

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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WHY WEEPEST THOU?

"I am poor and needy: yet the Lord thinketh upon me. Ps. 40:17.

God careth for thee, weeping one,
His hand is round thee now;
For thee his *best* is always done:
Oh! then, why weepst thou?

God loves thee well, thou troubled one,
Heaven wonders at such love:
He loves thee as he loveth none
In angel ranks above.

Throughout the earth His earnest eye
Hath careful searched, to see
What spot it was beneath the sky
That *best* befitted thee.

Yet thou that chosen holy place
Profanest now with tears:
And when thy soul should sing its praise
It weeps its idle fears.

Oh! wherefore, wherefore dost thou wrong
His heart who loves thee so,
And rob Him of thy tribute song,
To nurse thy thankless woe:

If thou must weep, then weep for joy,
That God thy Father is:
Whose grace does all its powers employ
To load thy soul with bliss.

Yes; weep o'er that forgotten love
That guards thee every day;
Not only crowns thy end above,
But blesses all the way.

—Scl.

LOST TIME.

BY ELDER D. M. CANRIGHT.

(Concluded.)

BUT has not time been lost since the year A. D. 96, perhaps during the Dark Ages? Let us see. At the time of Christ, and ever since, the Jews were and have been great sticklers for the Sabbath—very careful in observing it. In A. D. 70, about forty years after the resurrection of Christ, Jerusalem was destroyed by the Romans, and the Jews were led away captive into all nations, thus fulfilling Luke 21:20-24; Deut. 28:25, 37, 64. Though eighteen hundred years have passed, the Jews are still a scattered nation, and yet a distinct people. In every country, in every clime, in every nation, and in almost every city, to-day may be found the Jew. During these eighteen long centuries, under every vicissitude, they have still tenaciously clung to the Sabbath. Every person of intelligence knows that the Jews all keep the Sabbath on Saturday. Thus Webster, under the word Sabbath, says: "The Sabbath of the Jews is on Saturday." M. A. Berk, in his "History of the Jews," page 335, says: "According to the Jewish computation of time, the day commences at sunset. On Friday evening, and about an hour before sunset on this evening, all business transactions and secular occupations cease, and the twenty-four hours following are devoted to the celebration of the holy Sabbath.

Now that they have not lost the Sabbath day, but have kept the days of the week correctly, is easily demonstrated. Scattered as widely apart as they have been all this time, had they lost the correct numbering of the days of the week, they would now be found to disagree among themselves as to which was the true Sabbath day. Some would claim that it was Saturday; others, that it was Monday; still others, that it was Thursday, &c., &c. But there is no such disagreement among them, as every one knows. In Asia and in Europe, in Africa and in America, all agree on the same day, namely, Saturday. Now, any one can readily see that the Jews, being for eighteen hundred years so widely scattered, even on opposite sides of the globe, could not lose

the correct Sabbath and yet all continue to keep the same day. It would be the very height of absurdity to suppose that all the millions of the Jews so far separated should lose just the same number of days, and at the same time, and in the same direction, that is, by adding to, or dropping out, a day or more.

Take a simple illustration: Seven men go out into the wilderness hunting. At a certain point, they all separate, each going a different direction. After several weeks, may be months, they all meet again. Now the question arises, Have they kept the days of the week correctly, or have they lost the Sunday, so that they cannot positively tell when it does come. They begin to compare reckonings. A says, To-day is Monday. No, says B, to-day is Thursday. Both wrong, replies C, to-day is Sunday. And you are mistaken, too, exclaims D, for to-day is Friday. And thus to the end they all differ. This would prove that they certainly had lost the day. No one would question that. But on the contrary, suppose all unanimously agreed on the day—that it was Monday, for instance. It would be as sure as a mathematical demonstration that none had lost the day.

So of the Jews. Their unanimous agreement on the day shows that they have kept it correctly. None who are not willingly blind can fail to see this. We shall, then, put down the five millions of Jews now in the world as so many living witnesses that Saturday is the true seventh-day Sabbath. Indeed, I believe, and it is evident, that the leading object of the Lord in scattering the Jews among all nations and yet preserving them a distinct people was to make them witnesses of the truth of his word, and to preserve the knowledge of his holy Sabbath among all nations. Their strict and continued observance of the Sabbath in all ages and among all nations, forms an insurmountable argument which can never be set aside by those who assert that the Sabbath has been lost. God has preserved a whole nation of witnesses, and sent them into all parts of the world to bear testimony to the existence and correct preservation of the knowledge of his holy Sabbath day.

In response to an inquiry on this point, addressed to Isaac M. Wise, probably the most learned Jewish Rabbi in this country, he returned me the following communication:—

REV. D. M. CANRIGHT, Dear Sir: Facts admit of no logical demonstration. They are matters of perception or tradition. The Jewish Sabbath is, in point of the particular time, a matter of tradition, to which the whole people of Israel from Moses to us testify, without any demonstration to the contrary.

There is no century in authentic history not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the first day of the week or the third after the resurrection, or the Hebrew Bible is not the literature of the ancient Jews, or any other fact or facts, as to maintain that the Jews forgot the order of days, when the Sabbath was so holy to them. Anybody arguing against a fact of perception, or tradition (this is the rule), has to prove it, viz., That the said perception, or tradition, is false. In this case, he who maintains it must prove when and where the Jews forgot the order of the days or computation of time.

The Jews, having no names of days, called them 1st, 2d, &c., to Sabbath. If they had forgotten to count in any one locality where they were dispersed since 800 B. C., some would have done it in any other locality, and a dispute among themselves about the right Sabbath must have occurred. But history chronicles no such dissension. From Ezra to 70 A. C., the body, called first, "The Great Synagogue," and afterwards "The Sanhedrim," existed in Jerusalem; and then to 300 A. C., at Jammaia, Ushah, or Tiberias. This body announced annually in regular succession, the calendar to all Jews in the world. Then followed in authority the Babylonian academy, from 200 to 1000 A. C. again in regular succession. When could they have forgotten the Sabbath? Those persons maintain an absurdity.

Yours,

ISAAC M. WISE.

With these facts well considered, the reader will agree with the learned Rabbi

that it is an absurdity to claim that the Sabbath has ever been lost.

Some two or three centuries after Christ, Christians began to regard the first day of the week as a sacred day. In a short time, this practice became almost universal among Christians. Christendom is now divided into three great branches, viz., The Greek Church, numbering 66,000,000, the Catholic Church, numbering 160,000,000, and the Protestant Churches, numbering 88,000,000, making a total number of 314,000,000.

All these have always been, and are now, unanimous in teaching that Sunday is the first day of the week, the resurrection day, and that Saturday is the old, original seventh-day Sabbath. No one ever thought of disputing this fact till of late, when it is found that there is no proof for first-day sacredness. But here are three hundred and fourteen million witnesses who, by their hymns, their prayers, their sermons, their books, their customs, and all their traditions, teach that Sunday is the first, and Saturday the seventh, day of the week.

The Mohammedans, and long before them the Saracens, adopted the sixth day for their Sabbath. Numbering 160,000,000, they all still keep Friday. Gilfillan, in "The Sabbath," p. 359, says: "Before Mohammed's time, the Saracens kept their Sabbath on Friday, and from them he and his followers adopted the custom." Rev. Robt. Morris, who has traveled in Palestine, and written so extensively concerning the Holy Land, also confirms the same fact. See *The Holy Land* for Jan., 1871. Here, again, we have one hundred and sixty millions more witnesses that the days of the week have been correctly kept.

All the laws of Christendom recognize the fact that Sunday is the first day of the week and Saturday the seventh. Thus the Sunday law of Iowa reads: "If any person be found on the first day of the week, commonly called Sabbath, engaged in any riot, fighting," &c.—*Statute Law of Iowa, Revision of 1860, Chap. 175, Art. 2, Sec. 1, p. 751.*

The venerable old family Bible in its time table teaches the same thing. Here is the way it reads:

DAYS OF THE WEEK.

1st day of the week,	Sunday.
2d " " " "	Monday.
3d " " " "	Tuesday.
4th " " " "	Wednesday.
5th " " " "	Thursday.
6th " " " "	Friday.
7th " " " " or Sabbath,	Saturday.

Turn to your large family Bible and see if it does not so read. So far, then, as we can rely upon this, it corroborates the fact that Saturday is the old Sabbath, the original seventh day. Could we ask a better witness?

Webster's great dictionary bears its testimony to the same undoubted fact. Thus: "Sunday, n. First day of the week." "Monday, n. The second day of the week." "Saturday, n. The last day of the week. . . . the Jewish Sabbath." Do all these great authors have no authority for what they say? Have they all conspired to tell a lie?

Take up a family almanac and it will teach us the same undoubted and universally acknowledged truth, that Saturday is the original Sabbath day. Look at your almanac and see Sunday marked first day of the week, and Saturday the seventh or last day.

But now the science of astronomy comes in and settles this whole matter beyond the shadow of a doubt. Every one is familiar with the fact that eclipses of the sun or moon can be so exactly calculated as to tell to a minute just when they will occur, long beforehand. Indeed, they can be calculated a thousand years ahead as well as one year. So they can be calculated backward just as easily. Before the Christian era, and all along at different times since, eclipses have occurred and have been recorded. By calculating back it would soon appear if

even one day had been lost, as the recorded eclipse would not come when it ought to. Such calculations have been made, and no such loss of time appears.

Indeed, when we come to the real matter of fact, it is simply impossible to lose the days of the week, even though we had no almanacs, no records, no histories. Look at the facts in the case. Take our own nation for example. How could we lose the days of the week? Suppose one family in town should forget and lose the days of the week. Sunday comes and they go to work, plowing, washing, &c. How long would it be before their neighbors would come along and tell them their mistake. Such instances do occur; but never does a person get through the day without discovering his error. Again; suppose a whole village should make the same mistake at the same time, which of course is impossible, and all lose the day of the week. Sunday they all go to work as usual; stores are opened, shops run, &c. Soon people from the country come in to meeting and find them all at work. The result would be that they would compare reckonings and count back and see what they had done on each of the last six days. In this way the error would be immediately discovered. And so we might go on with the illustration. If one family loses the day, the whole town is against them, and will correct them; if a whole town makes the mistake, the rest of the country is against them, and would soon correct them. In short, the established rest day in each week coming so often and being kept by all the people, it is absolutely impossible to lose it. No candid person who will look at the facts can believe that the Sabbath day has ever been lost.

We are not arguing that *no time* has ever been lost or miscalculated so far as the exact years and months are concerned. We do not think any one can tell the precise number of years since the creation. But while the years, and months and days of the year may be lost, this does not affect the Sabbath in the least. Why not? Because the Sabbath being kept by a whole nation and recurring every seven days, it becomes easy to keep track of it, and even impossible to forget when it does come, while the year being so much longer a period and having nothing important to mark its coming could be much more readily lost.

Further, we do not claim to know the exact number of Sabbaths from creation any more than we do the exact number of years. Nor is it at all necessary that we should. All that we need to show is that the correct reckoning of the days of the week and the regular recurrence of the Sabbath day has not been lost. *Just how many years or Sabbaths there have been since creation does not concern us.* It is important to remember this fact; for our opponents try to throw much dust just here, asserting that if we cannot tell just how many years and days there have been since the creation, then we cannot tell when the seventh day does come. This is a false issue. For instance; I can remember some important event which occurred on Sunday, years ago; and though I could not tell the exact number of days, or even of years, which has elapsed since that event, yet I am certain and could take my oath that I have regularly and correctly kept every seventh day from that day to this. The reader cannot fail to see the point.

Was not the Sabbath day thrown out of its order, was not a day lost, when Joshua commanded the sun to stand still? No. The record says: "The sun stood still in the midst of the heaven, and hasted not to go down about a whole day." Josh. 10:12-14. That day was about as long as two ordinary days, but yet it was only one day, the sun set only once. The Lord only requires us to keep the *seventh day*, not the seventh part of time. The day is to be reckoned from sunset to sunset. Gen. 1:5; Lev. 23:32; Deut. 16:6; Mark 1:32. Hence this was to be counted only one day,

and in no manner affects the reckoning of the week. The same principle holds good in the case where the sun returned backed ten degrees in the time of Hezekiah. Isa. 38: 8. It appears that this day also was longer than usual. Yet it was only one day, as in the case of Joshua.

