from utter demoralization? They are “eating and drinking with the drunken;” inventing new methods of frolic and fun to call in the rabble and get money! Neck-tie socials, sheet-and-pillow-case socials, oyster suppers, and all manner of silly and wicked amusements find patronage in these institutions of popular folly, while the prayer-meeting is neglected, and devotion becomes a thing unknown.

When we consider the great increase of crime, the danger impending, and the awful responsibility of these churches as professed servants of the Most High, and then behold their suppers and amusements, their church parties and socials, their flaunting advertisements of “fun for everybody,” we no longer look upon Nero as a sinner above all others! The Saviour said of the last days, “Because iniquity shall abound, the love of many shall wax cold.” Read 2 Tim. 3: 1-5, and see its fulfillment in our own times.

That the American churches have utterly failed to fulfill their mission cannot be denied. The reasons set forth to prove the necessity of the Religious Amendment are an acknowledgment of this fact. They well know that the people have not confidence in their preaching and their moral standing so as to be influenced by them. “A great revival” is no longer an index of a great reform. Their moral influence is not sufficient to check the “demoralizing tendencies” of society, and they call for laws to stay its downward progress! It is time they learned that human laws cannot make people religious. They may make bigots. They may make hypocrites, and gather into their folds dishonest politicians, and thus add to the worldliness and corruption of their own bodies. “God is a Spirit, and they that worship him must worship him in spirit and in truth.” But this end can never be brought about by legal enactments.

However specious the pretense for this amendment may be, all history attests this truth, that the nearer the church is allied to the State the more corrupt the church becomes. And were not the churches already blinded in regard to their duty, as well as to their condition, they would regard the success of this movement as the greatest calamity that could befall the cause of true godliness and vital piety.

The church of Rome tried the experiment of extending the influence of religion without the slow process of increasing religious sentiment, and Protestants are following in its footsteps. The result, if successful, will be “an image” to that which so long wore “cut the saints of the Most High.”

The Saviour’s injunction to “Watch!” becomes his people now.

J. H. W.

Reflections.

THE appointed time is come, the days of humiliation and prayer. While I seek the face of the Lord to-day, my brethren, believers in the truth for this time, the true-hearted, those who feel the importance of the work of God and the worth of souls, all over this land and in other lands, are engaged in the same. The Lord will hear the united voice of his people. The harvest is his, and he will send forth laborers. It is laborers that are wanted, not ministers alone, but ministers and people. None are to be idle. All have a portion of work assigned them.

I cry to the Lord to send laborers into his harvest. Why? Because the field is great and the laborers are few. We that are in the field are few. There is a vast amount of work to be done. But while we cry for help, are we doing what we can? It is inconsistent for me to plead for help while I am not doing my best. What interest has the idler in the field to cry for help? He has not enough interest in the

work to take hold of it himself. His cries for help will not be heard. They will not enter into the ears of the Lord. They lack faith—a faith that shows itself in works. Help, when sent, will not help the idler. It is the laborer only that can appreciate the help when it comes.

Then while we ask for laborers, because the work is too great for us, let us see to it that we are doing what we can. No other course is consistent. And is it not the design of the Lord in teaching us to pray for laborers, to awaken us as individuals to do our part of the work. What will avail our prayers, unless we work? This is the test of our faith. Then let it have this effect on me: to arouse me to labor in the Lord’s harvest. While I cry to God for help, let me do what I can. If all will do this, a large number of laborers will immediately be in the field, and the work will go on as never before. Brethren, let us share in the answer of the prayer. Let each say, Here am I; send me. R. F. COTTRELL.

Men and Things.

MANNERS IN THE DESK.

On this subject the *Methodist Monthly* has the following good advice to ministers. A disregard of more or less of these just rules often spoils an otherwise good sermon and kills the influence of the minister. Let us read them, consider them, and observe them:

“1. If a brother preacher is in the pulpit with you, do not engage him in conversation any further than may be strictly necessary. Your auditors might think your message to them was not bearing with much weight on your own heart.

“2. When you desire the people to kneel for public prayer, do not throw up your hands and arms as though you would hurt somebody. It would seem more appropriate to say, “Let us pray,” and make no gesture with arms and hands.

“3. Read your text distinctly, and do not say, ‘You can find the text by reference to the twentieth verse and fifth chapter of the gospel according to St. Matthew;’ but say, ‘Matthew, fifth chapter and twentieth verse.’ Everybody knows that Matthew is a saint, and that the book which bears his name is a gospel, that Hebrews was written by Paul, and that it is an epistle. Why then repeat it every time you announce your text?

“4. Do not close the Bible after reading your text, but let it remain open before you during the sermon. To close it indicates a little egotism, and seems to say, ‘I don’t need you any longer.’

“5. Avoid extremes in gesture. Do not be too stiff on the one hand, nor like a limber jack on the other; and remember that gestures are to be seen not heard.

“6. Do not try to tell all you know in one sermon. The art of condensing costs study, but when once attained its value is priceless. Never talk to hear yourself; if you do, others will get tired.

“7. Avoid levity in the pulpit. Once in a while something may be said to excite a smile, but let it be the exception. A common buffoon can make people laugh.

“8. Be natural. Don’t try to ape the tone or gestures of some great man. Be great by being yourself. Guard against what is termed ‘heavenly tones,’ a tremulous voice, and ‘ministerial twang.’

“9. Be in earnest. Let your hearers see that you believe what you are preaching. How can any preacher go with God’s awful message to dying men and women with feelings of indifference! How dare he trifle away the sacred hour on some dry metaphysical disquisition in which his own heart never becomes enlisted.

“10. Articulate plainly. Let every word be heard from the number of the first hymn to the Amen of the benediction. [This you cannot do with tobacco in your mouth.]

“11. Above all, and first of all, seek the baptism of the Holy Ghost.

[We would add one or two other hints, which it may be useful to observe. The spirit of the pulpit should be high, holy, Godlike, and not combative, revengeful, or too scary. Fear may be appealed to occasionally; but love is more potent to move and soften the hearts of sinners. A clergyman with very large cautiousness and little hope will picture one’s future in colors dismal and dreadful. Fear is a good thing, but don’t use too much of it. One with large hope and less cautiousness will try to influence his hearers to look upward. . . . Clergymen with large self-esteem sometimes forget that it is the gospel they are expected to preach, and unconsciously—let us suppose—preach themselves. I did so and so, I am your guide, etc. This is also seen in those with small veneration and large approbateness. The minister’s calling, which is justly regarded as the highest of all human pursuits, requires the best organization, the best culture, and the best spirit to do it in the best way. We have bunglers and imposters in the pulpit as well as elsewhere; still, here, much more than elsewhere, we should seek to put the right man in the right place.]

A LOVELY SENTIMENT.

