

# 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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### The Review and Herald

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### HUMILITY.

The bird that soars on highest wing,  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing,  
Sings in the shade, when all things rest.  
In lark and nightingale we see  
What honor hath Humility.

When Mary chose the "better part,"  
She meekly sat at Jesus' feet;  
And Lydia's gently opened heart  
Was made for God's own temple meet.  
Fairest and best adorned is she  
Whose clothing is Humility.

The saint that wears Heaven's brightest crown,  
In deepest adoration bends;  
The weight of glory bows him down,  
Then most, when most his soul ascends.  
Nearest the throne itself must be  
The footstool of Humility.

### The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ  
who shall judge the quick and the dead at his appearing and his  
kingdom; PREACH THE WORD. 2 Tim. 4:2.

### WHY ARE YOU NOT SAVED?

BY ELDER D. M. CANRIGHT.

TEXT: Isa. 5:4: "What could have been done more  
to my vineyard, that I have not done in it? wherefore,  
when I looked that it should bring forth grapes, brought  
it forth wild grapes?"

The Lord here uses the parable of the vineyard to illustrate what he has done that man might be saved. We will read the parable through: "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Verses 1-7.

The husbandman selects a very fruitful hill, well adapted to the cultivation of grapes. He builds a fence around it; gathers out the stones and brush; breaks it up, and plants it with the choicest vines; then builds a tower in it, and a winepress, and carefully cultivates it, year after year, till the time comes when he expects fruit. But instead of rich, sweet grapes, he finds nothing but little, wild, sour grapes. Then he walks through the vineyard, looks it all over, re-considers what he has done, and asks himself the question, What more could I have done for my vineyard, that I have not done in it? Have I neglected it? Could I have used any other means? Is there any fault in me, as the reason why it does not bear good fruit? He is satisfied that he has not neglected anything. Then he says, I will take away the fence, break down the wall, and lay it waste. It shall neither be pruned nor worked. Now, says

the Lord, This vineyard illustrates my dealings with men.

Now, dear friends, make this application to yourselves individually. Are you bearing good fruit? or are you bringing forth sour grapes? In other words, are you a Christian, a child of God, your sins pardoned? and is God your friend, and have you a good hope of Heaven? Are you saved from your sins? or are you still in the broad road to perdition? If this last is your case, let me ask you, Why is this so? What more could the great God have done for your salvation than he has done? Have you thought of this carefully? Who is to blame if you are damned at last? Did you ever meditate on what God has done to save you? Let us consider a moment.

1. Here is the Bible. What is that book for? and who gave it? Let it speak for itself: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. That is it exactly. Our Heavenly Father has given us this large volume of instruction that we might be thoroughly informed as to how we might be saved. This book is not simply a code of laws, dry statutes, and hard commandments; but God has sent it down to us as an absent parent sends letters of instruction, warning, and encouragement, to his children. The Bible was not written all at once and given to us; but year after year, and generation after generation, God continued to give us book after book till the Bible was completed. And what a wonderful book it is! Are you a poor man? How much of that Bible is expressly for your benefit! Are you a rich man? How many times God there names you! Are you unlearned? There is much for you. Are you a wise man? Still there is instruction there for you. Are you in distress? What consolation you may find here! Are you prosperous? Still you will find words directed to you. In short, whatever your condition may be, from the president in his chair to the humblest washer-woman, God has given a portion of meat for every one. There is no possible condition in which you may be placed, but that you will find instruction in this blessed book suited to your circumstances.

Now, my friend, let me ask you seriously, How much have you appreciated this great gift of the Holy Scriptures? Have you read it? Have you studied it? Have you tried to learn the will of your Father in it? Have you cared to do what it says? Alas, I fear many of you have not. I frequently see the Bible laid upon the shelf, with dust accumulated upon it, its leaves unturned, its pages unperused; and in its place, story-papers, political news, and everything else is read and studied; but the word of the great God, which he in mercy has given to teach you how to gain eternal life, lies neglected, unstudied, and unthought of. Is not this a daily insult to Jehovah? And if you are damned at last, who will be to blame? If you had cared to, you might have had more instruction with regard to eternal things. But I must pass this point. But in doing so, let me ask you solemnly and in the fear of God, Do you appreciate this gift of God?

2. God knew that man might slight his word, might lay it aside and forget it; hence he has in great mercy provided another teacher, calling their attention to the word. I refer to the Spirit of God. In Neh. 9:20, we read, "Thou gavest also thy good Spirit to instruct them." In John 16:7-11, Christ says, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of

righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." This Spirit of God is given to men in a greater or less degree, to reprove them of sin, to convince them of the judgment, and to call their attention to the word of God. In Isaiah, we have this beautiful language: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

Here the Lord says that when a man shall turn to the right hand or to the left, that is, get out of the path of right, or is tempted to do wrong, he shall hear a voice behind him, that still, small voice, saying, "This is the way, walk ye in it." This we understand to be the Spirit of God reproofing him for sin, and awakening his conscience. Who has not heard this voice speak to them? Sinner, have you not heard it? You may have been all alone following your plow, or working at your trade. Your thoughts are all upon the world, yet, in a moment, like a flash of lightning, you are reminded of the judgment, of death, of the vanity of the world, and your duty to God; or, it may be, your duty to your neglected Bible. When you had been laying some plan of wickedness, and had almost determined to execute it, then a still voice remonstrates with you, and you are saved. Then again, how powerfully it sometimes moves whole communities, till the most hardened sinner has to yield to it. But this Spirit of God may be so grieved as to leave the sinner to his own darkness and hardness of heart, to be lost. To the antediluvians, God says, "My Spirit shall not always strive with man." Gen. 6:3. To the Ephesians Paul writes, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. And David, when he had sinned, besought God, saying, "Cast me not away from thy presence; and take not thy Holy Spirit from me." Ps. 51:11. God does not compel men to be saved, and the Holy Spirit will not always strive with man, when they reject it. Hence, how often it is the case that we see men who have been powerfully wrought upon by the Spirit of God, till it seemed as though they must yield to it; yet, like Felix, they have said, "Go thy way for this time," have resisted the convictions of the Spirit, have hardened their hearts, have put it from them, have not listened to its voice. Such men we have seen become careless, unbelieving, dark, and without the least conviction. They can blaspheme God, ridicule his word, and make light of religion. They may go farther, and become skeptics and infidels. Why is this? Is it because God has no light for them? No; it is because they have not received the light. The Spirit of God has left them, and they are now feeding upon the husks and vanity of unbelief. Poor souls! they are deluded and in the dark. They flatter themselves that they are doing the best they know how. But there was a time when they did not do the best they knew how, and now they are reaping the fruit of it. Poor soul! I wish I could reach you and make you see the real truth of your condition. What more could God have done for your salvation than he has done? If you are filled with doubt and darkness, who is to blame? You did not walk in the light while you had the light; and hence darkness has come upon you. See Christ's language in John 12:35, 36. As I leave this point, I pray God that these words may ring in your ears till they shall awake you from your slumbers, What more could God have done for the salvation of my soul, than he has done?

3. I come now to consider for a moment another proof of God's wonderful effort to save man. Not only has he given the Bible for our instruction, and the Holy Spirit to stir up our hearts; but he has made the holy angels of Heaven our servants, to secure, if possible, our salvation. Of them

Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. Even the highest of them, Gabriel, has repeatedly come to our earth on missions of mercy to the fallen sons of man. The psalmist exclaims, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

How many times in the history of God's people has this declaration been truly fulfilled! Angels came to Abraham. They visited Lot. They delivered Daniel, they rescued Peter, they announced glad tidings to the shepherds, and opened the way for the gospel to the Gentiles. Indeed, on almost every page of the Holy Scriptures they appear conspicuously in the work of God in saving man. Peter declares that they are intensely interested in the plan of salvation. "Which things the angels desired to look into." 1 Pet. 1:12. Christ declares that they rejoice when one sinner repents. Luke 15:10. What interest, then, must they have in all the good! What solicitude! What watchful care over us!

Let us take one or two examples. Dan. 9:21-23: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision." Daniel had been earnestly praying to God. The Lord heard his prayer, and even while upon his knees, and the words yet in his mouth, the angel Gabriel flies swiftly to his presence and answers his earnest supplications. The scene in the next chapter is even more touching. Daniel declares in verses 2 and 3, that he was fasting three full weeks, and making his supplication to God. At the end of that time, the angel came to him, and said, "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Chap. 10:12.

By this, we see that from the very day that Daniel commenced to pray, his words were heard; and after God had sufficiently proved him, Gabriel was sent in answer to his prayers, to grant his request. Nor need we think that this is an isolated case. Why should not this often occur? Indeed, we think it does. When God hears the prayers of his people, these holy angels are commissioned to answer their prayers, and to help them in their need. See that pious mother bowed there alone in the closet. With tearful eyes, with hands uplifted, with fervent prayers, she asks God to protect and preserve her absent son; he may be in the war, or upon the high seas, or among strangers. He may be a wicked, wayward child, yet she prays for him. God from on high hears her pray, a holy angel is commissioned to follow that son, watch over him, touch his heart, melt his soul—all unconscious, it may be, to that young man, this holy one is near him. His heart is moved when he least expected it. And all this is done to save him from death. God has done it—done it willingly, done it for ages, done it without compulsion, done it in mercy, done it to save us; and yet many are unsaved. Who is to blame? Not the holy angels, but we ourselves.

What terrible facts these will be for the lost soul to contemplate when the judgment comes! Lost, forever lost! and yet who is to blame? Only he himself. God and angels have done all that was possible to save them, and yet they are lost. Poor sinner, as unfeeling and as careless as you are, I beseech you, lay these things to heart. Think of them; and may the great

God press them home upon your soul—trouble you when you lie down, give you no rest when you awake, follow you at your work, and make these words resound like thunder in your ears, "What more could I have done for your salvation than has been done?"

4. But God might give a thousand Bibles, he might give the Holy Spirit in tenfold measure, he might send every angel from glory, and yet all this would not save one soul. Something higher, and broader, and deeper, must be done. Hence we read in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did we read that right? Is it possible that the infinite God gave up his only Son to die, that the lowest wretch might be saved? Yes; he has not withheld even this proof of his love. Paul declares that Jesus died for sinners. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. And Christ himself said that he had come to call sinners to repentance. It was not simply for such men as Paul, and Daniel, and Job, and Luther, and other holy men, that Jesus died; but he died for the worst of sinners—the least, the vilest, the most ignorant and wretched—even for them Christ died. But who has measured the meaning of all this? Christ was the only Son of the great and holy God. He was in Heaven, with the Father, surrounded with the heavenly host, and all the glory that an infinite God could give him. Worlds on worlds obeyed him. The angels bowed before him. Yet, for the salvation of sinners, he gave up all this. He left his Father's side—he laid off his glory. He bade adieu to the glories of Heaven, sacrificed the society of angels, and came down to our earth to raise us up to Heaven. And how did he come? Not in glory, and splendor, and honor; not in power, and majesty, and authority. Hear the prophet as he describes his appearance: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." Isa. 53:2, 3.

He was despised, rejected of men, a man of sorrows, and acquainted with grief. We go back to Bethlehem, and there, in a stable, was born the Son of God, and was laid in the manger; and his whole life corresponded with his humble birth. His father was a poor carpenter and a day laborer; and he himself worked with his father at his trade. Mark 6:3.

My brother, are you a man of poverty? Do you have to toil long and hard, till the sweat rolls down your brow, till your limbs are tired, till every muscle quivers, till your very bones ache? The Son of God himself has done all this. He has gone all through this experience before you. He knows what it is to be weary and tired, hungry and thirsty. When he began his ministry, this was the chief objection that the Pharisees brought against him. "And when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house." Matt. 13:54-57. When these proud men heard his wonderful words of wisdom, they began to inquire, Who is this? Is not this the carpenter's son? Do we not know his brothers? They are all poor men, and have to work by the day to earn a living; and his sisters, none of them are persons of distinction. He belongs to that poor, ignorant family. And they were offended at him.

My brother, you who are trembling at the cross, and think you cannot make the light sacrifice for Christ, follow him through life, and see what he did for you. While others were rich, he was poor; while others had honor, he had not where to lay his head; while others were feasting, he was fasting; while others were laughing, he

was weeping; while others rolled in splendid carriages, he went afoot through the heat and dust; while others were praised, he was cursed; while others were honored, he was despised. Listen a moment how he spent his nights. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12. "Who in the days of his flesh, when he had offered up prayer and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." Heb. 5:7. After a hard day's work, as the shades of night gathered around, the Son of God retires from men, and seeks the lonely mountain. Just below, in the village, the rich and gay are having a feast. They are dancing and making merry; but Jesus is alone in the mountains, before his Father, praying for poor sinners. It is not a short, cold, formal prayer; but he prays earnestly, he prays long, he prays with tears and crying. The dews of night fell upon his locks. And this was not on account of his own sins, but for the sins of others. Following him through his holy life, we find that tenderness, sympathy, and pity, marked his every step and action. He came unto his own, and his own received him not. Rejected by the rich, proud, and the self-righteous, he spent most of his labor among the poor, the humble, and the sinners. He is found in the lowly dwelling beside the bed of the sick, and ministering to the needy. His hand is ever stretched out to do good. He is found with Martha and Mary, weeping at the grave of Lazarus. We hear him weeping over Jerusalem. We follow him to the garden of Gethsemane, and there behold the agony of his soul. Says Mark, "And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch." Mark 14:32-34. "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Luke 22:44.

