

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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AMAZING BEAUTEOUS CHANGE!

AMAZING, beauteous change!
A world created new!
My thoughts with transport range,
The lovely scene to view;
In all I trace,
Saviour divine,
The work is thine—
Be thine the praise!

See crystal fountains play
Where once were burning sands;
The river's winding way
Shines through the thirsty lands;
New grass is seen,
And o'er the meads
Its carpet spreads
Of living green.

Where pointed brambles grew,
Intwined with horrid thorn,
Gay flowers, forever new,
The painted fields adorn;
The blushing rose
And lily there,
In union fair
Their sweets disclose.

Where the bleak mountain stood
All bare and disarrayed,
See the wide-branching wood
Diffuse its grateful shade;
Tall cedars no,
And oaks and pines
And elms and vines
Confess thee, God!

The tyrants of the plain
Their savage chase give o'er;
No more they rend the slain,
And thirst for blood no more;
But infant hands
Fierce tigers stroke,
And lions yoke
In flowery bands.

O, when, Almighty Lord!
Shall these glad scenes arise
To verify thy word,
And bless our wondering eyes?
That earth may raise,
With all its tongues
United songs,
Of ardent praise.

—Philip Doddridge.

OUR PRESENT POSITION:

or, the Waiting, Watching Time.

BY ELDER JAMES WHITE.

NUMBER ONE.

TEXT: "Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33.

THE time mentioned in the text is the time of the second coming of Christ. This is the theme of the closing portion of the chapter where our text is found. The definite time of the second advent is not revealed. Hence, Seventh-day Adventists do not set times for that event, as many first-day Adventists do. We believe, however, that the Scriptures of the Old and New Testaments were given by inspiration of God for our instruction, faith and practice; and that the prophetic numbers of Daniel and John were designed for a specific object in the threefold warning to the last generation to prepare for the coming of Christ.

Timists, or time-setting Adventists, reason well respecting the definiteness of the prophetic numbers, and that they were given for our learning, and demand our attention, as an important portion of the revealed word. But in supposing that two of the numbers of Daniel reach to the final conflagration and the resurrection of the just, they are seen by the discriminating to occupy a position where they should feel the rebuke in our text—"Ye know not when the time is."

Seventh-day Adventists deny that any of the prophetic numbers reach to the second advent of Jesus Christ. They hold that William Miller was correct in the main in his calculations of the prophetic times; that his mistake, and consequent disappointment, was in the event, and not in the time. William Miller and his associates held that the events to take place at the close of the 2300 days of Daniel 8:14, and the 1835 of chap. 12:12, 13, were the renovation of the earth by fire, and the resurrection of the just. But close investigation, by light that has since shone from the sacred Scriptures upon the subject of the heavenly sanctuary, has discovered the fact that proof is greatly wanting to sustain the positions, that the cleansing of the sanctuary at the close of the 2300 days is the burning of the world, or that the prophet standing in his lot at the end of the days means the first resurrection. The reader is cited to Thoughts on Daniel, by Uriah Smith, just out of the press, and other works on the sanctuary and 2300 days, for sale at the REVIEW AND HERALD Office, for a full, clear, and satisfactory exposition of this important subject.

The prophetic times have a purpose to serve. But, not reaching to the second advent, believers are now left without definite time for that event. The reader, then, can at once see that our position does not disregard, but respects the periods of Daniel and John as important portions of the prophetic word, and at the same time is in harmony with all such expressions from the lips of our divine Lord as, "Ye know not when the time is."

The position of the Adventists of 1844, that our Lord's discourse in Matt. 24, Mark 13, and Luke 21, was a prophetic sketch of the leading events from the first advent down to the second, and that, therefore, all such expressions relative to the definite time applied to the last generation, gave these texts still greater force against their time position, and made it necessary for them to explain away the apparent difficulty. But with the vast majority the objection would not stay explained away, but constituted a popular and forcible objection—"Ye know not when the time is."

And yet we solemnly believe that the hand of God has been in the great second-advent movement. William Miller, as an honest man, gave to the world the best light he had. He was right on the nature and object of the second advent; right in his application of the prophetic symbols; and right in his calculation of the prophetic numbers; but he was mistaken in the event. But even that mistake was in the providence of God, as verily as that of the chosen twelve, and the shouting multitude, when they cried, Hosannah, in fulfillment of Zech. 9:9, in view of Christ's taking the throne of David in old Jerusalem. They, in the direct providence of God, in fulfillment of the words of the prophet, were mistaken. So William Miller and fifty thousand Adventists of 1844 were mistaken in the event, while fulfilling the message of the angel of Rev. 14:6, 7, and the oath of the mighty angel of chap. 10.

We do not blame William Miller and his friends for preaching the time, though while holding that the second advent would be at the termination of the periods, we see their difficulties in harmonizing such passages

as our text with their position. But we do blame them for disgusting the public, and dividing and weakening their own ranks with setting a new time right upon the heels of each failure. And it is just here to state, that William Miller and his favorite organ, the *Advent Herald*, though he and its conductors did not embrace the scriptural view of the heavenly sanctuary—the only position that connects the past with the present, lights up the glorious future, and justifies the great advent movement—yet they were not guilty of perpetually dabbling with definite time. Sylvester Bliss, who was for more than twenty years the local conductor of the *Herald*, said a few years before his death, that any evidence for the termination of the periods at any time since 1844, when compared with the evidence for that date, was like a rush-light compared with the light of the sun.

The statement in the publisher's preface to the Memoir of William Miller, that his "erroneous calculations of the prophetic periods he frankly confessed," gives a wrong impression. He confessed that he had been disappointed; that there must be, therefore, errors in chronology. But he never attempted to point out any error in his calculations, only that the time had passed. But his biographer has set this matter in its true light in honorably extracting largely from a pamphlet, dictated by William Miller and reported by himself, and published in 1845, entitled, *Apology and Defense*, from which we take the following statements:—

"That I have been mistaken in the time, I freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory. My mistakes and errors God, I trust, will forgive. I cannot, however, reproach myself for having preached definite time; for, as I believe that whatsoever was written aforetime was written for our learning, the prophetic periods are as much a subject of investigation as any other portion of the word.

"I, therefore, still feel that it was my duty to present all the evidence that was apparent to my mind, and were I now in the same circumstances, I should be compelled to act as I have done. I should not, however, have so done, had I seen that the time would pass by; but not knowing that it would, I feel even now more satisfaction in having warned my fellow-men than I should feel, were I conscious that I had believed them in danger and had not raised my voice. How keen would have been my regret, had I refrained to present what in my soul I believed to be truth, and the result had proved that souls must perish through my neglect! I cannot, therefore, censure myself for having conscientiously performed what I believed to be my duty.

"But while I frankly acknowledge my disappointment in the exact time, I wish to inquire whether my teachings have been thereby materially affected. My views of exact time depended entirely upon the accuracy of chronology.

"There is not a point in my belief in which I am not sustained by some one of the numerous writers who have opposed my views. Prof. Bush, the most gentlemanly of my opponents, admits that I am correct in the time, with the exception of the precise day or year; and this is all for which

I contend. That the 70 weeks are 490 years, and the 1260 and 2300 days are so many years, are admitted by Messrs. Bush, Hinton, and Jarvis. That the 2300 days and 70 weeks commence at the same time, Prof. Bush does not deny. And Dr. Jarvis admits that the former carry us to the resurrection and Judgment. Prof. Bush, Dr. Jarvis, Mr. Hinton, and Mr. Morris, admit that the legs of iron and fourth beast are Rome, and that the little horn of Daniel 7, is papacy, while Dr. Jarvis and Mr. Hinton admit that the exceeding great horn of Daniel 8, is Rome. The literal resurrection of the body, the end of the world, and a personal coming of Christ, have not been questioned by several who have written against me.

"Thus there is not a point for which I have contended that has not been admitted by some of those who have written to disprove my opinions. I have candidly weighed the objections advanced against these views; but I have seen no arguments that were sustained by the Scriptures that, in my opinion, invalidated my position."

Thus William Miller speaks for himself in July, 1845. In a letter to the *Herald*, Dec. 3, 1844, several weeks after the passing of the time, he says:—

"I believe the ground we have formerly stood upon, as it regards the chronology of prophecy, is the only ground we can take; and if the defect is in human chronology, then no human knowledge is sufficient in this age to rectify it with any degree of certainty; and I see no good that can be accomplished by taking a stand for any future period, with less evidence than we had for 1843-4. For those who would not believe, with all the evidence we then produced, we cannot expect will now believe with much less evidence.

"Again, it is to me almost a demonstration, that God's hand is seen in this thing. Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith in the sprinkling of the blood of Christ, have been reconciled to God. And those of us who have been familiar with the fruits and effects of the preaching of this doctrine must acknowledge that he has been with us in so doing, and his wisdom has in a great measure marked out our path, which he has devised for such good as he will accomplish in his own time and manner; as in the case of Nineveh by the preaching of Jonah. If this should be the real state of the case, and we should go on to set other times in the future, we might possibly be found frustrating, or trying to at least, and receive no blessing. I think my brethren will admit that God has been in the work, and he has tried our faith in the best possible manner."

William Miller still held that the coming of Christ would be personal and visible; so do Seventh-day Adventists. He believed his application of the prophetic symbols had been correct; so do we. He still believed that he had been right in the year-day theory, and that the seventy weeks were the first 490 years of the 2300, consequently that the two periods commenced together, at the going forth of the commandment to restore and build Jerusalem. Ezra 7; so do we. He could not see why his position was not correct, that the 2300 years

commenced in the seventh year of Artaxerxes, 457 before Christ, consequently would end in 1844; neither can we. What, then, is the real difference between the position of William Miller, after the time passed, and that of Seventh-day Adventists on this subject? This question should be fairly and clearly answered.

William Miller still held that two of the periods of Daniel reached to the coming of Christ; therefore did not terminate in 1844. And as he, and his associates were not able to point out any error in his entire system of calculation, the most intelligent and consistent of them did not fix on any other dates from which to commence the periods. And those who did adopt other dates, rejected those adopted by William Miller only on the ground that the time had passed. In such a state of things it is no marvel that discouragement, division and apostasy have crumbled and wasted the once united and happy second-advent body.

Seventh-day Adventists do not recognize the advent of Christ to this earth, and the conflagration of the world, in the cleansing of the sanctuary at the close of the 2300 days of Dan. 8:14. Neither do they see the resurrection of the just in Daniel's standing in his lot at the end of the 1335 days of chap. 12:13. Both these are connected with the investigative Judgment of the righteous, which must take place in Heaven before the Lord comes to reward them at the resurrection of the just.

The real difference, then, between the position of William Miller on this subject and that of Seventh-day Adventists is simply in relation to the event to take place at the termination of the periods. The subject is now one of the clearest, and most satisfactory to the close Bible student, in all the range of Christian theology. Such critical examiners and close reasoners as J. N. Andrews and Uriah Smith are enabled to show in their works that there is not one text in all the Bible which contains any evidence that the earth, or any part of it, is the sanctuary of Dan. 8:14, and that it is to be cleansed by fire; while at the same time they present a large amount of scriptural proof that the prophet refers to the new-covenant sanctuary in Heaven, and that its cleansing is in connection with the closing portion of the ministry of Jesus Christ as our high priest in the heavenly sanctuary, just prior to his second advent.

And a critical review of the whole question of prophetic calculations fully justifies William Miller in rejecting the succession of new times for the second advent, urged upon him by some of the more restless of the Adventists, upon almost infinitely less evidence than that he had published to the world, which terminated the periods in 1844.

Seventh-day Adventists adopt the positions of William Miller and his associates of 1844, relative to the manner and object of the second advent, the application of the prophetic symbols of Daniel, and the calculation of the periods. The time passed, the periods have ended, we are in the time of the cleansing of the sanctuary, waiting for the appearing of the Son of man.

And right here the subject of the three messages opens before us with great clearness, and applies with tremendous force. The past, the present, and the future, are all made plain. The great advent movement of 1840-4 was of God. The position of Seventh-day Adventists upon this subject, resurrects the position of William Miller upon the prophecies. It most gloriously harmonizes the sacred Scriptures. And it relieves the subject of Christian experience, as manifested in the labors, sacrifices, and lives of such men as William Miller and those who associated themselves with him in honestly and zealously warning the world, giving them the best light they then had on the prophecies.