“The words which Walter Scott puts in the mouth of Jennie Deans in her memorable address to the Queen, are as true as they are beautiful: ‘When the hour of trouble comes—and seldom may it visit your ladyship—and when the hour of death comes to high and low—lang and late may it be yours, O, my leddy—it is na what we have done for ourself, but what we have done for others that we think on most pleasantly.’”

A GOOD HIT.

“The man who is too poor to take a paper has bought a dog, a shot gun, and, two dollar watch. He educates his children in the streets, and boards his chickens on his neighbors.”

There is much truth in this little paragraph, as any one may prove by looking around him. It is with shame that I say that I know persons who profess to be keeping the law of God and looking for the end of all things, who fill the above bill, and in addition chew tobacco and drink tea and coffee. God pity them. Thank the Lord they are few. Wish they could see this. But alas! they are the very ones who won’t see it. D. M. CANRIGHT.

Training Children.

FAMILY government lies at the foundation of all government. The family arrangement is of God, who ordained it in wisdom. The family, therefore, becomes the first school in which the infant mind is shaped; the nursery, or school in which is received the indelible stamp which shapes their characters through life. “Train up a child in the way he should go, and when he is old he will not depart from it.” Prov. 22: 6

The responsibilities of the parent should be well considered by every individual before entering upon them. That the parent will be held accountable, is a great measure, for the character of his child, is evident from the nature of the relation, as well as from the Scriptures. The destiny of the child depends mainly upon the training which it receives from the parent. As clay in the hands of the potter, so are the children given into the hands of the parent to be molded. The Lord commended Abraham on this point. He says, Gen. 18: 19: “For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” The following texts may be examined with profit: Eph. 6: 4; Prov. 13: 24; 12: 18; 23: 13, 14; 22: 15; 29: 15; Deut. 6: 7-20.

Eli’s house furnishes an example of how the Lord looks upon the responsibility of the parent. 1 Sam. 3: 11: “And the Lord said to Samuel, Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin I will also make an end. For I have told him that I would judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering forever.”

The fourth chapter gives the fulfillment of the foregoing predictions. And is the Lord the same yesterday, to-day, and forever? Will he judge the Eli’s of this nation as he did Eli of old? Even among the priests of the present time, we might count scores whose sons have made themselves vile, and their fathers restrained them not.

This is a peculiar age for slackness in family government, and the sad effects are witnessed throughout the length and breadth of society. Our poor-houses, jails, penitentiaries, and lunatic asylums, are being filled because the children have made themselves vile and their fathers restrained them not. Crime of every kind is sadly on the increase. The god of lust and appetite is bowed down to, and worshiped, more or less, by all classes; but especially are the young being taken by the devil at his will.

Fashion, the mightiest among the false gods, is wielding her scepter, and nations are bowing to it. Fashionable gambling, fashionable horse-racing, fashionable drinking, fashionable tobacco-chewing and smoking, and fashionable lying, swindling, and deceiving, in all the arts of trade, fashionable patent-right vending, nineteenth-tieths of which is a swindle, and other vices and sins too numerous to mention, are becoming fashionable, and hence are indulged in by popular religionists of the present time. And we believe the whole catalogue of crimes may be mainly traced to defects in early training. It is because the children have made themselves vile, and the parents restrained them not.

The faithful student of prophecy will scarcely fail to see in the present fulfillment of 2 Tim. 3, a fearful sign of the approaching end. While it is painful to witness this state of things among the masses, both professors and non-professors, it is equally so to witness the defects in family training among Sabbath-keepers, who have come out under the solemn call of the third angel, and have taken their stand on holy ground, expecting soon the returning of their Lord to destroy the wicked and redeem the righteous. Surely, such should have a higher standard for the train-

ing of children, than any that have preceded us in the world’s history. But instead of this, we fall sadly below even our grandfathers. Instead of being influenced by the world and popular religionists around us, we should be a pattern for them, training up our children in the nurture and admonition of the Lord.

The great tendency of the present age is to infidelity, spiritualism, and many false isms, all of which is the legitimate result of a careless indifference in training the youth. The seeds of truth have not been carefully planted and cultivated, and nurtured in the young heart. The whole Sunday-school system of the present time is better calculated to make infidels than true followers of the meek and lowly Lamb of God. Pride, fashion, and display are kept before the young mind; festivals, celebrations, and exhibitions, are the main incentives; while Christ is only brought in secondarily. Thousands are thus trained in Sunday-schools from week to week, with the Bible in their hands as a familiar book, while, at the same time, they see their ministers, teachers, and parents, living in almost total disregard of the divine teaching, and spirit of the book. One of two conclusions must necessarily follow: Either that their teachers do not believe it themselves, or that it does not mean what it says.

If we wish to make infidels of our children, we could not pursue a more successful course than to teach and profess the solemn truths of the Bible, and disregard them in our practice. We shall succeed just so far as works are more potent than words.

Parental control is sadly wanting among all classes of society at the present time. There are many fathers and mothers who have but little control over their children. Perhaps the difficulty, in many cases, reaches back to their own training. Having never been properly trained themselves, they are but poorly prepared to train their own offspring. Children should be taken in hand when very young. Just as soon as they manifest self-will, just so soon should that self-will be controlled. Their antics must be noticed by all the family, and every visitor must notice them, and lavish their praises upon them. Thus their vanity is strengthened from the start. I have seen children two or three years old want something. Perhaps the mother could not wait on the child at the moment, when it would fall flat upon the floor, kick, scream, and perhaps hold its breath till it would turn black in the face; and if one such fit did not bring the mother, another would, when the mother would lift it from the floor, call it her little darling, gratify its whims and perhaps hire it to hush crying by giving it candy or something of the kind. All such children govern their mothers instead of their mothers governing them.

Many times in meeting, the whole congregation is disturbed by the running of children back and forth across the church. And I have seen some instances where the parents themselves would seem delighted to have the attention of the people called to them. Such things are exceedingly trying to the faithful minister who finds it necessary to stop in the midst of his subject and call the attention of the parents to their children. Such things are disgusting to all well-bred persons, as well as a palpable violation of the sanctity of the house of God. Children should never be taken into a worshiping assembly, unless they are completely under the control of those having them in charge, and should be kept quiet during service.

Reverence is lamentably wanting among all classes, and especially among the young. Children speak of old persons as though they were far beneath them, and frequently use some nickname in disrespect to those spoken of. Defective training lies at the foundation of this course. If children are properly governed the first three years of their life, their management will be comparatively easy afterwards. The moral standard should ever be kept before them. They should be carefully guarded against the evil, and encouraged in the right. Many have given evidence of saving faith in early youth; but much depends upon constant and faithful training with regard to this. Thousands will be lost in the great day, who might have been saved, if the parents had done their duty by them.

The Catholic church owes its success to the early training of their children. And shall Seventh-day Adventists be less zealous with regard to their children than Catholics? Brethren and sisters, let us, as parents, wake up to the weighty responsibilities resting upon us in this respect. Be assured God will hold us accountable for the influence we exert. Train up the children in the way they should go, and they will not depart from it. But if they make themselves vile, and we restrain them not, remember Eli’s house. J. HARE.