Was not the Sabbath lost in changing from the Old Style to the New Style of reckoning time? No. It did not affect the Sabbath in the least one way or the other. But what is Old Style and New Style? Let us see

The Julian Calendar, so called, or that which was established by Julius Cæsar, by which every fourth year was made to consist of 366 days, and the other years of 365 days, is called *Old Style*. By this mode of computation, the years were made to average something over *eleven minutes* too much; so that in the course of a few centuries there would be a perceptible disarrangement of the equinoxes; i. e., the sun would actually arrive at an equinoctial point several days, perhaps, before the time indicated by the day of the month on which it should annually recur. It will be seen that if such a mode of computation were to be continued, a complete displacement of the seasons of the year would eventually be wrought.

Pope Gregory XIII, A. D. 1582, in order to correct the equinoxes at that time, or to bring back the vernal equinox to the same day as at the Council of Nice, A. D. 325, found it necessary to retrench ten days. He accordingly retrenched that number of days in October, A. D. 1582, which was done by simply calling the fifth day of the month the fifteenth.

This reformation of the Julian Calendar by Pope Gregory was adopted in Great Britain by act of parliament, A. D. 1751, at which time it was necessary to retrench *eleven days*. Accordingly eleven days were retrenched in the month of September in the following year, simply by reckoning the *third day* as the *fourteenth*. This method (by which every year divisible by 4, unless it be divisible by 100, without being divisible by 400, has 366 days, and all other years 365 days) is what is called *New Style*. By reckoning according to this ingenious mode, there can never occur any perceptible disarrangement of the equinoxes, as would continually occur under the former Calendar, or *Old Style*. See *Thompson's Higher Arithmetic*, p. 157.

It may be readily seen that this did not in the least affect the reckoning of the days of the week. October 5 was simply called October 15. Suppose that before the change that day was Friday; what day of the week would it be after the change? Would it not be Friday still? Most certainly. The regular succession of the days of the week and of the Sabbath continues to come just the same whatever change may be made in the reckoning of the year or month.

But why talk about *lost time* on that occasion. How was it lost? Do we not know just *when* it occurred? Yes. Do we not know just *how* it happened? Yes. Do we not know just how many days were dropped? Yes. Is there not an authentic record of the whole thing? Yes. In the name of common sense then how was any time lost?

Suppose I have just one hundred dollars in my pocket. I go into my bedroom, carefully count out ten dollars and put it into the drawer. Then I come out and tell my family that I have lost some money. They ask when? I say, To-day. Where? In the bureau drawer in the bedroom. How much? Just ten dollars. Would they not say I was jesting or insane? Just so about lost time at the change from Old Style to New Style. When was it lost? October 5, 1582. How much was lost? Ten days. Strange loss this!

But further; Russia has never adopted the New Style, but still reckons by the Old Style. Does her reckoning of the days of the week, or her Saturday, correspond to ours? Yes, exactly. Her Saturday is our Saturday and her Sunday our Sunday. The Jews in Russia keep the same Saturday that the Jews in England and America keep. If men would not offer their ignorance for argument we should never hear any more about the groundless objection of lost time.

To sum up the evidence: The Sabbath was given to the head of the human family at creation; evidence of its observance by the patriarchs, three of whose lives cover the period from Eden to Abraham's old age; and hence the knowledge of the Sabbath was easily handed from father to son; the Sabbath again miraculously pointed out by God, in the falling of the manna at the exode; strictly guarded by law and kept by the whole Jewish nation for eight hundred years; best of evidence that it was not lost in Babylon; again strictly kept for five hundred years till Christ; he gave no intimation of any loss up to his time; taught that it was the correct Sabbath; positive statement of inspiration that the Jews had

the days of the week and the old Sabbath day correct at the death of Jesus; often mentioned in the New Testament till A. D. 96; five millions of Jews to-day bear witness that it has not been lost; sixty millions of Greek Christians; one hundred and sixty millions of Catholics; and eighty eight millions of Protestants, all agree that Saturday is the old seventh day; one hundred and sixty millions of Mohammedans agree to the same fact; the laws of the land, the old family Bible, Webster, the almanac, and astronomy, all unanimously agree that no time has been lost, but that Saturday is the old Sabbath day.

What proof do they bring against all this mass of evidence? None whatever. They want it so, they hope it is so, and hence assert that it is so. Time is lost. Why? Because. How do you know? Because it has been lost. This is the evidence, and the only evidence, I ever heard. A man's mere assertion against the evidence of the world!!

In conclusion, reader, are you weekly violating God's holy Sabbath under the vain plea that you cannot tell when it does come? Is not this a mere excuse adopted to evade the cross? Are you willing to risk your soul upon such a sandy foundation? Are not the preceding evidences overwhelming that Saturday is the original seventh day? Even granting, which, however, we do not believe is the case, that it is not positive proof beyond any doubt, yet you must admit that so far as there is any evidence, it all goes to show that Saturday is the original Sabbath day. Shall we reject all this mass of testimony and retain a day for which there is not a particle of evidence? Will such a course stand the test of the Judgment? In all worldly matters where there is any doubt, we decide in favor of the strongest evidence. Do so in this case and you will certainly have to decide that Saturday is the old original Sabbath day.

A Plea for Conversation.

OUR type of civilization, according to Mr. Mill, tends to the suppression of individuality; and nowhere is it more evident than in conversation. What Defoe said of the English—"Generally, whatever they know they speak"—is true neither of them nor of us. Men jostle one another in the cars, and make no sign. They elbow each other in hotels and halls, and look their dissatisfaction. With ears and eyes perpetually on the alert, and minds intensely wide-awake, a few monosyllables suffice for expression.

This habit of reticence follows men to their homes, and becomes contagious there.—Family conversation is apt to confine itself to the narrow circuit of domestic incident and the barest prose of daily life, with only an occasional flash of genial wit or hearty fun.

In promiscuous society it is not much better. Count Smalltork figures prominently in the drawing-rooms of the *beau monde*; and fashionable society displays its rows of pollards, instead of Nature's "grand democracy of forest-trees." A narrow etiquette excludes the more robust themes and withers the originality of intercourse. We miss the glorious talk that wakes the soul and inspires the face when minds scintillate on the earnest themes of life and work. And so we pacify ourselves with unceasing newspapers. We rush to the artificial stimulus of vivacious writing to supply the lack of sparkling talk.

The result is a threefold loss. Men fall below themselves in personal influence. Men that are giants in enterprise are pigmies at home. They "write like angels, and talk like poor Poll." Good conversationists are as rare as poets. But talk is the ground form of all good speech. Webster said the secret of oratory was *talk*. The reciprocity helps to clear thought, and makes the first element of a good style, perspicuity—and so an increase of power.

We lose by our habit of reticence a vast amount of rational enjoyment. We are a nation of omnivorous readers, and pay our millions freely for the gratification; but it is as true here as elsewhere that it is more blessed to give than to receive. Genial conversation is the characteristic enjoyment of the species. It is the happy *play* of the varied powers of the mind and heart without conscious effort.

But, worst of all, the habit of repressing thought is demoralizing. Every idea is a soul that wants to make itself perfect in a body. The effect of suppression is to dwarf the heart as well as the brain, for the spring is in the heart. There follows not only

poverty of ideas, but heartlessness and sham, as the natural fruitage; just as the stiff neckties of the clergyman, constraining the tones, result in sore-throat and European travel. There must be expiration as well as inspiration. It will not do to hold one's breath too long.

We plead, then, for freedom in conversation. We want simple, untrammelled nature. Our instinct furnishes material for the most foodful intercourse. They are the Urim and Thummim of our humanity. They constitute the oracle within us. Through them we get our best, our divinest ideas. There is no reason why we should wait for a vote of the majority before giving utterance to our own fresh impressions. With an oracle within, why ask the crowd what to say? "Is it because there is not a God in Israel that ye go to inquire of Beelzebub, the god of Ekron?"

There should be the habit of open, unaffected expression, without bias from received standards. Let children be encouraged to tell frankly their own opinions. Accord to their thoughts their full value, and draw them out by frequent courteous intercourse. The *abandon* of the family is the best arena for cultivating true eloquence. The sympathy, charity, and freedom of home atmosphere are adapted to elicit the best powers of expression. Let them have full glory.

It is ruinous to friendly conversation to demand large ground for reserve. Individual views must be set side by side, allowing honest dissent. There will be no invention, no advance, without it. Sincere conviction must not fear brow-beating, nor heretical doubts dread ostracism from good-fellowship. It is sometimes necessary to talk about persons as well as things, for justice to one is often kindness to others. "Go and tell that fox," said our Saviour, in speaking of the crafty Herod; and it was no uncommon thing to hear him address his auditors as hypocrites and fools. Plainness of characterization is not necessarily calumny. It is rather a sign of untruthfulness, and not necessarily an advance in culture, when the sly inuendo takes the place of open condemnation! Popularity and truth-telling can hardly be expected to go together till the millennium; but geniality is the daysman that lays his hand upon them both.

Our Saviour promulgated his gospel in conversations. He talked with truth and sympathy on all subjects. He taught us the sublime art of reaching souls through the common-places of life. A request for drink of a woman at Jacob's well became a text to preach salvation to her soul. The evening conversation with Nicodemus revealed the unutterable love of God to that timid spirit. So, everywhere and always, domestic histories, questions of government, national customs or ecclesiastical traditions, men's employments and festivals, sins and sorrows, hopes and fears, were the emblems of eternal truth. By conversation, Jesus chose to preach his gospel to the world.

Let our conversation be as becometh the gospel of Christ.—*Independent*.

Quiet Workers.

ALL the great agencies are silent. With noiseless footstep, Sleep and his twin brother Death walk the earth folding in their soft but strong embrace the children of men, some to wake with the returning light of morning, and others to wake only on the morning of the resurrection. No blare or clamor heralds the advent of the day-spring; silently the morning star hangs out his blazoned banner in the darkness, and Aurora on soundless pinion opens the gates of day. The wondrous agencies that emanate from the sun, giving life to plant and animal, work in utter silence. We see the results of their action in the wealth of foliage flung lavishly out to the breeze, in the verdant carpet that covers the ground, so short a time since brown and bare, and in the rich promise of harvest; but they speak not. In solemn silence all the stars move round this dark terrestrial ball, raining down upon us celestial influences, yet no voice nor sound among the radiant orbs is found.

Great workers are silent. While little men fume and fret, and make a mighty fuss with their petty doings, the man of giant powers works quietly. Steadily, with deliberation and foresight, he lays his plans; without haste and without rest he moves along down his programme, gradually conquering the area he has marked around, carrying his points, overcoming difficulties, flanking oppositions, until at last he stands master of his fate. We seldom hear of these men until their work is well-nigh done—until they

have climbed high up—and then we exclaim with Sidney Smith, "He is a miracle of genius! Yes, he is a miracle of genius because he is a miracle of labor; because his life has been one of incessant and intense work!"

How many of these quiet workers do we find in patient, steadfast, low-voiced women. In the serene air of intellectual calmness they plan out the day's doings, anticipate and provide for the demands likely to be made upon them, and set themselves to work to wear away the mountain of toil that looms up before them. In their calmness is their strength. They waste no nerve tissue in unavailing regret, in needless fear, in idle fretting against the bars that hem them in. They oppose to disaster a brave spirit, meet losses with a smile, bear disappointments with equanimity, and preserve sweetness of temper in every emergency.

This quietness of spirit aids one as much in the minor affairs of life as in great undertakings. Severe sickness, death, overwhelming calamity, force upon us an unnatural calmness by the very magnitude of the affliction they bring. But in common life "the little foxes spoil the grapes." Petty accidents move to impatience, slight annoyances destroy equanimity of temper, trifling opposition excites anger. The sewing-machine "cuts up," and instead of seeking out the cause and removing it, the operator determines to make it work anyhow, and gets herself into a perfect fret, while the machine remains cool and obstinate as before. A knot gets in a garment as it passes through the wringer, and is jerked through, bending the cylinders, wrenching the cogs, and throwing it quite out of order. The children fret, and are rudely hushed. No cure for these little ills is so potent as patience—"not mandragora nor all the drowsy sirups of the East will medicine" the fretting soul to peace. "Therein the patient must minister to himself." It is very hard to rein in the restive temper, to repress the stinging epithet, to work steadily in the harness of daily toil without "kicking," or "balking," or lying down in the furrow; but to the learning of these hard lessons does all the discipline of life point, and happiest they who soonest accept the situation and bend their necks to the yoke.—*N. Y. Tribune*.

"A Chained Tiger, a Tiger Still."