The position of Seventh-day Adventists,

then, has all the force of evidence of that of William Miller and his friends before the passing of the time; and in addition to that they have a perfectly satisfactory position upon the sanctuary, the nature and time of its cleansing, and the forcible application of the messages of the three angels of Rev. 14 to the past, the present and future history of the second-advent movement, embracing the great Sabbath reformation. Every true Seventh-day Adventist may with cheerful confidence sing:—

"For He has been with us; and he still is with us;
And he's promised to be with us to the end."

Life and Mission of John.

BY ELLEN G. WHITE.

CHRIST'S life had been so retired and secluded at Nazareth that John had not a personal acquaintance with him, and he did not positively know that he was the Messiah. He was acquainted with the circumstances of his birth, and he believed him to be the promised One. The secluded life of Christ for thirty years at Nazareth, in which he gave no special evidence of his Messiahship, suggested doubts to John whether he was indeed the One for whose coming he was to prepare the way. John, however, rested the matter in faith, fully believing that God would in due time make it plain. The Lord had shown him that the Messiah would be pointed out to him by a distinct sign; when this should be done, then John could present him to the world as the long-expected Messiah, the Lamb of God that was to take away the sin of the world.

John had heard of the sinless character and spotless purity of Christ. His life was in harmony with what the Lord had revealed to him respecting one that was among them whose life was without the taint of sin. John had also seen that he should be the example for every repenting sinner. When Christ presented himself for baptism, John recognized him at once as the superior one revealed to him. He discerned, in the person and deportment of Christ, a character above every other man he had ever seen. The very atmosphere of his presence was holy and awe-inspiring. Although he knew him not as the Messiah, yet never had such a holy influence been realized by John from any one as when in the presence of Christ. He felt the superiority of Christ at once, and shrank from performing the rite of baptism to one whom he knew to be sinless. Many had come to him to receive the baptism of repentance, confessing their sins and crimes; but John could not understand why the only sinless One upon the earth should ask for an ordinance implying guilt, virtually confessing, by the symbol of baptism, pollution to be washed away. He remonstrated with Christ, acknowledging his superiority, and refused to administer the ordinance, saying, "I have need to be baptized of thee, and comest thou to me?" With firm and gentle authority, Jesus waives the refusal of John and his plea of unworthiness, saying, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

Christ came not confessing his own sins; but guilt was imputed to him as the sinner's substitute. He came not to repent on his own account; but in behalf of the sinner. As man had transgressed the law of God, Christ was to fulfill every requirement of that law, and thus show perfect obedience. "Lo, I come to do thy will, O God!" Christ honored the ordinance of baptism by submitting to this rite. In this act he identified himself with his people as their representative and head. As their substitute, he takes upon him their sins, numbering himself with the transgressors, taking the steps the sinner is required to take, and doing the work the sinner must do. His life of suffering and patient endurance after his baptism were an example to converted sinners of what they should endure and patiently suffer in consequence of their transgressions and sins. John finally yielded to the request of Christ, notwithstanding his feelings of unworthiness to baptize him, and performed the service. He led the Saviour of the world down into the river Jordan in the presence of a large concourse of people, and buried him in the water.

After Christ rose up from the water and from the hand of John, he walked out to the bank of Jordan, and bowed in the attitude of prayer. The eyes of John were

fastened upon Christ with the deepest interest and amazement. His heart was stirred with emotion as he looked upon him thus bowed as a suppliant. Christ's hands were raised upward, and his gaze seemed to penetrate Heaven. As the believer's example, his sinless humanity supplicated support and strength from his Heavenly Father, as he was about to commence his public labor as the Messiah. Jesus poured out his soul in earnest prayer. A new and important era was opening before him. His former peaceful, quiet life is to here end. He had been happy in a life of industry and toil, while fulfilling the duties devolving on a son. He was an example to those in childhood, youth, and manhood. His deportment showed that he felt the importance and solemnity of the hour. He knew that trials, toils, conflicts, suffering and death, were in the path his feet had entered. He felt the weight of the responsibilities he must bear. He was about to engage in new and arduous duties. A sense of the sinfulness of men, and the hardness of their hearts, which separated them from God, convinced him that but few would discern his merciful mission, and accept the salvation he came from Heaven to bring them.

Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.

As John had now witnessed the heavenly dove resting upon Jesus, which was the promised token of the Messiah, he stretched forth his hand, and with assurance proclaimed before the multitude, "Behold the Lamb of God, which taketh away the sin of the world!" From this time John had no doubt in regard to Jesus' being the true Messiah.

After this, Jesus withdrew into the wilderness, to be tempted of the devil forty days. His long fast ended, the victory won, he returns to the banks of the Jordan, mingling again with the disciples of John, yet giving no outward evidence of his special work, and taking no measures to bring himself to notice.

Men were sent from the highest authority in Jerusalem to inquire in regard to the great agitation John was creating. He was calling whole cities and towns to listen to his voice of warning; and they would know the prophet's authority for thus claiming the attention of the people, and turning the world upside down. These messengers challenged John to tell them certainly if he was the Messiah. John confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. John is then questioned as to his authority for baptizing, and thus agitating the people, when he does not claim to be Christ, or Elias, neither that prophet. The words, "That prophet," have reference to Moses. The Jews had been inclined to the belief that Moses would be raised from the dead, and taken to Heaven. They did not know that Moses had already been resurrected.

When John came, baptizing with water, the Jews thought that he might be the prophet Moses raised from the dead; for he seemed to have a thorough knowledge of the prophecies, and to understand the history of the Hebrews and their wanderings in the wilderness in consequence of their unjust murmurings and continual rebellion.

They also called to mind the peculiar circumstances of John's birth, and wonderful manifestation of God to Zacharias, his father, in the temple, by the visitation of the angel from the presence of God, and the power of speech being taken from Zacharias, because he did not believe the words of the angel, and the unloosing of his tongue at the birth of John. These important facts had in the past thirty years been measurably forgotten. But when John appeared as a prophet, the manifestation of the Spirit of God at his birth was called to mind.

When the messengers of the highest authority in Jerusalem were communing with John in reference to his mission and work, he could have taken honor to himself, had he been so disposed. But he would not assume honors that did not belong to him. While conversing with the messengers, suddenly his eye kindled, his countenance lighted up, and his whole being seemed stirred with deep emotion, as he discovered the person of Jesus in the concourse of people. He raised his hand, pointing to Christ, saying, There standeth one among you whom we know not. I have come to prepare the way before him whom ye now see. He is the Messiah. He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. And I knew him not. But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God. Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? The disciples confessed that they were seeking Christ, and that they desired to become acquainted with him, and to be instructed by him at his home. These two disciples were charmed with the deeply impressive, yet simple and practical, lessons of Christ. Their hearts had never been so moved before. Andrew, Simon Peter's brother, was one of these disciples. He was interested for his friends and relatives, and was anxious that they also should see Christ, and hear for themselves his precious lessons. Andrew went in search of his brother Simon, and with assurance claimed to have found Christ, the Messiah, the Saviour of the world. He brought his brother to Jesus, and as soon as Jesus looked upon him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone. The next day Christ selected another disciple, Philip, and bade him follow him. Philip fully believed that Christ was the Messiah, and began to search for others to bring them to listen to the teachings of Christ, which had so charmed him. Then Philip found Nathanael. He was one of the number who heard John proclaim, "Behold the Lamb of God, which taketh away the sin of the world." He felt deeply convicted, and retired to a grove, concealed from every human eye, and there meditated upon the announcement of John, calling to his mind the prophecies relating to the coming of the Messiah and his mission. He queried thus: Could this indeed be the Messiah for whom they had so long waited, and were so desirous to see? Hope sprang up in the heart of Nathanael that this might be the one that would save Israel. He bowed before God and prayed that if the person whom John had declared to be the Redeemer of the world was indeed the promised deliverer, that it might be made known to him. The Spirit of the Lord rested upon Nathanael in such a special manner that he was convinced that Christ was the Messiah. While Nathanael was praying, he heard the voice of Philip calling him, saying, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him,

Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee."

Nathanael's wavering faith was now strengthened, and he answered and said, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee, under the fig-tree, believest thou? Thou shalt see greater things than these. And he said unto him, Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of man."

In these first few disciples the foundation of the Christian church was being laid by individual effort. John first directed two of his disciples to Christ. Then one of these finds a brother, and brings him to Christ. He then calls Philip to follow him, and he went in search of Nathanael. Here is an instructive lesson for all the followers of Christ. It teaches them the importance of personal effort, making direct appeals to relatives, friends, and acquaintances. There are those who profess to be acquainted with Christ for a life-time who never make personal effort to induce one soul to come to the Saviour. They have left all the work with the minister. He may be well qualified for his work; but he cannot do the work which God has left upon the members of the church. Very many excuse themselves from being interested in the salvation of those who are out of Christ, and are content to selfishly enjoy the benefits of the grace of God themselves, while they make no direct effort to bring others to Christ. In the vineyard of the Lord there is a work for all to do, and unselfish, interested, faithful workers will share largely of his grace here, and of the reward he will bestow hereafter. Faith is called into exercise by good works, and courage and hope are in accordance with working faith. The reason many professed followers of Christ have not a bright and living experience, is because they do nothing to gain it. If they would engage in the work which God would have them do, their faith would increase, and they would advance in the divine life.

Jesus was pleased with the earnest faith of Nathanael that asked for no greater evidence than the few words he had spoken. And he looked forward with pleasure to the work he was to do in relieving the oppressed, healing the sick, and in breaking the bands of Satan. In view of these blessings which Christ came to bestow, he says to Nathanael, in the presence of the other disciples, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man."

Christ virtually says, On the bank of Jordan the heavens were opened before me, and the Spirit descended like a dove upon me. That scene at Jordan was but a token to evidence that I was the Son of God. If you believe in me as such, your faith shall be quickened, and you shall see that the heavens will be opened, and shall never be closed. I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on the earth with the Father above, will be ascending, bearing the prayers of the needy and distressed from the earth to the Father above, and descending, bringing blessings of hope, courage, health, and life, for the children of men.

The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. All the blessings from God to man are through the ministration of holy angels.

The Bible Grows with One.

If you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. It is beyond you, and cheerily cries: "Higher yet: Excelsior!" Many books in my library are now behind and beneath me; I read

them years ago, with considerable pleasure; I have read them since, with disappointment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them—I know more than these books know, and I know wherein they are faulty. Nobody ever outgrows the Scriptures; the book widens and deepens with our years. It is true, it cannot really grow, for it is perfect; but it does so to our apprehension. The deeper you dig into Scripture, the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy, and says: "I understand the gospel, I have grasped all the Bible." Wait a bit, and when his soul grows and knows more of Christ, he will confess: "Thy commandment is exceeding broad—I have only begun to understand it."

Reproving Sin.

THE captain of a vessel said to a minister who had kindly rebuked him for swearing:—

"You are right, sir, you are right. Support your character, and we will respect you. We sometimes have clergymen come on board who seem quite uneasy until they get us to understand that we may do or say what we please before them; but we despise them for it."

Do not Christians often thus bring dishonor on the name of the Master, by forgetting to "have no fellowship with the unfruitful works of darkness, but rather reprove them?" It is not a pleasant duty, but a most important one, and may decide the destiny of a soul for eternity.

You have an associate who is a stranger to Jesus. You often hear from his lips a laughing jest with regard to the inconsistency of professing Christians, or the quotation of an apt passage of Scripture to point his irreverent wit. How have such expressions been received by you? Did your manner show that you were grieved to see your best Friend thus insulted, his solemn words, sent in infinite love and pity to your soul, mocked at, and made a laughing-stock? Or did an answering smile steal to your lips, leaving the impression on the mind of your associate that it is a very slight matter to trifle with religion, as "professing Christians don't mind it"?

Even a look of heartfelt reproach may silence the scoffer, and cause him to reflect on his sinful habit.

"I never received so cutting a reproof in my life," said the distinguished Judge H., "as when crossing the river once, in a ferry-boat, in company with a minister who was then unknown to me. I became annoyed at a delay, and uttered an imprecation on the ferry-man. The gentleman turned his full, earnest eye upon me, with such an expression of sorrow and reproach that I almost shrank from his gaze. I instantly begged his pardon, though he had not spoken a word. 'Ask pardon of God,' he replied; and I shall never forget that look and voice."