CARLYLE somewhere says, “Insincere speech, truly, is the prime material of insincere action.” The kind of speech in a man betokens the kind of action you will get from him.

AN hour passed in sincere and earnest prayer, or in conflict with, and the conquest over, a single passion or a subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year’s study in the schools with them.

SAVING FAITH.

Now in these closing days of time,
God's holy precepts we would keep,
Amid earth's unbelief and crime,
Through faith his blessing we shall reap.

When darkness gathers on our way,
And trials we are passing through,
'Tis good to meet, though few, to pray,
And thus our faith and strength renew.

When Satan comes in all his wrath,
With armies gathered for our blood,
Those who have overcome by faith,
Shall rule them with an iron rod.

A thousand fallen at our side,
Ten thousand too, at our right hand,
We safely in the faith abide,
And view the far-off better land.

When plagues, according to the word,
Are coming on the land and sea,
Then by the faith of our dear Lord,
We stand from, from every danger free.

What we do here must soon be done,
To spread abroad the truth and light;
The battle fought, the victory won,
Faith soon will turn to joyful sight.
J. S. SMITH.

West Wilton, N. H., March, 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.

The Effort in Hillsdale, Mich.

FROM Feb. 21 to March 5, I labored with the church in Hillsdale. It had never been my fortune to visit that place before, and I found that I had a personal acquaintance with but very few of our brethren who live there. This fact, however, served in nowise to decrease my interest in their welfare, and, from the very outset, I experienced an earnest desire to contribute to their spiritual good.

I learned, upon inquiry, that they were brought into the truth a number of years since through the labors of Brn. Cornell and Waggoner, and that since that time they had enjoyed the benefit of but a small amount of ministerial help. Their history, like that of most churches brought out under these circumstances and left to their own resources, has been filled up with trials and perplexities. The sifting process, which is always experienced by churches brought into the truth under the pressure of a series of meetings devoted, necessarily, in a very great degree to theoretic matters, has, as is usually the case, reduced their numbers somewhat. Nevertheless, they are sufficiently strong at present to act a very important part in the community in which they live, had they learned wisdom by the experiences of the past, and were they fully united in the bonds of brotherly love.

While with them, I labored to the point of arousing them to the importance of genuine repentance and conversion in view of their previous failures. Nor was I altogether disappointed in my hopes. From the very outset, there was a disposition manifested on the part of all to be in attendance at all the meetings, some coming each evening a distance of from three to five miles.

As the meetings progressed, while speaking to them largely upon practical subjects, the Spirit of the Lord attended the word, and gradually the hearts of the people were melted into contrition, which found expression, in many cases, in hearty confessions of wrong. When we left them, it had become manifest that a good work had been wrought, and many remarked, as the best evidence of this fact which could possibly be given, that the same affection which originally existed in their hearts for one another, was beginning to revive.

Though the effort made was devoted almost exclusively to the interest of all those already members of the church, all were rejoiced to find that the Holy Spirit had been working upon the minds of those not hitherto having made a profession of religion, and that four young persons of mature years had resolved to enter fully into the service of God.

During my stay in this place, I was unexpectedly called to Ransom Center to preach the funeral discourse of sister Phebe A. Wolcott.

On Tuesday, the 5th of March, I returned to Allegan with the view of obtaining a few days of rest—the need of which I had begun to feel—expecting to go out into the field once more as soon as duty should seem to require it.

W. H. LITTLEJOHN.

Locust Grove, Ky.

THE work is progressing in this neighborhood. Owing to other appointments, thrown in evidently to counteract our effort, it will take us longer to give our first course than it otherwise would.

For years, the Disciples had mainly occupied the ground, speaking but once a month; but since we have come to the place, the Baptists have made two efforts, and two Baptist preachers have sent appointments for a protracted effort to commence to-morrow night. This is done without consulting us, and without our giving the least hint that we had got through; on the contrary, we have repeatedly said that we were far

from closing our lectures, and that when we closed our first course the people would be notified as publicly as they were when we commenced. We give way until next Sabbath, and occupy next Sunday all day, unless some of the preachers are disposed to grapple with our views, in which case we would give them the privilege to occupy a part of the day.

Eld. Daugherty, a Disciple preacher, spoke against us a week ago, and kindly offered us the privilege of replying on the spot, which we did with freedom. He speaks again in one week from next Wednesday night, still granting us the privilege of replying. Pray that we may have the Spirit of God to indorse the word.

Since reporting last, the entire family of Bro. Barr, who occupies the farm that Bro. Brown of California used to own, have come out on the Sabbath. Three of them prayed with us in brokenness of spirit last Sabbath morning. This was a precious season. This family took us in when we were strangers and the tide was against us. May God bless them, and make them a blessing to others.

D. T. BOURDEAU.

Feb. 4, 1872.

Chester, N. Y.

SINCE my last writing, have continued my labors in the neighborhood where I was then engaged; and, as the result, twelve have expressed their decision to keep the Sabbath; and I hope for more.

The interest kept up till the close, and, at our meeting last Sabbath, we had fully the number of the average attendance upon the lectures, and deep feeling was manifested on the part of the unconverted.

First-day evening, an expression was taken, when a goodly number arose in favor of the Sabbath, and not one for Sunday.

Calls for labor are coming in from different directions. A Baptist minister in an adjoining town sent me an invitation to come and preach to his people. I visited him last Monday; was made welcome, and had a very interesting visit; gave him some books, and received from him a voluntary invitation to give a course of lectures in a new church they are just building, immediately after its dedication, which is expected to be about the middle of June.

The call for laborers and organization of Missionary and Tract Societies has come none too soon, and may God speed the work. Amen.

S. B. WHITNEY.

March 6, 1872.

Vermont.

SINCE my return from Battle Creek, Mich., the second week in January, ult., I have been greatly encouraged to continue on laboring, and doing what I can, by the assisting grace of God, for the furtherance of the cause of present truth.

The second Sabbath in January, I met with the church at home. We had a large attendance, and the brethren and sisters were deeply interested and cheered while we dwelt on the progress of the cause, and gave a brief statement of the doings of the recent session of the General Conference and the annual meeting of the Publishing Association. We also spoke of the conveniences we have to print our publications, the large numbers of books, pamphlets, and tracts on hand, our resources to publish more works, the advance steps that are being taken by our people as manifest in the creation of Missionary and Tract Societies; and especially of the fact that favorable openings for the spreading of the truth are rapidly increasing. The hearts of thousands all over the land are opened to receive the truth, and the Macedonian cry is heard from every part of the harvest-field, "Come over and help us." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:37, 38.