THE tolerant spirit manifested by the Roman Catholics in this country, until lately, has been supposed by many to show a change of principle; and when it has been suggested by those who knew more of the intolerant spirit of the system that "a chained tiger was a tiger still," the reply has been made that the spirit of our institutions and our system of government were such that even Roman Catholicism could not help but be molded by it. This is possibly true, so far as the more intelligent classes are concerned. Their well-known treatment, however, of the Orangemen in New York City demonstrated that the system is unchanged, and that the lower classes of Catholics, which the hierarchy educates and governs, are ready, whenever it can safely be done, for the darkest deeds of the Spanish Inquisition. In proof of this, we need only refer to the scenes which were enacted a few weeks ago in Centralia, Columbia County, Pa., and fully described in *Harper's Weekly*, April 13, and in other Eastern papers. The following account we clip from the *Christian Instructor*, of Philadelphia, April 27. On reading it, we could not refrain asking ourselves the question, Is it possible that such scenes can be enacted in this nineteenth century, in the United States of America? Are we not nursing a system that will yet rob us of our liberties?

The unchanged spirit of the Romish system has manifested itself in a most startling form by positive acts of persecution in our own State. In Centralia, a pleasant town in Columbia County, in the midst of a coal mining district, the mass of the population are Roman Catholics, many of whom are of the lowest class. For some time past they have shown a spirit of increasing hostility to all who were not within the pale of their Church; but no serious outbreak or violence was attempted until within the last few months. Near the first of last month, a band of them came to the school-house where the public school was being held, seized the teacher, who was a Protestant, that had in some way offended them, cut off his ears, and nailed them to his desk, and then, though he was removed to his house,

they surrounded it with the avowed determination to burn it, and declared they would take his life even should he escape them at that time. In this case they were dispersed at the time by two of their priests coming on the ground with whips, and literally driving them away.

A few nights afterward they came at three o'clock in the morning to the house of a widow, who had formerly been a Roman Catholic, but, having abjured that faith some months ago, was confirmed in the Protestant Episcopal Church, and had her children attend its Sabbath-School. She was waited on by various Roman Catholic parties, and urged to return to the Roman Catholic Church. The Roman priest sent for her to come to his chapel, and word was taken her that if she did not immediately leave Protestantism, and renew her connection with the Church of Rome, she would go to perdition, where her husband and all who died out of the Roman Catholic Church are in torment. She refused to return, or to take her children from the Protestant school. On the above night, the night of 26th ult., some of the men came to her house, where she and her four children were. Her brother-in-law, an aged man with only one leg, was boarding with her, as he had long been. These men attacked this defenseless household, beat both the woman and the crippled man, until their lives were despaired of, and did as much damage as possible to the furniture and household goods. The next day the beaten and suffering family were removed with difficulty to the railway trains, and were forced, under the severest threats, to depart from the place, leaving all their effects behind them.

During the time of this terrible persecution, no less than fourteen Protestant families have been compelled, as is reported to us, to remove from the town, and threats are thickly abroad that no Protestant shall have an abiding in the place. When we asked of some of the sufferers who have been with us, Why was not the protection of law invoked? the reply was, The police and other officers of the place are all Roman Catholics or are dependent upon Roman Catholic votes, and would do nothing. Cries of suffering and murder in the fearful time of danger were unheard. Six dwelling houses and the school-house were burned down, and not a public hand was lifted, we are told, either to put out the fire or save the property. The bloody and devastating cries of St. Bartholomew's day, "Down with the Protestants!" were practically heard in this town; and boasted as is our chartered right to toleration, protection, and personal security, not a hand was raised by the officers of law to see that the innocent and defenseless were helped in their hour of terrible need.

Is this state of things to be allowed? If it may be in Centralia, why may it not be in any other place where the Romish Church has the power, as in this case she shows she still has the will, to persecute and destroy?

In the statements which we have here made, we have simply drawn on the facts that were declared to us by some of the immediate sufferers who were residents in Centralia, but having been forced to flee, are now with friends, or in places of employment in this city and vicinity. Is there not a call in it all for the people of this country to realize how truly the church of Rome is unchanged, and that if it is ever in her power she will curse with her intolerance and hate the very land that, by its free institutions and its open arms for all, fostered and warmed her into new life and growth? Never should the warning cry of the devoted Lafayette be forgotten in this land, "That if these United States ever lose their civil liberty and their free institutions, it will be by the hands of the Jesuits."—*Christian Press*.

Not Forsaking the Assembling of Ourselves Together.

SOME of the Lord's servants go into a new place, give a course of lectures, bring out a few on the truth, organize a church, and pass on to other places, leaving the precious cause of God in the hands of the church to carry it forward or let it go down just as they choose. A portion of the responsibility ought to rest on every member. And how pleasant and easy the burden would be if every one would bear his or her part.

But is it so? That is the question. Every lover of the truth can promptly answer, No. Our Sabbath and prayer-meetings are appointed every week. When it is fair weather, a majority of the church will be there. But what if it is cloudy, or cold, or the wind blows?

Why, a few will be there unless the weather is positively forbidding, and sit and wait and look for others that ought to be there till the time for meeting passes, and then have a little prayer-meeting and go home feeling not *very much* encouraged surely.

I am glad to know that there are some who can be depended upon. They are like pillars in the temple on which you may lean for support, and are worth their weight in gold in the cause of God. It is good to know when the Sabbath morning comes that somebody will be at meeting. And it is not difficult to tell who, beforehand. If there are signs of rain, or the traveling is bad; the very ones who would go twice that distance on business under the same circumstances, will remain at home, and try to think they have a reasonable excuse.

I do not like to hear any one pray for the Lord to bless such ones at home. It is asking an impossibility. They ought indeed to be prayed for, that the Lord would make them feel so keenly that they are out of the path of duty that there will never be a repetition of the same fault.

Men engaged in a worldly enterprise put forth all the energy the case requires. They expend time and means, and, if need be, burn the midnight oil, sacrificing health and happiness, all to gain some worldly object.

We need men who will act as energetically in the cause of present truth, steady to the one purpose, and that, the advancement of the cause of God.

Is it true that the last message of mercy is now going forth to bring out a people and fit them up for translation? Is it also true that a dark cloud, like a heavy pall hangs over the destiny of the wicked? The Bible teaches these great truths, and we cannot avoid the conclusion that every one who sincerely believes the third angel's message will be alive and interested.

If we have trials and discouragements, let us go to the house of prayer, and share them with our brethren and sisters. A brother who has not a heart in him to help another up instead of down, even if he has erred, is not worthy of the name we bear. It is safe trusting ourselves in the hands of God's dear people. MARY STRATTON.

Extract from a Letter from Wm. Miller to his Son.

Low Hampton, N. Y., Sept. 3, 1845.

DEAR SON:—Having an opportunity to write to you, I shall employ a few moments in so doing. . . . Wickedness increases four-fold, and no reformation in the country for more than a year. Everybody is intensely engaged to lay up treasures on earth: none apparently seeking an interest in the new heavens and earth. If the virgins were ever slumbering, surely they are now. Few, very few are watching for the nobleman's return, and if the dear Saviour should now come, he would most certainly come as a snare on all that dwell on the earth. Then, now is the time he may come and the Scriptures be fulfilled. I would not say but there may be a few hundred second Adventists who are watching; but one thing I do know, the wicked and the nominal churches feel themselves perfectly secure as to any expectation that Christ can or will come this long time if ever. Remember, my children, Blessed are the servants who are found watching; you might better watch and be disappointed again and again than to have that day come on you as a thief and you be suddenly destroyed. God has commanded us to watch over and over again, and we must depend upon it. God will not be mocked: he has told us the consequence of that day coming on us unawares, and who can say he will not execute his word? He says, Not one jot or tittle can fail; then what a dreadful case must it be to those who do not watch. But you say you watch. What must we do to watch? Look for and expect. Who expects Christ every day? That man who anxiously desires him to come and knows no good reason why he may not come to-day, and is constantly saying in his heart, Come, Lord Jesus, come quickly.

But, say you, Will nobody be saved only those who are watching? How readest thou the Scriptures? Matt. 24: 42-51; Mark 13: 33-37; Luke 12: 35-46; also 20: 34-36; 1 Thess. 5: 3; Isa. 13: 6-11; 2 Peter 3: 10-13; Rev. 3: 3; 16; 15; 22: 14. All that do God's commandments will be safe. A hypocrite will always be very tenacious to do all the commandments and customs of men. Why? Because they do works to be seen of men. But the Christian first inquires of the Lord what he must do,

and then obeys—no matter how great the cross. Why so? Because he seeks to please God more than men. Then the only safe ground for us is to watch and be ready, and see to it that we obey God in all of his commands; if we do this, we shall never fall. For what God requires of us, you will find in his word; for that is given for our instruction, to make us perfect in every good work.

I hope to meet you all in the kingdom of God soon. I feel very sure we are not far off. He will come and will not tarry. But woe! woe!! to them who put far off the day of the Lord; for it will come as a destruction from the Almighty. My children, be wise; if you scorn the warning God has in mercy given us of his near approach you alone must bear it, yet I am persuaded, better things of you, though I thus speak. Let us hear from you.

(Speaking of his little grandchildren launching out in human life.) But if they must go, I am truly glad that they are unconscious of the future. Protect them, O my God, in the voyage of life, and deliver them from ungodly, wicked, and unreasonable men.

I must close, for I must start for Bristol, Vt., this afternoon. My love to all who love the Lord Jesus Christ. And may the God of peace sanctify you to his glory. Write often and tell us how your hope is. I fear Satan may deceive you into a love for the world. If he wants to destroy your soul any cheaper way, he will tempt you with riches or the honors of this world. Remember riches are but for a moment of time, and honor is a bubble.

I remain yours as ever looking for Christ. —Wm. Miller.

I am permitted to offer this for publication by a son of Wm. Miller.

JAMES SAWYER.

Precious and Practical.

OUR Lord's coming is not the mere theoretical, speculative, and useless subject that many suppose. It is in all our creeds and confessions and hymn books, and yet how general the impression that it is not *practical*. Brethren, I believe this great doctrine to be, next to the atonement, the most awakening and sanctifying in the Sacred Volume. People say, "What difference does it make whether Christ comes soon or not? if I am only ready, that is the great thing." I grant that to be ready—to be in Christ by living faith—is the great thing. But is it not important to the Christian to feel as Christ would have him feel? If Jesus himself says, "Watch," and calls that man "an evil servant" who says, "My Lord delayeth his coming"—puts it away off in the future—if the strongest exhortations of the apostles turn upon this theme; if the attitude of watching is the true attitude, can we *entirely please Jesus*, and leave the element of his coming out of the question? I have counted nearly one hundred and forty places in the New Testament, alone, where reference is made to this great event, and where it is used as a motive to repentance, holiness, patience, devotedness, or activity in the divine life.

No, dear hearers, this theme is not only the greatest, but, when properly considered, one of the most blessed, in the whole Bible. Others, as well as the great poet Milton, when contemplating this blessed subject, have been led to exclaim, "Come forth out of thy royal chamber, O Prince of all the kings of the earth! Put on the visible robes of thy imperial majesty. Take up that unlimited scepter which thy Almighty Father hath bequeathed to thee. For now the voice of thy bride calls thee, and all creatures sigh to be renewed." Oh! this hope is an inexpressibly blessed one. All our fondest hopes center in it. "When He who is our life shall appear, then shall we appear with him in glory." Everything is now disordered and sickly. "We are surrounded with funerals, graves, diseases, crime, and tears." There is no home so happy, and no heart so joyous, but it has in it the deep undertones of sorrow and trouble.

"There is no flock, however watched and tended, But one dead lamb is there; There is no fireside, howso'er defended, But hath one vacant chair; The air is full of farewells of the dying, And mournings for the dead: The heart of Rachel, for her children crying, Will not be comforted."

But when the expected Saviour comes, these woes and griefs shall have an end. "Then shall the buried babe, and the slumbering boy of promise, awake from the cold, dark sleep of years, no more to writhe under

fierce diseases or to be torn from parental love. Then shall those loved forms, on which the clouds are pressing, and over whose damp resting-places many a winter's snow has lain, and many a summer's flower bloomed—come forth to light and life, never again to fall under the power of corruption. Then shall the broken and scattered household be re-gathered, to separate no more. Then shall be the coronation day for them that have labored and suffered for Jesus. Then shall the martyr receive his crown, and the saint his ineffable portion. Then shall tears cease to flow, and sadness to depress. Then shall the exile reach his happy home, and the toiling pilgrim find his everlasting rest. Then shall the worshiper look upon the face of his God, and the faithful servant receive the transporting commendation and welcome of his Lord. Then shall earth's long predicted Sabbath come, and the eternal jubilee of the redeemed begin. Then shall the mystery of divine compassion be consummated, and this prodigal orb of ours, restored once more to her Father's smiles, take her place in the sisterhood of unfallen worlds, reflecting in richer luster and celebrating in grander songs the praises of Him who made it, and the mercies of Him that redeemed it with his blood."