What intense agony of soul the Son of God must have suffered in that terrible hour, when he sweat, as it were, great drops of blood. Mental agony is more terrible to bear, if possible, than physical pain. Sometimes we see persons so overcome by anguish of heart, that the sweat will start from their pores and drop down on the face. The Son of God suffered so intensely that the very blood pressed from his veins and fell to the ground. For a moment he was almost overcome, and cried out, "O my Father, if it be possible, let this cup pass from me." But remembering that the salvation of the world depended upon his perseverance, immediately adds, "Thy will be done." From there, he is taken before the high priest to be examined. Matthew says: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ. Who is he that smote thee?" Matt. 26:65-68.

What indignity was heaped upon the harmless Son of God! The vile sinners spit in his face, and others buffeted him; and others still, struck him with their hands, and mocked him. Sinner, did you ever stop and meditate how Jesus must have felt, how he must have suffered in that hour? Place yourself, for a moment, in his stead. How would you feel to have a man come up and spit in your face, strike you, and deride you? It would not be easy for you to pray. Yet all this Christ bore without a murmur, and without resentment, in order to save just such men as you.

Listen to Mark's touching account of the crucifixion: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." Mark 15:15. Jesus is condemned; then he is scourged before being led away to crucifixion. This scourging was a terrible process. The hands are tied, the back is bared, and then the cruel lash is laid upon the naked flesh; stroke after stroke, till the blood trickles down the sides, and the poor sufferer becomes weak and faint by the loss of blood.

So Jesus did, for he fainted in the way as they were leading him to Calvary. "And the soldiers led him away into the hall, called Pretorium; and they call together the whole band." Verse 16. Now this band of heartless, hardened wretches, proposed to have a grand time. "And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to salute him, Hail, King of the Jews." Verses 17, 18. They put on him an old purple robe of the color which kings wore; and then in mockery put a crown of thorns upon his head, and in derision saluted him, Hail, King of the Jews. "And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him." Verses 19, 20. Yet during all this mockery, and buffeting, and insulting, Jesus shows no anger or resentment; but meekly submits himself to this shameful treatment. With a word he could have delivered himself, and have slain them all; but for our sakes he did it not. "And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, The King of the Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors." Verses 21-28.

The most cruel death was the death of the cross. A large wooden beam was laid upon the ground, and toward the top a cross-piece nailed upon this. Then Jesus was laid upon it. His hand is stretched out and laid upon the cross, the nails brought and the hammer raised; and then the cruel nail, with stroke after stroke, is driven through the tender flesh and sensitive nerves, tearing and lacerating them till the blood pours from the veins. The hand is a very sensitive part of the human form. How intense must have been the pain caused by such treatment. That hand that had never done evil, that had caused pain to no one, but had ever been stretched out to feed the hungry, to relieve the needy, to administer to the suffering—this hand is cruelly torn by relentless men. Then the other hand is stretched forth, and the same process repeated upon that. His feet are then laid upon the cross, and large spikes are driven through them, while the blood trickles down upon the ground. Then he is lifted up, and there hangs upon the cross, suspended by those nails driven through his hands and feet. While in this terrible position, when it seems that the heart of Satan must have shown some pity, the unholy throng mock at him still. "And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him." Mark 15:29-32.

What terrible hatred must have dwelt in their hearts to produce such conduct as this! But Jesus endures it all patiently, and without a murmur.

Sinner, go back to Calvary, and contemplate that wonderful work, and remember that Jesus suffered all this, that you might be saved. What more could you ask? Can you not afford to bear a light cross for him when he bore such a terrible cross for you? How forcible is our text when we view all these things as they are. What more could he have done for your salvation than has been done?

After all this provision for your salvation, still the Lord does not leave it here, does not leave us in the dark to find out how to be saved. But he has given us his ministers, and commissioned them to go and proclaim the glad news to the whole world, to every creature, offering salvation to every one upon the simple terms of believing

and being baptized. You can come without money and without price. You can come whether learned or ignorant. You can receive this wonderful gift whether rich or poor. Christ will not reject you. The Father will freely pardon you, though the most wicked of sinners; yet you need his mercy, though you may have committed but few sins. The plan covers every case, and all possible cases. But I must close.

\* My brother, my sister, in the name of the Lord, lay these solemn thoughts to your heart; meditate on them; think of them over and over. Ask yourself the question, If I am not saved, why is it? Is it because God is to blame? What more could an infinite God have done for your salvation than he has done? Do you think he ought to give you more light? But stop; have you walked in the light you already have? Do you think he ought to remove all your doubts? Have not these doubts come in consequence of disobedience, and neglecting to do what you knew to be your duty? When you were brought to the gates of the grave, did you not promise that if God would spare your life you would serve him? Have you done it? You may be brought there again. Will God hear your cries then, when you did not keep your vows before? When you saw that dear friend laid away, cold and pale in the silent grave, did you not then promise to change your life, and give your heart to the Saviour? Why have you not done it? The Lord may come nearer still, next time.

Be careful. Stop now. Think again, I pray you, of what has been done to secure your soul's salvation. An open Bible has been before you from your earliest days. Have you read it? Time after time the Spirit of God has worked upon your heart. Have you yielded to it? For years, angels of God have hovered around you, have watched you, have been anxious for you. Have you grieved them away? Even the Son of God has died in terrible anguish to save you. Ministers, time after time, have offered you salvation in the name of the Lord; then prayed for you, and exhorted you, taught you. Perhaps a pious mother or father has wept over you, and interceded with God for you. Now shall all this be in vain, and you be lost at last? If so, what a terrible lamentation will be yours. Born in a Christian land, with every possible chance for salvation, yet you have rejected and slighted all this, and persistently gone on in the very course that you knew must end in death. May the good God trouble your heart, and awake your soul to a view of these things as they are; and may you never find rest till you find it in the Lord Jesus Christ.

Hutchinson, Oct. 9, 1872.

WHAT could be more strongly contrasted than the quiet dependence of the trusting soul in Him who careth for the birds, and "so clothes the lilies" that Solomon, in all his glory, was not "arrayed like one of these," and the discontent, the over-anxiety, and restless dissatisfaction of one who is only lifted up on high, and shines, and glares, and moves, and rushes wildly on, like a fitful meteor, and shares at last the meteor's fate? Selfishness, which creates so many artificial necessities for itself, and which is miserable in proportion to its anxiety over fancied wants, shapes this meteoric character into many forms. It glows with splendors only to burst into a thousand pieces with the force of its own momentum. It blazons its fiery pathway through the air only to end in the deepest darkness of its own disappointments. It never takes its place among the shining worlds that go out from God's pavilion, but it flares among them with a transient brilliancy that for a moment may eclipse them, while they shine on when it is lost in midnight. "Consider the ravens!" "Consider the lilies!" "Neither be ye meteors."

WE should rest satisfied with doing well, and let others talk of us as they please, for they can do us no injury, although they may think they have found a flaw in our proceedings, and are determined to rise on our downfall, or profit by our injury.

WE seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion.

WHAT God wants is millionaires in grace. Get rich if you wish to. If you remain poor it is your own fault.

## NINETY-FIRST PSALM.

He that beneath thy shadow hides,  
And there, Most High, unmoved abides,  
Thy saving grace shall see;  
There safe from harm may sit and sing:  
"My Refuge, Fortress, God and King!  
I trust alone in thee."

He'll save thee from the fowler's snare,  
From noisome plagues, from tainted air,  
And thou shalt dwell at ease—  
Beneath his wings shalt find repose,  
And shield from all thy raging foes,  
And every dire disease.

No midnight fears shall break thy rest,  
No noontide plagues thy path molest,  
Nor ought thy peace disturb;  
No poisoned barb, no treacherous dart,  
Shall pierce thy fond, confiding heart,  
For he thy foes will curb.

Though at thy side a thousand lie,  
At thy right hand ten thousand die,  
Unharm'd thou still shalt be;  
When God, upon the sinner's path,  
Shall pour the fury of his wrath,  
It shall not reach to thee.

Thy refuge is the Lord, Most High;  
To him in every trouble fly,  
To him thy sorrows tell;  
No evil then thyself shall harm,  
Nor every plague thy house alarm:  
Securely thou shalt dwell.

He'll give his angels charge to keep  
Thy trusting soul, awake, asleep,  
In all thy ways, secure;  
Their gentle hands shall bear thee on,  
Till all thy fears and foes are gone,  
And make thy footing sure.

The roaring lion thou shalt tread  
Beneath thy feet, nor shalt thou dread  
The serpent's deadly fangs;  
"Since thou hast set thy heart on me,  
I," saith the Lord, "will set thee free  
From all thy grievous pangs."

"Thy prayer I'll hear, thy wants supply,  
Be with thee when distress is nigh,  
And all thy fears control;  
With length of days thy life I'll crown,  
And shower thy choicest blessings down,  
To fill thy longing soul."  
—Presbyterian.

## THE CONSTITUTIONAL AMENDMENT:

Or the Sunday, the Sabbath, the Change,  
and the Restitution.

## No. 3.

WHERE, then, shall we turn for relief?  
There is one, and but one, more chance.  
Acknowledging that the law, as originally given, will not answer the purpose, and that its amendment cannot be made out with sufficient clearness to warrant the taking of a stand upon it, we turn, for the last time, to examine a position quite generally advanced; namely, that of Sunday observance inaugurated, justified, and enforced, by the resurrection and example of Christ. Is it true, then, that such is the fact? Have we at last found relief from all our difficulties in the life and career of no less a personage than the divine Son of God? Let us see.

The point of the argument is briefly this: Our Lord—by rising from the dead, and by his practice of meeting with his disciples on that day—both introduced, and made obligatory upon his followers the necessity of distinguishing between the first and the remaining days of the week, as we would between the sacred and the profane. Now, if this be a case which can be clearly made out, then we are immediately relieved in one particular; that is, we have found authority for the observance of the Sunday. But how is it as it regards the seventh day? This, we have seen, was commanded by God the Father. The obligation of that command is still recognized. Now, consequently, if Christ the Son, has, upon his own authority, introduced another day immediately following the seventh, and clothed it with divine honors, is it a necessary inference that the former is therefore set aside? To our mind, this is far from being such. If God has a law for the observance of a given day, and Christ has furnished us with an example for that of another also, then the necessary conclusion is, that the first must be kept out of respect for God the Father, and the last through reverence to Christ the Son. Three facts, therefore, must be clearly made out, or our situation is indeed one of perplexity.

First, it must be shown, authoritatively, that the resurrection effected the change which is urged, and that the practice of Christ was what it is claimed to have been.

Second, that that practice was designed to be exemplary; in other words, that what he did in these particulars was of a nature such that we are required to imitate it. Third, it must also be shown that he not only sanctified the first, but, also, that he secularized the seventh day of the week.

But can this be done? Let us see. First, then, we will consider the matter of the resurrection. Now, that it was an event of surpassing glory, and one ever to be held in grateful remembrance, there is no room for dispute among Christians. But shall we, therefore, decide that it must of necessity be commemorated by a day of rest? This would be assuming a great deal. It seems to us that it would be better, far better, to leave decisions of such importance as this entirely with the Holy Spirit. Protestants, at least, warned by the example of Roman Catholics, should avoid the danger of attempting to administer in the matter of designating holy days; since, manifestly, this is alone the province of God. Hence, we inquire, Has the Holy Ghost ever said that the resurrection of Christ imparted a holy character to the day upon which it occurred? The answer must, undeniably, be in the negative. No such declaration is found in the Holy Word. Nor is this all; even from the stand-point of human reason, every analogy is against it. It were fitting that when God had closed the work of creation, and ceased to labor, he should appoint a day in commemoration of that rest. The propriety of such a course, all can see. But, on the contrary, is it not equally manifest that to have remained inactive—on that glorious morning, when the Son of God had burst the bands of death, and the news was flying through all parts of the great city of Jerusalem, "Jesus has risen to life again"—would have been a condition of things wholly out of the question? Both the enemies and the friends of Christ—the one class stimulated by hate, and the other released by the mighty power of God from the overwhelming gloom and crushing dependency of three terrible days—were, by the very necessities of the case, moved to action by an energy which would cause them to overleap every barrier and to break away from every restraint. Everything, everywhere, animated by the new aspect which affairs had suddenly assumed, demanded immediate, ceaseless, and untiring activity. And such it had. From the early morning, until far into the hours of the succeeding night, scribe and Pharisee, priest and Levite, believer and unbeliever, were hearing, gathering, and distributing, all that could be learned of this most mysterious event. We say, consequently, that so far is it from being true that the day of the resurrection is one which should be hallowed, either exactly or substantially as that of the decalogue, the very opposite is the fact; and, if it were to be celebrated at all, every consideration of fitness demands that it should be done by excessive demonstrations of outward and uncontrolled joy, rather than by quietude and restraint.

Passing now to the other branches of the subject, we inquire, finally, What was there in the example of Christ and the apostles which in any way affects the question? If they are to be quoted at all upon this subject, it is but reasonable that their history should be examined with reference, both to the seventh and the first day. For, if precedent, and not positive, enactment is to be the rule by which our faith is to be decided, in a point of this significance, it is at least presumable that the historic transactions, by which this question is to be determined, will be ample in number, and of a nature to meet and explain all the phases of the subject. That is, the Gospels and the Acts of the Apostles—covering, as their history does, a period of about thirty years—will afford numerous and conclusive evidences that both Christ and the apostles did actually dishonor the old and invest with peculiar dignity and authority the new Sabbath. First, we inquire then, Is there in all the New Testament the record of a single instance in which Jesus or his followers transacted, upon the seventh day of the week, matters incompatible with the notion of its original and continued sanctity? The answer is, of necessity, in the negative. The most careful and protracted search has failed to produce a single case in which the son of Joseph and Mary departed in this particular from the usages of his nation, or in which his immediate representatives, during the period of their canonical history, failed to follow, in the most scrupulous manner, the example of Him of whom it is said, that, "as his custom was, he went into the synagogue on the Sabbath, and stood up for to read." (Luke 4:16.) Nor is this all; it is a remarkable fact, and one well calculated to stagger the investigator at the very threshold of his researches into the data for the modern view, that,

whereas, the Sabbath is mentioned fifty-six times in the New Testament, it is in every instance, save one (where it refers to the annual sabbaths of the Jews), applied to the last day of the week. So far, therefore, as the negative argument is concerned—which was based upon the presumption that the claims of the old day were constructively annulled by the appointment of a new one—its force is entirely broken by the record, which, as we have seen, instead of proving such an abolition, is rather suggestive of the perpetuity of the old order of things. Hence, we turn to the positive side of the subject.