Jan. 17, I started to go and fill an appointment to hold meetings the next Sabbath and first day at Grande Ligne, P. Q.; but as I reached Berkshire, Vt., I found that sister Alida I. Kellogg had just died at the residence of her brother, Henry W. Kellogg; and, after some consultation on the point, it was decided that a telegram should be sent to Bro. Jiguere, to change the appointment for meetings in Canada. I then returned home and spent a good Sabbath with the church. Sunday, the 21st, accompanied by a goodly number of brethren and sisters from Bordoville, attended the funeral services, which were held in the new Methodist meeting-house in Richford. I enjoyed some freedom on the occasion in speaking to a crowded house of mourning and sympathizing friends.

The next day I went to Grande Ligne where I spent four days. I was greatly cheered to find that two more had been led to embrace the Sabbath by reading our tracts and Bro. J.'s REVIEW. These new friends cheerfully entertained me and my team, purchased several of our works that I had on hand, and subscribed for the REVIEW, the *Instructor*, and the *Reformer*. May the Lord strengthen those lonely souls, and enable them to endure faithful unto the end, that they may be saved with God's people at Christ's coming.

The first Sabbath in February, Bro. Bean and

I attended the quarterly meeting with the church at East Richford, Vt. The attendance was large. All present seemed to be much interested in the word spoken, and, in the evening after the Sabbath, we enjoyed a profitable season in attending the ordinances of the Lord's house.

The next Wednesday we drove fifty-one miles to the Sweet school-house in Starksborough, and the evening of the same day I gave a discourse to an attentive congregation. We remained in the place six days, during which time we held nine meetings, visited ten families, made arrangements for them to have weekly prayer and social meetings and Sabbath meetings, a Bible class and Sabbath school, and obtained three new subscribers for the REVIEW. Nearly all the new converts to the truth in that section had previously made no profession of religion. Bro. and sister Evans still reside in their midst. It is hoped that a good interest will be kept up in their little meetings.

The church in this place had very profitable meetings on the appointed days of fasting and prayer, Feb. 10 and 11; and meetings were continued with increasing interest every evening the following week and the next Sabbath and first-day.

On Sunday, the 18th, pursuant to appointment in the REVIEW, a Missionary and Tract Society for the Vt. State Conference was organized. We have reason for gratitude to our Heavenly Father for the good measure of his Spirit that all present seemed to enjoy at this meeting, and for the success that we had in starting this good work in this Conference. We design to complete the work in this State and Canada as fast as Providence permits.

A. C. BOURDEAU.

Bordoville, Vt., Feb. 25, 1872.

Kentucky.

At the close of the last report made by Bro. Hare, we moved about three miles from Lynn to Plumbfork school house for reasons named in that report. There we labored together, giving about twenty discourses with good interest, and, we think, good success. The finest people in the country are much interested, and it is all their conversation. They say they never saw so consistent a view of the Bible taken as we take. We visited among the people and conversed with them around their firesides respecting our faith. It is necessary in this country to take the people where they live.

On the 8th of last month, Bro. Hare left this place for his home in Iowa, and we have adjourned our meetings until the 16th inst. I accompanied him nearly to Franklin Furnace, near the Ohio river on the Ohio side, where we had a very urgent call for labor, and we gave five discourses mostly on the prophecies. I hear since that it created much excitement and interest there and they want to hear more.

I will here give an extract from a letter from there, which invited me there, as it is only an example of many such calls for help: "I want you to come over as soon as you get this. I want you to come prepared to preach us a few sermons, or more if you think best. Everybody is anxious to hear you. Come over to Macedonia and give us a few sermons. If you think you can come, I will tell it around, and I think I can get as many together as you can talk to handy. H. McNeal."

It was very muddy while there, but good attendance and interest. Here, on the 13th, we parted, after laboring together for four weeks very pleasantly. I gave eight more discourses at Plumbfork, the last of which was on spiritual gifts. Some have come out on the Sabbath truth, and I think many more will embrace it. The people are slower to decide here than they are in the Western States. After they are convinced, they want time to study and make up their minds.

I have sold twenty dollars' worth of books and given away some. Money being scarce, the poorer class cannot buy books. The ire of the preacher of the Disciple church is aroused to the highest pitch. He boasted and misrepresented our faith so much that I could not endure it any longer, and thought it a duty to defend the cause, in the strength of Israel's God. The church here would not risk their preacher, but sent over into Ohio for one Bingman. Gave him twenty-five dollars, to use up *Advent diabolism*. The 9th inst. is the time set. May the Lord give victory on the side of truth. I spend this week preparing for the discussion. Pray for me. S. OSBORN.

Eden Mills, Vermont.

ON first-day, Jan. 14, being called to attend the funeral of a young man at Eden Mills, at the close of the service I entered the Methodist chapel and was invited by the preacher in charge to preach in the afternoon. The Lord gave much freedom in speaking from Matt. 5:16.

The quarterly meeting at Johnson, Jan. 20, was one of much interest to the little church in that place. Brethren and sisters were present from Wolcott, and all seemed to partake of the good Spirit. Four persons, all heads of families, joined the church. The testimonies of the brethren and sisters were well timed and to the point. The church were strengthened and en-

couraged. Since then, one has made a start to keep the commandments of God and the faith of Jesus.

On first-day, Jan. 21, by the expressed wish of some at Eden Mills, gave two discourses in the Methodist chapel in that place. Subject, The Future of Spiritualism in the Light of Prophecy.

This led us to explain the two lines of prophecy touching the two-horned beast of Rev. 13, and the remnant people of God as brought to view in Revelation, chapter 7, 14, and 15, including the three angels' messages of chap. 14, together with the unclean spirits of chap. 16, the fall of Babylon, and the call of the people of God to "come out of her," of chap. 18, their final conflict with the beast, and victory over him, of chap. 19.

The notice of this meeting being widely extended, several came in from adjoining towns, and the interest of those present, as we proceeded, was such, and the opportunity to develop important truth on new ground, so favorable, that I prolonged my remarks to the extent of three hours and ten minutes, the interest remaining good to the end.

As we attempted to depict those dreadful scenes, and show that they must, in all probability, come upon this generation, much feeling was evinced, and many were moved to tears. The result is with Him who has said, "My word shall not return unto me void."

Our meetings with the church of Johnson and Eden on the days of fasting were such as to evince that "God is with us of a truth." All seemed to feel a sweet, heavenly assurance that the move was of the Lord.

Since my last report, my Sabbaths have, for the most part, been spent with the churches, and other days, as far as practicable, in visiting outsiders, conversing, and leaving tracts and pamphlets with such as expressed a desire to read and be instructed.

Teachable, inquiring minds are more frequently met with than formerly, and I am glad to believe that the way is preparing for a rich harvest of souls not far in the future.

For myself, I wish to redeem the time as far as possible, and would say to all my brethren and sisters, and fellow-laborers in the Lord, Be patient, be courageous, be kind, pitiful, courteous, persevering, and victory in due time will be given through the blood of the Lamb and the word of your testimony.