Dear impenitent sinner, I pray you submit at once to the gracious offers of this great Saviour—King—the Lord Jesus Christ! Oh! I beseech you as one who loves your souls, embrace your Saviour now! If you only knew how precious he is, and realized the grandeur and preciousness of that redemption wrought out with his heart's blood and flowing tears, it seems to me *you would come*. If you refuse, there is no hope. If unsaved, when he comes, you must meet an angry Judge. Oh! he is coming, and coming soon! Now, take sanctuary in his precious blood. The day of mercy is rapidly passing away. The shades of evening are gathering. What you do must be done quickly. Inexpressibly sad will it be to die Christless and unblest, and go up to the Judgment a condemned and lost soul to all eternity. Inexpressibly sad will it be to take up that bitter lamentation, when it will be too late to remedy it, "The harvest is past, the summer is ended," and I am not saved.—*Rev. J. White's Lectures on Christ's Coming and Kingdom*.

Finger Marks.

A GENTLEMAN employed a mason to do some work for him, and among other things to "thin-whiten" the walls of one of his chambers. This thin-whitening is almost colorless until dried. The gentleman was much surprised on the morning after the chamber was finished to find on the drawer of his bureau, standing in the room, white finger marks. Opening the drawer he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet hands, had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it.

This "thin-whitening" which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness. Children, beware of evil thoughts and deeds; they all leave their finger marks, which will one day be revealed. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all sin. It defiles the soul. It betrays those who engage in it, by the marks it makes on them. These marks may be almost, if not quite, invisible at first. But even if they should not be seen during any of your days on earth (which is not at all likely), yet there is a day coming in which every sin will be manifest.

LOOK UPWARD.—A young man once picked up a gold coin that was lying in the road. Always afterward, as he walked along, he kept his eyes on the ground, hoping to find another. And in the course of a long life he did pick up, at different times, a goodly number of coins, both gold and silver. But all these years that he was looking for them he saw not that the heavens were bright above him. He never let his eyes turn away from the filth and mud in which he sought his treasure; and when he died—a rich old man—he only knew this fair earth as a dirty road in which to pick up money.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 11, 1872.

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

The last page being occupied this week by the index, business matters and appointments will be found on the seventh page.

The Spirits of Just Men Made Perfect.

"But ye are come," says Paul, "unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24.

With a great show of confidence, either pretended or real, the advocates of man's immortality bringing forward this text in proof of their position. That portion of the foregoing quotation upon which they hang their theory is the expression, "the spirits of just men made perfect," which they take to be both a declaration and proof thereof, that the spirits of men are released by death, and thereupon are made perfect or glorified in the presence of God in Heaven. A little further examination of the language will, we think, show that such an assertion is not made in the text and that even such an inference cannot justly be drawn.

That Paul is here contrasting the blessings and privileges enjoyed by believers under the gospel dispensation with those possessed by the Jews under the former dispensation, will probably not be questioned on either side. Ye are not come to the mount that might be touched [Mount Sinai] and the sound of a trumpet, &c., that is, to that system of types and ceremonies instituted through Moses at Sinai, of which an outward priesthood were the ministers, and Old Jerusalem the representative city; but ye are come to Mount Zion, to the New Jerusalem, to Jesus, and to his better sacrifice. These things to which we are come are the superior blessings of the gospel, over what was enjoyed under the former dispensation. But where or how does the fact come in, as one of these blessings, that man has a spirit which is conscious in death, and is made perfect by the dissolution of the body? It will be seen that if this be a fact, it is brought in, at best, only incidentally. There is no proof of it in the expression, "spirits of just men made perfect," in itself considered; for they could be made perfect at some future time, without supposing them conscious from death to the resurrection. The only proof that can here be found, then, lies in the fact that we are said to have come to these spirits. This is supposed to prove that they must be spirits out of the body, and that they must also be conscious. Then we inquire, How do we come to the spirits of just men made perfect, and what is meant by the expression?

It is not difficult to determine how we come to all the other objects mentioned by Paul in the three verses quoted; but how we come to the spirits of just men made perfect, according to the popular view of that expression, is not so clear. If we mistake not, the common view will have to be modified, or the explanation remain ungiven.

Let us see: Ye are come [or, putting it in the first person, since Paul brings these to view as present blessings all through the gospel dispensation, we are come] unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem." That is, we in this dispensation no longer look to Old Jerusalem as the center of our worship, but we look above to the New Jerusalem, where the sanctuary and Priest of this dispensation are. In this sense we are come to them.

"And to an innumerable company of angels," Angels are the assistants of our Lord in his work, who now mediate for his people individually. Dan. 7:10. They are sent forth to minister to those who shall be heirs of salvation. Heb. 1:14. They are therefore more intimately concerned in the believer's welfare in this dispensation than in the old. We have thus come to their presence and ministration.

"To the general assembly and church of the

firstborn which are written in Heaven." That is, we have now come to the time when believers of whatever nationality, whose names are recorded in the Lamb's book of life in Heaven, constitute a general assembly, or compose one church. We do not now look to Jewish genealogies to find the people of God, but we look to the record in Heaven. And God now takes his people into covenant relation with himself as individuals, and not as a nation. Thus we are come in this dispensation, to the general assembly, the church of the firstborn.

"And to God the Judge of all." Directly, through the mediation of his Son, we draw near to God. Passing over for a time the expression under discussion, the spirits of just men made perfect, we read on:—

"And to Jesus the mediator of the new covenant." We now come to Jesus, the real mediator, instead of the typical priesthood of the former dispensation.

"And to the blood of sprinkling that speaketh better things than that of Abel." That is, there is now ministered for us, the blood of Jesus the better sacrifice, which takes away from us sin in fact, instead of the blood of beasts, which took it away only in figure.

It can readily be seen how we come to all these things under this dispensation; how these are all privileges and blessings under the gospel, beyond what was enjoyed in the former dispensation. But now, if the spirits of just men made perfect means disembodied spirits in the popular sense, how do we come to these as a gospel blessing? This is what we would like to have our friends tell us. In what respect is our relation to our dead friends, the supposed spirits of the departed, changed by the gospel? If there is any sense in which we may be said to have come to these, we would like to know it.

But again, when do we come into closest contact with a man's spirit? Is it when that spirit is disembodied, and has gone far away to dwell in the presence of God, and is to have no more to do forever with anything that is done under the sun? Eccl. 9:6. Is it not rather when the spirit of a man through the eyes of that man looks upon us, through his mouth speaks to us, and through his hands handles us? Outside the hell-doomed hosts of spiritualists, will any one say that we enjoy more intimate relations with a spirit when it is out of the body, than we do while it is in the body? A consideration of this point must convince any one that the idea of coming to the spirits of just men made perfect cannot possibly be applied to spirits out of the body.

It will be noticed further that the text does not speak of spirits made perfect, but of men made perfect. The Greek (και πνευμασι δικαιοτετελειωμενων) shows that the participle, "made perfect," agrees with "the just," or "just men," and not with "spirits." When, then, we inquire, are men made perfect? There is a certain sense in which they are made perfect in this life through the justification of the blood of Christ, and sanctification of his Spirit; and they are made perfect in an absolute sense, as in Heb. 11:40, when they experience the final glorification, and their vile bodies are made like unto Christ's most glorious body. Phil. 3:21.

If it is said that the text refers to this latter perfection, then it is placed beyond the resurrection, and affords no proof of a conscious disembodied spirit. If it refers to the former, then it applies to persons still in this state, and not in death. To one or the other it must refer; and apply it which way we may, it does not bring to view a spirit conscious in death. Therefore it fails entirely to prove the point in favor of which our friends produce it.

In harmony with the context, we apply it to the present state, to men in this life, to a blessing peculiar to the gospel, to the justification and sanctification which the believer now enjoys through Christ. And in this sense we see how we come to it, as to all the other things mentioned by Paul. We come to the enjoyment of this blessing ourselves, and to communion and fellowship with those who are also in possession of it.

Finally, to show that this is not a view devised to meet any exigency of our position, we will bring to its support a name which with all will have great weight, and with many will be final authority—Dr. Adam Clarke, on this passage, says:—

"In several parts of this epistle [to the Hebrews], τετελειωτος, the just man, signifies one who

has a full knowledge of the Christian system, who is justified and saved by Christ Jesus; and τετελειωμενοι are the adult Christians, who are opposed to the νεητοι, or babes in knowledge and grace. See Chap. 5:12-14; 8:11; Gal. 4:1-3. The spirits of just men made perfect, or the righteous perfect, are the full-grown Christians; those who are justified by the blood, and sanctified by the Spirit, of Christ. Being come to such, implies that spiritual union which the disciples of Christ have with each other, and which they possess how far soever separate; for they are all joined in one Spirit, Eph. 2:18; they are in the unity of the Spirit, Eph. 4:3, 4; and of one soul, Acts 4:32. This is a unity which was never possessed even by the Jews themselves, in their best state; it is peculiar to real Christianity; as to nominal Christianity, wars and desolations between man and his fellows are quite consistent with its spirit."

The reader is also referred to Dr. C.'s note at the end of the chapter.

The S. D. A. School.

THIS school commenced in Battle Creek at the time appointed, June 3, with twelve scholars. Bro. G. H. Bell, teacher. Two have since joined. This is a better beginning than we had ventured to anticipate, in view of the brief time taken to commence the enterprise, and the short notice that was necessarily given. Quite a number have written stating their inability to attend during the summer, but expressing their intention to come in the fall; and there is good prospect of a very encouraging increase of students by another term.)

The Grammar Class is arranged to come at such an hour that many of the office hands can attend, who are happy to avail themselves of the privilege. This adds strength and interest to this important feature of the school.

Above all, there seems to be an excellent spirit of zeal and hearty good-will on the part of those in attendance, which goes far toward insuring the utility and success of the enterprise. (This may seem to some like a small beginning. But a beginning, however small, is something; and it was expected that this would begin in a small and humble way, and come up to its true position by a steady and healthy growth.) And we can never be discouraged at the smallness of any beginning, so long as we have the Saviour's parable of the mustard seed, which is the smallest of all seeds, but finally becomes the greatest of all herbs. As the mustard seed among plants, we expect this school will come up to occupy an important place among the agencies in operation for the advancement of the truth.

(Friends of the cause, you have now another institution to remember in your prayers. Do not forget the school.)

Hints to Writers.

THERE is one grand means of education within the reach of all, whether they have access to the text books of the schools, or the instructions of the living teacher, or not; and that is observation. It is presumed that every one has the privilege, to a greater or less extent, of listening to those who speak the English language correctly, and of reading books and papers of some sort, in which it is correctly written.

By observing carefully how the best of these speakers and writers use language, what terms they employ, how they pronounce them, how they construct and arrange their sentences, and when reading the printed page, noticing how they use capital letters, punctuate their sentences, and spell their words, a person may acquire the habit of himself speaking and writing the English language with a tolerable degree of accuracy, though his interviews with the written grammar, the spelling book or the dictionary, may have been few and far between.

But this power of observation seems to be employed by very many in the least possible degree. For instance, no one ever saw in any piece of print that could lay claim to any degree of respectability, the word Christ, referring to the Saviour, printed with a small c (christ), or the word God, referring to the Creator, with a small g (god), or the personal pronoun I with a small i; yet many persons, when they come to put these words into manuscript, will write them without a capital letter. Why do they do this? They have never seen them so written or printed in any ordinary composition. It is simply because they have not used their powers of observation sufficiently to know that these words never appear without the initial capital, and hence that there must be a rule for it, whether they know the rule or not, and that to be cor-

rect they also must so write them. So of other words which are invariably capitalized.

Again writers frequently misspell some of the most common words, because they do not notice with sufficient care how they always appear in standard print. Thus, no one ever saw truth spelled with the letter i in it, yet we have known some to write it, truth; no one ever saw the word been printed bin, though this correctly represents its pronunciation; but we have known it to be frequently so written. One would suppose that the very looks of the word in this form would suggest to the writer that something was wrong about it; and that a person could hardly pass over it without thinking, "That looks odd; I do not remember that I have ever seen it so written; perhaps it is wrong." And then, if he had no other means of information to satisfy his doubt, he could scarcely take up a paper that did not contain the word in almost every paragraph; and so he could easily set himself right in the matter.