How do we know that Christ ever designed that his example should produce in our minds the conviction that he had withdrawn his regard from the day of his Father's rest, and placed it upon that of his own resurrection? Did he, in laying the foundation for the new institution—as in the case of the Lord's Supper—inaugurate the same by his own action, and then say to his disciples, As oft as ye do this, do it in remembrance of me? Did he ever explain to any individual that his especial object in meeting with his followers, on the evenings of the first and second Sundays (?) after his return from the dead, was designed to inspire in the minds of future believers the conviction that those hours, from that time forward, had been consecrated to a religious use? If so, the record is very imperfect, in that it failed to hand down to us a most significant fact. I say significant, because, without such a declaration, the minds of common men, such as made up the rank and file of the immediate followers of Christ, were hardly competent to the subtle task of drawing, unaided, such nice distinctions. How natural, how easy, by a single word to have put all doubt at rest, and to have given to future ages a foundation, broad and deep, upon which to ground the argument for the change.

But this, as we have already seen, was not done! and after the lapse of eighteen hundred years, men—in the stress of a situation which renders it necessary that they should obtain divine sanction, in order to the perpetuity of a favored institution—are ringing the changes of an endless variety of conjectures drawn from transactions, which, in the record itself, were mentioned as possessing no peculiar characteristics, which should in any way affect the mere time upon which they occurred.

Let us, therefore, with a proper sense of the modesty with which we should ever enter upon the task of deciding upon the institutions of the church, when there is no divine precept for the guidance of our judgment, examine for ourselves. As we do this, it will be well, also, to bear in mind the fact that our prejudices will be very likely to lie entirely upon the side of lifelong practice and traditional inheritance. In fact, nearly every consideration, political, financial, and social, will be found, if not guarded with the strictest care, wooing us to a decision which—though it might dishonor God, and do violence to the principles of a clear, natural logic—would exempt us, individually, from personal sacrifice and pecuniary loss.—W. H. L., in *Christian Statesman*.

## Observations on the Present State of the World in Connection with Prophecy.

THE extraordinary aspect of the present times cannot but arrest the attention and excite the awe of all thinking persons, whether they believe in the Scriptures or not. But it is he only that takes heed to the sure word of prophecy as a lamp shining in a dark place, who is enabled to see light in the midst of darkness, to behold undimmed the convulsions which agitate the nations of the earth, and, possessing his mind in perfect peace, to rejoice in the near prospect of a better and brighter day, when the "earth shall be full of the knowledge of the Lord;" and the Lord shall arise upon Zion, and his glory shall be seen upon her.

The events of the period in which we live call upon us to sit loose to temporal things, and to remember that the fashion of this world passeth away. We have, indeed, no warrant in the Scriptures to neglect the duties of our secular callings; on the contrary, we are commanded to be diligent in all lawful business, and God has, in various instances, marked with his peculiar approbation the industrious performance of worldly duties. When he first appeared to his servant Moses at Mount Horeb, Moses was occupied in tending the flock of his

father-in-law, Jethro. When the nativity of Christ was announced by an angel from Heaven, he was sent to shepherds who kept watch over their flocks by night in the plains of Bethlehem. The true secret of Christianity is to attend diligently to all the duties of life; yet to do it not in the spirit of the world, but with the temper and feelings of those who are habitually impressed with the great realities of eternity—to do all to God, and not to man. Possessed of such views, the true servant of Christ, amidst the whirlwinds of divine wrath which go forth to destroy the wicked, shall be enabled to lift his head above the storm and to stand unmoved. He must, indeed, expect to partake of suffering, in common with the world in which he lives, until that happy hour when he shall be called on to meet his returning Lord and Saviour above the clouds. In waiting for that glorious event, "his heart is fixed, trusting in the Lord." He rejoices that "there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

We may infer from the present state and prospects of the world, connected with the declarations of prophecy, that there is no safety, either for individuals or communities, but in repentance and faith in the Son of God. It is, however, in an especial manner, to the great and noble, the counselors of princes, and princes themselves, that the calamities of the times, and the awful judgments of God, address themselves, as with a voice of thunder. Nor does this voice sound with less loudness or importunity in the ears of the bishops and ministers of the Protestant churches. No human establishments are now safe; we are surrounded with the ruins of thrones and kingdoms which have crumbled into dust. Where is the earthly throne under which we may now take shelter, and say, *Here are peace and safety*.

The repentance which Christianity requires is not merely an outward reformation. The gospel of Jesus Christ calls upon us to feel and acknowledge that we are sinners. In this respect it tells us, that all men, from the prince upon the throne to the meanest of the people, are upon a level. None are exempt from the corruption of a fallen nature, or the pollution of many actual transgressions. The prince, therefore, and the peasant, the noble and the plebeian, are equally called upon to acknowledge that corruption, and to confess these transgressions, to amend their ways, and to believe in the Son of God, who came down from Heaven to save us from our sins by the sacrifice of himself upon the cross.

It seems evident that the dashing to pieces of the nations, like the vessels of a potter, which is mentioned in the second Psalm, is at hand. That Psalm, though it is quoted in the Acts of the Apostles, in the way of accommodation, as relating to the opposition made to the kingdom of Christ in the days of our Lord's personal ministry, does yet properly refer to the events of the last times, which immediately precede the establishment of the kingdom of Christ. The solemn and affectionate counsel which is addressed in the above Psalm to the kings and rulers of nations, belongs, therefore, in an especial manner, to the present period, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—*Cunningham on the Apocalypse*.

SNEER not at old clothes. They are often made holy by long sacrifices, by careful folding away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of the noble heart beating underneath!

A LADY who refused to give, after hearing a charity sermon, had her pocket picked as she was leaving church. On making the discovery, she said: "The parson could not find the way to my pocket, but the devil did."

ONE of the most important rules of the science of manners is to maintain an almost absolute silence in regard to ourselves.

DIFFICULTY excites the mind to the dignity which sustains and finally conquers misfortune, and the ordeal refines while it chastens.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 5, 1872.

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

### Tract and Missionary Work.

THE strength of our cause is the union of its friends. Our organization is simple, yet complete. Our General Conference is a powerful means of union and strength. Our State Conferences, properly managed under the supervision of General Conference, cast a powerful influence in molding the prosperity and destiny of our churches. And our publishing interests are one. If these branches of the great cause can be sustained by faithful managers, and liberal supporters, the cause will move on with strength.

But the Tract and Missionary Societies, having a well organized plan to call into the field of labor all the responsible members of all our churches, if properly and vigilantly executed, is destined to be a wonderful power in the prosecution of the work.

1. It brings the members of all our churches directly into the Lord's great vineyard, where every one can find something to do. And this is just what they all need for their own personal advancement, and spiritual strength. Labor will make the weak strong in the Lord. Are any feeling a degree of discouragement, let them go to work for those who are weaker than themselves, and in lifting them out, they will find that they are lifting themselves up. Our people may wait and wait for the invigorating influence of the "latter rain" to make them strong, until they lose what little strength they now have. Their only possible hope of becoming strong, and worthy to act a part in the closing struggle, is to cherish a love of labor, and become real workers in the Master's cause.

2. While the members of our churches are bearing the cross in personal labor with those who need help, and cherishing a love for this kind of work, and becoming personally benefited, they are doing a great work for others in the circulation of tracts, in religious conversation, and prayer with the candid. Here are some of the heaviest crosses for many of our people to take up, in which they will find the greatest blessings. Our publications, especially our tracts, are adapted to this work, are ably and well written, and are offered on terms which are exceedingly easy. And our periodicals are improving, and becoming worthy to be circulated anywhere. And now the important thing is to start this Tract and Missionary machinery right in every place, and to select cautious, devoted, and yet earnest men to push the work ahead.

We recommend that Elds. Butler and Haskell superintend this work, so far as possible, in all parts of the wide field. They can separately hold a two days' meeting each week, on Sabbath and first day, preach to the churches, and to the people, and superintend several business sessions in the interests of the Tract and Missionary Society, during the same two days' meeting, or the same week.

The appointments for Ohio, given in REVIEW No. 18, look too much like the custom many are inclined to run into, of two, three, or more, spending their time to do the work of one. And from personal acquaintance, we do not hesitate to say that the men whose names appear with that appointment, are not all of them, to say the least, safe men to do so important a work. We appeal to the President of our General Conference upon this subject. Ohio has suffered, not only for the want of good ministerial help, but from that kind of labor that has scattered and discouraged. And we cannot advise Bro. Mears to leave the State, and move to Battle Creek, until Bro. Butler shall labor several weeks in the State, feeding the flock, and setting the Tract and Missionary Society in motion, or until he sends Eld. Canright, or Eld. E. B. Lane, or Eld. Van Horn, or some other sound man to the State to attend to this work.

Bro. Butler and Haskell are wanted, more or less, in every State in the Union, especially in all our Conferences, to take the general oversight of the Tract and Missionary work, and the cause generally. The President of our General Conference has just the gift, and just the spirit of labor, that all our Conferences, and all our

churches, must have, before they can really prosper. With these two men in the field, Bro. Haskell laboring more locally, and Bro. Butler canvassing the entire field, and both working in harmony with the presidents of our several State Tract and Missionary Societies, our other men can at once enter new fields.

We are alarmed for our ministers, especially for those who recently received license to preach, as we see them herding together to hold little meetings with our churches, and then giving wordy, lengthy reports in REVIEW, of no real interest. Five lines from them, stating in humble terms that they were in some new field, and that men and women by tens and scores were embracing the truth of God, would do the readers of the REVIEW a thousand times more good than to read their long reports about nothing in particular. We have noticed, in the REVIEW, the movements of things in several of the States, and feel that we can keep silent no longer.

In an issue for September, we see appointment for Memphis, Mich., by H. S. Gurney, who states, "Bro. Lamson and Kenyon are expected." In the same paper, is appointment for Bro. Gurney and Jones at Alaiendon, Mich. Now, if it be right that these licentiates visit our churches at all, they should visit our small, isolated, feeble churches, and labor to build them up, and add to their numbers, instead of visiting our old, large, and strong churches. If this had been done before the annual meeting of the Michigan Conference, instead of visiting Wright, and other strong churches, Bro. Smith might not have had the disagreeable task of reporting so many churches who failed to report to the Conference. But there is work in new fields, and in laboring to build up the weak places in our Conference, and we are grieved to see a disposition to dodge it.

We have noticed about the same in Wisconsin. Young men are invited, and urged to meet here and there, go long distances to meet with churches, and their reports show that they are really doing nothing. One thing is to run and race from place to place, and report through our paper much that says really nothing after all; and quite another thing is to go right into the work, as Eld. Sanborn did in the days of his simplicity and humility, and raise up church after church, and organize them, and put them in good running order. If our young men will take hold of the work at the right place, and search their own hearts, and plead with God for help, until they know that God is with them, he will then go with them into the harvest, and make them strong and successful. They have no business with the churches until they have brought out alone, and built up as much as one good church, at least. They will find this no small task, and they will need just this work to give them experience and balance for the ministry.

And there are ministers among us, who have labored almost from the commencement of the work, who, although they may have been sometimes successful in bringing people to acknowledge the present truth, have failed to build up the churches anywhere; but have often succeeded in creating confusion by fitful, rash movements, and have discouraged and scattered the dear saints wherever they have labored in our churches. Now we enter our most solemn protest against these men having anything further to do with existing churches until they go into new fields, convert men and women to the word of God, organize churches, and build them up, and present them to our Conferences in a prosperous condition.

Let the General Conference Committee take these matters in hand, and see that our treasures are not drained by men who accomplish really nothing, and by so doing discourage the people, and break down Systematic Benevolence. More soon. JAMES WHITE.

Woodland, Cal., Oct. 25, 1872.

### What we See in the Review.

1. WE have seen in the REVIEW AND HERALD the excellent articles from the pen of the editor on the immortality question. They are excellent, and should, when completed, appear in book form, a condensed edition on comparatively thin paper, in paper cover, and a complete edition on thick paper, in bound volume. A large edition for wide circulation is wanted.

2. We have been very much interested in the progress department, and we hope that each one of our preaching brethren in all parts of the field

will contribute to it as often as once in two weeks. Our young, wordy preachers, especially when they have nothing of interest to say, should use the precious space of the progress department very sparingly. Nothing can be more out of place than for a licensed stripling to occupy nearly a column of this department in stating how "I went," or "we saw" and "I spoke," and "we felt," and "we hope some were," or "will be benefited by our labors." We recommend that those who have anything to report, say it in few and becoming words, taking as little space as possible to express the important ideas they have on hand. If they have nothing of importance to say, only that their name appear in print, we hope they will not write for the REVIEW. Or, if they do, the editor will spare the feelings of the very large portion of his readers who are anxious that every line of the REVIEW should contain some precious thought, new if possible, or words of consolation and strength.

The brethren in California would not give a three-cent postage stamp to read reports from Wisconsin, Michigan, or any other of the States, from young men who have held a license merely, only a few months, giving the particulars of where they went, when they started, how they felt by the way, when they reached the place, how many times they spoke, what they hoped as the result, when they left that place, and when they reached home—especially, if they have no real good and cheering result to report.