ALBERT STONE.

Eden Mills, Vt.

Meetings in Wisconsin.

FEBRUARY 3 and 4, I preached three times at Monroe. The meetings were solemn and interesting. The church at Monroe have never been so united, and in the enjoyment of the good work of the Lord since the message was first preached there, as at the present time; and while the influence of the mistakes made by some in the past, are dying away, the influence and power of the truth of the third angel's message is continually gaining influence upon the minds of the candid.

On the evening of the 5th of February I commenced a series of meetings six miles north of Monroe, in an entirely new field. The interest increased from the beginning. The professing portion of the community became so stirred up by the Lord's word that they became anxious to have some one come and settle the question; and after I had preached a little more than a week, I gave notice that on the next Sunday, at 10 A. M., we would have a Bible-class, in which I wanted every one to take a part. When the hour arrived, we were happily disappointed to find a full house with George Ely and Dr. Monroe, both strong leading Disciple men; the former one quite a preacher.

We first spent one hour in examining all of the texts ever offered in favor of Sunday-keeping, and, finding nothing in its favor, we then spent one hour more investigating evidences in favor of the seventh day. By this time, it was becoming quite evident that the faith of many in Sunday-keeping was getting quite sickly, and in some it was actually dying; but Eld. Ely, seeing the dilemma that the congregation was in, proposed to read an article from the standard Disciple paper which he wrote some time last summer, to settle the minds of some of his brethren in Missouri, in which he tried to show that the Sabbath was Jewish, and that the law was done away, comparing Seventh-day Adventists to Mahometans and Mormons, representing them as dupes following mother White, etc. In the evening, I spoke on the sealing of the law among the disciples. Eld. E. acknowledged that the arguments were too deep for him, but promised to look into them.

On Friday evening following, Eld. Sherwood preached a sermon against the law and the Sabbath, which I reviewed with good effect. On Monday evening following, the Methodist people brought Eld. Bushbee (Methodist) from Monroe, considered a champion, and, as a boaster, I question if his match can be found in his denomination of people. I met him in my work at Waterloo, Grant Co., four years ago; he made an effort against the truth there, and utterly failed, the people being judges.

So in this case, I could not get him to affirm his faith on the Sunday Sabbath; and, as he

would stay but one evening, I would not affirm on the Sabbath question; but finally he agreed to speak twenty minutes about with me, without any stated proposition. He led out, dealing largely in sarcasm and misapplications of Scripture, denying that God made the heavens and earth, and sea, and all that in them is, in six days of twenty-four hour periods; and that the fourth commandment was as faithfully obeyed by keeping Sunday or Monday as in keeping Saturday, the seventh day.

I answered, by calling the attention of the candid assembly to Ex. 16, showing that God interpreted to the people the obligations of the fourth commandment by giving the manna on the six laboring days, and withholding it on the seventh day which he declared was the Sabbath day; I also showed the people that the holy women kept the Sabbath according to the commandment, the day before the resurrection of Christ, Luke 23:50; and that God said that the resurrection day, was the first day of the week, and that the day before was the seventh day of the week according to the commandment. I also showed that the day before Pentecost God positively declared to be the Sabbath.

These facts took the wind out of his sails; so he began to make assertions about Sunday being the Sabbath, the Lord's day, etc., but failed to give us one text to prove it. We were satisfied, when the investigation closed, that the Sunday Sabbath had lost much of its power and influence over the people, and that the Sabbath of the Lord had gained much respect in the minds of many.

Before the Elder left, I offered to discuss the following propositions with him in the Methodist meeting-house in Monroe:

1. *Resolved*, That the Bible teaches that the seventh-day Sabbath, commonly called Saturday, was made at creation, and is binding upon all men.

2. *Resolved*, That the Bible teaches that the first day of the week, commonly called Sunday, is the Lord's day, and that the Lord's people should keep it according to the commandment.

I also offered to discuss the same propositions with Eld. Allen (Methodist). Elds. Bushbee and Allen both refused to discuss the second proposition, but would accept the first. I declined to discuss the first, unless they would the second.

It remains to be seen whether they have confidence enough in the Sunday Sabbath to undertake to defend it by the word of God, as their faith and teaching on the Sunday Sabbath is clearly set forth in the second proposition which I have offered to discuss with them.

The result of my labor for four weeks in the Parr district, is that from ten to fifteen have commenced to keep the Sabbath. Many others are almost persuaded to keep it, but are hoping that their ministers will yet accept and discuss the Sunday question, and show that Sunday is the Sabbath after all. But after they learn that their ministers have not confidence enough in their Sunday Sabbath to undertake to defend it by the word of God in an honorable Christian discussion, the probability is that many more will embrace the Sabbath of the Lord according to the commandment. See Luke 23:50.

I. SANBORN.

Monroe, Wis., March 4, 1872.

Kansas.

I REMAINED in Bro. Grant's neighborhood twenty-four days. Gave twenty-three discourses. Seven have embraced the Sabbath, and others I confidently expect will soon. I am now lecturing in the county of Labette. The interest here is low. When through here I desire to return home for a while. My address will be Ft. Scott, Kansas, Box 401.

J. H. COOK

BRO. R. J. LAWRENCE writes from Kansas that since his effort at Big Springs, he has engaged the court-house in Marysville for a course of lectures.

Fashionable Life.

If there is any environment which can de-grade a human being or harden a young heart, it is the atmosphere of merely fashionable life. You may take the tenderest and most beautiful and lovely girl, the one that is kindest at home, and loves her father and mother best, and put her into the highest circle of fashionable life, with plenty of money and plenty of scope to do as she pleases; let her dress herself as she will; cover herself with diamonds and pearls, and costly silks and laces; let the love of admiration become the controlling passion; and by-and-by, all the tenderness of that young nature passes away; her thoughts concentrate upon herself, what figure she is cutting, who her admirers are, what conquests she can make; and by-and-by the youthful, beautiful modesty is gone, and the way is open for vice that, in the beginning, would not have been dreamed of, or, if thought of, put away as utterly impossible.

A Point Illustrated.

A COUPLE of young men, chums, rather fast young men, but such as society would denominate *gentlemen*, attended on the occasion of the dedication of a new church in one of our large and wealthy cities. The circumstances that gave rise to the building of the church, and connected with the dedication of the same, were somewhat as follows:—

During a political campaign, and while a certain railroad was building, involving the interests of the city, party spirit ran so high that an opulent church, composed of a large membership, became completely divided into two parts. To say that the division was purely the result of political rivalry and railroad interests, would be saying too much; for of a long time, in reality, two parties had existed in the church and the railroad interests, and the political questions only acted as festering sores, through which the division worked its way out of the body of the church.