One should learn to rebuke sin in the spirit of love and gentleness, for all other reproof, "is of the earth, earthy," and will more probably arouse than allay the evil passions of the heart.

The excellent Mr. Howe had always a happy manner of reproving, seldom giving offense, though always faithful. As he was walking one day, he observed two angry men disputing and imprecating curses on each other. Raising his hat, he said in a kind voice, "I pray God bless you both;" which so impressed them, that they left their quarreling to return him thanks.

"It Was Your Own Fault."

"Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

"It was all your own fault. You have no one to blame but yourself. You would go your own way, and now you must bear the consequences as best you can."

My dear friends, have any of you heard such a speech as this? Have any of you spoken such words yourselves, to one with whom you dwell in the same house—one whom you love, or ought to love, very dearly? And do you who speak such words, and speak them—as it must be if they are spoken at all—from your heart, do you call yourselves Christians, servants of Christ, doing the will of God? Look into the full import of these words, and see what likeness they bear to the teaching and example of Him whose followers you would be. Examine into the state of a heart from whence such words could proceed, and see if it be a fit abode for Him who bore the blame of all our sins, and patiently suffered for us

the deep displeasure of his Father in Heaven.

"It is all his own fault," you tell your brother in his distress. You make it clear to him that you will not share his burden of blame. He might have hoped that you would bear a little for him; so you hasten to explain that you are clear, you are free; you will not touch his load, except to press it harder upon him; you heap it all upon him; he is bowed down under it, and you consider that he has his deserts.

"He would have his own way," you tell him. Thus you remind him, in the midst of his distress for his error of judgment, that he was obstinate as well as foolish.

You think he has not enough to bear in the consequences of his mistake, and you take the opportunity to strike him when he is down, to dwell upon his faults, and thus make a little heavier the burden which you have already refused to share. Alas! is this bearing the infirmities of the weak?

Is it doing to others as you would that they should do to you? Is it looking not on your own things, but on the things of others? And can it be pleasing in His sight who bade us love each other, and do to each other as he has loved and done to us? Dear friends, as you feel the pain of being blamed, whether justly or unjustly, I pray you be on your guard against the temptation of laying blame on others.

If a parcel be left behind, a wrong turn taken, an umbrella lost, do not turn upon your companion and say, "It was all your own fault." Is it possible that it can soothe the vexation which the mishap has caused you, to annoy and irritate your friend with accusations which, whether true or not, are certainly unkind? If so—if it does indeed gratify you to distress another—then consider, I once more pray you, what spirit you are of. Do not flatter yourself that you said it for his good, when you let loose your temper upon him. It may do him good, if he has grace to take it meekly; but your feelings and your motives were anything but kind; and we have the best authority for saying that the wrath of man worketh not the righteousness of God.—*Ch. Treas.*

"I'm Too Busy."

A MERCHANT sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business.

A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Christ," said the good man.

"Sir, you must excuse me," replied the merchant, "I'm too busy to attend to that subject now."

"But, sir, iniquity is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning."

Then, bowing the intruder out of the office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning, a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying: "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bed-chamber.

His unwelcome visitor had followed him, and now took his place by the bedside, whispering, ever and anon: "You must go with me."

A cold chill settled on the merchant's heart; spectres of ships, notes, houses, and lands, flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

Humanity, mercy, and religion, had alike begged his influence, means, and attention, in vain; but when death came, the excuse was powerless; he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the

excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—*Christian at Work.*

Reading for the Young:

It seems to me that this subject should receive more careful attention, especially from the young, than is given to it at the present time. In this age of cheap literature, there are few persons who do not read something; but the question is, do they read that which is of any value to them? anything that will improve and strengthen the mind or elevate the moral sentiments? We must remember that all reading is not a benefit to a person; on the contrary, there is much that may be a positive injury. The fashionable literature of the day has a tendency to weaken the mind and debase the morals instead of fitting one for the active duties of life.

Many of the serial stories in popular papers are not suitable to be read by respectable people. And yet fathers and mothers will allow their boys and girls to read these horrible, unnatural, abominable combinations, pretending to "represent nature," but as untrue in all delineations as falsehood can ever be. And yet some parents will observe with evident pride, "My daughter is so devoted to her books she can scarcely think of anything else;" when all this time she is imbibing a deadly poison that is undermining every principle that is good and true, and destroying every sentiment of virtue and morality.

A good book is a man's friend, and one to be cherished; he is strengthened and fitted for the active duties of life by every hour devoted to its perusal. But a bad book is our worst enemy. We not only receive no benefit from reading it, but are positively injured; and our minds are enervated and enfeebled instead of being improved and strengthened.

In our selection of books and papers, great care should be taken, especially by those who are surrounded by children. The impressions formed in the mind of the child will endure.—*Ohio Farmer.*

Selfishness To Be Overcome.

THE work of overcoming self is a high and exalted work. It lifts us higher than the cares of this earth. It stimulates to a new engagedness in the service of our Maker, causing us to abhor the low and groveling, while the mind anxiously contemplates a seat at His right hand who has said, "I have overcome the world."

He who is the greatest victor at last, will be he who has striven the most heroically with the powers of darkness and sin. Horace Bushnell said, "The true hero is the great, wise man of duty—he whose soul is armed by truth, and supported by the smile of God—he who meets life's perils with a cautious but tranquil spirit, gathers strength by facing its storms, and dies, if he is called to die, as a Christian victor at the post of duty. And, if we must have heroes, and wars wherein to make them, there is none so brilliant as a war with wrong—no hero so fit to be sung as he who hath gained the bloodless victory of truth and mercy."

We have much to contend with daily; but our greatest foe, the one most to be dreaded, and the hardest to vanquish, is a heart of selfishness within; which gives no place for the meek and quiet spirit, when the tempest is raging around us. Oh! that we may at all times be armed with strength from on high, that the tranquil spirit may be ours. When we have overcome selfishness, then can we peacefully "stand the storm" and, smiling, face the rage of Satan, gently bearing all the accusations brought against us, without being the least disturbed. He that is enabled to gain the victory over self, has truly attained a brilliant achievement, a glorious conquest, and will fully realize at last that he is amply rewarded.

My brother, my sister, we will strive harder in this warfare, and, finally, when this weary life is ended, with all its struggles and agony, join in singing the song of Moses and of the Lamb. Then shall the 144,000 rest their tired feet upon the heights of Mount Zion.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

We despise and discard a watch that never tells the true time; a ruler that will not enable you to rule a straight line; a portrait that is not faithful: so God will at the Judgment day dismiss from his presence "all liars."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 21, 1873.

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

Crime in New York City.

THE following from the recent message of Gen. Dix, governor of New York, speaks for itself. Just before the coming of the Son of man it was to be as in the days of Noah; Matt. 24: 37-39; and in the days of Noah the earth was filled with violence. Gen. 6: 11. Let no one say that we are alarmists for calling attention to these things, when the evil has reached such gigantic proportions that "vigilance committees" are talked of in the metropolis of this nation, and the highest executive officer of the most populous State in the Union calls aloud for some action to be taken whereby the safety of life and property may be secured. Shall we say with the scoffer, "All things continue as they were from the beginning"? Or shall we mark the omens that God is about to arise in controversy with the nations, as he will do, when the fast filling cup of their iniquity is full, and prepare for the issues of that day?

Gov. Dix says:—

The alarming increase in frequency of the crime of murder in the city and its environs demands your most serious consideration. Scarcely a day passes without witnessing a brutal, and in many instances a fatal, assault upon the persons of unoffending individuals, usually in drinking saloons, often in the most frequented streets, and sometimes within the purlieus of justice. According to the reports of the Secretary of State on the statistics of crime there were less than three convictions per annum for murder in the State during the nine years from 1830 to 1838 inclusive. In one of those years there was not a single conviction for that crime. Since then the number of cases in which life is taken has accumulated with fearful rapidity.

This deplorable increase is due to a variety of causes. Among them may be enumerated the failure to convict, from the reluctance of jurors to bring in a verdict of willful murder involving the punishment of death; the difficulty of obtaining juries of competent intelligence; the incapacity or criminal negligence of prosecuting officers; and the delays in carrying sentences into execution by the interposition of legal technicalities. It will be in vain to hope for the suppression of crime, unless the retribution is prompt and certain. The leading objects of government are the protection of life and the security of property. No political system can retain the confidence of those who live under it unless these objects are effectually accomplished. The lamentable manner in which both have been frustrated in the city of New York has forced upon the minds of many thoughtful persons the unwelcome question whether their lives and property would not be better secured under a less popular form of government.

Nothing can be more deplorable than the suggestion of a doubt as to the superiority of our own institution over others of a less liberal character. Under this view of the subject the duty of securing property from depredation and life from felonious assault becomes the more imperious and connects itself closely with the durability of our political system; for if the machinery of the law proves inadequate to effect the fundamental purposes of government, it will soon be made to give way to the arm of force.

The difficulty to which I have alluded, in obtaining juries of competent intelligence, arose from the existing rule of law, which had its origin in a period of comparative ignorance, and under which it has been almost impossible to impanel a proper jury in a capital case. The universal distribution of the press brings to every man's door the narration of passing events, and every intelligent person rises from the perusal with a distinct impression in regard to them. If such an impression is to be treated as an opinion not to be modified or changed on a hearing of the evidence on both sides, intelligence and reflection, the very qualities needed to pronounce a righteous judgment would disqualify most of our citizens from serving as jurors when a murderer is to be tried.

Under the act passed at the last session of the Legislature a jury has recently been impaneled without unreasonable delay, and it is to be hoped that this enactment will prove in practice a remedy for the difficulty referred to. The further obstacle to the prompt punishment of crime, after conviction, through the interposition of legal technicalities, needs to be removed by some proper and effective provision of law. In framing our system of criminal jurisprudence the merciful purpose of protecting the innocent from unjust conviction was kept chiefly in view. It is worthy of consideration whether in carrying out this purpose we may not have created impediments to the punishment of the guilty, and given a rein to crime through its impunity.

Sanctified Sins.

THAT church-fairs with their lotteries, raffles, prize packages, grab-bags, &c., are great nurseries of the appalling sin of gambling, a terrible reproach upon the cause of Christ and a terrible evidence that those churches which indulge in them have departed from the high standard of piety of former days, has long been the conviction of those who are striving to maintain the simplicity and purity of the gospel.

It is a matter of congratulation that men of high official position are coming to the support of this sentiment by declaring that laws should be enacted sufficient to suppress this iniquity. The Governor of Wisconsin so speaks. A late *Detroit Post*, in an article headed, "A bold Governor," says:—

The Governor of Wisconsin is a bold man. If he were here, we should shake hands with him, and dub him "the bravest of the brave," not excepting Gen. Grant, Gen. Sheridan, or any other hero. Why? Because the Governor of Wisconsin, in his annual message, has had the moral courage—and a most desperate courage it is in a politician—to declare, point blank, the too-long whispered truth that church fairs, charitable raffles, concert lotteries for charitable and other purposes, prize packages, "grab-bags," Sabbath-school and other religious chances by ticket, are nurseries of crime, inasmuch as they promise something for nothing, are games of chance, and are really gambling. The governor says that the pernicious spirit of gambling is fostered, encouraged, and kept alive by these agencies to a degree little known by good citizens; and that, but for them, the ordinary laws against gambling would be much less violated and much more easily enforced. He says these practices ought not to be permitted any longer to debauch the morals of the young. Think of the row this plain speaking will stir up! Think of the courage necessary to say this in a public official, depending upon the votes of the people for future official honors! Then think how true and well observed it is, and join us in crying: Good for Governor Washburn!

The following is an extract from this part of his message:—

"The laws of the State as applicable to professional gamblers are doubtless all sufficient, and only require to be enforced. But some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church (unwittingly, no doubt), is sometimes found doing the work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy objects, lotteries, prize-packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. If you can devise some law to break up these practices and bring them into discredit, you will deserve the thanks of all good people."

Bible Obituaries.