Western people have frequent occasion to use the word prairie; for it enters into the names of very many of their towns, as, Dell Prairie, Little Prairie, Grand Prairie, Prairie Du Chien, Prairie Grove, &c. We presume no one of them ever saw the word, in any good print, spelled, Pararia; yet it sometimes comes to this Office so written. Now it is to be presumed that any one living on or near a prairie, meets with this word sufficiently often to enable him with a slight amount of observation, to forever fix in his mind the correct method of spelling it.

We bring up these instances to illustrate the point before us: that many persons live along in the daily commission of errors in writing and speaking, which a little observation, no more, it would seem, than every one ought to exercise, would effectually correct.

It will pay to be to a little mental effort in this matter. When you hear or read, do both with attention. Let nothing slip by without being carefully observed. Keep the avenues of the eyes and ears wide open, and they will be the channels of a constant stream of information to the mind. We purpose to speak of other points hereafter.

Questions and Answers.

QUESTION. A few days ago, a Baptist minister, trying to establish the immortality of man, said, "The original words from which soul and spirit in the New Testament are translated are used interchangeably in a great many instances." I would like to know the truth of the matter.

J. O. C.

ANSWER. 1. There is not an instance in the New Testament in which the word for soul, *psuche*, is translated spirit. 2. There is not an instance in which the word for spirit, *pneuma* is translated soul. 3. There is not an instance in which these words are applied indiscriminately to the same object, in the same connection. But 4. They have some definitions in common; as for instance, *psuche* in Matt. 10:28, explained by verse 39, undoubtedly means life; and in Acts 7:59, *pneuma* means substantially the same thing.

QUESTION. How many times hotter was the furnace heated than it was wont to be, at the time Shadrach, Meshach, and Abed-nego, were cast into it? It reads "One seven times."

M. A. G.

ANSWER. None of the commentaries to which we have access, regard this expression as referring to any particular number of degrees of heat, but only as signifying that the furnace was raised to the highest degree of heat possible. It would be inconsistent to understand it as meaning seven-fold; that is, if the ordinary temperature of the furnace was 350°, that it was raised to seven times that, or 2450°. And it would hardly seem worthy of record to understand it as adding only one seventh to the heat; that is, if the ordinary temperature was 350°, that one-seventh or 50° more were added, bringing it up to 400°. It seems therefore most natural to understand it to mean simply that the heat was raised to the greatest intensity possible.

Forgiveness of Sin Conditional.

OF the correctness of the position that forgiveness is conditional while we are yet on probation, there seems no room for doubt. The scriptures which show this are evident in their bearing on the point. Yet first impressions are sometimes so strong that it is hard to give full credit to full proof if it conflicts with established views. Some have even expressed to me the hope that if they were so unfortunate as to fall away, there would be some mitigation in their case because of their faith in Christ and en-

gagement in his service for a part of their lives. Such are, I think, under a great deception, and if they analyze their feelings, they will doubtless find some idea of merit connected with their profession of Christianity. The Scriptures do not justify the opinion they hold. None so well as the believer in Christ knows his Master's will; and, of course, none will be beaten with so "many stripes" if he fails to do it. Paul writes thus:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they have crucified to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

It would be singular indeed if a person could plead in his own behalf his former interest in Christ as an *offset* to such a change as this! That interest is the ground of the depth and infamy of his crime. All such are really in a worse condition than they who have never experienced their privileges.

Peter speaks in even stronger terms than Paul:

"For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20, 21.

Let none be deceived by the enemy. The fate of the backslider is awful to contemplate. It is a terrible thought that our privileges and joys in the gospel will be, not a palliation, but an aggravation of our guilt if we turn from the Lord, and will all rise up against us to sink us to deeper woe and perdition. J. H. W.

To the Friends of the Cause in Kansas and Missouri.

HAVING just had the privilege of attending your State Conference at Avilla recently, I wish to say a word to those whom I have not had the privilege of seeing at any of our meetings thus far, and I know of no other way to do it than through the REVIEW.

I am happy to say a special effort is being made this year, in the bounds of your Conference, to advance the interests of the cause we love. One fifty-foot tent is bought and paid for and will soon be running in the northern part of this field with Bro. Lawrence and T. J. Butler to man it; and at the Avilla meeting a subscription was started, and \$307.00 was pledged in a very short time by the comparatively few brethren present to buy another to use in the southern part of the Conference. This should be raised to at least \$500.00 by others sending in their pledges and means who were not there, especially from the southern part of the field. The men can be found in the Conference to run it, I feel sure. Bro. Blanchard, Bro. Santee, Bro. Cook, or others, I know feel anxious to see the enterprise move forward, and some of them stand ready to man the tent as soon as bought.

Openings for labor in all directions multiply, and scores of places have sent in their most earnest pleas for some one to come to their help. And in many of these places there are brethren able to contribute to help forward this enterprise. There are many scattered Sabbath-keepers all through this Conference, many of whom are doing nothing at all toward helping the cause in the Conference, although there never was a time when their help was more needed. Probably full one-half of these are not in any church organization in these States, and so pay no Systematic Benevolence; and, in short, contribute nothing to the cause any way.

It seems strange that our brethren should come from Iowa and other States where they have always felt it duty to help with their means, and come to the place where their help is more needed than ever, and give nothing. These brethren, many of them, want preaching in their own localities; and some of them are crying loudly for it. Where they have ability, they should feel the importance of contributing of their means to sustain preaching and to raise tents. In this way they would show real sincerity. I can see no good reason why Sabbath-keepers who live alone are not under obligations to help forward the cause of God as much as those who live in companies. The Lord has the same claim upon the one as the other. There is no difference in this respect. It would seem that some are forgetting their duty and are in danger of being swallowed up in the world.

The present time while these things are being stirred up is just the one to take hold. A good prospect lies before the cause here, if our brethren can be made to realize it and take hold as they should. The Lord is raising up men who are ready to move out and give their strength to the work, if their families are not left to suffer and if the tent can be bought. We hope our scattered friends will realize this and send in

their pledges freely. You need have no fears of the pledges being too many; for the Conference voted that all money raised in excess of what was necessary to pay for the tent should go toward helping to pay the expense of running it; and this is just as necessary as it is to buy it.

I do not know of any field where there is a more flattering prospect of increase of strength immediately than in this Conference, if our friends will but take hold of the matter with vigor. We know that times are very hard, but you are not required to pay down. If the pledges from reliable men can be obtained, to pay by next fall, there is little doubt the present means necessary can be obtained to purchase the tent, if your pledges are sent in immediately, so that in a month two tents may be running in your Conference.

Brethren, this is the golden opportunity. Do not hesitate and let it slip, but send in your pledges or means for the tent, of five, ten or more dollars at once to Eld. H. C. Blanchard, Avilla, Jasper Co., Mo. who is treasurer of the committee appointed by the Conference to take charge of this tent fund. In this way, lay up treasures in Heaven. Five dollars now in your Conference will be felt more and accomplish more than a much larger sum, if the treasury was full. And send in your *Systematic Benevolence to the Conference Treasurer, Bro. J. H. Rogers, Alta Vista, Daviess Co., Mo.* Go to work for the Lord and not give all your strength to this world. May God bless this noble enterprise; and he will, if we feel the interest in it which its immense value entitles it to expect.

GEO. I. BUTLER, Pres. of Gen. Conf. Lawrence, Kansas, May 29, 1872.

Camp-Meeting Hygiene.

It is a serious fact that there has been much needless sickness at these yearly gatherings, and much valuable time and knowledge been consequently lost. In these sudden paroxysms much excitement prevails which distracts the minds of ministers and people and wholly unfits them for the duties of the meeting.

There are no valid reasons why people should be sick while in camp for a single week, more than while at home, providing the proper sanitary regulations are carried out.

In locating the camp-ground, care should be taken to have the grounds high and dry as may be, with a southern slope if possible, contiguous to a running stream or spring of water.

Should no soft water be obtainable, the hard water should be boiled before using for drinking or cooking, as by boiling, the lime and other impurities are precipitated to the bottom or sides of the kettles. This precaution should be taken; for hard water alone may cause much of camp sickness by closing up the pores of the skin. To make the water quite soft, boil a quart of wheat bran, tied in a rag, with two pails of water for an hour or more, and set it away to cool until needed.

In selecting the grounds for teams, they should slope if possible to the north, which will prevent in a measure the waste from decomposition for a longer time, and these grounds should be located so that the winds will not blow to any extent toward the camping grounds.

A common yet reprehensible practice is to throw out large quantities of moldy and refuse food with other wastes just in the rear of the tents, which soon causes a disgusting sight and smell, and is a fruitful source of disease at night! If we add to this a company of from 30 to 60 sleepers in the tent, exhaling barrels of carbonic acid night after night, it will be a miracle indeed if some are not stricken down with disease before the week is over. This can all be prevented by burning, burying, or otherwise disposing of the wastes thrown out; and a small quantity of carbolic acid in vessels set in various parts of the tents, is one of the best disinfectants known.

Great mistakes are made in preparing for these meetings by over-crowding work, increasing each day up to the hour of departure. In this condition the nervous system is strung up to its highest tension, and on reaching the camp-grounds persons feel exhausted. A comparatively inactive state of the muscles induces a lowering of the vital forces. The mind becomes dull, and several days elapse before the mind can be fully aroused to the importance of the time and place.

This is why so many are found dull and sleepy at Sabbath meetings. Both mind and body are wrought up during the week, even to the very commencement of the Sabbath; and the sudden dropping off from labor induces stiffness of the body and dullness of intellect.

All should have their hardest work done by noon of the sixth day of the week, ending with the lighter work. This would afford comparative rest, and enable us to have clear minds to grasp and comprehend more clearly spiritual things, and the object for which we were created.

Our habits of eating in camp is a source of evil. From a life of excessive activity and hearty eating, we suddenly drop to a life of bodily inactivity, making little or no change in our food or eating. This tends to induce gastric fevers, digestive disorders, and nervous paroxysms. These periodical disorders frighten many into sickness of various grades, who otherwise would have remained well. These mental hallucinations run from tent to tent at the cry of friends in search of doctors A, B, or C.

At such seasons there is not nearly the amount of food needed as while we are at work in manual labor, neither should it be as concentrated as when at hard labor. The food should be properly cooked. Cold food should be avoided as much as possible, as it will not easily digest under 100°, and if much cold food is taken, the blood is drawn from the capillaries to the stomach, thus turning our stomachs into warming pans, the blood being called upon to act as fuel to heat our food, while outer parts are left without power to resist the changes of the weather. In this condition we are liable to colds, catarrh, cholera morbus, diarrhea, and other diseases of greater or lesser magnitude.

If, as some physiologists say, it is a sin to be sick, it is doubly so upon the camp-grounds (all contingencies set aside). Of all places where we need clear heads and sound judgments, it is when we come before the Author of our being. But how can we do this while our stomachs are clogged with unsuitable food, and our minds befogged by fits of indigestion?

All should know that in febrile diseases, whether gastric or synochal, there is little or no gastric juice secreted; hence the importance of withholding food from the stomach in these complaints until nature makes a call, but give in place plenty of cold water, and patiently wait until nature makes a demand for food.

As in diet, so in regard to clothing. Much care is needed. While at rest, the body needs more clothing than when in motion; and at night, than during the day; and while asleep, than when awake. Therefore at evening meetings the linen coat of the day should be exchanged even for the overcoat, if need be, to protect the body from dews and the chilling air of evening which induce cramps, colics, agues, &c., &c.

I throw out these few practical hints, hoping that due caution may be used by those for whom they are intended, and they thus prevent sickness and obtain the greatest amount of spiritual good possible, while at these yearly gatherings.

DR. GINLEY.

Health Institute, B. C., Mich.

Cain and Abel,

—OR, THE FIRST AND LAST TRAGEDY.—

THE difficulty between Cain and Abel which finally culminated in the murder of righteous Abel, arose from the disregard which Cain manifested to the order of God in offering the blood of beasts in sacrifice. Cain held it a small thing to deviate from the letter of the command, and hence he held that the fruits of the ground were as acceptable as the blood of beasts; and as these were the fruits of his toil he scorned to offer the blood of beasts. Abel, on the contrary, offered the blood of beasts (see Gen. 4:3, 4), and was accepted, while Cain was rejected.