Now, if the President of the General Conference, the editor of the REVIEW, father Bates, if living, or others of the pioneers of the cause, who really have something to say, and know how to say it in few words, and then quit, should give some of the above particulars, their position might make it very proper, and very necessary. But in the name of reason and religion, we plead that the progress department be spared from the wordy, wishy washy, shallow matter with which it is sometimes threatened. As it is, by ministers of other denominations, the REVIEW is said to be one of the ablest and best religious journals in our country. It should excel all others. May God, by his Holy Spirit, fire the mind and the heart of the editor, and the minds and the hearts of all the contributors, with intelligent zeal to make the REVIEW what it should be. It is the only preacher which thousands of precious souls have. It must be right. It must be the very best. It must be truly able, sound, interesting, stirring, convicting, comforting, and go everywhere to meet the wants of the thousands who are hungering and thirsting for the pure bread and water of salvation. If there is a want of original matter of the best sort, select the most precious things from religious papers. Or, go back and gather from the writings of Luther, Whitfield, Wesley, Miller, and a host of others who wrote with the fire of reformation ever burning upon the altar of their hearts. Let the REVIEW ever blaze with the light and fire of truth, and light and burn its way through the moral darkness of this time to thousands of honest minds.

3. WE see by the REVIEW that there is a general interest in the several States, in regard to the work of the Tract and Missionary Societies. The present is just the season of the year for our people to take hold of it everywhere. We confess that we have been greatly disappointed in the receipts in the REVIEW of stock taken in our institutions, especially in the Health Institute, and the Hygienic Book Fund, and we must here recommend the work entitled, An Appeal to the Working Men and Women in the Ranks of Seventh-day Adventists. Get the work, friends. Price, post-paid, 25 cents. The officers of our Tract and Missionary Societies, should read the book, circulate the book, and labor to carry out the worthy plans set forth in that book. All our people who have hitherto excused themselves, should now come up and take stock in these noble institutions and enterprises. Let there be equality in bearing the burdens of the way.

4. WE read with interest the faithful statements of Eld. Butler in reference to the church, school, &c., at Battle Creek, and rejoice to know that the Lord has hold of this matter. And we have been astonished above measure that the calls for men to move to Battle Creek, and the statements in relation to what is wanted at headquarters, have not moved the members of that church to do something in the matter. Men are not called to Battle Creek because there is a

want of men. There is no lack of men in that large church. And they are men, too, who have real ability, if it could be called out, and sanctified to the work which has so long suffered for want of their interest and care.

Some have been held, and nearly ruined, by unconsecrated companions. Others suffer themselves to be so far engrossed in business that they have no time to spend for the general good of the cause. And there are some of the finest young men in that church, who could come up and bear burdens; but the spirit of inaction, so prevalent in that church, has seemed to bind them hand and foot, and some of them are forming relations in life which promise to blight their future usefulness. And yet, no one in that church seems to feel responsibility in these matters. And during the several years that the call has been made for help in Battle Creek, that church, instead of arousing to duty, has been falling into a condition to be less, and still less qualified to cherish and build up existing institutions at Battle Creek. This lethargy under the circumstances, and apparent willingness for others to come in and do the very work which they have neglected to do, and which they will have to give an account for not doing, forms the strongest evidence possible that the members of that church are utterly disqualified to be located around our institutions.

To illustrate the blindness of that people as to the real wants of the cause at Battle Creek, and the little care and the great selfishness that exists, we mention the case of one, who, when the subject of exchanging Sabbath keepers in Battle Creek for a few reliable families was first urged, rashly exchanged property with a family in Ohio, without counseling with the proper persons, bringing a family to Battle Creek he very well knew could not be of any help to the cause in Battle Creek.

If this brother had fully received the true testimony setting forth the failures of the church to sustain and stand by those who were exerting themselves to build up our institutions, and the cause generally, and had taken hold of the work, he was just the man that was wanted at Battle Creek. But instead of this, he left his post, in the inglorious manner above stated; and we are not a little surprised to see him accepting very important and responsible positions in another State Conference. If he is the man to bear responsibilities, why should he leave Battle Creek, and that Conference have to appoint others to come to Battle Creek.

We wish it distinctly understood that the call for men to come to Battle Creek is not because there are none in that large church who can bear the burdens. It is because they will not take hold of the work in a proper manner, as illustrated in the case above mentioned. In that church are mechanics and business men of real ability. It is true that they constitute but a small proportion of the church, and these feel that they must give their time to their business, to support their families. But how will these men and their families feel when they awake from their stupor and lack of faith to find twenty families in their midst, some of them at great sacrifices, to do the work they refused to do? It seems to us that such an event would mark a terrible era in their religious life. What would their prospects be in pursuing the Christian life, and what could, in such an event, sustain their hope and faith of hearing, at the end of the Christian journey, the Master saying, Well done? And what will be the loss to the cause in the different States for twenty of our best families to tear away from their churches and Conferences at home, and come to Battle Creek, to do the very work the active business men of that church have neglected, and have been dying for want of the healthful mental and spiritual exercise which it would give? In the final summing up, all this loss will be set to the account of those who have failed to do their duty, and who have brought about the existing state of things at head-quarters.

If nothing is done by the Battle Creek church to meet the pressing wants of the cause at head-quarters, as many as twenty families should remove to Battle Creek, to form a strong influence for the right in the Publishing Association, the Health Institute, and the Denominational School, and also to be able to stand against the influence of an unfaithful church.

Bro. Butler's statement in REVIEW for October 15, of his visit to the Battle Creek school, of Bro. Smith's first Biblical lecture, &c., has stirred our soul to the very depths. There might

just as well be three hundred students at Battle Creek as fifty. Bro. Smith might as well have one hundred in his class as twenty. We know of no branch of the great cause that is suffering a tithe as much as the proper education of young men and young women, to teach the present truth. No language can express the loss the cause is sustaining. No amount of wealth can estimate it. And this loss will be chargeable to the neglect of the Battle Creek church. If they had followed the light, they might now be in condition to throw a good influence around such a school. When that church can care for the dear orphans we have tried to save, and have brought in their midst, then we can hope they will have a good influence over two or three hundred students.

When the Battle Creek church so far understand their past failures in not standing for God, his truth, and his servants, so as to understandingly reform, and brings forth proper fruits of reform, then fifty thousand dollars can be raised in ninety days to erect proper school buildings in the city of Battle Creek, and in six months from that happy day for that church, two hundred students, one hundred of them for the theological class, can be in attendance. It is for that church to now say whether such a school shall be immediately established in their midst—whether others shall be compelled to leave important positions in the several Conferences to move to Battle Creek, to do the work God demands at their hands. We are as willing to serve the cause at head-quarters as at any other point. And it is in the power of that church to prepare the way for us, and make the battle ground at head-quarters a free and happy place to employ to the best advantage our little remaining strength. That church can, by vigilant action, avert the terrible results that must follow unfaithfulness in the most sacred trust ever in the hands of men and women.

JAMES WHITE.

Woodland, Cal., Oct. 25, 1872.

#### Truth Is Valuable.

PRECIOUS is the light given by the word and Spirit of God. Yet it is undervalued. It is not prized as it should be. As a people we are being instructed how to prepare ourselves for the time of trouble which we must soon see. But many do not realize that they need this teaching. They think it not necessary to heed it; showing by their acts that they do not believe. The time will come, however, that the unbelief that now blinds the mind and perverts the judgment will be torn away, and it will then be seen that, while they disregarded the light, they slighted their own mercy.

We may talk truth to our friends; but while we do not evince that we believe what we say, it will not affect favorably the hearer. To show that we are in earnest—that we are believers—is what is needed. We must prove our sincerity. And this we cannot do, unless we are sincere, having a living faith in what we say.

When do we purpose to come up to the light? If we are not now ready, when shall we be? I awfully fear that many that have been timely warned, and professed to receive the warning, will neglect the preparation, and so that day will come upon them as a snare. This must be the case from the present aspect.

The trouble is, men promise themselves that at some future time they will reform, but never come to the time. Those who will be prepared to meet the fearful time of trouble, must get ready for it; and the time is now. No future time will do. Nothing will be done to the purpose, till we say and feel that now is the time. Shall we heed the light, and heed it now? Would that we could persuade all to heed the truth and to walk in the precious light that God in great mercy has given us.

R. F. COTTRELL.

#### The Cause in California.

DEAR BRETHREN AND SISTERS IN CALIFORNIA: Since our late, excellent camp-meeting, I have been drawn out in my mind to say some things to you, and, as it is not consistent for me to meet with you again soon, I take this, my shortest method, to address you all at once, through the REVIEW.

I have occupied, in the past, much time in writing letters to you, and others. I am admonished that, for the sake of my health, and for the sake of this precious cause, I must lay aside so many business cares, and devote what strength I have to the spiritual interests of the work. I shall study to let these cares drop upon you, and to economize my time, and devote my energies to the study and proclamation of truth.

While the cause was in its infancy here, and the few did not realize what there was to do, or what needed to be done, it was important that some one should stand in the gap, and take responsibilities. Without any spirit of boasting,

or complaining, I will simply state, what most of you know, and some of you realize, that I have had many cares and burdens upon me. Some of these, I am now confident, I might have laid down sooner, at the feet of others competent to bear them. Perhaps I had borne them so long I thought I must bear them. I am thankful for God's grace sustaining in bearing what was duty to bear. I have carried too much for one man, if, at the same time, I expected to do justice to my duty as a minister of the word. Caring for the temporalities has taken the strength that should have been devoted to the spiritual. This has been especially true during the last year. I have not had that time for earnest devotion and study of the word I should have had, to be an effective minister of Jesus Christ.

When coming home, it has been accumulated letters of, business that has taken the time I should devote to my children. There must be a reform in these things. With God's blessing, there will be.

You appreciated, dear brethren, the weight that was upon me at our last State meeting, and came up nobly to the work. God bless you. By your actions then, and there, you showed a willingness to do, when you knew what to do, and I doubt not that you are anxious to act your part, so that the servants of God may "give themselves to the ministry of the word," and not be caused to "leave the word of God and serve tables."

When the elders and s. b. treasurers came up with promises to take responsibilities in their respective churches, and see that their dues are kept square, it was a relief; for it shifted responsibilities where they belonged. The prompt carrying out of those promises, has been a still greater relief. It is a lesson for young and inexperienced churches to learn promptness, and promptness in all things, is, under God, the mainspring of all true religion; and, in fact, of all true manhood. You have made good advancement in learning this lesson. Still persevere in the work.

To serve you as a State treasurer, when each church for themselves attend to their own finances, with none of the responsibility upon the State treasurer of collecting the funds, is a light task, and need not occupy—with our present number of churches in the State—fifteen minutes per quarter. In case all act promptly, the treasurer has simply to receive and disburse the funds under the direction of the State Conference, or State Committee, and make his entries on the books for the same, without any responsibility for its collection in the churches.

But, with the matter of this office of treasurer, freed from the embarrassments it has been encumbered with in the past, it is not my duty to hold the office. I give this timely notice, that at our next State meeting I may lay it down, and you choose some one of your number to hold the office of treasurer.

And here I would state that you will see by examining the Constitution adopted at our last State meeting, that it is the duty of each s. b. treasurer, after you have collected your quarter's s. b., and paid it over to the State treasurer, to report on the blanks provided for it, to H. T. Hewitt, Santa Rosa, State secretary, the amount of your s. b. pledges per quarter, and the amount paid during the said quarter to the State treasurer. Bro. Hewitt is to preserve these reports, and, by the aid of them, he can, before the State meeting assembles, when making out his report of the standing of the State, compute the exact amount paid into the State treasury by the churches.

Copies of the printed Constitution, as adopted at last State meeting, are in my book-rooms at Santa Rosa. A copy should be in the hands of every officer in our organization, and in every family of our churches, immediately. Let the clerk of each church in California ascertain, directly, how many copies of the Constitution are wanted in your church, and write me at Santa Rosa, Sonoma Co., Cal., and I will send you, free, the number of copies of the Constitution you may specify that you need, as also two blanks for the two remaining quarterly reports of our s. b. treasurers for this Conference year. Hand these, when received, to the s. b. treasurers for future use. They are to be used Jan. 1, and April 1, 1873.

You are aware that the greater labor, or perplexity, rather, is in constructing a piece of machinery, and getting it into running order, not in running it after all is in order. So with these matters of which I have been speaking. You are trying to find your place in the organic machinery, and to do your duty. It works well, and my mind is relieved.

But there is our Missionary Society, which, in its partly organized condition, the past year, has been a source of more labor and care to me than all the rest. This will be helped, as you all learn and come up to fill your places. In this, I have been bearing burdens that no longer belong to me; and you will willingly take them when you know what they are. Some duties in the matter I have done, which I was not really responsible for. I write these things to prepare the way to lay all such duties down, that you may learn them, and with them receive the blessing of doing in this cause.

I do not wish to lay down one burden that is legitimate for me, or that I should bear, but to simply "stand from under," and let those do the work of their office, that hold the offices. For

all would prefer I should do this, and that I should devote the strength I have given to your duties, to the more effectual performance of my own work as a minister of Jesus Christ.

This work is great. Its field of labor is increasing. The harvest is white for the sickle; and, if we all come up to our duty in this advancing cause, we may all be reapers. There is ample room for us all to labor, and we may grow with the work if we bear our proper burdens, in our proper sphere.

Before making the suggestions I have to make, relative to the Missionary Society, I will make a few statements relative to its rise here. Before any direct system had been adopted in the States, with reference to State Tract and Missionary Societies, we began to see a necessity for some system of tract distribution. I commenced, by myself, to appropriate a portion of the profits on book sales to the purchase of tracts for gratuitous distribution in connection with meetings in new places. In the spring and summer of 1870, I distributed, in this way, about \$30 worth of tracts, and had the pleasure of learning from the lips of several persons, that they had embraced the truth from reading those tracts.