"AND all the days that Adam lived were nine hundred and thirty years: and he died." It is simply said, "He died." So of Seth and Enos and Cainan and Mahalaleel and Jared. Enoch was an exception. He did not die. "And Enoch walked with God: and he was not; for God took him." But those that were before, and those that followed, died. Nothing is said of their immortal spirit's soaring away to the spirit land. Neither is it said that their remains were buried.

The dead were buried. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Gen. 49: 31. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. "And he buried him in a valley in the land of Moab." Deut. 34: 5, 6. "The Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead." Josh. 1: 1, 2. "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city." 1 Sam. 28: 3. How convenient to have said instead of this, that Samuel was in the spirit land, ready to come and communicate with the living at the call of any witch, wizard, or necromancer.

Let us come to the New Testament. "Then said Jesus unto them plainly, Lazarus is dead." At the grave of Lazarus, Jesus cried with a loud voice, "Lazarus, come forth! And he that was dead came forth." Jno. 11: 14, 43, 44. "Enoch was translated that he should not see death." But of others of the faithful, it is said, "These all died in faith, not having received the promises." Heb. 11: 5, 13. By faith they saw the reward "afar off." And it will be given; for God hath prepared for them a city. They "received not the promise; God having provided some better thing for us; that they, without us, should not be made perfect."

R. F. COTRELL.

AS MEN lock up their best apparel in a chest, meaning to wear it again, even so are the dead bodies of the faithful buried in sure and certain hope of rising again to life everlasting.—*Cawdroy*.

Objections to the Sabbath, Answered.

HOWEVER plain any truth may be there can always be objections brought against it which can be made to appear quite plausible. Atheists urge objections not easily answered against the existence of God. Infidels have a thousand objections to the Bible, and to the Christian religion, many of which are hard to answer. Pedobaptists are on hand with objections to immersion, and immaterialists have plenty of objections to the earth's becoming the saints' future inheritance.

Indeed, what doctrine has not been objected to? what truth not opposed? So with God's Sabbath. Though it is one of the plainest and most reasonable doctrines in the Bible, yet men can devise objections against it. As long as there is the shadow of an argument in one of these, they are deaf and blind to the plainest and most direct proofs in favor of the Sabbath. What do they do with all the arguments, proofs, and texts, supporting the Sabbath? Generally, nothing. An objection or two fills their whole mind and they can see nothing else. But the arguments brought against the Sabbath are simply *objections*, nothing more, which we are sure can be fairly answered.

I propose, if the Lord will, to take up in order the objections raised in the New Testament against the seventh-day Sabbath and the ten-commandment law. I will be as short as possible, and still fairly answer each objection.

FIRST OBJECTION.

There is no direct commandment in the New Testament to keep the seventh day.

Answer. This is true; but is there any to keep the first day, or any other day? All know there is not; hence if this objection is good against the seventh day, it is also against any day, and so we have no Sabbath. Some are willing to accept even this conclusion to evade the Sabbath, but many are not. But the truth is this: The seventh day Sabbath was made by God in Eden. Gen. 2: 1-3; Ex. 20: 11. It was a part of his law before Mt. Sinai. Ex. 16: 4, 27, 28. It was made a part of the moral law spoken by God from Heaven, and engraved on stone. Ex. 20: 1-17; Deut. 4: 12, 13. When Christ came, the ceremonial law and shadowy ordinances were abolished. Eph. 2: 13-15; Col. 2: 14-18; Heb. 9: 10. But the moral law of ten commandments remained unchanged, and as binding as before. Not one of the least commandments, not even a jot or a tittle, was set aside; but all were ratified by Christ. Matt. 5: 17-19. The apostles taught that this law was confirmed and established by the gospel, Rom. 3: 31; 7: 12, and that every part of it must be kept. James 2: 8-12.

Now the Sabbath was a part of this law; hence a new commandment was not needed; nor was it proper to *re-enact* the Sabbath law, since the original law had never been abolished. Why re-give or re-enact a law still binding? The demand is absurd. A law once given remains in force till abolished by as high authority as first gave it. Does a law enacted by Congress have to be re-enacted every time Congress meets?

The Sabbath was a sacred institution, revered and observed by the people of God from their earliest history. They were all carefully keeping it when the gospel was introduced. Without some express instruction to the contrary, no one would think of disregarding it. Therefore no new commandment on this point was needed. It was sufficient to let it rest on the law already given.

But if so prominent, important, and sacred an institution as the Sabbath, the weekly observance of one day in every seven, an institution closely intertwined with all the customs and thoughts of the people, if this was to be abolished or changed, how reasonable to expect that such a great change would be plainly taught by Christ? If he were simply silent concerning it, the only reasonable conclusion would be that he designed to leave the old institution unchanged, and therefore still binding. Hence to argue that the Sabbath is not now binding because that commandment is not repeated, or re-given in the New Testament, is manifestly not conclusive.

But notice how utterly this argument does demolish the first-day Sabbath. The original law for the Sabbath is no longer binding because not directly and explicitly repeated in the New Testament. So no Sabbath can any longer be built upon any law existing previous to Christ's time. No new law or commandment either for the seventh, or first day, is anywhere given in the New Testament either by Christ or his apostles. Therefore there is no Sabbath day at all now, no rest day of any kind!

Notwithstanding the fact that the seventh day had been God's Sabbath from the beginning, had been hallowed in Eden, observed by the patriarchs, put in the law spoken by God from Heaven, kept by the prophets, regarded by Christ during his whole life, ever referred to with respect by the apostles, nothing intimated about its being done away, the law of which it is a part declared to be in force while heaven and earth stand,—if notwithstanding all these facts, our opponents demand a direct commandment in the New Testament for the seventh day, with how much more reason may we demand one of them for a direct command for the first day. It was an entirely new institution, never

heard of before. Neither law nor custom ever existed in its favor. Here a reasonable demand can be made for a direct command in the New Testament for this new institution; but no such command can be cited; for it is not. If it is argued that the observance of the first day may be *inferred* from certain examples in the New Testament, then it is admitted that it is not necessary to have a direct commandment in the New Testament for the observance of the Sabbath. And so this objection is abandoned after all?

The law for the seventh day Sabbath, then, is still binding; first, because it has never been repealed, and second, because it is declared both by Christ and his apostles to be still in force.

D. M. CANRIGHT.

Otranto, Iowa.

Temptations.

As long as the children of God remain in this mortal state, their pathway will be beset with trials and temptations; and, since this is the case, we are often led to inquire, Why is this so? Why must we be subject to such fierce temptations? Why are they permitted to come upon us?

Those who will be among the finally saved, will not have received anything which they did not need to fit them up for the kingdom of God. If this is so, then temptations are necessary; and that this is true, is evident from the word of God, which says, "All things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. If all things work together for our good, then temptations are certainly included.

Jesus, in his mission to earth, "took not on him the nature of angels," but the nature of man. "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. 2: 17, 18.

Our great High Priest has left us an example, that we should follow in his steps. Peter, in pointing out the duty of servants, says, that it "is thankworthy if a man for conscience toward God endure grief, suffering wrongfully." 1 Pet. 2: 19. Verse 20 says that suffering for right doing is "acceptable with God" if we "take it patiently."

Yes, patiently! If we would have all the perplexities and trials we meet with work for our good, we must exercise patience. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1: 4.

The individual who has a fixed purpose to serve God and do his will, will experience a rich blessing in every trial and temptation through which he is called to pass. The apostle James understood this when he exhorted his brethren, to "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1: 2, 3. Do we not often find it easier, after we have passed through trials and temptations and found them to be for our good, to count them all joy than when we fell into them? When this is the case, is there not a lack of faith in us?

The question may arise, Why should we count it all joy when we fall into divers temptations? Suppose an individual should offer us a rich reward for performing a certain piece of work; would we not rejoice at every opportunity we had for doing it? Most certainly we would. Although the task might be very disagreeable, yet we would not shrink from doing it.

The Lord in infinite mercy has offered us the gift of eternal life on condition that we perform a work necessary for our final salvation. This work is one of great importance. It is a work of obtaining a fitness for the kingdom of God; and while engaged in this work we need to have it tested at every step. Trials and temptations will do this most successfully. Then are there not good reasons for us to rejoice when they come?

As the gold is separated from the dross by trial, so we, if we ever gain eternal life, must be subjected to trials and temptations; and if we endure these things, we have the promise of eternal life. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12. "All the temptations and trials we are called to pass through here are good, and like all the creatures and appointments of our Father, are designed in wisdom for some good use. Study them. Seek to learn why God has sent them, and to gather from them all the lessons of instruction he wishes them to teach."

The great God has a design in whatever he does, or permits, and when we are surrounded with trials and temptations, let us accept them as a means for our spiritual advancement.

"Each fearful storm that o'er us rolls,
Each path of peril trod,
Is but a means whereby our souls
Acquaint themselves with God."

While the truth of God is our shield, and we keep the great object of life before us, we need not be discouraged when temptations come upon us; for "God is faithful, who will not suffer you to be tempted above that ye are able; but will

with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. Let us exercise more faith in God, and in every hour of temptation seek that strength which he alone can give. By humbly walking in the light of truth, and by earnest, heartfelt prayer, we can obtain the strength we need. May the Lord help us to endure the test, stand firmly for his truth, so that when we are tried we may come forth as gold. Job 23:10.

D. ROBINSON.

Battle Creek, Mich.

Strength and Perfection.

"It is God that girdeth me with strength, and maketh my way perfect." Ps. 18:32. The girdle was a necessary and important part of the eastern dress. Without it, the outer garment could not conveniently be worn, especially while walking and journeying. So David felt that unless his soul was strengthened of God, he could not meet with and successfully encounter his foes. How much and often does this Christian pilgrim, bound to Mt. Zion, realize the need of the energizing influence of the Spirit of God, to sustain and help him Heavenward.

Said one, who was not a stranger to temptations, sacrifices and self-denial, stripes or imprisonments, perils by land and sea, in the city and in the wilderness, among his own countrymen and among false brethren, who knew from personal experience what hunger and thirst, fastings oft, in cold and nakedness, meant; and who had learned the lesson of the most intrinsic value, "in whatsoever state I am, therewith to be content," "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Oh! for such firm trust and unshaken confidence in the adorable Son of God! Who would not most cheerfully give him the whole heart, and suffer all that is requisite? As gold is tried in the fire, to remove worthless matter and determine its true value, so the people of God are often subjected to the furnace of affliction to test the strength and depth of their love to him, and fit them for a higher sphere of usefulness, and perfection, and for the heavenly kingdom, where divine strength and perfection will unfold with all their attracting excellences and inconceivable loveliness.

"I languish and sigh to be there,
Where Jesus hath fixed his abode;
Oh! when shall we meet in the air,
And fly to the mountain of God?"

Says the inspired penman, "Like as a father pitieih his children, so the Lord pitieih them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14. Weary and afflicted pilgrim, look up! hope still in a Father so kind and affectionate. In him you may be strong. He bears all creation up. He numbereth the very hairs of your head. He hears every uncomplaining moan, and witnesseth every tear. "If thou faint in the day of adversity, thy strength is small." "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." A. S. HUTCHINS.

Prayer.

PRAY without ceasing." 1 Thess. 5:17; 2 Tim. 1:3.

Too much stress cannot be laid upon the importance of prayer. Next to the duty of watchfulness comes that of prayer. But it often happens that both may be practiced at the same time; and it is by prayer that we attain the power and the disposition to watch. By prayer we obtain the blessing of God; and, with this, every earthly blessing. Although many a hypocrite maintains the form of prayer, yet no Christian ever existed any length of time without this form. The more earnestly and sincerely we pray, the greater and more numerous our blessings.

In times of danger on the sea, and on the field of battle, wicked men often pray with zeal, only to despise themselves for their childishness (as they term it) when they are out of danger. Yet how often does God answer such prayers as these and rescue the shipwrecked mariner, who only employs his lengthened life in blaspheming the Being to whom he prayed.

Neglect of prayer brings, first, a dearth of spirituality; next, worldly-mindedness; next, forgetfulness of God, coldness, indifference to the work of God; next, enmity, hatred, covetousness, and every sin, and, final apostasy.

Prayer overcomes sin and difficulty; strengthens faith, love, and every Christian grace; prompts to a putting on of the whole armor of God; and sets a watch at every avenue of the heart and mind. Prayer unlocks the treasure-house of the word of God, and sets the soul traveling toward Heaven; stimulates meditation, and anchors the soul by faith to the throne of God. Prayer should become a fixed habit of the soul. It should be continually rising from the soul, as heat rises from the fire, always accompanied with thanksgiving and praise.