To many superficial observers, the position of Cain was reasonable and fair; and no doubt Cain reasoned himself into the belief that he was right in his position; and from this delusion he never awoke until his hand had shed the blood of Abel, who doubtless often plead with, and reasoned with, Cain on this subject, which so exasperated Cain that in a moment of frenzy he struck the fatal blow which has resounded through the lapse of six thousand years to the present moment.

So ends the first fatal dispute in the family of Adam, or what Cain was pleased to call a non-essential; a very small and trifling affair in his esteem. Whose affair is it, he reasoned, what I offer? if I offer the value of the sacrifice, whose business is it what I offer? Is not the produce of the field as sacred as the flock or herd?

The second and the last dispute in the family of Adam, on a similar topic, is likely to end in a similar manner.

Cain disputed the right of proper order in sacrificial offerings. He held that there was a proper substitute for the blood; and, accordingly, he offered this substitute; that is, the produce of the ground. So, at the present day, there are many who hold that there is a substitute for the true Sabbath; that is, the first day of the week, and they practice accordingly.

And I regret to say that too often the advocates of the substitute Sabbath manifest the disposition of Cain when the subject is presented for their consideration. If they do not cut a club from the forest, they procure a club equally dangerous in their influence upon popular assemblies and legislative bodies. They openly proclaim their intention to uphold their substitute Sabbath by the strong arm of law. And I ask, did Cain use a more powerful instrument in the murder of Abel than is wielded by the officers of the law? Are clubs as effective as revolvers? And when religionists appeal to the secular arm, do they not invoke swords, and all the modern destructive implements of warfare, to put down their opponents? Was not this the principle on which Cain acted?

For the authority of prophecy on this point, read Revelation 12:17, and 13:11-18.

Is it not a striking coincidence that a dispute upon order in the worship of God should be the first to rend the family of Adam, and a like dispute upon a similar topic should close the history of the race? One substitutes for blood, the other substitutes for holy time.

JOS. CLARK.

Hiving Bees upon the Sabbath.

THERE are many questions constantly arising in which our business is liable to conflict with the claims of the Sabbath of the Lord. This is one of them, and there is some diversity of opinion and practice upon it. It must be desirable to every conscientious Sabbath-keeper to have a proper course plainly set before him so that he can see what he ought to do. It is with the intention of assisting in this desirable conclusion that this article is written.

The design of the Sabbath commandment is to secure a day of rest every week as a memorial of God's creative work, in which the mind may contemplate sacred things and engage in the worship of the divine Author of our being, and the body may rest from physical labor inconsistent with such design. The seventh day of the week he selected and appointed for this purpose, and no other day; works of religion and mercy are exceptions, and are permitted by the law and by our Saviour's teaching. But works merely involving pecuniary advantage to ourselves are not only not permitted, but are expressly forbidden. Where the life or suffering of man or beast is involved, we are to labor even on the Sabbath, to alleviate the one, and save the other. But there are certainly no exceptions made in the Bible in favor of laboring merely for pecuniary advantage. Our horses and cattle should be fed and watered. They will suffer without. Our teams may be harnessed and we may drive them to meeting. We could not well meet to worship God without. This is not "our work" in the sense of the commandment. But we may not hitch up our team and haul in a load of hay lest a shower coming up would spoil it.

We claim that these principles are incontrovertible, and are acknowledged by Sabbath-keepers generally, and we believe they should apply to the bees, as well as other things. If there is any alleviation of suffering, or any principle of worship involved in the hiving of a swarm of bees on the Sabbath, we have no objection to our brethren doing it on the Sabbath. If it is merely a pecuniary transaction, the case seems clear that it should be avoided.

But when persons stay at home, or have a portion of their families stay at home from meeting on the Sabbath, week after week, and drum on tin pans, and go through such other performances as are customary in hiving bees, we think, for the good of the cause and for their own good, they should realize that this is not consistent with our faith. What right have individuals to choose any vocation that will involve a necessity for breaking the law of God? If keeping bees did involve such a necessity, it would go very far to prove to me that it is inconsistent with our faith to keep them. But I do not believe there is any great difficulty in keeping bees and not swarming them on the Sabbath. But, says one, I might lose many swarms, amounting to a large sum in a year, if I did not stay at home on the Sabbath and attend to them. So you might lose a large amount of hay or grain by a coming storm if you did not hitch up and get it in on the Sabbath; and you might apparently earn a good deal of money by laboring Sabbaths, which you will not get by resting.

It will hardly do to go to reckoning how much we might lose or gain pecuniarily by Sabbath labor. We find men here and there with mills and gangs of men under their employ, who would suffer a loss far exceeding many swarms of bees by closing up on the Sabbath, and yet we think it a solemn duty for them to do so. What business have we with God's time, or what right have we to be considering how much we shall lose or gain by appropriating that time which he claims to our own purposes? Why is it better to steal that which he claims as his own, than it is to steal from others? We should hardly think it safe to set down to reckoning how much we might gain to occasionally violate the eighth commandment because we had a good chance to make well pecuniarily by so doing. What God claims as his let us render to him. He does claim the whole seventh day of the week, and only excepts labors of mercy and religion.

The influence of this practice upon unbelievers must be to make them doubt our conscientiousness, when carried on as it is with noise and neglect of religious duty. Worldlings are watching us, and it will be bad indeed to do anything which will make us stumbling blocks in their way.

The influence also upon our own children will be to lead them to think we value money higher than sacred things. And it is very doubtful to my mind if the apparent necessity of doing it or suffering great pecuniary loss is not imaginary. Many have learned the art of dividing their swarms and thus avoid the necessity of losing them when they swarm. It can generally be told when they are about to leave the parent hive, and in this way all difficulty may be obviated. At any rate it is safe to obey God, and his work should be done with carefulness. It will be seen in the end that it is wisest and safest.

GEO. I. BUTLER.

Big Springs, Kan., May 30, 1872.

Bro. Loughborough writes from Woodland, Cal., that the tent is full every night, and the interest increasing.

THE USEFUL LIFE.

Go labor on; spend, and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go labor on; 'tis not for nought,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises—what are men?

Go labor on; enough while here,
If he shall praise thee, if he deign
Thy willing heart to mark and cheer;
No toil for him shall be in vain.

Go labor on; your hands are weak,
Your knees are faint, your soul cast down,
Yet falter not; the prize you seek
Is near—a kingdom and a crown!

Go labor on; while it is day,
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away:
It is not thus that souls are won.

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights Time's thickest gloom.

Toil on, faint not, keep watch, and pray,
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal: "Behold, I come!"
—H. Bonar.

Progress of the Cause.

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

Avilla, Mo.

OUR meeting at this place closed Monday, the 27th inst., in which was included the Kansas and Missouri Conference. We trust it was instrumental for good to those present. If it could have been continued several days longer, it might have accomplished far more good.

Avilla is situated in the extreme south-western part of the State of Missouri, almost down to the Arkansas line, and but a few miles from the Indian Territory, and is farther south than any point where any important meeting was ever held by our denomination. A few families of our people moved into that part of the country from Illinois, some three or four years since, among them, Bro. H. C. Blanchard of the Illinois Conference. They soon began to hold meetings and present our views to the people, and now there is a church in Avilla of upwards of fifty; and more than this, in other points near by, so that we have now quite a representation of our people in this community; and there is a general interest to hear in all directions around. The population is quite largely composed of northern elements, and the country is rapidly becoming improved, and is one of the finest fruit countries in the world.

Our meetings were held in the house of worship erected by the Avilla church. We did not take the tent there on account of the distance and expense, and the probability that we could not get it back in season for the Kansas meeting.

Our meetings commenced Friday night. There was quite a fair representation of brethren from abroad, even more than I expected to see, considering the bad state of the roads and the distance they had to come. Some came over a hundred miles. The meetings were not as spiritual as their commencement as I had hoped to see. I thought I could discern that in the hurry of settling up new farms and other business, the spirit of the world had gotten far too strong a hold, and that there was great need of the mind being aroused to sense more fully the importance of the eternal world. This point was kept before the minds of the people, and our meetings improved all the time till the close, and could we have had a day or two more, I believe a good and thorough work might have been accomplished. As it was, all expressed much gladness for the privilege they had enjoyed, and seemed to realize their obligations to the cause much more than before. Bro. Lawrence preached twice. I gave five discourses. Our last social meeting was an excellent one, characterized by confessions and brokenness of spirit.

Two sessions of the State Conference were held, of which a full report is herewith sent to the REVIEW. All the churches belonging to the Conference which still maintain an organization were represented by delegates. Two newly organized churches, viz., Nashville and Big Springs, were admitted to the Conference with s. b. amounting to \$150.00 or upwards.

When the subject of openings for labor came up, it seemed distressing to think of the calls in all directions, apparently good ones too, and the utter inability on the part of the Conference to meet that demand. However, there was a laudable interest manifested to do something in this direction. The subject of purchasing another tent for the Conference came up. While it was thought best that the new one bought this spring, the means for which mostly came from brethren in the northern part of the Conference, should be run by Bro. Lawrence and T. J. Butler, in the northern field, the brethren further

south felt that they desired to have a part in the good work also; and when the matter was properly set before them, \$307.00 were pledged in about fifteen minutes.

More pledges will be needed. But it is thought from the interest manifested by the comparatively few who were present in this good work that there could be no doubt that others scattered all over the Conference, many of whom are earnestly pleading for help in their various localities, will take hold of this work heartily and swell the subscription list to at least \$500.00. There is no danger at all of its being too large; for by a vote of the Conference all the money raised in excess of what is required to pay for the tent is to be put into the conference treasury to pay the expense of running the same. And as the treasury needs means very much, this will be just as important a part of the work as the purchase of the tent. All pledges and money should be sent to Eld. H. C. Blanchard, Avilla, Jasper Co., Mo.

We expect this tent will be purchased, and that this comparatively weak, but very large, Conference will have two tents running this season. There will be if scattered brethren have as much interest as those present at the meeting had. Laborers will be forthcoming to run it as soon as it can be obtained. The means can be raised at once if pledges from responsible men in the Conference to pay by next fall are sent in promptly. We feel much pleased to see a prospect of this young Conference having two tents of its own, raised within itself, with which to prosecute the work of God. It looks like doing something.

On the whole, the result of the Conference was encouraging. Yet there is an evident lack on the part of very many to take hold of s. b. as duty requires. And the work being in its infancy makes this absolutely necessary if the cause shall prosper. There is much need of this being set before the churches forcibly to make them see it in its proper light.

Under existing circumstances it was not thought advisable to organize a Conference Tract Society. The churches are so few and so very scattered that it seemed useless to undertake it at present. But the churches were recommended to form local societies.

I can hardly close this report without alluding to some of our traveling experiences on this trip. Avilla is upwards of forty miles from Columbus, the nearest point on the Missouri River, Ft. Scott, and Gulf R. R., where we took stage to reach our destination. It is sixty-five miles from Ft. Scott where we reached the railroad on our return. These distances were much greater than we expected before going there. We had to start on our return trip to meet our next appointment, Monday afternoon. There had been very heavy rains the night before, and it has been very wet for weeks. Many thought it posteros to start, thinking the streams would stop us; but we thought it better to go as far we could.

We had no serious trouble till Tuesday morning when we came to a stream several rods wide which looked rather dubious; and when we drove some cows through which stood on the bank, to test its depth, we found they had to swim. After debating quite a while, we took our baggage across a log farther up, and one of our number stood up in the wagon and swam team, wagon, and all, safe to the other shore. It was not dangerous, as there was no current.

We congratulated ourselves on our chance to once more pursue our journey toward our appointments, and hoped for no further trouble. We knew there was quite a large stream a mile or two ahead, but we learned it was bridged and hoped for no difficulty. But when we got within half a mile of it, we saw the people hastening to see the unusually high water, and they commenced telling us it was no use to try to cross. As we got nearer, we could see the emigrant wagons stopped, and teams off, concluding to wait for the water to go down; but as the water was rapidly rising, that did not seem very encouraging, and there seemed quite a prospect that the bridge would soon go off. Our situation was not pleasant. As far as we could see, it was an unbroken waste of water running over the road. The bridge itself was hidden from view by the trees. There was no way to get round it without going forty miles further. If we staid, we were sure to miss our appointment.

We judged from some circumstances that the water over the road could not be dangerously deep; but the difficulty was to keep the grade of the road bed, no telling how deep it was either side. Under these circumstances two of our number concluded to wade through and test the practicability of getting to the bridge, and over it. So they waded full one hundred rods, as near as we could judge, and found the water in places breast high, with quite a strong current. The bridge was all right, the main current running up to the bridge, but not over it. These then returned and walked one in front of each horse to keep the track, and all got through in safety with no loss whatever. The water in the deepest place was within three inches of the top of the wagon box. The baggage was piled up on the seats and was not seriously damaged. We all felt very grateful to God for our safe arrival on the other shore, and we did not fail to express it.