The one party, quite primitive in their views of religious worship, expenses, outward show, and parade, believed that the old church in which they had worshiped for years was good enough for years to come, and that they were unable to build a new one, and that they ought not to substitute instrumental and choir music for good congregational singing. Of course this embraced the less wealthy members of the church.

The other party, the wealthy ones, believed that they were fully able to buy an organ, and to build a new church, and that it was duty to keep up with the spirit and progress of the age. Almost from the first, these two parties had existed in the church. Perhaps it would be nearer the truth to say that at the first most of its members were poor, but soon some became wealthy, and, by inducing other wealthy ones to join the church, they formed a rival party, able with their means and influence to carry out their ends. It was thus that politics and railroad matters found them, and a division was the result.

It is but just to say that in effecting a division, a most amicable and satisfactory settlement of all difficulties was had; the primitive agreeing to retain and worship in the old church, while the latter party went off by themselves, with the purpose of building themselves a church, equal, if not superior, to any in the city.

The result was a splendid and costly church, with all the improvements and conveniences of the age; and, as a matter of course, it was but fitting that the church should be dedicated in a manner corresponding with itself and those who were to worship therein. Accordingly, the Rev. Mr. C—, from a distant city, was sent for, and, with other popular ministers of the city, dedicated the church. Everything was done in perfect order, the singing, the praying, the instrumental music, the oration by Dr. C—, and all the services of the occasion, so that when the time came, and the house was filled almost to overflowing with the devout, and *elite*, and fashionable of the city, the entire services, from the brief introductory prayer to the closing doxology, all was a complete success. And, as all earthly things have an end, so the dedication ceased, and the people returned home more than pleased—charmed with what they had seen and heard.

But the two young men, introduced in the opening of the chapter, are not to be forgotten; for, on going home to their rooms, the following conversation, or dialogue, took place:

FRANK. "I say, Dick, what do you think of that (speaking of the dedication)?"

DICK. "It beats anything I ever saw. It was perfectly superb. And indeed I believe they have got the thing just right, and I mean to get religion and join that church."

F. "Pshaw! you are joking, Dick. We are Universalists, and what is the use of joining a church when we are all going to Heaven—those out of the church as well as those in the church."

D. "I know we are Universalists, and are all going to Heaven; but look at the company we are keeping. We are fellowshiping everybody and everything, drunkards, and all the riffraff of the world. To use a figure, we are riding in a second-class car, when it costs but a little more to buy a first-class ticket, and then we have but little more to do than to read the news and talk politics if we choose. And see the advantage and the convenience

of the thing. I, for one, mean to join that church."

To some this may read like a burlesque; but it is not. It is but an illustration of the spirit of the age.

Many, in their zeal to advance the interests of the religion of Jesus, by making it easy for men to embrace it, have destroyed the simplicity of the gospel. This is no new thing, but an old thing; for in the earlier ages of the Christian religion, when the Pagan was the national religion, as the Christian religion was simple, having but a few forms or ceremonies; and as the Pagan religion was one of pomp and parade, and these rites and ceremonies that were calculated to awe the minds of the vulgar, in order to remove national and Pagan prejudices from the mind, and render the conversion of the heathen easy, many gaudy rites and ceremonies, designed to impress the masses, were from time to time added to the Christian religion. Copious quotations from ecclesiastical history might be given, illustrating the truth of the above; but it is useless. A single extract may suffice. Mosheim writes thus concerning the third century, under the heading, Rites and Ceremonies: "All the records of this century mention the multiplication of rites and ceremonies in the Christian church." E. GOODRICH.

When to be Happy.

How old are you? Twenty-five? Thirty? Are you happy to-day? Were you happy yesterday? Are you generally happy? If so, you have reason to judge that you will be happy by-and-by. Are you so busy that you have no time to be happy? and are you going to be happy when you are old, and you have not so much to do? No, you will not. You now have a specimen of what you will be when you are old. Look in the face of to-day. That is about the average. That will tell you what you are going to be. What you are carrying along with you is what you will have by-and-by. If you are so conducting yourself that you have peace with God, and with your fellow-men, and with your faculties; if every day you insist that duty shall make you happy, and you take as much time as is needful for the culture of your social faculties, you will not be exhausting life, and it will be continually replenished. But if you are saving everything up till you get to be an old man, habit will stand like a tyrant, and say, "You would not enjoy yourself before, and you shall not now." How many men there are who have ground and ground to make money, that they might be happy by-and-by, but who, when they get to be fifty or sixty years old, had used up all the enjoyable nerve that was in them! During their early life they carried toil and economy and frugality to the excess of stinginess, and when the time came that they expected joy, there was no joy for them.—*Plymouth Pulpit.*

Be of Good Courage.

WHAT great reason have we all to be of good courage, and to trust in the Lord; for he has said, "I will never leave thee, nor forsake thee." The worldling, with a heart full of pride and hilarity, may scorn the society of the devoted Christian, whose humble piety is a continual reproach to his aimless life of sin and folly. Even those endeared to us by the ties of nature may separate themselves from us, and leave us lonely and deserted. Yet, amid all this, the faithful, trusting soul can lift the heart heavenward, and enjoy sweet communion with Jesus. He is an abiding friend—an ever-present guest. His beaming smile of love and approbation will make earth's darkest clouds withdraw, and fill the weary, careworn heart with heavenly light and peace.

"And we know that all things work together for good to them that love God." Rom. 8:28. How comprehensive the language of this text! It takes into consideration every event and circumstance of life. No matter how great our trials, or severe our afflictions, God can overrule them all for our good. We have the assurance that "He doth not afflict willingly, nor grieve the children of men." He chastens us for our profit. He would purify, refine, and elevate, us that we may become partakers of his holiness. May the consolation which this knowledge affords us dispel every murmuring thought from our hearts, and enable us to raise a song of constant thanksgiving to Him "who doeth all things well."

Let us contemplate the goodness of God, the provisions he has made for our happiness, and with fresh courage press on in the heavenly race. Patient, cheerful, submission to the will of our Maker, will lighten our cares, and brighten our pathway to the celestial city. The toils, privations, trials, and afflictions, of this mortal life will soon be past. The morn of a glorious eternity will soon dawn upon the vision of earth's weary, careworn pilgrims. Let us be faithful a little while longer, that we may be among "the ransomed of the Lord," who "shall return and come to Zion with songs and everlasting joy upon their heads." Isa 35:10.

With cheerful heart, and courage strong,
Press on; the race will not be long.
Though foes assail, and friends deride,
With love and meekness stem the tide.

When all seems dark—no ray of light—
Still trust in God and do the right;
On his strong arm, by faith rely;
Rejoice and sing, salvation's nigh.

MARY E. GUILFORD.

Erie Co., Ohio.

Poisonous Cheese.