By an article in the REVIEW, our State Committee brought this matter before our people here, and July 4, 1871, we organized a Tract Society, considering each Seventh-day Adventist as a member, and receiving quarterly donations as each were pleased to pledge. By remodeling our plan from time to time, we had, up to May, 1872, raised and distributed tracts and pamphlets, at wholesale prices, to the amount of about \$350.00.

There were present, at the State meeting in Santa Rosa, in May, 1872, several who had embraced the truth from reading tracts. This had its effect to stimulate us to more earnest efforts in this direction, and we adopted the constitution recommended by the General Conference, counting each church as one division of the Tract Society, to have its quarterly meetings, with reports of labor, in connection with the regular quarterly meetings of each church.

The previous year, with our temporary tract organization, we became responsible, by vote of our State meeting for arrearages on the periodicals taken within the bounds of this State organization. Here was occasion for much labor in the shape of letters to delinquent subscribers. Here I have erred. It was the duty of the State secretary to either write these letters, or see that they were written. But, understand me, I blame no one; for none were instructed as to their duty in this matter; but, as I now call to mind about one hundred letters of this character I have written during the last year, I mention it as an item of the care connected with the duties of the Society.

I would here state that Bro. Kellogg has rendered me efficient aid in these matters, especially since our last State meeting. I lay down this burden also, but am willing to counsel with the proper officers of the Tract Society, and furnish them lists of delinquent subscribers, so that this work of collecting, as far as possible, may be completed, and that by the first of January we may present to the Association, with the opening of the strict advance pay system, a clean list.

Another point, in which my cares can be lessened, and the proper ones bear the burdens, is in the matter of business between this coast and the Office of Publication. Several letters containing means, written by our brethren, have been lost, and to avoid other losses, of a similar character, all the business has been sent to me, and then by me copied to the Office, and the means sent by me in money orders, so that, as yet, there has not a dollar's loss occurred. This occasions a great amount of writing. As a general rule, I shall lay this burden down, and would suggest this plan, let the business agent in each division of the Missionary Society open an account with the Office on the periodicals, and let each church, and individuals in the vicinity, do their business on REVIEW, Reformer, and Instructor, through the business agent of their church, he, keeping a book in which is an exact copy of each letter he sends—and on this I will show you my book if desired—and he, from time to time, send the means collected in post-office orders to the Publishing Office in such a manner that the Secretary of the Association understands it, but any one pilfering the mail would not, so there could be no loss. In time, we will get this arranged; if not before our State meeting, we can then.

Of the work of the Tract Society, I would say, it seems to me that what we see, of souls embracing the truth through reading, should stimulate us all to act. What we saw on the camp-ground at Windsor, Cal., Oct. 2 to 8, a number who have come out on the truth in that manner, I hope will have its effect. The librarian should immediately make out a list of the tracts you have on hand, and mail to me at Santa Rosa. In a few weeks there will be a fresh supply of books and tracts, so that your supply can be replenished. Send in your orders. There are several boxes of books on their way to California, and these should be placed in the hands of all candid ones who have a desire to read, whether they are here in California, or whether they are your friends abroad. Let us arise to do all our duties, and take hold unitedly for an earnest effort in the work.

J. N. LOUGHBOROUGH.

P. S. Let the officers in our churches in California preserve this article for future reference.

J. N. L.

#### The Christian Sabbath.

THE opponents of God's holy Sabbath always have much to say about the "Christian Sabbath," as though this was something different from God's ancient Sabbath. While we prefer to call Bible things by Bible names, and while we farther know that the terms "Jewish Sabbath," and "Christian Sabbath" are neither of them in the Bible, yet, if there is any propriety in calling one day of the week above another the Christian Sabbath, we believe that this term should be applied to the seventh day and not to the first day. Let us look at the facts a moment. What does the word Christian mean? That which belongs to Christ, or, in other words, something that is Christ's. A Christian church is Christ's church. The Christian Sabbath is Christ's Sabbath. The Christian's Sabbath day, then, would be Christ's Sabbath day. Sabbath signifies rest; hence Christ's rest day.

Now we ask, Did Christ ever rest from his work upon the first day of the week? No living man can prove that he did. The Bible never names any such rest on that day. In short, there is no record of it. If a man claims that he did, it is pure assumption. He cannot prove it.

But did Christ have anything to do in making the seventh-day Sabbath by resting upon it? Most certainly he did. Look at the facts a moment. When was the seventh day made the Sabbath of the Lord? Answer: At the creation of the world, when God made everything in six days and rested on the seventh. Did not that make it God's Sabbath day? The Bible says so, and no one will dispute that. Now we ask another question. Who rested on the seventh day? Did not the same one who made the world in six days? Certainly. Then we ask further, Who made this world? The Bible is explicit on this point. It declares that Jesus Christ made it. Read a few testimonies. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3.

"Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in Heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:15-17. See also Heb. 1:1, 2, 8-12.

Nothing could be plainer than these statements proving that Jesus Christ made our world. But does not the Bible say that the Father did it? Yes; but it tells us how he did it, that is by Jesus Christ, or through his agency. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9.

Jesus Christ, then, created the world by the authority of the Father; or, to say the very least, in connection with his Father. Then did he not work the first six days? Certainly. Then did he not here rest on the seventh day? Most assuredly. Then did not that make it his rest day, his Sabbath day as much as it did the Sabbath day of his Father? None can deny this. Then is not that the Christian Sabbath? The conclusion seems as plain to us as the shining sun. This fact shows further that Christ is as much interested in the holiness of the seventh-day Sabbath as the Father is. Hence he could truly say, Mark 2:28, "The Son of man is Lord also of the Sabbath day." This is indeed the Lord's day whether we speak of the Father or the Son. D. M. CANRIGHT.

#### The Family of God.

THE inhabitants of the whole universe are the creation of Almighty Power, and were all originally designed to add to the happiness of each other and to the glory of God, and although some part of this family have fallen, and must be banished forever from existence, yet it is consoling to know that not a jot of glory or of excellence is to be abated thereby.

Although rebellion has marred for a time a small part of the work of God, yet in due time all is to be restored again, more glorious than before; and from this sad event a lesson is to be learned, which will forever secure the universe from the recurrence of a like catastrophe.

Happy indeed will this family be, when all are gathered from this sin-stained earth, and united to the family above. Soon this is to be consummated in the resurrection of the righteous from the dead.

The Advent now near is the festal day of Jehovah, to which he looks with intense interest, when his family of ransomed ones will be complete, and not only angels, but Jehovah and his dear Son, will rejoice over the rescued and the redeemed.

It is to be the festival of God, when he will rejoice over his work, and his labors will be rewarded with success and victory, in the greatest and most important war ever waged.

JOS. CLARKE.

## THE LORD'S HIGHWAY.

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it."

THERE is a path no vulture's eye hath seen,  
Nor lion's whelp hath ever walked therein;  
Nor worldling's foot hath pressed the holy soil.  
None but God's ransomed ones shall tread  
The bright highway that leads to Zion's hill.  
This shining road is cast above  
The dark death-damps of earth;  
Above its noise and strife,  
Its perils and its pain,  
And pestilential breath.  
These inhale life and strength  
Through breezes borne from yonder mount,  
Where immortality begins to flow.  
Through all its boundless realms,  
Its limpid streams bear healing in their flow.  
Its fountains gush with everlasting life.  
Its fadeless verdure whispers low,  
"No blight shall mar our loveliness."  
The little birds in warbling, sing,  
"We live forever here.  
No archer in our bowers, to take  
The fatal aim, and bring us low."  
Life! life eternal! comes in every breath;  
It beats in every pulse.  
Who walks the King's highway,  
However weak, or frail, however faint, he be,  
Or lame, or deaf, or sick, or blind, he be,  
Will glow with strength and vigor. There,  
As a young roe, the lame shall leap;  
The blind unclothe their eyes, the deaf shall hear,  
The stammering tongue be loosed,  
To sing God's praises through eternal life.  
Those humble ones of earth,  
Who'er struggling on their toilsome way,  
Shall bask, ere long, beside the cooling fount;  
And eat the fruit plucked from life's healing tree;  
Whose leaves shall all their maladies relieve,  
And health and immortality restore.  
Oh, wondrous love! that could devise a plan,  
To save lost man, and bring thy ransomed ones  
To their lost home once more.  
No ravenous beast, nor serpent vile, nor unclean  
bird  
Shall find thy bowers, O Eden!  
None, none but God's redeemed shall, singing, unto  
Zion come  
With everlasting joy upon their heads.  
ELMIRA O. DAVIS.  
Battle Creek, Mich.

## Progress of the Cause.

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

## McLeod Co., Minn.

THE Lord still continues to bless our labors in this section. We have now been in this county three months. About eighty are now keeping the Sabbath, of whom only one was in the truth when we came here. Still, the way is opening before us. We now have Sabbath meetings in three different places; and I have just commenced a course of lectures in another neighborhood, where eight are already keeping the Sabbath. I did not expect to see many out, but the whole neighborhood turns out, and there is as good an interest as I have had anywhere. Yet, there are some ten or a dozen places more, right in this immediate vicinity, where they are earnestly urging for meetings. The interest has been such that I have tried to do more than I ought to, preaching nine or ten times every week, and visiting during the day.

Bro. Grant is with me, and greatly aids in carrying on our prayer-meetings and visiting from house to house, &c. Bro. F. W. Morse is coming to help me soon, so we hope to occupy these fields, more or less, during the winter. Probably we shall have all that all three of us can do till spring. We are thankful to God for such an opening for the truth, especially after having so little interest during the forepart of the season.

Last Sabbath, the friends in Hutchinson had an excellent meeting, in which several made their first start to become Christians. All are settling into the truth and learning to love it. Bro. Grant led the prayer-meeting here, and Mrs. Canright the Bible-class, while I attended the meeting four miles out of town, at what is called Bear Creek school-house. Preached on the gifts. Then we had a most excellent social meeting and a good Bible-class. On Sunday, about forty brethren and sisters came together at Bro. Whitelock's, and I spent nearly all day in talking to them on practical duties, the progress of the cause, and what the Lord was doing for us. Here, we also had another good social meeting, in which several made a start for the kingdom. Preached that evening to a full house. All the American families in that neighborhood are now keeping the Sabbath. I believe there is not a single exception. A few weeks ago, some of these were first-day Adventists, some Baptists, some Methodists, some Presbyterians, some worldlings, &c. Now they are all united in the truth. This is more remarkable from the fact that many of these had, heretofore, been strongly opposed to the Advent doctrine, and would not attend the meetings, nor unite with them in Sabbath-school. One good sister said to me, "Bro. Canright, we have set up here nights to hate the Adventists." Another said that if an Adventist came into his house he would set the dog on him! but we have now preached in his house

several days, and have not been bitten yet. He and his whole family are obeying the truth. Another man, after attending a few of our meetings, being asked if he was becoming an Adventist, replied, "When you hear that I have become one, you may set it down that I am crazy." He and his family are now rejoicing in the truth. A sister and her family embraced the truth while her husband was absent. When he came home, and found what had occurred, he felt terribly, and said that his peace was destroyed, and the harmony of the family was forever gone. He wept like a child. But, after praying over the matter, and becoming composed enough to hear and read in regard to it, he soon saw the beauty there was in it, and now rejoices with them in the truth. The tears run down his cheeks as he speaks of the glorious light he sees in it. Who can deny that this is the work of the Lord? A half dozen, or more, school teachers are among those who have received the truth. We hope to see them becoming useful in the cause.

This is a very new country, and, quite generally, the people have not many conveniences; yet, nearly all have homes and are industrious people. They all make us welcome to their simple fare, and seem to share with us what they have most gladly. When people feel this way, we can put up with most anything.

Bro. and sister Cox and Bro. and sister Pugh, in town, furnish us with good homes, and do everything for our comfort when we are here. What we miss most is fruit, of which there is scarcely a taste.

Preachers abound in this section, as it will be seen in the fact that more than twenty have attended my meetings, more or less, in this section. I have not softened the truth any for their sakes. With a single exception, not one of them, thus far, has ventured to say anything in opposition; not so much as to raise an objection to our meetings. A great effort is just now being made to send away off East, or somewhere else, for a smart man to meet us. This shows that they think their cause is a desperate one, requiring the best talent and greatest experience to defend it. How they will succeed remains to be seen.

Eld. Lombard, Adventist, attended several of my meetings, while in this section. He and his wife seem to be sincere, earnest Christians, seeking for the truth. I hope God may help them to see the whole truth.

Bro. White thinks there is danger of us older preachers getting above the simplicity of the work, so that we cannot content ourselves to preach to small congregations. No doubt there is danger of this. But I think I have had a pretty good trial of small congregations this year. At the time I read his article, I was preaching in a little, old, log school-house, in the brush, where my head almost touched the ceiling, while standing up. Eighteen or twenty make it comfortably full. I have preached here to congregations of six, ten, fifteen, and so on. But I kept to work till I got my whole congregation. It is just such houses as this in which I expect to labor all winter. The next one we have in view is covered with bark. So, until we have a little more room, there is not much danger of our being puffed up very high! But as long as we find good, honest-hearted people, who are willing to receive the truth, we are very glad to labor under just such circumstances. We shall take steps immediately to build a meeting-house, some four or five miles out of town.

Tobacco flourishes here in all its glory; but we shall never give it rest, till all have cleansed themselves of it. Among those who first embraced the truth, very few now use it. I believe that when the subject is fairly set before them, and they realize what a dirty, filthy habit it is, injuring the health, destroying their minds, their tempers, breaking down their nerves, and squandering their Lord's money, I say, I believe that they will give it up.

We have abandoned the idea of going to Iowa this fall. It was no small sacrifice of feeling to give this up; but, all things considered, probably it is all for the best.

D. M. CANRIGHT.

Oct. 22, 1872.