We had no further difficulty, and reached the railroad communications safely. Two of our

brethren from Kansas brought our company, consisting of Bro. Lawrence, T. J. Butler, and myself, through to Ft. Scott in their wagon, and saved us much expense, for which they have our gratitude. Traveling in the far south-west under such circumstances, has sometimes rather an exhilarating effect, and breaks up monotonous very effectually. We are all well and in good spirits.

GEO. I. BUTLER.

Kansas City Depot, May 29, 1872.

Report of the Missouri and Kansas Conference.

ACCORDING to previous appointment, the third annual session of this Conference convened at Avilla, Mo., Sunday, May 26, 1872, at 4 P. M. It was called to order by the president, Eld. R. J. Lawrence and Bro. Geo. I. Butler opened it by prayer. Credentials of delegates being called for, the following churches and delegates responded: Avilla, Mo., Eli Wick, John Hoff, D. M. Wood; Mound City, Kan., J. H. Cook, J. Lamont; Civil Bend, Mo., T. J. Butler; Centerville, Kan., Smith Sharp.

The secretary being absent, Smith Sharp was elected secretary, pro tem.

Moved, That Eld. Geo. I. Butler be invited to participate with us. Carried.

Moved, That all persons present in good standing in any of our churches be invited to participate with us in our deliberations. Carried. A call was made for any organized churches within the bounds of this Conference, which had not been admitted, to present themselves; whereupon the churches of Nashville, Barton Co., and the church of Big Springs, Douglass Co., Kansas, were voted into the Conference. The former was represented by Bro. Jos. G. Wood, as delegate.

The chairman, after being properly authorized, appointed the following committees:

On Nominations: Geo. I. Butler, Eli Wick, Smith Sharp.

Auditing Committee: Eli Wick, J. Hackett, J. Lamont, Smith Sharp, J. Hoff, D. M. Wood.

On Resolutions: Geo. I. Butler, T. J. Butler, H. C. Blanchard.

When the question of openings for labor came up, interesting statements were made by Bro. Blanchard, Cook, Lawrence, and T. J. Butler, embracing many places in the Conference, besides calls in the Indian nation from people, many of whom are civilized and respectable. The most earnest and pressing invitations are being received, embracing probably ten times the places which the present available labor can fill.

Eld. Geo. I. Butler then made some remarks in reference to raising another tent for this Conference. It seemed proper that the new tent just purchased should operate in the northern limits of this Conference, and that another should be bought for the Conference, to run at present in the southern part. These remarks were heartily seconded by Bro. Blanchard; whereupon it was unanimously voted to raise means to purchase a second tent for the Missouri and Kansas Conference, and in about fifteen minutes \$307.00 were pledged for this purpose. Adjourned to the call of the Chair.

Second session, Monday, 10½ A. M. Prayer by T. J. Butler. The committee on nominations reported as follows: President, R. J. Lawrence; Secretary, T. J. Butler, Half Rock, Mercer Co., Mo.; Treasurer, J. H. Rogers, Alta Vista, Daviess Co., Mo. Executive committee: R. J. Lawrence, H. C. Blanchard, Avilla, Jasper Co., Mo.; J. H. Cook, Ft. Scott, Kansas. The report was accepted, and these brethren elected to these several offices.

The auditing committee reported that the brethren who had labored in the Conference desired to give their past labor gratuitously, and that there were no charges against the Conference for past labor.

Treasurer's report was as follows:

Systematic Benevolence on hand as reported at last Conference,	\$68.85	
Received during the year,	104.85	
Total,		\$173.70
Paid out since May 23, 1871,	\$73.70	
Amount on hand,	100.00	
J. H. ROGERS, Treasurer.		
Rec'd for Kan. and Mo. tent,	\$297.25	
Paid out on the tent,	286.40	
Balance on hand,		\$10.85

J. H. ROGERS, } Tent
J. H. MALLORY, } Com.

The above reports were accepted.
Moved, and carried, That a committee of three be elected to raise means and purchase the new tent for the Conference, whereupon H. C. Blanchard, Eli Wick, and J. G. Wood, were elected to constitute said committee, and Eld. H. C. Blanchard was selected as the person to whom all pledges and money should be sent designed to apply for the purchase of the tent.

The subject of credentials and licences being introduced, the credentials of Eld. H. C. Blanchard were renewed, and the following persons received licences to improve their gifts the coming conference year. L. D. Santee, T. J. Butler, J. H. Cook, J. H. Rogers, T. E. Morey, J. G. Wood, J. Lamont, Chas. H. Chaffee, and James Hackett. All others were referred to the executive committee.

The subject of organizing a Conference Tract Society was introduced, and after some remarks it was deemed inexpedient to undertake the formation of one, because of the scattered and

weak condition of the churches; but it was recommended that local societies be organized in proper localities.

Bro. J. H. Cook of Ft. Scott, Kansas, and Bro. Wm. Evans of Hamilton, Mo., were appointed by the Conference to correspond with delinquent subscribers for the REVIEW, Reformer, and Instructor.

The amount of s. b. pledged by the churches composing the Conference for the coming year is not far from \$550.00. The following resolutions were adopted by the Conference:

Resolved, That we express our gratitude to the General Conference for the interest they have manifested in our behalf, and for the laborers that have been sent among us, and we desire them to still remember us and exercise a watch-care over us.

Resolved, that we express our unabated interest and confidence in all the doctrines held by the Seventh day Adventists, and our determination to aid in their dissemination by our means and influence; and we desire to express our encouragement at the prospect of a forward movement of the cause in this Conference, and our earnest desire that all the scattered brethren within its bounds should come forward at this important time and assist to bear its pecuniary burdens.

Resolved, That under the existing circumstances, and considering the wants of the cause in regard to means, while it is comparatively weak, all the s. b. raised within the bounds of the Conference shall be appropriated to the Conference treasury, for the support of labor and to pay necessary expenses.

Resolved, That all money that is raised by subscription for the purchase of the two tents, in excess of the amount necessary to pay for them, shall be paid into the Conference treasury for the purpose of meeting the expenses necessary for running the same.

Resolved, That it is the judgment of this Conference that Bro. T. J. Butler should labor with the tent in the northern part of the Conference, the coming season, in connection with Bro. Lawrence.

Resolved, That it is the judgment of this body that Bro. L. D. Santee should labor with the tent the coming season, in the southern part of this Conference, in connection with Bro. Blanchard.

Resolved, That we tender our thanks to the church of Avilla for their kind hospitality shown to the members and visitors of this meeting.

Resolved, That the proceedings to this Conference be published in the REVIEW. Adjourned sine die.

R. J. LAWRENCE, Pres.

SMITH SHARP, Sec., pro tem.

California.

My last report was made May 10. Sabbath and first-day, the 11th and 12th, I spent at Santa Rosa where one more was baptized and united with the church. At the same time Bro. Cornell was having a very interesting time, meeting opposition, at Bloomfield. Spent the week preparing to go out with the tent. Sabbath, the 18th, I was again in Santa Rosa, and Bro. Cornell in San Francisco. Two more were voted into the Santa Rosa church at the Sabbath meeting.

Sunday evening, I left Santa Rosa and came to Woodland, Yolo Co., ninety miles from Santa Rosa, where we arrived on Tuesday evening, the 21st. This is a thriving town of about two thousand inhabitants, the county seat of Yolo County. Our first meeting in the tent here was last evening, and was attended by over one hundred and fifty candid, attentive listeners. There is much talking around town, to-day, concerning the meetings, and the people predict that we shall have a good hearing. May the Lord grant that it may be so, and that great good may be done here. Pray for us.

J. N. LOUGHBOROUGH.

[Since the foregoing was in type, we have received the following additional report. Ed.]

OUR tent-meeting is progressing finely in this place. We have good audiences who give the best of attention. We have given only five discourses but are encouraged with the prospects before us. We first introduced the books to-day. About \$20.00 worth were taken, which evinces an anxiety on the part of the people to know what these things mean. People are very friendly and treat us kindly, though strangers. We think the Lord was in our coming here. With his blessing to follow and set home the truth, our labors will not be in vain. J. N. L.

Wisconsin.

I HAVE just closed an excellent quarterly meeting at Avon. It was the first church that was organized in the State. There have belonged to it in all about 125 members. A very small porportion of those have given up the truth. Some have died, and many have moved into other parts of the country. It still numbers about 25 members. Sometimes things have looked discouraging as to its future prosperity, as the evil one has tried so hard to break it down; but he has utterly failed; and the prospect for the future prosperity of the third angel's message in the vicinity of this church looks very promising.

We had good congregations and the Lord

gave much liberty in speaking the word. On the Sabbath, three were baptized and five were added to the church. And several others we think will soon come into the good work. I have no doubt but many will yet unite with that church, if the church lets her light properly shine, which I hope and pray that they may and that the Lord may yet add to their numbers such as shall be saved. I. SANBORN.

Avon, Rock Co., Wis., May 26, 1872.

Ohio.

MAY 7, I left for Van Wert Co., Ohio, to give a course of lectures in Bro. Vanenam's neighborhood. Commenced meetings on the 9th. Gave twelve discourses, when I was obliged to stop on account of sickness. The most bitter prejudice that I have ever met with, I believe I found there. But very few there manifest a disposition to hear and investigate. I gave away some tracts, and shall commence again when able. WM. COTRELL.

From Eld. D. T. Bourdeau.

WE reached home from Kentucky in safety yesterday, having had a prosperous journey of three days. Our primary object in going to Kentucky was to follow up an interest started there by Bro. J. B. Brown, of California, and to enjoy a milder climate during the winter season. Upon the whole I think that my stay in Kentucky was a benefit to me healthwise, as I avoided a long cold winter. Yet the world affords no better climate than our Vermont climate in summer; and this morning we enjoy the bracing air of old Vermont with unusual pleasure, as we find ourselves pleasantly situated among our old friends again, who do all they can to make us comfortable. As we look over the past we can say, Truly goodness and mercy have followed us all our days. Praise the Lord for all his benefits.

We think our going to Kentucky was timely to help some who were giving up the truth through discouragement and for want of thorough effort, to help the few who had started out to meet unexpected trials, and to exert a further influence in favor of the truth. We labored some at three different points, giving sixty-five lectures, selling \$34.64 worth of books and tracts, and giving away \$19.00 worth, and forming many pleasant acquaintances. With the few who have embraced the Sabbath at Locust Grove, there are now eleven in all keeping the Sabbath. One has gone to Indiana.

We shall remember Kentucky and pray that the Sabbath-keepers in Hardin County may remain faithful, and serve as a nucleus for a good company of believers in their part of the State. May none of them shamefully turn away from the truth for others to be light-bearers in their stead, and wear the crowns they might have worn.

On our way home, we stopped at Colesburg, at Dr. Horace Coombs's, son of Dr. W. F. Coombs. While there, the following sad accident occurred. At midnight the Doctor was called up to attend to the case of a night operator, son of the sixth auditor of the Treasury Department at Washington, who got run over by a freight car. This accident proved fatal. The man lived three hours, suffering intensely, and requesting the bystanders to shoot him through the head. He died without hope, cursing and swearing. As he was taken into the depot, his blood flowed on one of our trunks, leaving stains that made strong impressions on our minds. Truly death was near, and God in mercy had spared us, and there was hope in our case. How many like this man think only of this life, and do not realize the sad fate that awaits them at last, unless they repent. May God help us to faithfully warn our fellow-men of the solemn scenes that are coming on the earth, when there will not be a ray of hope to the sinner.

We expect to commence tent operations within two weeks. D. T. BOURDEAU. Bordoville, Vt., May 31, 1872.

Convinced by Reading.

BRO. J. BOND writes from Van Buren Co., Iowa: The REVIEW comes to me weekly, laden with good things, which I feast upon. It is my spiritual life; and I bless God that it was sent to me, through the kindness of a brother; otherwise I should have had no knowledge of your faith.

SISTER Emma Hand writes from the Sierra Valley, California: Eighteen months since, I embraced the truth, under the labors of Bro. Loughborough. My husband and myself are the only Sabbath-keepers in this place. We feel very lonely, but are looking forward with strong hope to the time when a minister can come here. The REVIEW finds its way to us every week. It is cheering to us lonely ones. We desire to overcome and be prepared for the coming of Jesus. Oh! what can we not readily give up, for the sake of eternal life? I feel determined to live each day nearer the Lord.