THERE has been considerable stir in the vicinity of Battle Creek, and other places, by the report of *poisoned cheese*. Specimens were sent to Ann Arbor to be analyzed, and Prof. Douglass reports that he found no mineral poison in them; but the poisonous property is peculiar to the cheese itself, so that it turns out not to be *poisoned* but *poisonous* cheese. Similar danger has been discovered in England, and Prof. Douglass refers to some reports published in England to corroborate his previously expressed opinion, and the result of his recent investigation, that "it was an organic poison produced in the ripening of the cheese."

Providence seems to come up wondrously to the aid of the health reform. When people were slow to accept the argument, based on hygienic principles, proving that pork was unfit for food, the *trichina* strengthened their judgments and hastened their decisions, and thousands have discarded the filthy combination of grease, scrofula, and vermin, from their tables. But cheese—why, everybody believed in cheese—though it was oft declared not to be good food. And now comes the fact, corroborated by scientific analysis, that cheese is poisonous; not always very bad, but in some cases producing serious results.

The following are the extracts produced by Prof. Douglass. It will be readily seen from these that the eating of cheese is a hazardous thing:

"POISONOUS CHEESE.—Some time ago, an action for damages was raised against a Cheshire cheese maker, by a purchaser, on the ground that the cheese supplied was of a poisonous character. The case was mysterious, and a portion of the cheese complained of was sent to Dr. Voelcker, the eminent agricultural chemist, for analysis. His investigation proved beyond a doubt that the cheese was deleterious, but he could not determine the nature of the poisonous matter. 'We know,' he said, 'that it is a poison which is developed when the curd of milk is kept too long exposed to the air before it is salted, or kept in damp, badly ventilated places, and too much whey is left in it.' In fact, all the circumstances which tend to produce an acid curd, and to generate free fatty acids, are likewise apt to produce this peculiar poison. It has been noticed that this peculiar organic poison is particularly apt to be generated when curd, before being salted, is left for sometime in a heap until it begins to ferment. The cheese made of such curd ripens more readily than when made in the ordinary way, but at a certain stage of its decay is a downright poison.

"Hunefield says that poisonous cheeses are yellowish red, soft and tough, with harder and darker lumps interspersed; that they have a disagreeable taste, redden litmus, and become flesh-red instead of yellow, under the action of nitric acid." J. H. WAGGONER.

If a man is honest and truthful, there is no necessity for him to say much about it.

Obituary Notices.

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

DIED, at Daleville, Indiana, March 1, 1872, P. S. Cottrell, of typhoid fever. He was born at Westerly, R. I., Jan. 29, 1800, and was long a member of the Seventh-day Baptist church at Scott, Courtland Co., N. Y.

T. B. COTTRELL.

DIED, in Richland, Freeborn Co., Minn., Feb. 17, 1872, Andrew Peterson, oldest son of Bro. P. and sister M. Peterson, aged thirteen years, and eight months. The parents mourn deeply; but not without hope of meeting him again at the first resurrection. Words of comfort were spoken to the bereaved, at his funeral, by the writer, from 1 Thess. 4:13-18, and Jer. 31:16, 17.

JOHN F. HANSON.

The Review and Herald.

Battle Creek, Mich., Third-day, March 19, 1872

Tract and Missionary Societies.

The plan we have at present adopted in the Michigan Conference, is to appoint a librarian and an agent in each church.

The duty of the librarian is to induce all proper persons to become members of the society, and to see that all are supplied with tracts and a blank book in which to keep a full record of their labor, and other items of interest.

The members are to give a summary of this report to the librarian quarterly, upon a blank report furnished by the librarian, stating the amount of work they have done, &c., in time for him to report to the director of his district, so that the director can give a summary of the labor of his district at the quarterly meeting.

The librarians of the different churches are to procure books from the directors in their respective districts.

The duty of the agent is to collect dues, and renew subscriptions for our periodicals, and, with the counsel of the president and the director of his district, to see that subscriptions for the worthy poor are paid.

In company with Bro. Woolsey, director of District No. 4, I visited the churches of Burlington, Newton, and Convis, as he had appointed. We found them ready to engage heartily in the work, and we are confident that the blessing of the Lord will attend them in so doing.

E. H. Root, Pres. Mich. T. & M. Society.

To the Brethren in Kansas and Missouri.

DEAR BRETHREN OF THE MISSOURI AND KANSAS CONFERENCE: In view of the shortness of time, the near coming of the Lord, the great amount of work to be done, the territory covered by this Conference, and the scarcity of laborers, there should be a concentration of interest and action by all who love the truth held in common by Seventh-day Adventists.

Since my arrival, I have received numerous letters with urgent invitations to visit different localities. I will say to all, that I will do the best I can. It will be seen readily that I cannot respond to all; therefore wait and work on until the Lord shall open the way for some one to visit you.

In this place is a sister who only came here last fall. She heard Bro. R. F. Andrews in Illinois three years ago, and has not heard any Advent preaching since. She lives out the truth. Obtaining from the Office a few tracts and back numbers of the paper, she has circulated these among the people. As the result, already two have commenced to keep the Sabbath, and several others are deeply interested.

In this way, much may be done toward spreading the truth; and, in this way, and through this means, either directly, or indirectly, the living preacher may be brought to your door. Then let us all work as we have opportunity. Let all selfishness in regard to whether labor shall be performed in one place or another, be put away. The cause is one; and may we all have wisdom to labor for the best interest of that one cause.

There has been a call made in the past for funds to purchase a tent for this Conference. Nearly enough has been pledged to purchase it. On my way here I saw Bro. Rogers, who is the treasurer, and has the burden of collecting the funds and purchasing the tent. He informed me that but a very small portion of the pledges had been paid in, and that he dare not order the tent until a sufficient amount was received to warrant him to do so.

The season for camp-meeting is drawing on, and it is time for the committee to confer with each other on this subject. I had some conversation with Bro. Rogers concerning it, and would be glad to hear from Bro. Cook and Bro. Wick. Will they please address me on the subject. I think the location should be as central as possible. My Post Office address, for the present, is Marysville, Marshall Co., Kansas.

R. J. Lawrence, Pres. of the Mo. & Kansas Conference.

Important Works.

SPIRITUALISM A SATANIC DELUSION is a small pamphlet by Eld. M. E. Cornell. This work is brief, pointed, and just the thing for this time. It is just what every Christian should read and scatter everywhere. Price, post-paid, 5 cents.

WHO CHANGED THE SABBATH. This work has been revised, enlarged from 16 to 32 pp., and much improved by Bro. Smith. Price, post-paid, 4 cents.

FUNDAMENTAL PRINCIPLES of the Seventh-day Adventists. Price, post-paid, 5 cents.

SUNDAY-SEVENTH-DAY, being a refutation of Mead, Jennings, Akers, and Fuller, by Eld. J. N. Andrews.

This is an exceedingly valuable work, especially where the positions of the above-named opponents of the Lord's Sabbath are reported to the people by those ministers who have read their writings. Price, post-paid, 10 cents.

Please see our revised list of publications on this page of the REVIEW.