JOS. CLARKE.

THE devil's clock is ever too fast or too slow; to the young he saith, "Rejoice in your lusts and passions; gulp down the pleasures of this life; there is time enough." The older he endeavors to drive to despair, saying, "The door of mercy is shut; it is too late; there is now no hope."

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 21, 1873.

IN order to make room on the last page for the notice of publications which has thus far during this volume been crowded out, we here give place to the following matter, which would otherwise appear on that page.

Can't Understand.

"I CANNOT understand that the sanctuary is to be cleansed by blood. Jesus comes and gathers out of his kingdom all things that offend."—*World's Crisis* of Jan. 8.

What has the gathering out of the kingdom to do with the cleansing of the sanctuary? Nothing. The kingdom is not the sanctuary. Why cannot persons understand what Paul tells them in plain language? Hear him. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:22, 23.

The "patterns of things in the Heavens" consisted of the earthly tabernacle erected by Moses, and its sacred vessels; the "heavenly things themselves" are the true tabernacle above, the sanctuary which the Lord pitched and not man. Heb. 8:1, 2. Both the pattern and the true, the type and the antitype, were to be cleansed with blood, the earthly with the blood of calves and of goats, Heb. 9:19, the heavenly, with the blood of a better sacrifice, even the blood of Christ. It is impossible to make anything plainer than this. Is the language of the *Crisis* a fulfillment of Dan. 12:10?

Advance Pay.

ABOUT three months ago, it was announced in the REVIEW that an effort would be made the first of January to establish the advance pay system on all our periodicals. All will agree that this is the only proper system on which to conduct the publishing business. Every paper published is an expense out, in cash, to the Association. And when a subscriber lets his paper run behind, it is the same as if he borrowed from the Association the amount which his unpaid papers cost. There are nearly twenty-five hundred subscribers behind more or less on the REVIEW. Many of them, it is true, are owing only on the present volume, but some are even ten or twelve volumes behind. For all these to borrow a little of the Association, even though the amount may not be large in any individual instance, brings, in the aggregate, a very heavy burden upon the Association. If persons have not the ready money, would it not be better for them to raise it by some means nearer home, and let this burden be thus distributed. We would not counsel any one to borrow the least amount where the prospect is not every way clear that he will be able to pay. But when persons send in to the Office for papers or books, and say that they shall be able to pay in a few days or a few weeks, or months, we always wonder if they have not some friends near them, acquainted with their circumstances, and who can therefore judge of the prospect of their being able to pay, which we cannot, and who on the strength of that, would not advance them the money for the time being.

We do not wish to part with any of our subscribers. We believe that such a paper as we realize that the REVIEW should be, and as we shall try to make it, is called for at the present time. We are firm in the conviction, a conviction strengthening every day, that this paper is publishing great truths of vital importance to the present generation, which no other paper in the land is publishing, or will publish. Hence we wish its circulation to be greatly extended, both that people may thus become acquainted with the truth, and that the Association by the increased patronage of its publications, may be able to urge forward still more rapidly its important work.

We design to do nothing rashly in the way of cutting off names. Hence this matter is delayed, that all may have fair opportunity to make known their wishes, and fair warning before their papers are discontinued.

Perhaps some are still puzzled to ascertain how their account stands from the figures on the paster. We will endeavor to explain it so minutely as to bring it within the comprehension of all.

Credits are reckoned, not by dates, but by volume and number. The volume and number of every paper are stated on the first page immediately under the heading, the volume at the left hand, the number at the right. Every subscriber's paster, or address label, states the volume and number to which he has paid, in figures immediately following his name, the first stating the volume, the next, the number; thus, "J. Johnson, 41-1." This is a statement that J. Johnson had paid up to volume 41, number 1. Every new paper is a new number, and twenty-six numbers make a volume. Now compare the volume and number as it appears on this number of the paper with the volume and number stated on your paster, and you will see how you stand. The present number of the paper is 41-6. Next week it will be 41-7, and so on to 41-26, when this volume will end and volume 42 commence, and the numbers begin again at 1, thus, 42-1, and so on. If your paster says 40-1, you are one volume and six numbers behind. If it says 41-1, you are six numbers behind. If it says 41-7, you are paid just to the present time. If it says 42-1, you are twenty numbers ahead.

From this explanation any one can with a little attention readily ascertain how his account stands, whether he has paid up or whether he is behind.

And now we want to hear at once from all delinquents, either personally or through tract societies. We make no unreasonable request. It certainly cannot be expected of us that we will continue to send the paper to those who do not have interest enough in it to pay for it if they are able, or, if not, to let us know that they appreciate it and wish it continued.

It is designed soon to begin to strike from our list the names of delinquents from whom no response comes to this and previous notices, commencing with those most indebted, and so continue till we have no names on our list but such as have paid in advance, or have signified their wish to have the paper continued. See the article on last page from Bro. White on Delinquent Subscribers.

Power to Work Miracles.

A CORRESPONDENT writes: "By reading Mark 16:16, it appears plain enough that in order for a man to be saved he must first believe and be baptized; but in reading verses 17 and 18, it also appears plain [to me] that he must be able to cast out devils, and to be proof against poisons, &c. How is it?"

If the writer means that in order to be saved a man must be in such a condition that the Holy Spirit can manifest its power through him when the Holy Ghost shall desire so to do, we answer, Yes, to his question. But if he means that believers must be able to do these things at will, at all times, and under all circumstances, we shall answer, No. The texts do not teach any such view. They simply declare that these signs shall follow them that believe. God has never said that we must be proof against poisons, in order to be saved.

The apostle Paul in Eph. 4:8, refers to this very time when our Lord gave these gifts unto men. And he informs us for what purpose they are given. He says they are given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. He shows in 1 Cor. 12 that they are divided to every believer as the Spirit wills. And by this word divided, and by his questions in verses 29 and 30, he shows that all the gifts are not possessed and exercised by one person. Are all apostles? Have all the gift of healing? &c. If this be true, then it settles the question of a necessity to be able to do them in order to be saved.

If any are tempted to make an effort to cast out devils, or to swallow poisons in order to prove themselves believers, we would suggest that they meet the tempter as the Saviour did in the wilderness. "Thou shalt not tempt the Lord thy God."

H. C. MILLER.

Battle Creek.

News and Miscellany.

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

Biela's Comet Broken to Pieces.

PROF. H. A. NEWTON, of Yale, writes as follows to the New Haven papers:

Sunday evening, between 7½ and 12½ o'clock, were counted about 250 shooting stars, of which over three-fourths radiated from Gamma Andromedæ. These meteoric bodies evidently form a part of what was formerly called Biela's comet. In 1846 that body was seen to divide into two comets, which, at their next return in 1852, were a million and a quarter miles apart. Since that time neither portion of the comet has been seen, though their third passage of the node should have taken place about six weeks ago. Astronomers have been suspecting that it had entirely gone to pieces, and that it would not again be seen. Sunday evening were seen, as above stated, about 250 fragments of the comet. A larger number of observers would, probably, have been able to count 700 or 800 in the time named. The process of breaking up has evidently been going on a long time. Mr. Herriek saw, in 1838, Dec. 6, quite a number of fragments, though he did not then know that they had any connection with this or any comet.

Trying to Account for It.

THE *Detroit Post*, of Nov. 22, says:—

The *New York Times* seeks to account for the extensive fires of the present day, and for the rapidity with which they seem to spread at one time compared with others, by supposing that the atmosphere contains certain combustible qualities more pronounced at one time than another. The *Chicago Tribune* says this theory is simply superstition, and dismisses the whole subject with an infallible contempt. In spite of the *Tribune*, however, it is in the experience of every person who has observed or felt the changing conditions of the atmosphere, that for two or three years the air has been less moist than usual, there has been an unwonted dryness and harshness in it, except, of course, in the wettest of the weather. Taken together with the extreme heat of summer, and the extreme and continued cold of winter, this phenomenon certainly betrays an unusual, if not an abnormal, *status* of the air, at least, in this country. All over the world there have been more convulsions of nature than during previous years, which can be directly or indirectly traced to disturbances in the air. It is difficult, in the present state of knowledge, to prove any specific statement

upon the subject; but it is equally presumptuous to deny that there is something extraordinary and unaccountable in the disasters which have afflicted the world during several previous months.

An Explosion of the Sun.

PROF. YOUNG, of Dartmouth College, observed on the 7th of September, and has recorded in the *Boston Journal of Chemistry*, what appears to have been a very sudden and violent explosion on the surface of the sun. He was examining an enormous protuberance or hydrogen cloud on the sun's eastern limb, which, by his calculation, was 100,000 miles long by 54,000 high, floating at a height of 15,000 miles above the surface, and sending down to the sun pillars of its own substance like a vast banyan grove. Being called away from the telescope a few moments, he was astonished, on returning, to find that the whole cloud had been blown into flying filaments, which rose, as he gazed with a greater rapidity than had ever been before observed in this substance, to a height of more than 200,000 miles from the solar surface. Hydrogen, in this state, has never before been recorded as rising so high. As these broken filaments streamed upward, they melted away like wisps of filmy cloud. Meanwhile, a little cap or knob which has been noticed near the substance of the sun developed wonderfully into a pyramid of flame 50,000 mile in height; there its summit was drawn out into long filaments and threads, which were most curiously rolled backward and downward like the volutes of an Ionic capital, and finally it faded away, and at half past two (the first change was observed at five minutes to one), had vanished like the other.

A fine aurora borealis occurred during the evening which succeeded.

Earthquake.

LONDON, Jan. 13.—A dispatch from Bombay says the report has reached that city of a terrible earthquake at Soonghur, a town of India in the detached district of the Baroda dominions, 114 miles north of Bombay. Fifteen hundred persons are said to have been killed in that town alone. Nothing has been heard from the surrounding country, but it was feared that there was much additional loss of life.

In the Pennsylvania railroad accident, the other day, wherein a train of cars ran off a high trestle-work bridge, twenty-five passengers were roasted to death by fire, because only two axes could be procured, after much precious time wasted, with which to cut open the cars, and let the inmates out. Only two axes, no saws, and no jack-screws to lift timbers. In Michigan, every passenger car is required by law to carry two axes and a saw, hung in plain view of all the passengers; and each train is required to carry two powerful jack-screws. Pennsylvania will do well to copy our law. If the train had been provided with these tools, probably nobody would have been roasted to death.—*Detroit Post*.

ONE would suppose that the Niagara River could be depended upon for an unfailing supply of water; but the telegraph informs us that the city of Buffalo was without water Dec. 26, in consequence of Niagara River having given out. It appears that a long north-east gale, accompanied by a driving snow-storm and sharp cold, had driven the water out of Niagara River into the lake, or else lowered the level of Lake Erie at the eastern end, so much that the surface of the river was below the mouth of the main supply pipe of the Buffalo City Water Works. The mouth of this pipe was intended by the engineers to be always quite a number of feet beneath the surface; so deep down, in fact, that the ice would not reach and choke it. Such a failure on the part of Niagara River was never before known; and it raises the suggestion that the river gods must have been unusually hilarious on Christmas, or else they have struck for higher wages. The city had some water, for drinking, contained in its reservoirs; but the factories had to close; and, if a fire of large dimensions had broken out, the city would have been almost entirely destroyed, as there was not water enough to keep the fire engines supplied for any great length of time. Fortunately for us, *Detroit River* is a reliable stream. It never indulges in any foolery; but attends to its business with exemplary regularity.—*Post*.

THERE is an "epidemic" of kitchen range explosions, and a "carnival" of church burning. In Cincinnati, the bursting of kitchen ranges or rather of the hot water pipes, was almost as deadly as the cannonading of Paris during any one day of the siege. One servant girl was killed, and two or three injured. There were four such occurrences in Cincinnati, one in Cleveland, and one in Harrisburg. On Sunday, a church was partly burned down in Cincinnati. Dr. Talmage's church, in Brooklyn, with walls of iron, was consumed, and two churches in Rhode Island were partially destroyed. The cause is obvious: Frozen pipes in the kitchen and very hot flues in the churches. These occurrences, depending as they do upon the weather, ought to be included in the "probabilities," and the range of the kitchen ranges thus exposed, mapped out every morning, although one would suppose that the premonitory evidence of cold weather now furnished might give a hint as to the necessity of shutting off the water.