## Cattaraugus Co., N. Y.

AFTER attending the meeting at East Elma, the second Sabbath and first-day in October, which was a meeting of interest and of profit as I hope, I came to this county. Commenced meetings in Farmersville, an entirely new field, Oct. 15. Held two meetings which were well attended, and then went to the quarterly meeting at East Otto. Had an encouraging meeting. Between thirty and forty Sabbath-keepers were present. Bro. Welch, the director of the Tract Society for this district, and others, were present from Portville, and a representation from Cottage and Randolph, also. There is reason to hope that the meeting will prove very profitable to the interests of the cause in this part of the great field.

I have returned and resumed meetings at Farmersville. The interest manifest is as good as could be expected, and I remain to labor as long as it may be duty. I earnestly pray that my labor may not be in vain. I trust it will not. I hope at least to benefit the good family that have received me, and seem anxious to do everything in their power to make me comfortable. They are not members of any church; but parents and children are courteous and kind, and some of them, if not all, are religiously disposed. May God bless and save them. Brethren, pray for me.

R. F. COTTRELL.  
Farmersville, Catt. Co., N. Y., Oct. 24, 1872.

## Southern Illinois.

It has been some time since I have reported through the REVIEW; yet I have not been all the time idle. After our labors closed at Martinsville and York during the first part of the spring and summer, my health being rather poor, I returned home, where I spent a few weeks working on the farm, and visiting among the friends and relatives, and occasionally holding a few meetings, as the way opened.

Aug. 28, started to Annapolis, Crawford Co., where Bro. Colcord was engaged in giving a course of lectures in the tent, with apparently good interest; but very many coming down with the chills and fever in connection with some other things, caused the interest to decrease very rapidly until but few came out. Sept. 22, our tent was struck by a small gust of wind, and a place torn in the top about twenty feet long. The canvas is very rotten in the top. The sides are quite good yet. It being in good order for storing away, we concluded to take it down and hold meetings in a hall which was freely offered us.

We soon closed our meetings there with no apparent result. However, I think a very few in that place may yet embrace the Sabbath. I believe two or three have already expressed their determination to do so.

Friday, Oct. 10, I commenced meetings in Bro. Hiestand's neighborhood, near Palestine. Have spoken twelve times, with increasing interest. Have already presented the Sabbath question. Many acknowledge that it is truth. But oh! how few there are that have vital stamina enough to cause them to act. May God arouse the slumbering people ere it be too late. If the interest continues, I shall remain here several weeks yet. May the Lord direct. Brethren, pray for me.

C. H. BLISS.

## New York.

CLOSED the meeting at Pitcairn, Oct. 13. Gave twenty-four discourses. The interest was good to the close. Seven have embraced the truth, two of whom never made a profession before, making in all thirteen now keeping the Sabbath. By the help of Eld. C. O. Taylor, organized a church of nine members. Baptized seven. Others, I think, will join soon if the church maintains a close walk with God. Never did I meet with a more friendly people than in this town. Thanks to the many kind friends for favors shown me while laboring among them. I now leave for home to arrange for winter, then to return and labor as the way may open. Truly, God is good.

HENRY H. WILCOX.

## Genesee Co., Mich.

WHILE laboring with the tent last summer at Flushing, there were several living about seven miles distant, in the township of Mount Morris, who became so deeply interested in the truth that they embraced it, and have each Sabbath attended meeting at Flushing. After the camp-meeting, when we returned to follow up the interest in and about Flushing, these friends were anxious that we should hold meetings in their neighborhood.

October 7, I commenced a course of lectures. Was granted the use of two school-houses, which are located four miles apart. We occupy one an evening, the other the next.

The people at first were very much prejudiced against our views, and had been warned by the minister not to go and hear; consequently the congregations at first were very small. Notwithstanding this, we have labored on, and the congregations have increased from the first. Some, however, are so prejudiced that they will not come and hear.

The Methodist minister has spoken twice against our positions. Thus far we have paid little or no attention to his objections, but have tried to reach the people by presenting the plain truth as brought to view in the word of God. If we can succeed, by the blessing of the Lord, in convincing those who are honest at heart that we have the truth, they of necessity must see, sooner or later, the absurdity of the objections urged against our positions.

We have just reached the Sabbath ques-

tion. What the result of its presentation will be we know not. We hope and pray that the Lord may bless the effort.

Each Sabbath we meet with the friends at Flushing. Nearly all who of late have embraced the truth seem to be growing in grace. The Lord greatly pours out his Spirit, and we are blessed in our meetings. To him be the praise. S. H. LANE.

## East Charleston, Vi.

LAST Sabbath, over fifteen came forward for prayers in this place, most of whom gave in their testimonies. The field is new here, and it takes much hard labor to move the people. We have been thankful for Eld. Hutchins' help for the past ten days. It has been a great relief to us in our worn condition. My brother is expected to join in the work this week. We are arranging to organize a Sabbath-school and Bible-class.

We are holding meetings at another point, four miles from this place, where a few have embraced the Sabbath in connection with the work here. The way is opened to hold meetings at two other points, where the people have not had a fair opportunity to hear all our lectures.

We are more than ever convinced that the work of the ministry is a great work; that it takes more than the argument to move the people; that we must have much of the Spirit of God to remove prejudice and melt down hearts; that we must come close to the people; that it requires much love, patient labor, and heavenly wisdom, to give the preachers as well as the people a fair chance to understand and receive the message, so as to not prematurely close their ears, or sacrifice the important truths for these times.

D. T. BOURDEAU.

October 25, 1872.

## Minnesota.

I HAVE continued my labor among the Swedes, and though I have had a great opposition, I have met with some success. The priests have done all they possibly could do to withstand me, so as to hinder me in my effort to lay the truth before the people. They have written in their periodicals the most detestable falsehoods against me. They have gathered their friends for the purpose of disturbing us at our gatherings, and to break up our meetings. They have shut their school-houses against me, and forbidden me to enter within their colonies; and I, the "false prophet," as they call me, have been the great theme of their discourses in the pulpit as well as at their camp-meetings. But still, in the strength of the mighty God, I have ventured on to seek the scattered and perishing sheep.

My fields of labor have been in three different places, and in all those places there are now some that keep the Sabbath of the Lord, and are trying to get ready for the coming of Jesus.

In Chicago Lake, Chicago Co., where I have been of late laboring, there are twelve that are keeping the Sabbath, and seven of them desire to become organized into a church. May God keep them in his care, and impart strength to them, that they may continue to serve him, and at last receive eternal life in his kingdom.

I hope that the brethren will remember me in their prayers.

CHARLES LEE.

## Wisconsin.

SINCE my last report I have been trying to labor on. Bro. Atkinson left me to work on our meeting-house at Mt. Hope. Soon Bro. Sutherland went home, leaving me alone. People at Bloomington seemed determined not to yield. Our tent was considerably injured by wind; that, in connection with cold weather, compelled us to strike our tent. Interested persons then tried to get the Methodist church. Just as I had given up all hope, they sent word I could have it. Since then I have been cautiously presenting the truth.

My congregation has been good. But few professors came out. Those that did, came to find fault. Many times while there I wept in agony, so great was my desire to see the glory of God manifested among the people. People had lost confidence in professors. Many times I have wept as I have felt I must leave Bloomington almost entirely in possession of our common enemy.

About one week ago, while speaking on the state of the dead, one of the ministers arose and disputed me. I noticed his remarks kindly. He interrupted me again, and seemed quite agitated, and said he would review me in his church, which he did. I attended. His audience was large and attentive. I reviewed him before the same people in a discourse of two hours and a half. Mighty angels I believe were sent to defend the truth, and the word of the Lord won a great victory. Since that, God has worked powerfully for us. Nearly every meeting has since been attended with deep feeling.

One thing has greatly aided me at Bloomington.

ton. Bro. and sister Osborn were members of the Baptist church six years ago, but have since been Sabbath keepers. They have been faithful and have the confidence of the people, which has encouraged us to labor on.

I think I have never seen a greater change in so short a time than I witnessed at Bloomington. My last sermons were made solemn on account of God's presence. The long looked-for time seemed to have come, and there was certainly a very melting time. All, or nearly all, were in tears as we showed them their sins and pointed them to Christ. Several have declared their intentions to keep the commandments of God. Many are now favorable and ready to defend the truth who were opposing it bitterly.

We leave with them \$22.00 worth of books. They are anxious to hear and read more of this truth. I now have to leave for Monroe, to attend a general gathering of the brethren there the 19th and 20th of Oct., then attend a meeting at Burns where several of the scattered saints are expected to assemble.

As I leave this field for a few weeks, I look back over my summer's work. When I started out with the tent I trembled, this being my first year in such labor. I cannot tell what the final result of our summer's work will be. It now looks truly encouraging. It has been a summer of agony and tears. How refreshing it seems to stop awhile and breathe free once more. But one burden is removed only to give place for another. Who has greater trials than the watchman? God raises up a company of believers. We learn to love them for their works of love. Then how sad it is to leave them! But we are almost home. Do we believe it? Do our actions show it? Are we groaning under our burdens? Oh! brethren, come one and all, to the rescue of God's truth. Let us throw away formality and pride, and see what God will do. Let truth shine. If it gives light, people will see it.

I still desire the prayers of those who can prevail with God.

D. DOWNER.

*Mt. Hope, Wis., Oct. 15, 1872.*

#### Quarterly report of Wisconsin T. and M. Society, District No. 2.

ACCORDING to appointment in REVIEW, the T. and M. Society met at Monroe, Oct. 20, at 9 o'clock. Meeting called to order by the Vice-president, Bro. O. H. Pratt. After opening exercises and reading of report of last meeting, the report of labor for the last quarter was read, which showed a summary as follows:—

Number of tracts and pamphlets given away, 6150.

Number loaned, 9582.

Number families visited, 81.

Number of subscribers for REVIEW, 1.

“ “ “ “ *Reformer*, 36.

“ “ “ “ *Instructor*, 2.

Quite an amount was collected on periodicals, and for membership, which was not reported. This being our first quarter, the work was new to us, and quite a number did not understand their duty in regard to reporting.

Number of reports received, 23.

Number of members belonging to the district, 30.

The sisters of the district organized themselves into a Vigilant Missionary Society, according to the plan proposed in the REVIEW. There was a good degree of interest manifested by all the members, and all showed a willingness to take hold of the work in earnest.

H. W. DECKER, *Director.*

MRS. E. SLOCUM, writes from Slocumville, R. I.:

A number of years ago, I became interested in reading the Bible. I felt at times that the things of this life and its pleasures had failed to satisfy my mind. About that time, Bro. Rodman came to this place, to tell us about Jesus' coming. He was the first to lead our minds to this important subject, and that the ungodly should not stand in the Judgment, nor sinners in the congregation of the righteous.

We read our Bibles to see if what we heard was truth, and while we read, we watched; for by their fruits you shall know them.

I soon learned, that Jesus was our future life-giver. I am glad that I see beauty in this Jesus, that caused me to love and try to obey him. The result of his labor has been that a little company here can say, We have respect to God's word, and will read and obey.

THE world goes round, and there is always somebody in the sunshine, and somebody in the dark; but God is always in the same place.

NO MAN has any right to manage his affairs in such a way that his sudden death would bring burdens and losses on other people.

#### REST IN CHRIST.

WHERE shall the soul find rest on this frail earth, In search of joy and peace? Where but in Christ, The first-born Prince of Heaven, whose hallowed face,

The only sun that shines o'er life's dark paths, Is turned benignant toward this sorrowing world; Whose Spirit breathes to kindle hallowed flames In hearts that else were sold to sin's dark dreams. To Christ, the Lord, my heart would flee for rest, And, when vexations tear my harrowed soul, I'll think of Calvary—I'll think of Him Who, suffering all that malice could invent, Or man inflict, died calm and peaceful, Praying for his foes; I'll think of Him Who wept in Gethsemane, and gave his life A ransom for the world—of Him who bids Me welcome to his rest, and takes away Life's burden from the soul.

—Garland.

#### The Golden Links.

It has frequently been remarked, that our cause would presently droop; that there were already, marvelous symptoms of decline upon us; that it was all but impossible for a little handful as it were, to hold out much longer when the whole world was against us. But, we reply, if God be for us, who can be against us? Let those who predict a decline in this work, carefully and prayerfully peruse our publications, especially, the ADVENT REVIEW, AND HERALD OF THE SABBATH, which is brought to us week after week, laden with the glad tidings of precious souls being brought into the ark of safety, unto the keeping of God's holy Sabbath. Surely God is with his people. After a careful perusal of the REVIEW, especially the page devoted to the progress of the cause, we seem at once to have entered a different climate, as though the winter was past, and the moral darkness which overspreads the true and honest in heart, was fast clearing away, and God's truth making rapid stride throughout the length and breadth of the earth, gathering a few here, and a few there, from the merciless storm, which is ready to burst upon an ungodly world.

Yes, day by day, links are added to the golden chain, which ere long will encircle the true family of God. Our numbers, it is true, are small, compared with the vast numbers belonging to the nominal churches. We are scattered from Maine to California, and a few afar off in Switzerland; but our views, our hopes, our spirits, are one.

M. WOOD.

*Boston, Mass.*

#### Awake and Repent.

IS IT not high time? Have we a moment to spare? I think all will quickly answer, No. They who compose the jewels of God at last will have to be pure, cleansed from all sin. He will not have one to dwell with him which has the least remains of sin. Should he allow one such to enter there, that individual would forever mar the peace and happiness of Heaven. He knows the thought, act, and motive, of each one. And could he ever permit us to enter the pearly gates of the New Jerusalem, walk its golden streets, associate with angels and the pure of earth, and more than all, permit us to see his own lovely face, if there was the least remains of sin in our characters? Never. He will not suffer the happiness of saints and angels to be disturbed.