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

My P. O. address will be for the future, Stewartville, Olmsted Co., Minn. STEPHEN PIERCE.

News and Miscellany.

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

PROTESTANTISM IN ROME.—The Evangelicals are sparing no efforts or expense in the Capital of Catholicity. Protestant schools are being established, Protestant Workingmen's clubs are opened, four or five Evangelical booksellers already grace the streets of Rome. Bibles are given to every one that will accept, and every inducement is held out in the endeavor to catch the poor and needy. Up to the present, however, the proselytizers have met with the same amount of success as that which attended the labors of their brethren, the soupers in Ireland.—Pilot.

The Pilot has been compelled to make the above assertion in reference to the spread of Protestantism in Rome. He, like the pretended Vicar of Christ, must accept the situation, although he has repeatedly stated that such things could not be. What prophets these Romish popes and editors are!—Am. Protestant.

THE London Observer in an article on the Alabama Claims, expresses the opinion that in case England should renounce the Treaty of Washington, the United States would take no immediate action in consequence, but would insist on the validity of the right hitherto claimed for American seamen to fish in Canadian waters, and on that point would meet with no opposition from England.

THE London Times' special dispatch from Berlin says it is thought in that city that the decision of the Emperor William, the arbitrator in the San Juan boundary dispute between the English and American Governments, will be adverse to England.

Count Von Armin, the German Ambassador to France, has been ordered to return home for the purpose of reporting to the Government of the German Empire his opinion regarding the stability of the present Government of France.

ALL professions of peace and good-will, notwithstanding, the nations of Europe seem determined to continue the contest as to who shall be best prepared for war. In spite of the fact that Italy groans under a debt of some thirteen hundred millions of dollars, and of the further fact that the Italian Parliament has already voted nearly forty millions of dollars for the naval and military expenditures of the year, it is announced in a cable dispatch that the Minister of War wants two million four hundred thousand dollars more. The only use that Italy can have for a large army is to repel a possible attack from France in the interests of the Holy See; France, on the other hand, is spending millions on the re-organization of her army, for the avowed purpose of regaining the lost provinces, and Germany keeps up her military expenditure for the sake of being prepared for such a contingency. It is now, as it has been for the largest portion of the century—all Europe keeps armed because France pants for glory, and will not submit to the inevitable.—Times.

TROUBLE WITH SPAIN.

NEW YORK, March 8. It is stated that the recall of the Spanish Minister Roberts, who is to be replaced by Admiral Polo, is an anti-American movement on the part of Spain, which our Government fully comprehends. Our Government is steadily preparing for the breach which Polo will undoubtedly bring about as soon as he takes his position as Minister at Washington.

In the National Assembly (France) to-day Deputy Guirand questioned the government on the resignation of Poyner Quartier from the Ministry of Finance. Guirand made a violent assault on Thiers, who, he said, prevented the successful foundation of either a republic or a monarchy, and nothing remained for the country but the empire or chaos.

NEW YORK, March 9. A Quebec dispatch states that at a mass-meeting of the national party on Thursday the administration of Canadian affairs was strongly denounced by the speakers, and two of the speakers advocated annexation to the United States. The government directed its civil service employees to absent themselves from this meeting, the objects of which meet with the favor of the general public.

REVOLUTIONARY INVASION OF ITALY.

A BERNE newspaper says that Guiseppe Mazzini is at Tyne, in the Tyrol, making preparations for a revolutionary invasion of Italy.

REVOLUTIONARY PLOTS IN SPAIN.

Le Temps in its issue to-day says the authorities of Seville, Spain, anticipate a revolutionary outbreak in that city soon, and measures are being taken to suppress any demonstrations that may be made. L'Univers asserts that a revolutionary plot was recently discovered in Madrid, and that several of the ringleaders in the movement were executed.

MOHAMMEDANS MOVING.—In Damascus, 3000 Mohammedans have avowed a desire to become Christians. They have regular prayer meetings, and pray to the Lord Jesus Christ that he will reveal himself as their Saviour, and lead them into truth and light. There is also a movement among the Jews. The Druses are now looking for their Saviour's coming from China. In Persia, also, a great spiritual movement, in looking forward to the coming Saviour, is evident.

THE Slavonic World of Prague says the Prince of Serbia, is about to marry a Russian princess, and it predicts from this alliance a no less important result than the driving of the Turks from Europe.

THE FLURRY OVER.

THE tone of the press in England has been materially modified in regard to the Treaty and the arbitration at Geneva. Lord Grandville's letters to our Government is said to be temperate and decidedly friendly. It has turned out, as we said four weeks ago, that the whole subject is in the hands of the arbitrators,

and the party now backing out or interposing new difficulties takes the responsibility of war.

If the press of England gets excited again over this matter, the interests at stake are sufficiently momentous to justify popular demonstrations on both sides of the water, to preserve peace and secure international justice.

The flurry, which, we trust, is now happily quieted, is another illustration of the impotency of human reason when passion or pride is stimulated. Men controlling organs of public opinion and able to reach the minds of millions, were ready to burst the bonds of a solemn treaty and put in jeopardy the peace of the world, for the sake of an imaginary blunder. Regardless of written law, and long and costly negotiations and sealed agreements, and the royal word, they were ready to plunge into the whirlpool of war, rather than to abide by their own bargains. Better counsels have prevailed, and the sea is smooth again.—N. Y. Observer.

Appointments.

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

QUARTERLY meeting for the churches of Ransom and Hillsdale, Mich., at Ransom, March 30, 31, 1872. The church at Salem Center, Ind., are invited. Cannot some minister attend this meeting? H. A. ST. JOHN.

QUARTERLY meeting for the church of Hundred-mile Grove, Wis., will be held April 6, 7. Brethren from other churches are invited. Cannot some one of our preachers meet with us? N. M. JORDON.

QUARTERLY meeting for the church at Appleton, Licking Co., Ohio, will be held at Appleton the last Sabbath and first-day of March, 1872. J. B. T. NICHOLS, Clerk.

PROVIDENCE permitting I will meet with the brethren at Hartland, Maine, March 30 and 31. S. N. HASKELL.

THE next quarterly meeting for the Allegany church will be held at Niles Hill, Alma, N. Y., April 6 and 7. D. C. PHILLIPS

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Note.

WM. JAMES: YES.

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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Michigan Conference Fund.

Convis Church \$20.00.

General Conference Fund.

Andrew Monroe \$1.00.

Cash Received on Account.

P A Roberts \$14.50, J M Brown (for books) 54 00.

Benevolent Fund.

F Luke \$1.30.

Book Fund.—\$10,000 Wanted.

Amount previously acknowledged, \$4841.36. Five Dollars Each. Lucy Harris, Mary King, Elbert Lane, Ellen S Lane, S J Smith. Miscellaneous. Harriet M Smith \$1 00, S Osborn 18.00, Ann Lane 10.00.

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