THE Norwegian ship *Sesostris* was wrecked in the North Sea during a terrible gale on Wednesday Jan. 8, and 14 of the crew perished.

W. D. TOURVILLE, near Sublette, has lost 100 hogs within three weeks, by some new disease. The turkeys and chickens have it also.

THE PILGRIM'S PRAYER.

I go on pilgrimage. The road in view,
Lies fair revealed;
But, when the sun shall drink the wayside dew,
Be Thou my shield!

The soft wind shifts, and lo! gray mists of doubt
My pathway hide.
With bruised feet and hands I grope about;
Be thou my guide!

Now tempests rise, and o'er the wind-swept way
To 'scape the shock,
Seeking some covert vainly as I stray,
Be thou my Rock!

Though after storm, stealing through sun-touched rift,
Calm comes at length,
O'erborne and prone, mine eyes I may not lift;
Be thou my strength!

One draught from thy life-giving fountain send,
And let me quaff—
Refreshed, I'll gird me for my journey's end;
Be thou my staff.

When pilgrimage is o'er, and life's day lies
Low in the west—
While the night shadows dim my weary eyes,
Be thou my rest!

—E. Gorham.

Progress of the Cause.

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

Labors in Ohio.

I CAME to Ohio, Dec. 12, 1872, and attended the quarterly meeting at Townsend, the 13th and 14th. From that place, visited each district in the Conference, holding a two days' meeting at North Bloomfield, Bellville, Bowersville, and Bowling Green. We trust that in each place we had some of the blessing of God, especially at Bellville. This company was brought out under the labors of Elds. Van Horn and Lawrence, some five years since, yet they had not had the ordinances until this meeting. The free flow of tears, with broken sobs, gave evidence that the sweet, melting Spirit of God was in our midst. And if vows are carried out which were there made, the blessing of God will continue with them. Could all realize that "it is an honor for a man to cease from strife," and that "it is his glory to pass over a transgression," many a church trial and feeling of alienation would be saved.

At Bowersville, we met with Bro. Waggoner. Here a special meeting was called on Monday evening, in view of confessing a lack of faithfulness in their stewardship on the part of some. Deep-settled piety that will give a contented mind, and a conscience void of offense toward God and man, are the essentials of Christianity. Men and women are not so much estimated in the sight of God for their profession and position, in society as for their uprightness and Christian integrity. It is not in a spirit of controversy that a healthy moral influence is felt, but by a meek and quiet spirit, and godly life. "To this man will I look, even to him that is poor and of a contrite spirit, and that trampleth at my word."

The Tract and Missionary Society in this State was in a better condition than we expected to find it under the circumstances. The finances are good, and the brethren generally manifest an interest in this part of the work, when they have a proper understanding of it. Much interest is being taken in establishing the advance-pay system. No doubt in this effort some papers will be stopped which ought not to be. That this may be prevented, as far as possible, the T. & M. Society here have adopted the following plan:—

1. To notify all the delinquents of their present indebtedness by a printed letter and a year in advance added, with a stamped envelope inclosed, directed back to the agent. Thus all, whatever may be their circumstances, are expected to reply.

2. It is proposed to drop the names of all that fail to report either at the Office of publication or to the agent, at the time of their next general quarterly meeting, about the middle of March, 1873.

If there are any who by mistake do not receive a printed letter, we hope that the effort that is being made at the Office of publication will be sufficient. The worthy poor can have the paper; but they should make their cases known within the above specified time. The effort that is being made to extend the circulation of the periodicals, is an efficient manner of laboring in the T. & M. Society.

The stronghold of the enemy is prejudice. When this is once broken through, men and women can be reached; and nothing is more effectual in accomplishing this than to have people become acquainted with us as a people and with our views. And in no way can this be accomplished more effectually than by reading our periodicals.

The REVIEW gives fresh reading weekly, and the Reformer and Instructor, monthly.

Hence the importance of sending the REVIEW on a trial trip of six months, and of obtaining subscribers for the Reformer and In-

structor, cannot be overestimated. The cause is onward, and a systematic effort with a heart warm with the love of God will speak volumes in the spread of this truth.

S. N. HASKELL.

Battle Creek, Mich.

Missouri and Kansas.

FOR upwards of four weeks I have been laboring in this Conference, although I have had no appointments in the REVIEW. Because of uncertainty concerning the time of holding the General Conference, and perplexity as to when I should go, owing to other calls for labor, I had not time to put appointments in the paper before I wished to start, so I notified the friends of my coming, by letter.

I left home, Dec. 4. Called at Bro. T. J. Butler's, on my way to my first appointment at Civil Bend, Mo. Bro. B. was away from home, laboring in the cause. Had a pleasant visit with the family. Four families embraced the truth there from the labor bestowed in the tent. No doubt others would, had not the weather been so cold, and had there not been so much sickness in the community. Held seven meetings with the church at Civil Bend, from Dec. 6 to 10. The numbers of this church have been much reduced by the removal of members to other parts, so that our meetings seemed small. I am sorry to say that some of these left a bad reputation behind them, which caused many regrets to those remaining; and while noticing this unpleasant point, I feel constrained from a sense of duty to my brethren in the ministry, as well as to all concerned, to offer a few words of caution about bestowing labor and organizing churches in Kansas and other new fields where Sabbath-keepers have moved from other parts.

Many worthy Sabbath-keepers have moved from other States to new fields, especially Kansas, for the purpose of bettering their condition, and to do good. But it is also a fact that quite a number have moved whose past record would not bear examination. Some have even gone off between two days, leaving debts behind, or other disgraceful circumstance to curse the good name of our people. And some of these very persons who could not get letters from the church they lived in, and who had been a constant burden where they lived for years, when they get out where they are not known, become very zealous in profession, and are among the very first to invite ministers to their vicinity to labor, and put on a great outward show of piety. And I fear some of our ministers have lacked in caution when organizing churches.

If our system of church organization amounts to anything, persons moving from one church to another place should be obliged to present letters of recommendation from the church to which they had belonged, or else wait till the circumstances which hindered them from receiving any be inquired into, before joining a new church. The good name of our people, and the cause we love, are of too much importance to be jeopardized by receiving every one that offers himself without any inquiry into his past record where he has been a Sabbath-keeper for years, and can get no letter of commendation. Let people tell their own story, and they can often make a very plausible showing. But some information should be obtained from the parts from whence they come. It is a bad-looking circumstance, to say the least, if old Sabbath-keepers, moving to new places, have no letters from the church to which they belonged; and before being received as members anew, these things should be inquired into; and before ministers go to labor in such places, it should be known whether those inviting them are in good standing.

If it be asked, Cannot those who have left a poor record repent and regain the confidence of their brethren? we answer, Most certainly. But the finest way to do it that I know of is to commence right back where the bad record was made. Pay up the debts, make their wrongs right by confession and restoration, and there will be no lack of confidence on the part of their brethren. I say these things because I know there is cause for it.

My labor in the church of Civil Bend was mostly practical, designed to stir up the minds of the people to renewed interest and zeal in the work of God. My design in coming to this Conference to labor was especially to help the financial interests of it. While the Conference has two tents already purchased, and men enough in its own limits to man them, and while there is a most promising field of labor in all directions, and a population made up from the most intelligent of the American people, among whom there must be many ready to receive the truth, the financial condition of the Conference has been in a very discouraging condition. In fact, there has been, as we may say, really no State Conference treasury at all. Times have been hard. Those settling here have had calls for all their means, and the cause has been neglected.

There are a good many Sabbath-keepers in this Conference, enough, we believe, if they would all promptly come up to their duty to put the cause upon a flourishing basis. It was with the hope of being instrumental in bringing about this good result that I have been laboring here. We are glad to say that the church at Civil Bend have done well in the past—better than any other church in the Conference; yet when the matter was set before them, although their numbers were few, they raised their figures some. They pledged the sum of \$135.00 for the ensuing year. Others who were absent will doubtless swell the amount somewhat.

Bro. Rogers and Long were with me at this meeting. They had just been out laboring near Hamilton. Upwards of twenty had embraced the Sabbath in a few weeks. We were very glad they had received this encouragement, and hope they may see many brought to the knowledge of the truth.

My next meeting was at Centerville, Kansas. Held seven meetings there. This is a small church, and the friends seemed to be laboring under some discouragements, which we trust will not prove serious. At a business meeting, Bro. Smith Sharp was elected elder in place of Bro. Brown who resigned some months since. Systematic Benevolence was raised from \$20.00 to \$78.00.

My experience in getting to my next appointment at Avilla can only be appreciated by those who have traveled this winter where the epizootic rages. I started from Centerville, Wednesday morning, hoping some of the friends at Ft. Scott would take me over; but they had not received my letter, sent a week before. I went out three and a half miles from there to see a brother, and get him to take me through; but the disease had reached there, and his team was not usable. I walked back and took the train to Columbus, intending to take the stage.

On my arrival, found all the stage horses were laid up; not a hack or livery team could be had. The conductor told me to go down to Baxter Springs; said there were several hacks running from there. But before I reached that place, every stage line, hack, and livery team, was laid up. So I left my trunk, shouldered my carpet-bag, and started afoot, but found a man in the country who took me through to Carthage, within twelve miles of Avilla. The weather was bitterly cold, even for a northern morning. The mercury, at one time, was down as low as 15° below zero. I hardly expected to see such cold weather as far south as the southern part of Kansas; and from the reports of all the people, it was unprecedented for years.

Owing to all these obstacles, I was unable to reach Avilla till after the Sabbath. But there was no disappointment on the part of the brethren; for they were not expecting me, as they had not received my letter containing the appointment sent nearly two weeks before.

I remained there over a week, and held, in all, ten meetings. Some of these were very small on account of cold weather. We should have held others, but were prevented by the same cause. I found the church in a very discouraged state. It was very evident that there was need of labor from some source. Bro. Blanchard was taken sick last summer, at the commencement of tent labor, and did very little all the remaining part of the season. He had much sickness in his family. His health is now much improved. He attended but one of our meetings. We regretted very much the lack of his assistance. He hopes to be able soon to give his time to the work once more.

Toward the last, our meetings seemed more free, and the clouds partially broke away. The weather moderated, so we had quite an attendance of the brethren, and quite a number from the outside world.

Financially, this church has been in a very discouraging condition. They were much behind on past pledges. We trust they now realize these obligations and will do their best to meet them. The church signed again on s. b., those present signing \$169.00 for the ensuing year. If those who were absent sign the same as last year, the whole pledge for the church will amount to as much as \$240.00, which would be an advance of some \$70.00 on last year's pledges. Altogether, we felt encouraged when the meetings closed, believing that good had been done and the cause advanced.

The following Monday, I started for Howard Co., Kansas, in company with Bro. Chas. F. Stevens, who had come in his wagon one hundred and forty miles to take me there to hold some meetings. We were nearly five days upon the road, coming through Jasper Co., Mo., and Cherokee, La Bette, Montgomery and Howard Counties, Kansas. These lie on the extreme southern boundary of the State. The ride was not as pleasant as I have taken, owing to the weather; but we arrived in safety, and have commenced our meetings, which we trust will result in good.

Geo. I. BUTLER.

Elk Falls, Howard Co., Kan., Jan. 6, 1873.

East Charleston, Vt.

I HAVE just held two more meetings in a private house near Westmore, Vt. The Lord was with us. Six at least have taken hold of the Sabbath.

We had an excellent meeting here, last Sabbath. One interesting feature in the meeting was the presence and testimony of brethren from Irasburgh, &c. We were forcibly impressed with the fact that these brethren have something to do besides paying Systematic Benevolence. Their worldly affairs should be so arranged that they can devote a considerable portion of their time in building up the cause in new fields, &c. They can visit, sing, and pray, and give young believers the benefit of their experience. After engaging in this work awhile, and learning the value of souls from personal experience in laboring for souls, they could not be satisfied in burying their talents in the earth. Two or three such men, watching and ready to help where help is needed, could save the time and strength of one preacher to push the work in new fields, or to labor in other branches in this great work.