Careless sinner, is it not time for you to awake? Think for a moment. You are enjoying the pleasures of earth which are as fleeting as morning dew. You do not feel happy in the pursuit of these; for as soon as they are in the past, conscience whispers, "You have committed a great sin in doing as you have. God does not approve of the course you have taken." The still, small voice continues to warn you, but you will not listen. You must give an account of every act and word which is not in accordance with God's will. He longs to see you break away from the follies and pleasures of earth and receive him as your Saviour. He still lingers, waiting to see if you will accept his gracious invitation. If you will listen to his voice, and obey, pleasures and blessings are in waiting for you which you do not realize.

Once heard a friend say, one who had tasted of the joys of the world to come, that he would serve God if he did not expect to receive any reward hereafter except the peace of mind and joy he experienced in so doing while here. But this is not all we shall receive. Think of beholding Him who has redeemed us by his blood, of seeing saints and angels, of the crown of life, and of living forever and enjoying all these. The reward is great enough, it seems to me, to allure us from the scenes of earth. Luke-warm professor, think of these things. Are you setting the example and casting the influence your profession requires? Does the world point at you, and say, "That

man's example is one worthy of being imitated by others"? Or do they say, "He makes great pretensions to goodness, but he is no better than I am"?

Watch and pray, for much more is required of you than as though you had never named the name of Christ. Oh! that I could say something to arouse you, and make you feel the peril of your situation. Christ's command to one and all is, "Repent, for the kingdom of Heaven is at hand." Time is short, and you have not a moment to lose. You know not how soon you may be called upon to render up life. After that, you have no chance to repent. You will be brought before the bar of God and will have to bear the frown of the Saviour, and hear the awful sentence, "Depart from me, I never knew you." My friend, whenever you are, repent ere it is too late, and make this last resolve that, by the grace of God assisting you, you will live out the truths of God and finally stand on Mount Zion. You can do it if you strive aright, and seek him with all your heart. May God help you to obey him is my prayer.

ALLIE L. CHURCH.

*Steele Co., Minn., Oct. 13, 1872.*

#### Swine-Raising.

Is it right to raise swine for market? Let us examine this question a little from a Bible standpoint.

The Bible is a book of principles. See the Saviour's statement that all the law and the prophets hang or depend on the two great commandments. Matt. 22:37-40.

Who thinks horse-racing, card-playing, dancing, etc., right because they are not specifically named and forbidden? Now every Bible reader knows that the animals were separated into two classes, clean and unclean. We find this distinction recognized before the flood, more than a thousand years before the Lord's people were known as Jews. If it has not always existed, will some one inform us when it was established? Dogs as well as hogs were pronounced unclean. Deut. 14. Both are used as food. Dogs by the "heathen Chinese," swine by Christians. "Thou shalt not bring . . . the price of a dog into the house of the Lord for any vow;" and the reason is given, because it is an "abomination unto the Lord thy God." Deut. 23:18. Then must not the "price" of swine's flesh be an abomination also? They both stand on the same basis: if the "price" of one must not be brought "into the house of the Lord," neither must the "price" of the other.

Now, as the Lord claims a tithe, or tenth, of all his people's increase (Matt. 23:23), what can the swine-raiser do with his swine money? If you withhold a tithe of your increase, you rob God. Mal. 3:8. Of the two evils, do not choose the least, if there is any least in this matter, but choose neither by ceasing to keep contraband property.

J. LAMONT.

*Kansas.*

#### And Then.

A GAY and spirited youth came one day full of joy into the presence of his grandfather, a pious old man, exclaiming, "Rejoice with me, dear grandfather; my father has at last given his consent. Now I can study. Now my happiness is complete." "Good, my son," replied the old man; "now you will begin to learn with all diligence. And—what then?"

"After four years I shall pass my examinations, and, crowned with honor, I shall leave the schools and enter my profession." "And then?"

"Then I shall be industrious and conscientious, and people will talk of me, and great and small will commit to me their affairs." "And then?" "Then I shall become a rich man, and marry a loving wife, and set up house-keeping." "And then?" "Then I shall bring up my children to be good and useful." "And then?" "Then I shall take some rest. I shall enjoy my children's prosperity, and pass a quiet old age." "And then?" "Then? Well, we cannot stay on earth forever; that is a misfortune. Then, well, indeed, then I must die." "And then?" asked the old man again, taking both his hands in his, and looking earnestly into his face. My son—and then?" The young man's face was suffused with blushes. His hands trembled in the hands of his grandfather, and his eyes filled with tears. "I thank you," he said at last, "I had forgotten the chief end of life, but I shall never forget that it is appointed for men once to die, and after this—the Judgment."

How is it with you, dear reader? While your hearts are full of plans and pleasurable life, have you thought of that "one thing needful"? Everything earthly comes to an end—and then? Yes, then eternity comes with the harvest of what has been sown in this life. Look well to that! "Whatsoever a man soweth, that shall he reap." How many young sow only to the flesh! They follow only their animal, sensual impulses, they clothe themselves in beautiful apparel, they follow fashion, they are pleased with vanities and follies, their hopes are bounded by earthly things. And the vain world praises you, youthful reader; but time flies, and the world is slipping from your grasp—and then "He that soweth to the flesh shall of the flesh reap corruption." The harvest of a life of vanity and sin is eternal death. The world seems to you a field of pleasure; but oh! the dreadful harvest!

Now is your seed time. O, use it to sow to the Spirit. "Prepare to meet your Saviour," that you may reap a golden harvest in the kingdom of God.

How will it be with us when after this brief sowing in tears eternity shall open its precious harvest, its peace and its blessedness? Yes—and then. That will be a happy THEN.

Translated from the German by ELD. S. F. SMITH, D. D., in *Christian Era*.

#### Obituary Notices.

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

DIED, Oct. 12, 1872, on Muller Hill, in Georgetown, Madison Co., N. Y., in the 68th year of her age, Sophia Crumb, wife of Henry C. Crumb, and daughter of Joseph Truman of Preston, Chenango Co., N. Y., deceased.

The subject of this notice embraced Christ in her youth, and was a worthy member of the Seventh day Baptist church.

She was one who strove to walk in all the commandments and ordinances of the Lord blameless, not omitting the one instituted by Christ, as recorded in John 13:4-17.

She gave up some articles which she considered injurious to health years ago for conscience' sake, before the health reform movement among the S. D. Adventists. She ever strove to maintain her integrity. When she came to hear the views held by this people, she gladly received them. She loved her Bible, and read it from her youth. She strove to do God's commandments, and therefore had a good understanding. A stroke of paralysis about seventeen years ago, with other infirmities kept her feeble the remainder of her days. She could not talk so as to be easily understood. The last fourteen months I did not know her to stand a minute, or speak a word to tell how she felt, or what she wanted.

Psalms 34:13, was truly applicable in her case. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. With all her suffering she possessed a good deal of patience. She wore a cheerful countenance much of the time. The Christian's hope cheered her. Just before she passed away, she seemed to realize much. I spoke to her, and told her that her sufferings were about over, that Christ would soon come and take her to his Father's house of many mansions, that then her tongue would be loosed, that then she could run and not be weary, walk and not faint. Her face lit up with such cheering smiles as I never saw on a dying face before.

It seems that nothing short of a lively hope in a glorious future life, and a resignation to the will of God, could cause such an expression from one of so much suffering. Give me the Christian's hope.

H. C. CRUMB.

P. S. Will the *Sabbath Recorder* please copy.

H. C. C.

DIED, in Blackman, Jackson Co., Mich., Sept. 21, my father, Christopher Van Horn, in the sixty-seventh year of his age. He arose in the morning in usual good health, but, while driving the cows to the barn, from some cause unknown to us, faintness came over him, and to all appearance he chose a spot, laid himself down, and in a few moments expired. My youngest brother was the first to reach him, who saw him breathe but three times. Thus suddenly he, who was a kind husband and loving father, beloved by all his children, was taken from us. He believed all the truths of the third angel's message, and was making preparations to practice them.

Sermon by Elder Palmer, Baptist, of Jackson, from John 14:1-3.

I. D. VAN HORN.

DIED, in Afton, Iowa, Oct. 8, 1872, of dropsy and a combination of diseases, sister Jane E. Simeon, in the thirty-ninth year of her age. She leaves a husband and three children to mourn her loss. By request, I spoke at the funeral from Job 14:10.

E. F. DEBORD.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 5, 1872.

The Christian Statesman of Oct. 12, which contained the article we gave in the last number of the REVIEW on the Constitutional Amendment, spoke in the same issue in reference to it as follows:—

As the Sabbath question in every aspect must be thoroughly discussed by the American people, we think the readers of the Statesman will be glad to see a full, courteous, and skillful presentation of the "Seventh Day" view by one of its ablest advocates, in this number. It will be valuable now, and for future reference, to every one who may have occasion to discuss the question. We shall discuss the subject fully after our contributor has presented his views of the bearing of the Religious Amendment on the body of Christians whom he represents.

To the Friends of the Cause in Minnesota.

DEAR BRETHREN AND SISTERS: We earnestly solicit your candid and prayerful attention to the condition of things in your Conference at the present time.

1. God, in his good providence, has bountifully blessed you with uncommon good crops this season. Everything has grown in abundance. Your granaries and cellars are full of the products of the rich soil of this good State. Now we should show our gratitude to God for these bounties by giving him a thank-offering for them. God has bestowed them upon us. Shall we not show our gratitude for them by freely giving to the Lord a part of them? If we covetously and selfishly keep all these, they may be withheld for the future.

2. God, in his merciful providence, has wonderfully blessed his cause in this State this year. You that love the truth have felt anxious, and have been praying that it might prosper and be spread in your State. Laborers have left other fields to come here in answer to your calls. Not less than one hundred and thirty souls have embraced the truth in this State this season. And if those now at work can be kept in the field till next Conference, we have every reason to hope for many more still to be brought in. This calls for the deepest gratitude from every heart that loves the cause of truth, and precious, perishing souls.

3. But, as you are aware, it has been at the expense of much labor and means that these results have been accomplished; and if further advancement is made it will require still more of the same. From two to four men have been kept in the field much of the time. There are many in this State now who are ready to give their whole time to the work from now till spring. Each one of these men has a family which must be supported. Besides this, their expenses in traveling, board, &c., must be met. Any one can readily see that it must require a considerable amount of means to sustain these. Our s. n. pledge for the year is only about \$1,000. If every cent of this is paid in, it would not meet the expenses of the Conference.

Now, brethren and sisters, what shall be done? So far as we can see, one of the following things must be done: Either, first, those men who belong to this Conference must leave the field, or simply spend what little time they can at their own expense.

Or, second, we will have to let Eld. Canright go home for the winter. Or, third, there must be means made up in the State above our s. n. to meet our expenses. While the fields are opening up before us so richly, and such good results are following, we cannot bear the thought of any one leaving the field whose labors are being blessed—not even our young men who are just commencing; much less can we afford to spare the labor which the General Conference has sent us this year. And yet we cannot reasonably expect these men to labor for us without some prospect of being sustained.

As the best plan we can think of, we take the liberty to appoint, Sunday, Nov. 24, for a business meeting of all the churches and societies belonging to this Conference, at their respective places of meeting, to see what can be done financially for the support of the cause in this Conference.

We appeal to every friend of the cause in this State to be sure to attend this meeting; and, in the first place, see that all the s. n. for 1872 be paid up as far as it is possible. And if there is any that cannot be paid up, ascertain what part of that amount is reliable. 2. Let pledges be renewed for 1873. 3. If there are any who feel like making a free-will offering to the Lord of something above their s. n., and we hope there are those in every church who will do this, let them state how much. Then let the treasurer report immediately to H. F. Phelps, Pine Island, Minn., the result; and then we can tell how much we have to depend upon.

Let us remember, brethren, that the cause in this State as yet is young, and not very strong financially. Hence, it is more necessary that the friends of the cause sacrifice liberally for its support now, than it will be when we become more numerous. The friends who are now coming into the truth will in their turn help us in time to come, while it cannot be expected that they will see the importance of doing this very largely at present. We shall lay this matter before our new brethren and sisters, believing that they will do what they can toward supporting the cause in their vicinity. But many of these are not wealthy persons and they have to furnish themselves with our periodicals, hymn-books, publications, Bibles, &c. This is quite an item to

start with. Many of them will have to give liberally toward building a meeting-house or hiring halls.

Now, brethren, we have laid the facts before you, and ask you to act in the fear of God, and the love of the truth and of perishing souls all around you. We hope and believe that you will act nobly to help on the cause in this our need. Let the elders and treasurers in each church see that these things are promptly and thoroughly acted upon. Scattered friends can report to H. F. Phelps, Pine Island, Minn. But all money should be sent to W. I. Gibson, Rochester, Minn.

MINNESOTA STATE CONF. COM.

Medford, Oct. 28, 1872.

Notice.

We would be glad to have any S. D. Adventist minister, passing through our place, give us a call, and if possible, spend a Sabbath with us. We live three miles directly north of the station of Dixon, Pulaaki Co., Mo., on the A. and P. R. R. We number as yet but seven here, but we hope that others may soon take hold of the truth.

JAS. M. JONES.

News and Miscellany.

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

The Horse Disease.

IN ROCHESTER.

THE Rochester Chronicle, Oct. 21, says:—

The Canadian horse disease first showed itself here to any extent on Friday. It soon attacked nearly every animal in the livery and horse-car stables, and yesterday we were assured that over 500 animals were suffering from it. One veterinary surgeon alone is treating 70 cases.

The disease has prevailed in the Dominion for some time past. According to the Buffalo papers, it was brought across the Niagara River by the horses of a gentleman who drove over to Queenstown to attend a reception given by the Governor General. Soon after his return, one of his horses was attacked by the epidemic, which, in a day or two, affected his whole stud. The disease has spread so generally since that from one-third to one-half of the horses in Buffalo have suffered from it. We see from the Lockport Journal that the disease has, within a day or two, become prevalent there.