AS IT is the characteristic of great wits to say much in few words, so it is of small wits, to talk much and say nothing.

REJOICE IN THE LORD ALWAYS.

THEIR brows should wear a holy light, Who front the heavens serenely bright, And gladness should their steps attend, Who walk with Christ, their chosen friend.

For every footfall of their way But brings them nearer to the day That knows no night, and to the joy No grief can mar nor sin alloy.

Fixed in the path that He hath trod, Their lives are hid with Christ in God, And dwell secure from every harm, Encircled by the Father's arm.

Behind the clouds, above the storm, His sunlight lingers soft and warm; And e'en through midnight's gloomiest pall, Some beams of mercy gently fall.

However dark the frown of fate, God will his promise vindicate, And in his own good time and way, Bring in the full and perfect day,

In whose glad light shall disappear All that perplexed and troubled here; And show the weary path they trod As the one path whose end is—God!

—Sel.

Anathema.

IN the Dictionary of the Bible for general use by the American Tract Society we have the following definitions of the word Anathema:—

“A curse, a ban; it signifies properly something set apart, separated, devoted. It is understood principally to denote the absolute, irrevocable, and entire separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society; or the devoting of any man, animal, city, or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated, Lev. 27. Thus Jericho, Josh. 6:17-21, and Achan were accursed, Josh. 7.

“Another kind of Anathema very peculiarly expressed occurs in 1 Cor. 16:22, ‘If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.’ This last word is made up of two Syriac words signifying, ‘The Lord cometh,’ that is, the Lord will surely come and execute this curse, by condemning those who love him not. At the same time the opposite is also implied, that is, the Lord cometh also to reward those who love him.”

According to the above definitions and remarks, 1 Cor. 16:22 would read something like this: “The Lord cometh, to curse, or to make an absolute, irrevocable, and entire separation from the number of the living, and to extirpate, destroy, consume, and annihilate those who love not the Lord Jesus Christ, and to reward those who love him.” H. S. GUILFORD. St. Charles, Mich.

Infidel Demands.

THOSE who suppose that Infidelity is a negative system, and ready to fold its hands and live at peace if it can only persuade Christians to cease their efforts to bring the world under the influence of God's law, possibly may have their eyes opened by the following from the Index, a paper conducted with no mean ability in the interests of Infidelity, and published in Toledo, Ohio:

“We assume no defensive attitude. We are for carrying the war into Africa. We should spurn the proposal to leave things as they are, on condition that this Christian Amendment agitation should cease. No! We have demands to make.

“The agitation they depend on as a means of preserving the ‘Christian observances’ which still deface the practical administration of this non-Christian government, will ultimately lead to their total abolition. Let them agitate. The struggle between Christianity and secular freedom for the control of this country is inevitable, and will only be hastened by agitation. While these revolutionists are urging their demands, the liberals will more vigorously urge their own. What are they?

“1. We demand that churches and other ecclesiastical property shall no longer be exempted from just taxation.

“2. We demand that the employment of chaplains in Congress, in State Legislatures, in the army, navy, and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

“3. We demand that all public appropriations for sectarian, educational, and charitable institutions shall cease.

“4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

“5. We demand that the appointment, by the President of the United States, or by the governors of the various States, of all religious festivals and fasts shall wholly cease.

“6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.

“7. We demand that all the laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

“8. We demand that all laws looking to the enforcement of ‘Christian morality’ shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

“9. In short, we demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity, or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end, shall be consistently, unflinchingly, and promptly, made.”

Will they succeed in their efforts? We hope not; and yet such is the apathy of the great body of Christian people on this subject, that we are not without our fears. Not only is there apathy among those who ought to be foremost in standing up for the authority of God's law, but there is opposition to doing so on the ground that it provokes opposition. Such persons do not believe in the Saviour's principle: “I came not to send peace on earth, but a sword;” i. e., My principles are positive, and will excite opposition, but they must be proclaimed. The result of all this is that Infidelity is making wonderful progress in molding the character of our people and changing our customs.

As an example, we have in many cities, our own city of Cincinnati included, public libraries, and reading rooms, open on the Sabbath, and the next annual exhibition of the National Academy of Design in New York City is to be open to visitors on Sabbath, at the reduced rate of fifty cents. And if fine pictures are to be exhibited on Sabbath for the gratification of the lovers of art, on the same principle we will have the theaters open to gratify the lovers of the drama. And as another example of progress in that line, we may add that there is now a bill before the Legislature of Ohio, remodeling the system of our common schools, in which the question of reading the Bible is purposely excluded. During its consideration an amendment to the effect that teachers might read the Bible if they chose at the opening of the schools was voted down. The effect of this is to leave the matter entirely in the hands of the local Boards of Education, and our experience is, that the friends of the Bible not being on the alert, as are its enemies, the Bible will, with the adoption of this bill, cease to be read as a book of devotion in all our schools.—Christian Press.

Obituary Notices.

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

DIED, at State Bridge N. Y., May 4, 1872, after an illness of nearly three weeks, Bro. John Parmalee, aged fifty-six years. His disease was typhoid pneumonia. Bro. P. embraced the Sabbath about thirty years ago, and was for some time a member of the Seventh-day Baptist church. He has been a believer in the Advent doctrine for twenty years, and fully accepted all the truths of the third angel's message.

His example and influence were such that his loss will be deeply felt, especially by the church with which he was connected. P. Z. KINNE.

DIED, in Spencer, Ind., May 25, 1872, John E. Wheat, son of Mary E. Wheat, aged fifteen years and eleven months. He was an observer of the Sabbath, and an interested student of the word of God. He expressed a belief before he died, that he should meet the Saviour in the first resurrection. MARY E. WHEAT.

Appointments.

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

A TWO-DAYS' meeting in Greenwood Co., Kansas, five miles south of Eureka at Bro. Jesse Tomlinson's, Sabbath and first-day, June 29 and 30. We invite the brethren and sisters of Howard and Butler Counties, and all others who can, to come. Can some minister meet with us. JACOB YATES.

QUARTERLY meeting of the S. D. Adventists at Hundred Mile Grove, Wis., July 6 and 7, 1872. We hope for a general attendance. N. M. JORDON.

QUARTERLY meeting at Alaedon June 29 and 30, 1872. We want all the brethren and sisters belonging to the church to be present. We also invite the brethren and sisters at Locke and other churches to meet with us. We very much desire some one of the preaching brethren to be with us at the meeting. D. V. WINNE, Clerk.

MISSIONARY and Tract Meeting for District No. 7, at Wright, Mich., June 22 and 23, 1872. Let every member take special pains to be prepared to report at this meeting.

Also for District No. 8, at Greenville, Mich., June 29, at which time a report from all the members in that District will be expected. E. H. ROOT. Pres. Mich. T. and M. Society.

Wisconsin Camp-meeting.

THIS meeting will be held at Lodi, Columbia Co., Wis., commencing June 26th, and continuing to July 1. Those coming from the west by railroad from Prairie du Chien will change at Madison for Lodi; from the east, at Madison for Lodi; from the north, at Watertown for Madison, and at Madison for Lodi. We hope all our brethren will make a general rally and come to this meeting to work for the Lord. Es-

pecially let every church send delegates, as we expect to organize a missionary society for this Conference.

Bring all your interested friends, and let all bring tents that can, and plenty of bedding, with empty ticks. Come to stay till the meeting is closed. There will be provision and horse feed on the ground for all who wish it, at reasonable rates.

Bro. and Sr. White are expected at this meeting. Will Bro. Downer see that the churches at Wautoma and Plainfield are organized, so that they may be properly represented at the Conference.

P. S. THURSTON, } Wis.
R. BAKER, } Conf.
I. SANBORN, } Com.

Wisconsin State Conference.

PROVIDENCE permitting, this Conference will be held in connection with the Camp-meeting at Lodi, Columbia Co., Wis., commencing Wednesday evening, June 26, and continuing till the morning of July 1. We do hope all will try to be on the ground at the commencement of the meeting and stay till it is closed. Bring all your interested friends with you. We hope all the churches will represent themselves by delegate or by letter, each giving the number of its members, and the amount of Systematic Benevolence that they wish to pledge to the Conference the coming year. Bro. and sister White are earnestly invited to attend our Camp-meeting and Conference.

P. S. THURSTON, } Wis.
RUFUS BAKER, } Conf.
I. SANBORN, } Com.

Lapeer, Mich. June 22, 1872.
Holly, “ “ 29, “
H. S. GURNEY.

QUARTERLY meeting of the S. D. Adventists at Ulysses, Potter Co., Pa., June 22 and 23. We hope for a general attendance of the brethren and sisters; for there will be important business to attend to upon first-day morning. Cannot some messenger be sent to help on the occasion, for such help is much needed. A. D. GALUTIA.

HUNDRED Mile Grove, Sabbath, June 22, I expect to meet Bro. Thurston and Baker at this meeting to help fit up the camp-ground immediately after. I hope they will not fail to come. I. SANBORN.

Minnesota State Conference.

THE Minnesota State Conference will hold its next annual session in connection with the camp-meeting to be held at Medford, Steel Co., commencing Wednesday June 19 and continuing to June 24.

Let all the churches at once in this Conference take the necessary steps to represent themselves fully at this meeting by delegates. We hope that all the friends of the cause will make an extra effort to be at this meeting. Bro. and Sr. White are expected to be with us. Bring your families and interested neighbors with you. Be on the ground at the commencement of the meeting and stay until the close.

HARRISON GRANT, } Minn.
D. MCALPINE, } Conf.
J. B. EDWARDS, } Com.

Business Department.

Not slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. Lewis Ray 40-16, J G Wood 41-1, Eli Wick 41-1, Hannah Goodrich 39-1, Wm F Cross 41-1, Lewis Martin 41-1, Joseph Eaton 41-9, B H Melendy 42-1, Abraham Foster 41-1.

\$2.00 EACH. Alvina Searls 40-21, L W VanMeter 42-13, Sarah Ross 41-26, Amos VanSyoc 41-12, Silvenus Keeler 41-1, John Hoff 40-14, H S Gidding 40-18, John Taylor 41-18, J Lamont 42-11, H C Blanchard 41-1, D C Jones 42-1, Bruce Graham 41-13, Caroline Butler 41-1, Orris Kasson 41-1, James Potter 41-26, J Luddington 40-9, F Squire 41-18, Harriet Anway 41-26, S Rumery 42-17, A C Hudson 41-17, M J Chapman 42-1, Richard Good 41-1, J F Frauenfelder 37-1, N H Schooley 40-8, Joseph Yates 42-1, H C Miller 41-14, Sarah Rathburn 41-9, J P Chapman 41-14, S M Stockwell 41-1, Hiram Towle 41-20, J Moushant 41-9, Mrs N Denison 42-1, G P Cushman 41-17.

MISCELLANEOUS. C H T St Clair \$4.00 39-5, F C Chappell 25c 40-9, P W VanHouten \$3.00 38-1, E Sedgwick 75c 41-5, Mrs L Austin \$3.25 43-1, S A Whalen \$1.58 39-26, W W Crandall \$1.62 40-14, M Williams 85c 40-9, W H Johnson 50c 40-14, Mrs Geo Veder \$1.00 41-7.

Books Sent by Mail.

Nellie Chick 10c, Wm L Jaycox \$5.00, A W Smith 3.25, J N Loughborough 6.05, J F Frauenfelder 25c, Thomas Alverson 20c, J Johnston 50c, Sarah Richmond 2.05, M H Bates 50c, Samuel H Haskell 1.00, D M Canright 50c, C H Pleasants 25c, A B Burton 88c, J V Himes 1.80, J B Goodrich 4.56, Mrs F E Reading 25c, R J Foster 20c, A Guinand 1.00.

Books Sent by Express.

James White, Knoxville, Iowa, \$133.95, H S Lay, Allegan, Mich., 20.00, Eld. E B Saunders, Locke, Cayuga Co., N. Y., Via Auburn, 12.99.

Donations to Health Institute.

Lewis Dysert \$5.00, Sarah Dysert 5.00.

Shares in Publishing Association.

Lewis Dysert \$10.00.

Michigan Conference Fund.

Church at Allegan \$90.00, Genoa 21.54, Blendon 20.00.

Donations to S. D. A. P. Association.

Mrs F E Reading \$1.00.

Cash Received on Account.

Tract Society of Mound city, Kan., \$5.00, Tract Society of Centerville, Kan., 1.65, C H Bliss 1.12.

The Review and Herald.

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