Time-and-labor-saving machines are highly recommended in this age of physical degeneracy. Well, the missionary societies, recently formed, were designed to save time and strength in the noblest and most important work that mortals ever engaged in, in proclaiming the last message of mercy to dying men, and preparing a people for translation at the coming of Christ. And shall we set in motion these mighty agencies to advance the precious cause of God? or will the cause lag for not using the instrumentalities placed under our control for its advancement? We need missionary labor in the East, if anywhere. We need power and earnest, well-directed labor to break up the influence of old associations, and remove prejudice caused by fanaticism, and foolish and repeated time-setting, &c. We have the means in our power to do this. Shall we use them? The prosperity of the cause in Vermont will depend largely on carrying out the object of missionary societies.

D. T. BOUDEAU.

Jan. 5, 1873.

New Year's Reflections.

As we enter upon another year, solemn thoughts come rushing to my mind, and sad feelings gather around my heart. Another year, with all its load of good and evil, joy and sorrow, smiles and tears, hopes and despairs, has rolled away, and its history is written on the pages of the heavenly record.

As I look over the past, and faintly would peer into the dark, dark future, I think of the eighth chapter of the epistle to the Romans. There comes to mind the sufferings of "this present time" compared with the glory that shall be revealed in the sons of God, and the solemn thought of old creation groaning for nearly six thousand by-gone years.

She has just groaned away another year, and begun a new year of travail. Soon, oh! soon, will her last and deepest throes shake the earth from pole to pole and from shore to shore. Long, long has the creature in earnest expectation waited for the manifestation of the sons of God. But the story will soon be told. "This present time" will soon be numbered with the things that were, and the voice of sin be hushed in the silence of death. A few more days of humiliation, and the hope of the saints of all ages will find a bright fruition in the "world to come." Oh! what will then our portion be?

"Oh! to resolve one doubt
That tears my anxious breast!
Shall I be with the lost cast out?
Or numbered with the blest?"

E. S. BROOKS.

Why Sleepest Thou?

How sweet to think of Jesus who is coming soon to take us home to dwell forever in that heavenly land that he has prepared for those that have followed his teachings and kept his commandments. The time is short in which to prepare for that great event. Do we realize it as we should? If not, let us awaken from this slumberous state, put on the whole armor, and get ready. It is a matter of great importance that we look to our future welfare. This certainly is the extent of our future hopes. Then why not be more in earnest in the work?

Are we skeptical in our belief? God forbid! Brethren, awake from your drowsiness. Come forth and be bright and shining lights, that others may join us in preparing for the Bridegroom. Soon he will be seen coming in the clouds of heaven. Soon the harvest will be ripe. Oh! let us not be one of the tares, but ready and waiting for his appearance, that when he comes, we may say, "Lo, this is our God; we have waited for him, and he will save us." S. HOXIE.

Danversport, Mass., Dec. 11, 1872.

JUDGE NOT.

JUDGE not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-worn field,
Where thou wouldst only faint and yield.

The look, the air that frets thy sight,
May be a token that below,
The soul has closed in deadly fight,
With some infernal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise,
May be the slackened angel's hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost, but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be,
The measure of the height of pain,
And love and glory, that may raise
This soul to God in after days.

Where Are We ?

To THE student of prophecy this question has a very solemn and impressive answer: Amid the closing scenes of this world's history, when the events of centuries are crowded, as it were, into a single day; when men's hearts are failing them for fear, looking after those things that are coming upon the earth, when Jesus is about to come in all his glory, to reward every man according as his work shall be, to us who profess to believe these solemn truths, the question again comes home, Does our daily life show that we believe these things?

High and holy is our profession. How careful we ought to be to exemplify it in our daily life. Great responsibilities rest upon us. Much light is given us, and our duty is plainly pointed out, both in the word of God and through the Testimonies. Shall we heed these gracious warnings? or pass them by indifferently? May God forbid that we should be careless with regard to these things; but while "angels are watching the development of character and weighing moral worth," may we be awake to a sense of our condition, forming such characters as will stand the test of the Judgment, that we may not be of those of whom it will be said, Weighed in the balances and found wanting.

How solemn is this Judgment hour! Let us arouse and seek the Lord with all our hearts; "seek righteousness, seek meekness, that we may be hid in the day of the Lord's fierce anger." V. O. CROSS.

"Did not our Heart Burn within Us?"

So said the two disciples of Jesus after he had traveled with them to Emmaus, and made himself known to them in the breaking of bread. Their hearts were sad at the loss of their Master and Lord,—he who they supposed would have delivered Israel. While their hopes seemed blasted, he comforted their hearts by rehearsing those scriptures which speak of him, and explained them to their understanding. Their hearts warmed as they were again encouraged by the fulfillment of those passages which speak definitely of his advent, death, and work of redemption. But still they did not perceive that it was he that was speaking. Their eyes were holden, for, says another writer, "he appeared to them in another form." They had been looking for a king in the line of David. Their hopes had been well-nigh fulfilled, as they thought; but now how great their disappointment! They failed in not understanding that which was written. They had need of the Comforter, the Spirit of truth, which Jesus promised them they should have. When that came, the veil was taken away and they were able to expound with a clearness and power which convinced their hearers by the thousand.

The years that were to intervene between the first and second advents, have nearly expired; and from the same source of light we are looking for him; for he said plainly, "I will come again." When the first angel's message first sounded in our hearing, and the Scriptures began to unfold to our understanding, how our hearts burned within us at the glorious news of his speedy coming; but we too were the subjects of a disappointment early as bitter as his disciples' at the first. It is true, we did not see him literally crucified before our eyes, but there was not wanting the bitter hate that might have sought his life had he been present. Since that disappointment, the seeming difficulties have been reconciled, and we are again encouraged to believe that our Deliverer is at hand. Our hearts again burn within us, as we feel that we shall not again be disappointed, while we are led by the light now shining so clearly from the sacred

page. God is indeed in the work. How much reason have we to be glad! Remembering the words of Jesus, we will lift up our heads and rejoice, for the time of our redemption is near, even at the doors.

Earth's history is a sad and bitter one. Man, from the effects of sinfulness and depravity, has not reflected much the character of his Creator; but the scene is about to change; the day of glory is soon to dawn upon us. Old things will pass away. "He that sat upon the throne said, Behold, I make all things new." "Our hearts burn within us" at the prospect. Then, from valley to hill-top, from sea to sea, let the glorious refrain be sounded,—Jesus is coming! *He is coming!! HE IS COMING!!!*

A. M. LINDSLEY.

Laughing and Joking are Unprofitable.

"To every thing there is a season, and a time to every purpose under the heaven, . . . a time to weep, and a time to laugh; a time to mourn, and a time to dance." Eccl. 3:1-4.

THERE are some people to whom this very simple language is as enigmatical as the Greek, from the simple fact that with many there is such a strong desire for the gratification of their selfish habits that they mistake their false interpretation for the true. And it is not because they cannot be readily comprehended, for the terms are simple; but it is owing, principally, to the fact that they are blind to the truth through a love for an error, which, when indulged in, proves a source of pleasure to them; for worldly pleasure of to-day is an incentive that leads many poor souls back to Egypt.

Laughter is a convulsive expression of merriment, mirth, and gayety, and, when heartily indulged in, it leaves a broad field for conjecture as to one's consecration.

Well, says one, "To everything there is a season," and why may I not indulge in a season of laughter now and then as the opportunity may present itself; for I love to laugh? But let me answer the question by asking another. Did you ever read in God's word that Jesus went about laughing, jesting, and making all around him merry? Contrast the one who stands up and declares himself the representative of Christ, while he indulges in a habit that belies his solemn profession, with the meek and lowly Saviour, who, while upon earth, sought no time to jest and joke, laugh, and make merry, but was many times seen to weep over the sins of this wicked world, and with a voice of pathos, invite the return of the wandering ones that had been so long from their Father's house.

Yes! Jesus wept. Oh! that we might more fully realize the priceless value of those tears. No man ever wept like the Saviour; for his weeping was not occasioned by trifling disappointments, by scoffs and jeers. But when he looked down through the vista of time and saw the misery and suffering in the world, its hopeless and apostate condition before God, his loving heart was melted into tears, and he uttered the welcome invitation, "Come unto me all ye that are weary and heavy laden and I will give you rest." Jesus knew no pleasure save in obedience to his Father's will. It was his greatest joy to suffer the ignominious death of the cross, that he might ransom his children from their sins; and gladness fills his heart when he beholds his dear children striving to possess a meek and lowly spirit, having no will save to glorify God in their bodies and spirits which are his. We cannot do this by laughing and jesting, however innocent it may appear to some, for this is the spirit of the world; and, if we possess a worldly spirit, we are none of his. We are unsanctified, having the form of godliness, and by our lives we deny the power thereof.

How displeasing it must be in the sight of God to see those who claim to represent his Son (in whose life was found nothing impure, and who frequently wept, was often in prayer, and who sacrificed things temporal for things eternal, to be bestowed upon those that should follow him afterward,) going about jesting and laughing at every foolish thing that is said or done; but mourning and weeping over every trivial disappointment in life. With what disdain the God of Heaven must look down upon such representatives as these, pretending to be like Jesus, but more like the world. Oh! that we might feel more interest in those things that pertain to eternal life, and dispense with that which gives no life, neither imparts to us spiritual vitality, but rather lessens our chances for eternity. Let us lay off every weight and the sin that so easily besets us, and run with patience the

race set before us, looking unto Christ, who is the author and finisher of our faith, for our reward. E. P. DANIELS.

Blessings of the Faithful.

"A faithful man shall abound with blessings, but he that maketh haste to be rich shall not be innocent."

THE above very important language is recorded in Prov. 28:20. First, let us consider, and if possible learn, to what class of faithful men the text refers. Does it refer to the millionaire, who has grown gray in pursuit of wealth? whose gold has become cankered, by being heaped up for the last days? He has been faithful in accumulating his treasures of gold. After having reached his highest aspirations in this direction, God pronounces him poor, blind, and naked. Men seldom accumulate great wealth without robbing the Lord of what justly belongs to him.

Faithful men seldom fail to reach the desired object in life. We see Abraham Lincoln splitting rails, afterward occupying the presidential chair. Those of the most humble occupation have become possessors of great wealth by their faithfulness. We have but to look around us, to see that faithful men's labor is often attended with success.

If men seldom fail to reach the desired object in this life, who make that object a study, an object for which they will sacrifice, how shall we account for there being so many who make a failure as Christians, unless it be by their neglecting duty? Why will people, Sabbath-keepers, in the blazing light of truth, sacrifice their hope of eternal life for a little of the filthy lucre of this world? How many families are there among us who profess to love the truth who say they are too poor to help the cause, who give fifty dollars a year for various things that are only an injury to them? How shall we account for their (professed) poverty?

There are many Sabbath-keepers who, ten years ago, had not fifty dollars. They have toiled, sacrificed, and suffered; as the result, we see nice farms, teams, farming utensils, &c. God has truly prospered them. They have become converted under the light of the third angel's message. They seem to love its inspiring truths, but when God would take back a little of the much he has given them, they are very poor. And that which they have gained by God's blessing and their faithful labor, they withhold from the Lord, and still profess to love the truth. How can God continue to prosper with riches such people? More riches would prove a curse to them, as it would only aid them in their miserly plans. Shall we wonder to see God take back his own by various visitations, such as fire, disease, storm, &c?

The world has more riches than is being used, except as it is worshiped. I have sometimes thought that God, in the late fires, horse disease, and storms, is only destroying the idols of men, if possible to turn their minds to more important things. I am aware these things have been differently interpreted by some, who say God is only giving the wealthy an opportunity to show their liberality. When I see men, apparently rational men, in almost mad pursuit after riches that perish with their using, I would point them to the text: "He that maketh haste to be rich shall not be innocent."

Why can we not strive to gain riches and be innocent? The reason is obvious: Where a man's treasure is there his heart will be. He will neglect prayer, overreach in deal with his brother, break the Sabbath by planning for future business on the Lord's day, and be guilty of many other things that are contrary to the religion of Christ. If we do not rob God, and attend to the wants of the cause, we are promised plenty; but not any to worship.

When we see Adventists with plenty around them, good crops every year, then hear them say they are so poor they cannot pay their s. b., can we say they are faithful stewards? We need not ask who are faithful; actions show.