IN BUFFALO.

THE Buffalo Commercial Advertiser, Oct. 21, says:—

The Canada horse epidemic—as it is termed—prevails at present to an alarming extent in Buffalo, and the disease is on the increase. There is no question but that it is an epidemic, and there are grave fears that it will sweep through the country. Probably nine out of every ten horses in town are affected with it, although, in most cases, it is light, and not of a fatal character. The symptoms of the disease, etc., have heretofore been published by us, and by this time are well understood by all horse owners of the city.

To be more specific we would state that nearly all the livery stable keepers in town have closed their barns temporarily, and it is almost a matter of impossibility to obtain a carriage or conveyance of any kind from the livery men. It does not follow that all the livery horses in town are suffering from the disease, but it is a fact that the great majority are, and the owners are acting on the wise principle that "prevention is better than cure," and are taking extra care of their horses, whether sick or well. It has become a matter of difficulty to obtain horses even for funerals, and those which have turned out have been more or less affected with the disease.

The horses belonging to the Street Railroad Company are almost all affected. The company have taken five cars off the line, and made the time seven-and-a-half minutes, instead of six, as formerly.

The Buffalo Omnibus Company have ceased using their horses altogether for a few days, but intend to resume as soon as fresh horses can be obtained. The animals belonging to the company are either sick in the barns on Green Street, or at the farm of Mr. Tyler.

The disease appears to be particularly prevalent among the horses of public hackmen. There are something like 90 licensed hackmen in the city, and we were told on Saturday evening that out of this large number there were but three hacks running. The stands are deserted, and passengers are mostly obliged to walk to and from the depots.

The horses belonging to the different express companies have caught the epidemic, and many are incapacitated.

The cartmen in town are not exempt from the prevailing trouble, and many of their horses are down with the disease. On Saturday last, but one solitary truck stood on the Terrace, and the proprietor rejoiced that he was doing all the business, the horses belonging to his competitors being sick and unable to work.

The disease prevails in several private stables, and in fact is general throughout the city. We hear of cases in the country towns, and the farmers are not at all pleased at the prospect. It will thus be seen that the epidemic is on the increase, and prevails to an alarming extent.

The epidemic seriously interferes with all branches of business in the city, and if it continues to increase in the same ratio as it has during the past week, the result will be very disastrous.

THE DISEASE AT ROCHESTER.

ROCHESTER, N. Y., October 23.—The horse disease continues its ravages, and there are not a score of horses in this city and neighborhood unaffected, although very few fatal cases have been reported. All branches of business are more or less affected by the scarcity of horses. Merchants are hiring men and boys to transport goods. The street cars are not running, and livery stables are closed. The disease prevails in the surrounding country as extensively as in the city. It is stated that only in cases where bleeding has been resorted to have the horses died.

THE HORSE DISEASE IN SPRINGFIELD, MASS., AND SYRACUSE, N. Y.

SPRINGFIELD, Mass., Oct. 23.—Seventy cases of horse disease broke out in this city to-day. No fatal cases reported thus far.

SYRACUSE, N. Y., Oct. 23.—The horse epidemic

has broken out in this city and is spreading rapidly. Fully 400 horses are affected, including the horses of the fire department and street railways. The horses of the milk company are affected, also 100 private horses, and a number have already died.

CHICAGO, Oct. 25.—The report that the horse epidemic had broken out in the stables of the West Side Omnibus Company is pronounced to be without foundation.

INDIANAPOLIS, Oct. 25.—It is reported that the Canadian horse disease has made its appearance here, and that a number of horses are already suffering from it.

AUGUSTA, Me., Oct. 25.—A large number of cases of horse disease have appeared in this city. Only one fatal case reported.

HUDSON, N. Y., Oct. 25.—The equine catarrh appeared Thursday in this and adjacent towns.

PHILADELPHIA, Oct. 25.—No symptoms of the horse disease have as yet made an appearance. Prompt precaution has been adopted to prevent its spread if it should show itself.

LEWISTON, Me., Oct. 25.—Several hundred horses in this city are sick with the prevalent catarrhal affection, but few fatal cases are reported.

ST. LOUIS, Oct. 25.—It is stated on the authority of a veterinary surgeon, that the horse disease has appeared here, but only a very few cases have yet occurred. Vigorous precautions are being taken to prevent its spread if possible. The St. Louis Transfer Company's stables, in which there are some 700 horses, have been thoroughly fumigated and sprinkled with carbolic lime, and other stables will undergo a similar process.

ROCHESTER, N. Y., Oct. 25.—The horse disease is unabated, and the weather is rainy. Various stables report the horses much worse than yesterday, the loss to business is very great. Canal horses seem to have the disease in a milder form than the other classes.

CORRY, Pa., Oct. 25.—The horse disease has reached here in full force, 11 horses being taken in one day. The express companies' horses are all laid up.

Post-mortem examinations were held to-day upon five dead horses of the Avenue C line. If the distemper continues unabated it is probable the demands of business will require the running of dummy engines in the streets and a repeal of the law respecting cartage on the sidewalks.

NEW YORK, Oct. 25.—The weather this morning is very damp and foggy. The horse disease has now spread to every stable in the city. The symptoms of the contagion are visible on almost every horse on the streets. Stage and street car lines are continuing to lessen their trips. At about 8 o'clock last evening there was not a Broadway stage between the Battery and City Hotel. This morning this thoroughfare seems to be almost without vehicles. It is altogether calculated that about 18,000 horses are now affected. Animals attacked before yesterday generally exhibited worse features, and it becomes evident that, dating cases from Monday or Tuesday, the crisis can yet hardly be said to have arrived. The continued working of affected horses is beginning to tell in a rapid increase of the dangerous cases. Not many deaths have been reported as yet, but it is known that deaths are occurring. Three horses of the Dry Dock Line of cars died last night. Some 300 cars have ceased running, and some additional stage lines will probably have to give out to-day. It is the opinion of veterinary surgeons that the distemper may not prove fatal, but that horses will suffer some time from weakness. The Sanitary Committee reported to the Board of Health yesterday that the disease, though general, is not fatal or contagious. The course of it seems to be, say Friday the animal seems to be sick, Saturday worse, Sunday the malady has attained its climax, Monday the horse improves, and Tuesday is almost fit for work. The effects on business have not yet been severely felt, but already the cost of draying and cartage in some instances has risen to war prices. The epidemic has spread to Westchester and Staten Island, as well as to New Jersey. Another estimate gives the following as the number of cases in this city. Six thousand dray horses, 12,000 belonging to car and stage lines, 500 to express companies, and 2,000 to livery and sale stables, 6,000 sick in Brooklyn, 600 in Jersey City, and 600 elsewhere, making a total of 28,000. The valuable trotting stock in this city also received their share of disease. Dan Mace's horses are nearly all affected, the celebrated double team, Darkness and Plympton, that trotted at Prospect Park the other day with Ethan Allen and George Wilkes, are being treated. A valuable Ethan Allen colt, worth \$12,000 is also in a doctor's hands. A number of other well-known trotters, such as Stonewall Jackson, Kirkwood, Lady Wheeler, Jules Jurgensen and Capt. Jinks are also afflicted in a mild form.

THE Detroit Post of Nov. 2, reports the disease as still spreading in many places. Between 5,000 and 10,000 horses in Philadelphia, and 1,200 in Chicago are down with the disease; while in Boston Mass., it is said that children would make mud pies in the streets without danger of disturbance from passing teams.

A LETTER OF THANKS.

NEW YORK, Oct. 27.—A special telegram from Berlin says that Minister Bancroft has written a letter of acknowledgment to the Emperor William, saying that he is charged by the President of the United States to thank His Majesty for the great pains he has taken and attention shown to the case growing out of the dispute between Great Britain and the United States concerning the northwestern boundary line. The letter closes with the assurance of continued friendship and good-will between the United States and Germany.

THE SUNDAY LAW IN LIVERPOOL.

LONDON, Oct. 28.—The licensing act, closing the drinking saloons of Liverpool at 9 o'clock Sunday night, which was enforced for the first time yesterday, gave rise to considerable excitement. The police dispersed the crowd who made demonstrations in opposition to the law, and arrested several. In some places colored fires were lighted in the streets and the police were hooted at.

CONGRATULATIONS.

PARIS, Oct. 28.—A congratulatory dispatch has been received by President Thiers from President Grant on the progress of republicanism in France, as shown by the recent elections for vacancies in the National Assembly.

A FEARFUL HURRICANE.

NAPLES, Oct. 28.—A fearful hurricane swept through the province of Syracuse yesterday, and

several buildings were blown down. It is reported that 32 persons were buried under the ruins.

Appointments.

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

THE meeting appointed last week for Alma, Mich., is changed to Ithaca.

QUARTERLY meeting of the church in Vernon, Isabella Co., Mich., the second Sabbath and first-day in November. Brethren Corliss and Haskins are expected to be present. THOS. PHINSEY, Clerk.

WILL meet with the brethren at Otter Creek, Nov. 16 and 17, where Bro. McKerman may appoint. J. W. MARSH, Director 3d Dist.

QUARTERLY meeting of the S. D. Adventists in Howard Co., Kansas, in Wildcat township in the Wildcat school-house, eight miles north-west of Elk Falls, and six miles south-west from Howard city, the first Sabbath in December. We would be glad to have some one of the preaching brethren meet with us. We hope all the scattered friends will meet with us. By order of the church. A. HAMILTON.

I WILL meet with the church in Oceana Co., near Greenwood station, six miles North of White Hall, the last Sabbath and first-day in November. J. BYINGTON.

THE Lord willing, we will meet with the friends of the cause in western Iowa and Nebraska as follows:—Homer and Hook's Point, at the McKinney school house, Tuesday evening, Nov. 12, and continue over the following Sabbath and Sunday. We expect Bro. Morrison to be with us at this meeting.

Soldier Valley, Wednesday evening, Nov. 20, and continue over the following Sabbath and Sunday. Onawa, Tuesday and Wednesday evening, Nov. 26 and 27.

Decatur, Neb., Nov. 30 and Dec. 1. Mt. Pleasant, Neb., where Bro Adams may appoint. Wednesday evening, Dec. 4, and continue over Sabbath and Sunday.

We hope the brethren and sisters will make an effort to be at these meetings, as important matters relative to the interests of the cause in these localities will be attended to.

H. NICOLA, J. T. MITCHELL, R. M. KILGORE.

OUR appointment for Nov. 16 and 17, in Nebraska and western Iowa, district No. 8, is withdrawn till further notice. H. NICOLA, J. T. MITCHELL.

THE next monthly meeting of S. D. Adventists of Erie Co., N. Y., will be held at Lancaster, Nov. 9 and 10. All come that can. Z. BROOKS.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

ANY Sabbath-keeper wanting to rent a grain and stock farm can correspond with A. C. Woodbey, Darlington, Wis.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. L T Henry 43-1, Eli F DeBord 42-21, George A. Thomas 40-17, Sally Wright 39-1, James Curry 42 9, C M Tenny 42-17, F M Ede 42-14, S Harriman 42 13, L M Crawford 42-21, A K Atteberry 42-18, Wm M Bell 42-7, J P Chamberlin 42-3, Mrs S Wells 42-15, Erastus Elmer 43-1, G W Pierce 42-1, R B Hart 42-1, Ira Gardner 42-1, Mrs C Bryant 41-17, B Aldrich 43-7, Susan Williams 42-1, C D Goodwin 42-21, G H Murphy 42 21, Mrs C Morrison 42-18.

\$1.50 EACH. E Miles 42-19, M J Folowers 42-21, N Bolinger 41-14, Susie Farquhar 42-21, Mariah Beach 42-21, Caroline Morey 42 21.

\$1.00 EACH. Darius Myres 41-16, D B Staples 40-6, M C Holiday 41-14, Mary E Ewers 40-17, G W White 41-1, Louisa Dental 41 21, R Beach 42-4.

MISCELLANEOUS. J R Israel \$3.00 42 1, E M Wharf 2.50 41-14, L G Sprage 4.00 44-1, Sarah Tinkum 75c 41-21, Justice Bolls 1.65 43-1, J Bertridge 4.50 43-1, G W Perry 2.35, J W Workman 50c 41-10.

Books Sent by Mail.

Niels Hanson \$7.71, M Wood 2.30, Amos Amburn 75c, G W Pierce 1.00, S P Wallace 25c, Wm Potter 3.55, Mary A Morey 1.25, S A Patts 15c, Benj H Hallock 1.50, Mrs S Smith 25c, J Crandall 3.50, T S DeKay 20c, Geo McKinnis 10c, T H Summer 46c, C B Kennedy 83c, M S Gillett 1.50, Wm M Bell 2.00, G W Colcord 5 93, W A Cassidy 50c, M Martz 25c, H H Tawney 1.00, J W Bradley 28c.

Books Sent by Express.

F A Buzzell, New Ipswich, N. H., \$6.75. Henry F Phelps, Pine Island, Minn., via. Red Wing, 37.06. Eld S N Haskell So. Lancaster, Mass., 152.00. E P Giles, Jackson, Jackson Co., Mich., 3.86. P S Thurston, Berlin, Green Lake Co., Wis., 12.50. Benj. Gifford, Winterset, Iowa, 8.00. A S Osborn, Bridgeport, Grant Co., Wis., 9.00.

Cash Received on Account.

A D Eshelman 50c, G W Colcord 80c. Michigan Conference Fund. Potterville \$20.00.

General Conference Fund.

C M Chamberlain (s b) \$25.00. HYGIENIC BOOK FUND.

\$50.00 EACH. W E Stillman. \$25.00 EACH. M J Bartholf. \$5.00 EACH. M K Owen.

The Review and Herald.

TERMS:

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