Many of us have been neglecting health reform to an alarming extent. Neglect is unfaithfulness. A person cannot neglect prayer, oppose health reform, give nothing to God for the support of his cause, and be a faithful follower of Christ. God has plenty, but he desires us to give for our own good. It is hard for some to give a small part of their means. Jesus gave his precious blood. Oh! how we ought to love him and follow his example of sacrifice. If

every Adventist would commence with the new year and be faithful, what would be the result? Hundreds now wavering would embrace the truth, our s. b. would all be paid, our pledges redeemed, troubles settled, and the great work in which we are engaged would move on to victory in the presence of its enemies. Let us one and all occupy higher ground in 1873 than we have ever done before.

When I read the stirring appeals in the REVIEW from the more earnest ones, I think my next visit to the churches will find them living more free from sin. But, alas! there are some who if they ever get into the kingdom will have to make a desperate effort. Let us not work for fame or wealth so earnestly, and be so reluctant in working for the Lord. We have a great work to do, and time in which to do it is short. Let us come up to the work, and do so now.

DAVID DOWNER.

Burns, Wis., Dec. 10, 1872.

Seek Meekness.

WE separate ourselves from the world, and truly become a "peculiar people" in dress and diet; but are we possessed of a meek and quiet spirit? Are we very careful not to let the unkind, impatient word escape our lips? It will do us no good to make the profession we do, unless we are enabled to shout the victory over this sin; for the meek of the earth are exhorted "to seek meekness," that they may be hid in the day of the Lord's anger. We must also be like Jesus, who was "meek and lowly in heart." When we indulge in a fretful spirit, good angels are driven from our dwellings; and the powers of darkness hover around.

Oh! for grace, that we may be "peculiar" in this respect, and be shielded by the Lord in that day when his wrath shall be poured out upon all excepting the meek of the earth.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

SAWDUST pills, says an old physician, would effectually cure many of the diseases with which mankind is afflicted, if every patient would make his own sawdust.

—The busybody labors without thanks; talks without credit; lives without love; and dies without tears.

Obituary Notices.

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

DIED, in Clinton Junction, Wis., Dec. 30, 1872, Austin B. Williams, aged forty-nine years, four months, and ten days.

Bro. Williams was among the first who embraced the truth in this State, and has ever been a devoted follower of the light given him.

As the elder of the church at Johnstown Center, his loss will be much felt. Also as a neighbor in society.

He was a man of remarkable physical constitution, but consumption made him its victim and brought him to the grave. He leaves a large family and many friends to mourn their loss. He seemed to have clear evidence of his acceptance with God, and we trust he sleeps in Jesus.

Funeral discourse from John 11:25.

E. B. LANE.

DIED, in LaPorte City, Iowa, on the 29th of December, 1872, Mehetabel Mitchell, wife of Otis Mitchell, aged sixty-six years and three days. A few hours before her death, she called her children to her bedside and bade them an affectionate farewell, and exhorted them to prepare for a reunion in the kingdom of God. May the dying words of a kind mother find an abiding place in their memory. She leaves a large circle of relatives and friends to mourn their loss, yet they mourn not as those having no hope.

AMOS AMBURN.

DIED, at the residence of her father, in Stanton, Montcalm Co., Mich., Jan. 2, 1873, Lillie E. Vaughn, wife of Charles G. Vaughn, and daughter of J. and R. M. Philo, in the twentieth year of her age.

Sister Vaughn has been a faithful observer of the Sabbath for about eight years, and leaves good evidence of her acceptance with the Lord.

Her last words were words of encouragement to her friends. She seemed wholly resigned. She retained her senses to her last moments. She leaves a large circle of friends to mourn their loss, as she was beloved by all who knew her. She was a dutiful daughter and worthy wife. The funeral services were conducted by the writer, and words of consolation were spoken from Ps. 103:15, 16.

W. H. HASKINS.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 21, 1873

Delinquent Subscribers.

DELINQUENT subscribers have been coaxed to pay up, and warned to pay up. They have been told that we designed to adopt the strict pay-in-advance system about the commencement of the year, and common honesty demanded of them to pay up.

1. On the first third-day of each month the REVIEW AND HERALD lists will be examined, and the names of all whose subscriptions have run out will be dropped; but not, however, without being warned by a cross with a blue pencil on next to the last paper due them.

2. Delinquent subscribers for the Health Reformer and the Youth's Instructor will be notified by the blue cross on the margin of the last copy due them, and they will have plenty time to renew before their names are dropped.

3. All the names dropped will then be drawn off, and forwarded to the several presidents of the different Tract and Missionary Societies, for the proper persons to see to the collection of all dues, and also to see that as many as possible renew on the strict pay-in-advance plan.

4. We invite each delinquent to attend to this matter, and not cause the Tract Societies the trouble to do just what they should do. Two dollars or less may be sent to the Office in a letter by mail, at our risk. A larger sum should be sent in post-office order, or in draft. If sent in bank notes, it must be at the risk of the sender.

5. Prompt action will be expected on the part of the Tract and Missionary Societies, in the collection of dues, especially the first month, in inducing all to renew their subscription who are able to do so, by paying one year at least in advance, and in furnishing our periodicals to the worthy poor. We hope they will be encouraged to make especial efforts the first month, and vigilantly attend to the work, in the prospect that their work will be very light after that, as this plan relieves the Societies of much of the work they now have on hand relative to delinquents.

6. We now offer our periodicals to the Tract and Missionary Societies, to furnish to the worthy poor, to ministers, and to such other persons as they think proper, and pay for them from their general treasury, at the following rates:—

Table with 2 columns: Name of publication and Price. Includes REVIEW AND HERALD one year (\$1.00), Youth's Instructor (.25), and Health Reformer (.75).

7. Do the best we can, there will be losses. A strict account will be kept of the losses by delinquents, and the friends of the cause everywhere are invited to donate to make up the deficiency.

Thank God, the Seventh-day Adventist Publishing Association, by reason of the oneness of all its friends, is becoming a powerful institution. Give us 6000 subscribers for the REVIEW AND HERALD, paying \$12,000 a year, and all the expenses of that 6000 copies are paid. Additional 1000 copies, costing only paper, printing and mailing, can be afforded for \$1000, or one dollar a year.

Let the working men and women in the ranks be encouraged to work on. The prices at which we offer the Tract Societies such periodicals as ours, astonish the world; yet the Association can do it and sustain no loss. The encouragements to ministers and people to work courageously and energetically are great. God speed the work of truth.

JAMES WHITE.

Thoughts on Daniel.

This volume so long expected is at last completed. I have examined it with sincere pleasure, and feel to commend it to the people of God, and indeed to all candid inquirers after truth. The book of Daniel is of the deepest interest to the student of prophecy. A commentary upon this volume which shall contain the needed historical facts, and which shall in brief compass bring out the important truths which the Spirit of God has revealed to the prophet, is therefore of inestimable worth.

J. N. ANDREWS.

Maine.

We wish to say to those who are still in arrears on the REVIEW, Instructor, and Reformer, in Maine, to pay up without delay. As the Maine State Conference has assumed the responsibility of collecting and paying all arrearsages on the above three periodicals, we wish immediately to draw the matter to a close.

There are but few in this State who need to have

their papers free. By a special effort on your part, you can pay the sum required. We do not wish to see any one's name dropped from the REVIEW, Instructor, or Reformer lists. You cannot afford to be deprived of the weekly visits of the REVIEW. To us, it would be like parting with an old, tried friend.

The Instructor and Health Reformer, too, you need. The time of trouble is coming, and we must avail ourselves of every means to be prepared to stand in the day of God's wrath.

Bro. R. S. Webber was chosen by the Conference to collect arrearsages, and to attend to this matter. He has written to a goodly number. Some have responded; others have not. If any are poor, they can write, or get some one to write for them, stating their circumstances, and their interest in the truth. It is very easy for any one to tell how much they are in arrears, or how far they have paid in advance. If the figures on your paster read 41-1, you have paid up to the first number of this volume; and if they read 40-1, you are one volume and six numbers behind. Let us hear from all, at once.

Enclose the amount due, and six months or one year in advance, if possible. Direct to R. S. Webber, Richmond, Me. CONF. COM.

Appointments.

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

NO PROVIDENCE preventing, I will meet with the friends at Fushing, Mich., Sabbath and Sunday, Jan. 25 and 26, 1873. I. D. VAN HORN.

GRANVILLE, Vt., the first Sabbath and first day in February. A. S. HUTCHINS.

Lake Crystal, Minn., Feb. 1. Alden, " 1, 2. Brush Creek, " 5-9.

We invite the Brush Creek church to meet with us at Alden. Some one come prepared to take two or three, and a large trunk to Brush Creek on Monday. D. M. CARRIGHT.

MONTHLY meeting for the churches of Little Prairie, Oakland, Raymond and Johnston, at Johnston, Wis., Sabbath and first-day, Feb. 1 and 2, 1873. The brethren and sisters are all invited to attend or report by letter. Elders Lane and Brackett are expected. D. B. STAPLES, Clerk.

GENERAL meeting for the church of Saginaw Co., at St. Charles, in connection with Bro. King's appointment, first Sabbath and first-day in February. J. M. WILKINSON.

AGREEABLY to Bro. R. F. Andrews' notice in REVIEW No. 3, I appoint the meeting at the stone school-house, two miles north-west of McConnell's Grove, Stephenson Co., and invite a general attendance of the brethren, and those interested in the T. & M. Society. THOMAS BROWN.

QUARTERLY and Tract Society meeting for Dist. No. 4 of Michigan, at Potterville, Jan. 21.

We shall expect all of the churches in this district to be represented, and a report from each member. Bro. Lamson is expected to attend these meetings. J. F. CARMAN, Director.

QUARTERLY meetings of the N. Y. & Pa. T. & M. Society as follows: Dist. No. 9, Catlin, Jan. 25, 26, 1873. Dist. No. 10, Niles Hill, Feb. 1, 2. Dist. No. 11, East Otto, Feb. 8, 9.

Let all the Librarians see that each member of their respective churches makes a full report of labor during the quarter, no matter how small. Having made a summary thereof, send it to the director in time for him to report for the quarterly meeting. The following works will be for sale at the quarterly meeting:—Testimony No. 22, Thoughts on Book of Daniel, and Spiritual Songs. Two general quarterly meetings will be held at the close of this quarter of which due notice will be given. P. Z. KINNE, Pres. N. Y. & Pa. T. & M. Society.

Appointments Withdrawn.

My appointments at Richmond and Brunswick, Me., are indefinitely postponed. J. B. GOODRICH.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

L. W. C.: Malone, N. Y.

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

\$2.00 EACH. W Avery 43-1, T Crouch 43-1, Andrew Milne 43-1, Mary Atkins 43-1, Mrs Isabell Gray 42-9, Sally Wright 41-1, W Greenlee 44-9, P Bunnell 42-14, S Myres 42-1, Joseph Hilton 42 1, Abisha Tubbs 43-9, Chauncey Jerome 42-17, John Swope 42-14, James Bayers 43-1, E A Stockton 43-1, Isaac Hauffman 43-1, C D Fair 42-14, Charles Conant 41-14, M J McCallum 42-14, M Dennis 42-14, C A Morgan 43-1, L C Tolhurst 43-1, E E Houstain 42-1, R Robbins 43-4, Mrs Ruth Parker 43 6, Mrs D F Chase 42-5, J Dorcas 43 6, Hannah Jackson 40-1, Christian Bauer 43-6, H A Brooks 43-1, Otis Mitchell 40-14, S Tracy 42 14, Joseph Brown 43-5, Mrs L Y Heller 43-16, Mrs M A Jameson 43-7, John S White 43-1, Mrs S Perkins 43-18, N B Cole 43-3, T R Staples 43-18, Esther Smith 43-1, Mrs S E Wells 43 1, Susan E Wood 43-1, J Q A Haughey 43-1, Abbie Paulin 43-6, Nancy E Young 43-1, Edward Martin 43-1, J F Wood 43-14, T E Morey 43-1, Charles A Prince 43-6.

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MISCELLANEOUS. Lucious Winston \$2.70 43-1, A Spencer 5.50 44-1, B A Vincent 2.50 43-1, Rebecca Adams 2.50 43-1, Catherine Bee 2.25 43-1, Aaron

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